

THE MEMORY OF THE BLOOD



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BERSERKER

BOOKS



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MEMORY OF BLOOD

From the hidden origins of Nazism to Miguel
Serrano and the renewal of the heroic myth

CARLOS VIDELA

NATIONAL SOCIALIST DOCTRINE AND MYSTICISM

The din of the battle of Berlin had not yet subsided when National Socialism and its leader Adolf Hitler were on their way to becoming myth and legend. National Socialism was not just another political idea, but also a popular movement that always maintained an aura capable of producing unfathomable emotions in the human soul, a feeling that was magnified with the physical disappearance of the Reich.

It was under this dynamic of events that figures such as Miguel Serrano and Savitri Devi, who had no connection with each other and lived in completely different parts of the world, were moved and impacted by the pseudo-mythological drama of National Socialism, taking on the task of re-evaluating the spiritual aura that surrounded this true "Twilight of the Gods".

This effort was made without adhering to the doctrine of National Socialism. It was not Nazi politics that interested Serrano, much less the renewal of ideology through parties or contingent groups. The creation of this myth was through the symbolic, the poetic, what remained in the unconscious, what had reached the collective soul as the memory of a past time. It was the images of the ceremonies, the banners, the Nazi symbolism, the few cultural vestiges and the dozen surviving texts, some apocryphal, most belonging to an initial stage of ideological development, that were presented as the raw material for the creation of the myth.

MYSTICISM AND ACTION

Edwige Thibaut, in her book "The SS Order: Ethics and Ideology of the Black Order", notes that given the strong emphasis on biological, evolutionary and racialist themes in the training of the National Socialist elite, the obvious fatigue of the cadets forced the ideological instructors to refine and introduce cultural, philosophical and historical arguments into the tedious biopolitical courses taught at the training centres, in order to bring about a synthesis between the fundamental aspects of the so-called natural laws and those of a cultural nature, especially the ancient Germanic tradition. This process signified the great spiritual and cultural renewal of National Socialism, which would ultimately be recognised through a Nazi mystique, an approach to the doctrines that would characterise this political movement but from a symbolic, mythical plane, typical of the contents of the spirit. And it is precisely this thread that Serrano used to develop his mythical narrative.

However, it should be clarified that the meaning of the word mysticism, on the one hand, can be understood as the abandonment of the ego with the aim of "merging" into a suprapersonal reality. This dissolution of personality through techniques such as prayer, contemplation or asceticism seeks the union of man with God, the universe or any other idea of totality. In this religious sense, mysticism is the annulment of man. But on the other hand, there is another conception of mysticism that is just the opposite. Philosophical or idealistic mysticism seeks the reaffirmation of the individual. Mysticism in this sense is an inner—and therefore spiritual—guide for man that unites his rational, instinctive, and volitional determination toward concrete goals. National Socialism did indeed have a current close to mystical idealism—warrior-like, to be sure—although it must be categorically stated that these currents were not the most important, nor were they the official ones during the years of the Nazi Reich

. All in all, Nazi mysticism was an extension of its biological worldview.

Man has always had an innate tendency to initially approach the most diverse topics from a simple, almost unconscious, one might say pre-rational perspective. In this sense, images, symbols and slogans are highly effective. Only gradually is the mind capable of integrating complex ideas through elaborate texts and narratives. Ultimately, it is always small elites of men who are capable of having absolute clarity on a set of doctrines.

National Socialism conveyed its worldview through the three forms described above. First, it explored this "pre-rational" path through ideological communication at a symbolic level, structured and based on the symbols most characteristic of Germanic identity, those ideograms, signs and ideas that had somehow remained untouched by Roman and Christian influence. The aim was to reach the depths of the Germanic soul, to revive the old popular memory that still preserved the memories of rural authenticity, popular religiosity and natural life. For National Socialism, this tradition concealed cultural treasures related to the importance of blood, eugenic selection and heroic values, all of which were fundamental to the deepest objectives of Nazism. After that, it spread its worldview through widespread cultural dissemination, as well as through complex texts and doctrinal courses.

The use of symbols by Nazism as a first symbolic approach to its followers was certainly important and had two main causes: the success of this type of ideological communication when used by Mussolini in his fascist mystique and in the spectacle of his political cult during the 1920s, and also the

influence of certain groups involved in the syncretism of forces that formed National Socialism.

Part of the group that gave rise to the Nazi worldview came from circles deeply immersed in a process of re-evaluating the Germanic past and its pagan culture. Ancient Germanic symbols such as runes, or the ideographic cultural expressions of the great Indo-European branch such as the swastika or the sun wheel, as well as old sagas and the echo of pagan gods, were present in the initial breeding ground of National Socialism as a way of revaluating a cultural past exclusive to Germanic uniqueness.

However, all this symbolism and the revival of myths and traditions were used within the margins of the biological worldview, so they never took on a life of their own as a way of presenting an ideological alternative parallel to that of an evolutionary nature.

Nazi mysticism was therefore a derivative of the worldview, and as long as it did not alter its basic principles, it remained a contribution to the dissemination of ideas. And when some went so far as to become "intoxicated" with mythology and symbolism, straying from the canons of official ideology, the Nazi response was forceful. They were immediately removed from the ranks of National Socialism and considered "enemies of the worldview."

The Nazi Reich developed a highly scientific culture where knowledge of the principles of heredity had to transcend the narrow confines of laboratories and thus make its way into society, so that it could act as an effective power in mitigating counter-selective effects.

To this end, educational campaigns were established to disseminate the "law of heredity," and a broad doctrinal instruction with biological overtones was promoted in all

the Movement's organisations. This cultural dissemination was called "Victory of the thinking of the laws of life".

Parallel to this scientific development, the arts took on enormous importance, as was typical of German Romanticism. Through music, artistic expression, history, philosophy, and many other disciplines, the ideas and foundations of the racial and heroic values of National Socialism were disseminated. Thus, the monumentality present in art immediately became an analogy for the greatness of the people and the strength of their blood. Under the same orientation, concrete figures, naked bodies, and the beauty of the racial ideal demonstrated the objectives of the selective and hereditary policies emanating from the worldview.

The historical remembrance of the great deeds of the past, of the highest degrees of scientific, artistic and intellectual creativity, served as signs of the vitality and constant progress on which the preservation of peoples depended. National Socialism devoted enormous resources to spreading this worldview through cultural means. The aim was to instil National Socialist values through the feelings and emotions that the art and culture of the Third Reich produced in the spirit.

NATIONAL SOCIALIST WORLDVIEW

The National Socialist worldview was the result of an effort to place man within a universal context, embedded in the world, deeply connected to the earth and nature.

This conceptual framework, this worldview, was based on the so-called "laws of life," laws that themselves chose to definitively set aside all kinds of abstractions in order to privilege those fundamentals that governed both the simplest organisms on earth and those of greater complexity, as was the case with humans.

complexity, such as humans. The aim was to achieve an increase in biological value and, as a result, progress in social welfare.

The main law of life on which the National Socialist worldview was based was the "law of struggle" (Kampfgesetz), the motivating principle of all existence and the essence of all beings. From this emanated other laws of this worldview, such as the "law of selection" (Gesetz der Auslese), the "law of fertility" (Gesetz der Fruchtbarkeit) and the "law of inheritance" (Gesetz der Vererbung), precepts that would allow the physiological development required for the increase of value in nature.

In short, the National Socialist worldview assimilated all of existence as one great struggle, tensions that unfolded in a world full of infinite outcomes and that forced beings to adapt to the ever-changing conditions of their environment. This was endorsed in the manuals for SS drivers, where struggle stood out as the first law of the new worldview. National Socialist policy was developed entirely on the basis of this mandate.

Courage and self-improvement were born out of struggle. "We see struggle as an irrefutable law of life, because only in eternal struggle can selection take place, and only then can an elite and vigorous people emerge. Only in struggle can greatness be born. Struggle shaped the Germanic man. Struggle accompanies his entire essence. He struggles with himself, he struggles with fate, he struggles with a hostile environment. In hard battles, he dominates destiny and fights for his people united with nature and, therefore, with a divine way of life. Struggle is the divine law for shaping and educating" [SS-Hauptamt. Manuscripts for Teaching the Worldview of the Troop].

This "law of struggle" constantly produced winners and losers, with the former gaining significant advantages for their preservation, progress and, in many cases, also for their reproduction, generating a propensity to pass on inheritable characteristics that facilitated adaptation. This mechanism was called the "law of selection".

reproduction, generating a propensity to pass on heritable characteristics that facilitated adaptation. This mechanism was called the "law of selection".

The key to Nazi thinking was to have understood that the process of selection created groups of organisms, species and races, and not the other way around.

Race was understood as a derivative of selection, while evolutionary improvement and organic development, and indeed psychological and social perfection, were a consequence of selection itself.

For Nazism, selective processes were more important than race itself, which, after all, always had to be renewing and changing in order to adapt.

The myth of a static and pure race did not truly exist in the biological worldview of National Socialism.

Meanwhile, the "law of fertility" was a prerequisite for the development of the law of selection, because the more heritable characteristics were able to combine in the dynamic evolution of the environment, undergoing selection through struggle, the greater their value. Under this premise, no one should refrain from having as many children as possible, since from all this trial and error emerged the selection of superior men capable of leading the struggle and preservation of the people.

This transfer of superior—or better adapted—heritable characteristics took place under the hegemony of the "law of inheritance," a dynamic that would transmit the heritable characteristics necessary to win the struggle for existence. Knowing the law of inheritance made it possible to anticipate the results of the biological configuration of offspring, allowing procreation to be guided towards goals of evolutionary improvement.

This is how National Socialism devoted itself entirely to the development and implementation of these laws; that was its motivation for struggle, both political and cultural.

The main instruction manuals of the Cosmovision, those texts exclusively for leaders and drivers, especially those published by the "SS Central Office" (SS-Hauptamt), were explicit in this objective. "The sequence of events in nature is subject to immutable laws. The human mind has been able to gain an understanding of many natural laws. Among the laws of nature, the laws of life occupy a special place. Man must respect and follow them. Peoples and races who believe they are capable of disregarding them fall into degeneration and decay. Examples of laws of life: law of struggle, law of fertility, law of selection, etc." [SS-Hauptamt. NS Dictionary].

For Nazi ideology, the current era was experiencing a worrying disconnect from natural laws, reaffirming the notion that if this continued, characteristics that had nothing to do with the processes of selection would be privileged, leading humanity to extinction and "the planet Earth to wander uninhabited once again through the universe," as Hitler ventured in his book *Mein Kampf*.

Modern ideologies such as liberalism, egalitarianism, and socialism were, for the National Socialist worldview, ideologies of extinction and death, ideologies that completely rejected the natural heritage of man.

NATIONAL SOCIALIST POLICY

The National Socialist worldview gave rise to specific doctrines and policies that were planned at the behest of the Party and the political bodies of the State, the most important of which was perhaps the *Rassenpolitik* or Racial Policy.

The main doctrine established as ideological dogma from this policy was the inequality of human groups, a difference that arose as a result of the inherent evolutionary divergence posed by determinism in the development of peoples and nations.

This ideological dogma gave rise to the need to create state institutes for selection and regulations for choosing partners, in order to ensure, protect and increase positive hereditary characteristics in the struggle for existence.

Thus, everything in the Nazi Reich revolved around the selection of the best-conditioned hereditary characteristics. Belief in this doctrine would strengthen the development of inventive genius and fighting spirit.

As a result of the above, by placing so much importance on selective processes, it was necessary to have as many citizens as possible, with National Socialism implementing specific plans to raise declining birth rates.

Huge sums of public money were allocated to encourage young people to marry and procreate, knowing in advance that the fruits of these policies would only be seen in the decades to come. In the eyes of Nazism, policies aimed at creating inheritable genetic value were more lasting and fundamental than those aimed at supposed improvement based on non-heritable factors.

Physical development through sport and healthy eating or the accumulation of intellectual knowledge through rigorous education were not characteristics capable of perpetuating themselves in a community, as they were not transferable through genetic inheritance. In the eyes of Nazism, racial policy was the basis for cultural development and the progress of peoples.

Other public policies emerged from the foundation of the worldview, such as social policy, which was essentially oriented towards the creation of the ethno-national community (Volksgemeinschaft): a society without class distinctions when it came to participation and leadership in historical developments.

Thus, the community was organised under the principle of hierarchical authority led by the leaders of the people, whose guiding principle was the Führerprinzip or principle of authority. It was precisely in them that the policy of selection was reflected, with the vast majority of these young leaders being attracted from all regions and social conditions of the Reich. These leaders were given great responsibilities, being endowed with full powers and responsibility to carry out tasks as independently as possible.

The leader principle created an elite with a strong sense of autonomy, a body that rejected the old imperial oligarchic and bureaucratic order. These popular leaders and conductors acted under the principle of the "law of struggle" and were therefore educated in strict heroic values.

Following the biological worldview, in constitutional matters National Socialism was determined to end the concept of the nation state and the rule of law (Rechtsstaat), concepts of Westphalian nationalism that National Socialism sought to overcome. For Nazism, the new political and social structure did not fit within the narrow margins of the abstract legal order of the nation state, but rather within the biological element. Thus was born the geopolitical idea of the "Germanic Reich" and later the "Europe of Carnal Homelands," a new European order based on the blood union of the peoples of Europe.

Economic policy, meanwhile, was understood as a derivative of the worldview and therefore as a science responsible for managing natural wealth and human biological value. In

the Nazi worldview, all economic capital came from biologism and not from factors external to human will, such as the gold standard or variables such as income, employment, balance of payments, or price behaviour. For National Socialism, a healthy and abundant economy had to have as its capital or foundation the qualitative aspects that selection preserved in superior individuals. Thus was born the National Socialist theory of the "Work Standard," according to which gold did not serve as a catalyst for investment and economic growth, but rather that this depended on human will. The latter determined the National Socialist struggle against international finance capital and moneylending.

Other policies developed in the Nazi Reich were aimed at dignifying the peasantry due to its large healthy population and its detachment from the counter-selective processes of urban life. Also important were policies aimed at securing the community's Living Space and, in general, everything that pointed to following the eternal laws of life inherent in the National Socialist worldview.

NATIONAL SOCIALIST CULTURE

The laws of life, especially the laws of struggle, selection and inheritance, determined a whole culture of values related to heroism, willpower, honour and loyalty, which went hand in hand with the selection of the best, hard work, self-sacrifice, hereditary health and fertility. This ethic was characteristic of men and women, the elderly and children, each applying these values in their own fields of action. Liberal, bourgeois, socialist, egalitarian and capitalist values were categorically rejected as counter-selective.

National Socialist culture was the embodiment of all human feelings derived from the worldview and its values, ethics, and morals. That is why cultural production was not individualistic but rather a reflection of a

community movement, a revolution of ideas at the national level. The Nazi worldview was especially popular, not a set of vital laws for individual use. In order to carry out the processes of selection and evolutionary improvement, the total participation of the nation was necessary.

In this struggle for biological-evolutionary revitalisation, it was of great importance to recover and deepen scientific knowledge that would then be disseminated to the entire population.

Devoted to this task, the Nazi Reich developed a highly scientific culture in which knowledge of the principles of heredity had to transcend the narrow confines of the laboratory and make its way into society, so that it could act as an effective force in mitigating harmful counter-selective effects.

To this end, educational campaigns were established to disseminate the "law of heredity," and extensive doctrinal instruction with biological overtones was promoted in all organisations of the Movement. This cultural dissemination was called "Victory of the thinking of the laws of life" (Sieg des Lebensgesetzlichen denken).

Parallel to this scientific development, the arts took on enormous importance, as was typical of German Romanticism. Through music, artistic expression, history, philosophy, and many other disciplines, the ideas and foundations of the racial and heroic values of National Socialism were made known. Thus, the monumentality present in art immediately became an analogy for the greatness of the people and the strength of their blood. Under the same orientation, concrete figures, naked bodies, and the beauty of the racial ideal demonstrated the objectives of the selective and hereditary policies emanating from the Cosmovision.

The historical remembrance of the great deeds of the past, of the highest levels of scientific, artistic and intellectual creativity, served as signs of the vitality and constant progress on which the preservation of peoples depended. National Socialism devoted enormous resources to propagating this worldview through cultural media. The aim was to instil National Socialist values through the feelings and emotions evoked by musical compositions, films, public spaces, fine arts and, in general, any artistic work that stirred the spirit towards the goals of the new German Reich.

THE POWER OF MYTH

Along with the development of state policies and cultural and scientific dissemination, a mythical narrative was created with the aim of transferring the National Socialist worldview to the German Volk.

Hitler had noticed and praised the use of myth as a form of politics in the spectacular liturgy of Mussolini's fascism. The large demonstrations, the symbols everywhere, the flags dancing in step with grand choreography, and, of course, the entire mythology of fascist political and secular religion had mobilised the Italian soul, which the German Führer sought to do the same in Germany from the outset.

This did not mean making National Socialism a new religion—something expressly rejected by Hitler and Nazi dogma—but rather an attempt to endow the psychic structure of the Volk with a broad and genuine symbolic language that was consistent with the contents of the worldview.

Jacques de Mahieu, anthropologist, researcher, politician and veteran of the Waffen SS, in his enlightening talk recorded on video under the title "Europe and National Socialism", explains the importance of myth for

the spread of Nazi doctrine. In years when many citizens did not have access to books or magazines on doctrine, or simply did not have the time or ability to assimilate ideological guidelines, the essence and spirit that permeated mass rallies allowed them to access the collective spirit that Nazism sought to spread in culture.

Even before Mussolini, George Sorel, a French national-syndicalist politician, was one of the first to understand the power of myth in revolutionary processes. Faced with the lack of mobilisation of the European proletariat under the materialist ideas of scientific Marxism, Sorel endowed revolutionary theory with a strong dose of Nietzschean heroism. From that moment on, all national-revolutionary forces would use myth and mysticism as a way of transmitting their ideological content.

Through heroic myths, millions of individuals in Europe and around the world achieved an unparalleled will to action that ideas devoid of the spiritual aura had failed to produce until then. The mysticism emanating from myths and doctrines was affirmed in conviction and the call to action, appealing to a will based on the soul, on emotion, on the exaltation of the vital instances of being.

Political mysticism was the way to reach the deepest instances of the German soul; it appealed to the emotional in order to communicate powerful ideas without the need for endless hours of ideological instruction. All this mythical-heroic tension led many workers and labourers to forget Marxist theories and seek revolution through nationalist movements based on principles such as identity, race, honour, sacrifice, nationalist camaraderie and warrior heroism.

MYSTICISM OF BLOOD AND SOIL

For de Mahieu, who was a friend of Miguel Serrano, the main myth of National Socialism was the so-called "Myth of Blood and Soil," a philosophy of nature that placed human beings within their natural environment, which was the basis for the volitional principle of action. "The myth is not a story, it is a formula that represents a whole complex of images and ideas. When we speak of the Myth of Blood, it is not to say that blood is unimportant, on the contrary, it is to say that blood and race are a fundamental element of our individual and collective being and that we must therefore reconnect with that (element) in order to be ourselves. Blood represented the heritage of the race and the progress made over time. The soil, meanwhile, was the representation of the cosmic framework of which we are a part and from which we have emerged" [Jacques de Mahieu. Europe and National Socialism].

The first part of this myth, "The Soil," represented the laws of nature to which man owed his existence, an order considered by National Socialism to be a divine creation. That is why the focus of Nazi spirituality was rooted in the world. Its transcendental quest was oriented towards encountering the God of life and the laws of nature. These laws of life were often celebrated through lively ceremonies in the rural tradition, which spoke of nature and its cycles. In Nazi ideology, the mysteries of nature and the poetic and mythical inspiration produced by the blessings of the natural order were never understood as magical acts that revealed powers from beyond, much less as the foundation of a new religion, but rather as analogies of man's belonging to the natural order and his obligation to faithfully follow the laws of life according to the National Socialist worldview.

Nazi mysticism was nourished by spiritual contemplation of the grandeur of the laws of life. The rites of pagan antiquity

, which were recreated in celebrations inland, were important insofar as they were products of the Germanic spirit, a constant popular wisdom that concealed values fundamental to the worldview, such as fertility, selection, and the importance of blood. The revaluation of the traditions of the Germanic and Indo-European past by the SS heritage research institutes was understood from this perspective.

SS officers such as J. Ö. Plassmann, Friedrich Mössinger and Günther D'Alquen specialised in reviewing the rites and traditions of the ancient Germanic tribes from the perspective of the National Socialist worldview. Solstice and New Year (Yule) ceremonies, symbols and runes, May Day rites, Mother's Night, the making of Holy Bread, and many other pagan traditions were discussed from an ethnological and mythological perspective that helped to create a mystique of identity by rediscovering the remote creations of the Germanic spirit.

The other part of the "Blood and Soil" myth was "Blood," the "Mystery of Blood" and the "Message of Blood," as the SS called it in its ideological orientation notebooks.

This concept symbolically contained the entire racial, biological and genetic theory of National Socialism. The powerful idea of the "Myth of Blood" saved hundreds of texts on evolution, the struggle for existence and biology, which were kept as material for further study by an elite.

The "Myth of Blood", of the importance of blood, was a simple concept that reached the masses, instilling in the deepest layers of consciousness the importance of the laws of life. The "Myth of Blood" was a way of talking about the importance of exceptionalism and thus aligning oneself with modern egalitarianism. Blood was understood as the symbol of belonging to a race or ethnicity, to

a tradition, to a people mystically connected by a common element, by selection criteria and historical objectives. The myth of blood established an "us" and a "them", an instinctive psychological assessment that has proven to be a successful preservation strategy.

For National Socialism, "Blood and Soil" was the framework that created the potential for action: the biological and psychological conditions of man—body and soul—oriented toward the struggle for existence, agonal culture, and the warrior ethos.

The "Myth of Blood" itself implicitly carried with it the foundation that fostered the exaltation of the instinct towards heroism, the overcoming of obstacles, the reformulation of new cultural stages and, of course, the precipitation of a warrior attitude as a form of preservation. At its core, this myth was also the "Myth of the Hero," since the Nordic man was, for National Socialism, a warrior by nature, and combat itself delivered a transfiguring power, a force that renewed the soul.

EDDA VERSUS GNOSIS

Among the forces that contributed to the rise of National Socialism, the so-called Völkisch (ethno-popular) movement was undoubtedly important in terms of its symbolic contribution. Many of the symbols and ceremonies, as well as the mystical tone surrounding the Nazi staging, came from this movement's revival of Germanic identity.

For English academic Nicholas Goodrick-Clarke, who could be considered one of the leading authorities on the hidden origins of Nazism, the Völkisch movement that emerged in the late 19th century was a way for the Germanic peoples of Europe to rediscover a more authentic identity than that offered by the combination of a Judeo-Christian cultural heritage and the increasingly multicultural European empires. This search for the roots of the Germanic soul took place at a time when the cosmopolitan culture of modern Europe was creating tensions within nations, especially among the Germanic populations within the Austro-Hungarian Empire. Austria had been marginalised from the German Reich to become part of a culturally and racially diverse empire, which had created constant identity issues.

The Völkisch movement originated under the auspices of Austrian cultural associations (Verein), which sought a common past that would unite the Germanic peoples of the German Empire. In 1900, 160 societies and around 150,000 members were involved in the work of reviving old Germanic traditions, pagan religion and Norse mythology, in a large and widespread pan-Germanist identity movement.

However, some of these groups radicalised their rejection of Western modernity by seeking in the ancient pagan religion a form of spirituality of their own with which to confront modern nihilism. This search for Germanic—and Indo-European in general—identity led certain groups to cross the line from re-evaluating their identity, which looked to the future based on their own ancestral values, to an anachronistic imitation of an outdated way of life.

In addition to this cultural conservatism, the task of reconstructing ancestral Nordic knowledge was not without its problems, especially the lack of sources to reconstruct a coherent religion or philosophy. This led to speculation and delusions that often undermined the spirit of that very tradition.

Norse mythology was—and remains—very difficult to reconstruct, as there was never a religious doctrine among the peoples of the north. Their mythological tales were constantly modified according to the inspiration of skalds and poets, as there was no formally organised religion. The gods changed roles, disappeared or merged into new deities according to historical and cultural developments. For example, the mythological tales first written in the Codex Regius of 1270 AD, the so-called "Poetic Edda", were nothing more than a kind of snapshot, capturing a historical moment of the state of affairs at the time of compilation, presenting obvious limitations to the exploration of Norse religion.

Another problem that greatly undermined and distorted the Norse-Germanic tradition was that these beliefs did not contain the philosophical and magical speculations typical of Eastern religions, so they seemed somewhat diminished in comparison to the highly mysterious contents of Asian metaphysics. Norse poems spoke of a religion of nature - which concealed a highly specific knowledge of the functioning

of the human body and mind, in which struggle and the warrior hero were the main religious archetypes.

However, the eagerness of a vast audience to learn more about the way of life of their ancestors, coupled with the spiritualist fashion of the time, led many researchers to fill these supposed gaps or lack of magical and metaphysical content by introducing occult, hermetic, theosophical, spiritualist and even Kabbalistic accounts, philosophical speculations that proliferated in Europe and North America and had nothing to do with the Nordic mythological tradition, producing a highly speculative syncretism that was sterile in terms of identity objectives.

For Goodrick-Clarke, the "new age" of European spirituality that produced the madness of the Völkisch movements came from a syncretism of medieval origin, in which some humanists of that time, having found certain hermetic texts of Egyptian origin, would have led them towards the search for Eastern knowledge lost to European culture.

European Kabbalah also exerted a great influence on this influx of spiritualist fervour. This humanist syncretism was later synthesised with the knowledge of Eastern religions obtained by British colonisers and adventurers in the mid-19th and early 20th centuries who had ventured into unknown Asian routes.

The misunderstood mysteries of Hinduism—the name given in the West to a series of religions and philosophies born on the soil of the Indian subcontinent—and also of Buddhism, were integrated into the Hermetic-Judeo-Christian corpus by European intellectuals, philosophers, and mystics of all kinds. One of these, and perhaps the most influential, was Helena Blavatsky, founder of the Theosophical Society, a group that sought universal divine wisdom, the so-called "Eternal Gnosis", a

power of individual spiritual growth based on the awakening of metaphysical forces. Theosophy can be classified as one of the most influential religious philosophies of the early 20th century. There was practically no corner of the Western world where its intellectual influence was not felt.

THULE WARRIOR LEAGUE

But not all research and inspiration from Germanic mysticism led to magical cults. A significant sector of seekers of ancestral spirituality acted under the heroic and naturalistic parameters of ancient Germanic sagas and legends. In the face of the imminent climate of war and nationalism prior to the First World War, this need deepened, restricting the spaces for magic, mystical outbursts and anchorite retreats, to make way for a true mysticism of action.

One of these pagan-inspired groups involved in the cultural and political struggle was the "Order of the Germans" (Germanenorden) founded by Theodor Fritsch, an anti-Semitic politician captivated by the mythological Germanic past.

In 1902, Fritsch founded the newspaper Hammer, which mixed mythological and political themes. And while any researcher of the Germanic past of that era was not immune to being seduced by Gnostic and theosophical theories, in general the themes of the Hammer newspaper remained on the margins of Germanic myth and legend, as well as concrete action as a way of vindicating ancient Germanic values. The founder of the Order's plan was not to return to an anachronistic culture, but to influence early 20th-century society with the Germanic ethos of pagan roots. A few months after the newspaper was created, the "Hammer Associations" (Hammer-gemeinden) were founded, which in 1908 gave way to a large national league called the Reichshammerbund.

The political action of this group championed the mystique of action, combining it with the spirituality of Norse mythology, the myths and legends of the Edda, and the prophecies of the warrior poets of the Middle Ages. They fought for the resurgence of the Aryans prophesied in times past and for the return of Germanic values.

Thus, in 1912, a small elite group from among the thousands of members of the Reichshammerbund founded the 'Order of the Germans': a select circle dedicated to deepening their understanding of Norse mythology by relating it to the political events of the time.

In the aftermath of the First World War and following the abdication of the Kaiser, this group came up with the idea of founding political groups with a less elitist and more republican doctrinal basis. At that time, in August 1918, as a way of gaining greater prestige among the general public, one of these groups, Hammer, the Munich section headed by Rudolf von Sebottendorf, changed its name to "Thule Society" (ThuleGesellschaft) to differentiate itself and hide the exaggerated monarchism of the Reichshammerbund. Its success was immediate. The relaxation of recruitment standards, the abandonment of initiatory themes, and the development of a political doctrine based on non-egalitarian nationalist socialism increased the initial group to two hundred members, a record for this type of "secret" organisation.

Three months later, in November 1918, faced with the advance of anti-patriotic Marxist socialism, von Sebottendorf called for action. Thus, the "Thule Society" turned to armed struggle against Marxist forces, becoming the "Thule Warrior League" (Kampfbund Thule) in April 1919.

Shortly after establishing itself as a shock force, its membership rose to about 1,500 men, making it one of the most important combatant groups

important combatant groups within the so-called Freikorps.

In May of that same year, the future leaders of what would become Nazism joined the forces of the "Thule Society". Among them were Hitler's first mentor, the poet Dietrich Eckart, the economist Gottfried Feder, and the future Nazi leaders Alfred Rosenberg and Rudolf Hess.

Eckart's biographer, Joseph Howard Tyson, recounts the eminently warrior-like character of the "Thule Society" of those times. Eckart, Rosenberg, and Feder divided their time between editing political texts, giving talks to members of the "Warrior League," and fighting in street brawls, while more mythological topics took a back seat. During these actions, Eckart was even taken prisoner and nearly shot by members of the Red Militia in April 1919.

The members of the "Thule Warrior League" fought fiercely in the street battles, suffering numerous casualties. In May 1919, this group suffered its most significant defeat when a prominent group of its members were taken prisoner and later shot. This event cost von Sebottendorf his position as leader of the group, and he left Munich in June of that year. At the end of the fighting against the Bavarian Soviet Republic, the Thule Warrior League was credited with inflicting 600 casualties on enemy ranks.

Shortly before von Sebottendorf's departure, the members of the Thule Society appointed one of their own, journalist and politician Karl Harrer, to form a purely political group as a way of participating in the social life of the Weimar Republic. To this end, Harrer joined forces with Anton Drexler, a mechanic with political interests, forming the German Workers' Party (Deutsche Arbeiterpartei), which Adolf Hitler joined in September

of that year. Subsequently, in February 1920, the name of the party was changed to the "National Socialist German Workers' Party" (Nationalsozialistische Deutsche Arbeiter Partei). In December of the same year, Adolf Hitler, now its leader, sent a letter demanding total authority to "set aside any collateral authority of circles or lodges," in a clear allusion to the influence that Harrer might have on behalf of the "Thule Warrior League" or the "Order of the Germans."

During the years of political struggle and later in government, National Socialism always retained a degree of its initial paganism. The revaluation of Germanic sagas, naturalistic religion, and runic spirituality were a kind of permanent subtext. In any case, it was always very limited and constantly monitored by ideological training centres so that it did not become a dualistic aberration that would undermine the political and social work of the National Socialist worldview.

ETHNOGRAPHY ARTICLE

Once in government, National Socialism did not discard the contribution made by many of the researchers of Aryan philosophy in their task of rediscovering Indo-Germanic culture and creating a renewed national identity. It is undeniable that in the symbolic sphere, both research and allegorical representations produced by some of these mystics of Germanism were incorporated into National Socialism. This is the case with the runic symbols that appeared on banners and uniforms. Hence the insistence on making it clear that this was not something that emerged from the academic world, but rather from authors such as Guido von List, who was the first to attach a profound mythical meaning to each rune, rather than a phonetic or philological meaning.

As the years passed and Hitler remained in power, around 1937 the SS formed a working group to study Germanic ethnology; namely, everything that constituted the cultural identity of the people, from popular beliefs, songs, dances, language, stories, riddles, and proverbs to ancestral symbols, crafts, clothing, and popular architecture.

This research led to a reaffirmation of the non-dualistic nature of the National Socialist worldview, concluding that these cultural creations and spiritual products were a derivative of the biological mental structure, which in turn was a condition resulting from the particularity of "Germanic blood".

However, the danger of falling into dualistic mysticism or mythological intoxication encouraged National Socialism to take refuge and sufficient distance from possible influences of this kind. Hence the repetition, over and over again, of insisting on and making clear the true objectives of this type of research.

If the director of the "Office of Ethnology", Lieutenant (SS-Obersturmführer) Ziegler, were to be quoted, he would clarify the aforementioned terms in various ideological training publications, leaving no room for doubt or misunderstanding. "It is by no means a question of resorting to hasty interpretations to develop a religious system based on these remnants of a previous worldview. That would be tantamount to following a non-organic process that would lead to the birth of a new dogmatism. But knowing the history of our ancestors can sharpen our senses, enabling us to discern what is our own and what is foreign to us. In this way, we can better understand the interactions and effects of the spiritual forces of our people that have passed through the mists of time" [SS-Ostuf. Ziegler. The formation of a working group on national ethnology. "Orientation Notebooks", SS-Hauptamt].

It is therefore understandable that some amateur runologists and prehistorians were incorporated into this and other working groups. They were not sought after for their mystical powers but for their ethnological and mythological knowledge, which was essential for unravelling the mythological and therefore spiritual traditions of the Germanic peoples. Such was the case of Karl Maria Wiligut, also known as Jarl Vidar or Karl Weistor, an officer in the Austro-Hungarian Army, an Aryan-Sophist researcher and perhaps the most mysterious collaborator of these Nazi research centres. Rudolf J. Mund, a Völkisch researcher and Waffen SS veteran, recounts in his biography of Wiligut that the SS recruited the Austrian scholar for his knowledge of ancient family sagas, customs and legends, an understanding catalogued by Mund as "ancestral science", something very different from the speculations of theosophical mysticism.

ARTICLE 24

The spiritual feeling of rediscovering one's own cultural roots, with archetypes created after millennia of atavism and instincts, was what fuelled National Socialist mysticism. The archetypes and the gods themselves whispered an ancient, familiar and captivating voice. This spiritual encounter was part of the "Memory of Blood," for which the ethnological centres of the Reich devoted time and resources to reconstructing the values of ancient traditions. The revaluation of these ancestral spiritual predispositions was understood as a way of remedying the disruptive action of contradictory and destructive values on the Germanic psyche.

However, this revitalisation was not without warnings for those who engaged in the anachronistic practice of clinging to an ancient Germanic religion, which National Socialism as a movement, and later as a government, did not prohibit, however much it sought to appease it. In this

sense, there was always freedom of worship in the Nazi Reich, so there were no major policies to discourage the unmistakable paganisation of groups and individuals. However, there was a limit. Article 24 of the Party programme clearly stated that this religious freedom was accredited to the extent that it did not conflict with the National Socialist worldview, its laws of life and racial doctrine.

The big problem with pagan groups and secret societies in early 20th-century Europe was that they deviated from the values of the very cults they wanted to revive. Official research on Indo-European religiosity clearly showed that pre-Christian Europeans lived a non-dualistic spirituality, a mythology rooted in this world—however magical it may have been in some stories—as well as a marked concern for a kind of eugenic tradition, the affirmation of personality and the freedom of heroic will. Modern secret societies, on the other hand, fell into a syncretism of mystical and philosophical ideas, mixing a great deal of Nordic and Indo-European symbolism with dissolving medieval, Kabbalistic, humanist, and alchemical philosophical speculations and endless abstractions. This gave rise to metaphysical doctrines far removed from the Indo-European tradition, mostly dualistic theories in which the basic vital unity of man defended by the National Socialist worldview was modified by theories that emphasised the greater importance of a spiritual world, alien to the senses and biology, and therefore free from the biological determinism characteristic of Nazi racial doctrine.

Therein lay the limit—already imposed by Dietrich Eckart—between the genuine search for ancestral spirituality and mystics and occultists who neglected the myth of blood or distorted it to the point of transforming it into cults of magic, metaphysical delirium, and anti-biological dualism. It was this difference that led to the confrontation between the National Socialist worldview

National Socialism and the dualistic and Gnostic Aryan-Sophistic sects. Dualistic metaphysical mystics placed spirit above blood, while National Socialism determined that spirit and blood were one and the same.

However, the SS never accepted being labelled atheist, even though its approach to the sacred was steeped in a realistic view of the laws of life. The mystical approach of the SS was biological, basing its transcendental character on the people as a supra-historical and eternal entity.

"We have been held responsible for the fact that belief in the afterlife, which has effectively disappeared, has no roots among the citizenry. Certainly, our religiosity, our faith in our people and their future, is anchored in reality. We believe in eternity in the same way that religious Christians do. We believe that the forces that have enabled our people to escape death are as religious as those representations which, almost shrouded under medieval dogmas, form the true core of current religious doctrine. If we can, it is precisely because we are capable of seeing and living eternity in this world" [Gunther d'Alquen. *The Spiritual Crisis*. "Cuadernos de Orientación", SS-Hauptamt].

Mysticism was understood by National Socialism as an approach of awe and reverence for nature and its laws. Hitler was clear on this point and, through speeches and executive orders, led the crusade against mystical deviationism within National Socialism. "National Socialism is not a cult movement or a movement of worship, but exclusively a popular political doctrine based on racial principles. Its aims do not include a mystery cult, only the concern to lead the people. Therefore, we have no temples for worship, only walls for the people. We have no open spaces for worship, but spaces for assemblies and parades. We have no religious retreats, but arenas for field games, and the main feature of our places of

The meeting place is not the mystical splendour of a cathedral, but rather the brightness of a room that combines beauty and suitability for its purpose. These spaces are not used for acts of worship, but are dedicated exclusively to bringing together people who have come to know each other in the course of our struggle. We will not tolerate occultists and mystics with a passion for exploring the secrets of the beyond taking over our Movement. These people are not National Socialists, but something else, something that has nothing to do with us. At the forefront of our programme are not secret meetings, but clear perception. There was a time when semi-darkness was necessary for certain teachings to be effective. Today we live in an age where light is a fundamental condition for success. It will be a day of regret if these mystical and obscurantist elements co-opt the Movement or the State by ordering secret commissions. It would even be dangerous to plan any kind of place of worship, because with its construction it would be necessary to think about religious rites that have nothing to do with National Socialism. Our worship is exclusively to cultivate what is natural, and since it is natural, it is divine will. Our humility is unconditional submission to the divine laws of existence as they are known to man, to which we commit ourselves with respect. Our commandment is the resolution to carry out our tasks in accordance with these laws" [Hitler. Cultural Speech in Nuremberg, 6 September 1938].

The crusade against dualism and Gnostic and theosophical mysticism reached its most intense stage in the so-called Aktion Hess, the name by which the "Operation against Secret Doctrines and the so-called Occult Science" became popular. This police action, carried out by the SS, was intended to eradicate once and for all all types of mystical organisations and groups. The operation was part of an investigation seeking to clarify Rudolf Hess's inexplicable trip to England in the midst of the war. Aktion Hess shut down all kinds of lodges, orders and esoteric organisations. Nearly a hundred initiatory groups and a thousand prophets, astrologers and mystics

and New Age messiahs were imprisoned. One of these discredited racial mystics was Ludwig Clauss, theorist of the Nordic soul and author of popular books on metaphysical speculation. Clauss was a member of the Party and at one point dreamed of dominating racial politics with his theories, in which body and soul were entities of different essences. His doctrine defended the existence of a spiritual race parallel to the physical biological race. Over time, Clauss rejected any importance of biological laws in human essence.

Another confrontation with dualist theorists who exerted a disruptive influence within the Movement was with Ludwig Klages, a renowned philosopher and psychologist who was influential in certain circles of the Nazi Movement. For Klages, the drives of life, the unconscious and biological reality were opposed to the intellect or spirit. The duality between body and spirit in Klages was absolute. For Klages, the rational spirit was a malevolent entity that had disturbed the soul and the depths of the instinctive.

In turn, Italian philosopher Julius Evola, who attempted to influence certain German circles with his ideas in favour of dualistic racism, was marginalised by the SS due to the danger they posed to the worldview.

Decades later, Clauss, Klages, and Evola were criticised by Serrano for the same reasons they had been marginalised from the circles of ideological creation of the National Socialist worldview.

MYTHS OF SURVIVAL

Once the Reich was defeated, the "Allied Control Office" issued Order JCS 1067, which mandated the seizure and subsequent destruction of all Nazi literature. Thus, more than 35,000 individual titles were literally pulverised, an endless list of publications from 1933 to 1945.

They included political and philosophical material, history, science, poetry, sports, and even manuals and calendars, study texts, folklore editions, children's stories, and invaluable scientific and cultural research, among many other areas. The complete list published as "Allied Censorship in Post-War Germany" (Alliierte Zensur im Nachkriegsdeutschland) recounts the largest ideological censorship operation in history. The plan of the Allied occupation authorities was systematic and executed as far as possible to destroy every last copy of a particular title. In addition to censorship, strict laws prevented the formation of National Socialist ideological groups in most of Europe. In other parts of the world, legal euphemisms followed the same line, even in countries where freedom of expression was a constitutional right. In the post-war period, the restructuring of political National Socialism, even under another name and with a new ideological guise, was legally and politically impossible.

Nicholas Goodrick-Clarke argued that in the face of the blockade and strong condemnation of National Socialism, any prospect of political success by like-minded post-war groups would have caused the isolation of Nazi doctrine to give way to the creation of powerful "redemptive" mythologies as a way of compensating for the iron-fisted censorship imposed. According to the English professor, by the 1980s, a post-war Nazi mythological narrative had already been consolidated, structured with contributions from authors such as Miguel Serrano, Maximiani Portas (alias Savitri Devi), Julius Evola, Marc Augier (alias Saint-Loup) and the "Landig Circle", a study group led by Wilhelm Landig, Erich Halik and Rudolf J. Mund.

The myths surrounding Hitler's survival after the fall of the bunker; the secret bases in Antarctica where the rest of the forces that would enable the founding of the Fourth Reich await; the hope for the return of the Wildes Heer (Furious Horde); Nazi UFOs and many other stories became

a collection of evocative stories born of the most genuine idealism, projecting the struggle beyond material defeat. This broad perspective and collection of stories became confused with reality, as in many cases they had a basis in fact, allowing them to form part of a kind of archetypal model that was reorganised alongside the elements of post-war culture. In short, this new mythological theme became a renewed hope, a formula for preserving the mystique in the face of the coming battle.

It is obvious that no political plan could be drawn from this complex post-war material, but at the level of myth, archetypes and the collective unconscious, and in the sphere of mass psychology, it did indeed play an active role in maintaining the basic notions of National Socialism.

That is why researchers such as Goodrick-Clarke glimpsed the effectiveness of the so-called "Myth of Survival", because anyone who starts reading Miguel Serrano or Savitri Devi is very likely to end up reading Alfred Rosenberg or Walther Darré, or at least will have a basic understanding of what the leaders and ideologues of National Socialism tried to explain using scientific and philosophical methods.

At this crossroads, where archetypal dispositions are expanded and projected, the complex relationship between myth and doctrine became effective in shaping a historical future that made it possible to preserve the flame of Nazi ethics, especially at a time when political National Socialism was impossible to structure.

RENEWAL OF THE MYTH

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35,000 titles were literally pulverised, an endless list of publications that from 1933 to 1945 included political, philosophical, historical, scientific, poetic, and sporting material, as well as manuals and calendars, study texts, folklore editions, children's stories, and invaluable scientific and cultural research, among many other areas.

Nicholas Goodrick-Clarke argues that in the face of the blockade and strong condemnation of National Socialism, any prospect of survival for like-minded groups after the war had caused the isolation of Nazi doctrine to give way to the creation of powerful "redemptive" mythologies as a way of compensating for the iron-fisted censorship imposed. These narratives were based decisively on the pagan and mythological legacy that National Socialism obtained from groups such as the Thule League.

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Furious Horde (Wildes Heer); Nazi UFOs and many other narratives became a collection of evocative stories born of the most genuine idealism, projecting the combat beyond material defeat. This broad perspective and collection of stories became confused with reality, as in many cases they had a real basis, and therefore allowed them to integrate a kind of archetypal model that was reorganised together with the elements of

post-war culture. In short, this new mythological theme became a renewed hope, a formula for preserving the mystique in the face of the coming battle.

However, Goodrick-Clarke's thesis does not fully explain the phenomenon of post-war National Socialist mysticism. It was not only prohibition and subsequent political unviability that led to its full expression through Germanic tales and legends.

National Socialism had truly opened the gates of Valhalla, in the sense of revaluing Germanic spiritual identity, and even Indo-European identity in general. And although the influence of the Volkisch groups had been controlled by political institutions so that they did not spill over into neo-paganism, the promotion of these ideas at the state level so that they would become a conscious part of the German cultural legacy somehow reactivated their mythological power, causing German society to once again live under the rule of the archetypes of the ancient gods. National Socialism awakened something in the psyche of the peoples of the world that had been dormant for centuries, allowing the myths and psychic archetypes most characteristic of the Indo-European soul to be reactivated, making them available for a new cultural era.

Thus, to illustrate what has been pointed out here, National Socialism did not seek to renew a cult of Wotan, but rather to revive his spirit through new guises, new faces and new sagas.

The gods of Norse mythology embodied ideas and values. It was not necessary to believe in their actual existence for them to carry out their educational work among the population. Moreover, as Jackson Crawford, professor and specialist in this culture, argues, the mythology of these peoples was not a religion, as it did not have a canon, but was made up of multiple stories created by different authors in different centuries and contexts.

In this sense, Norse mythology was always changing and renewing itself.

This is where Miguel Serrano comes in to play a decisive role: the Nazi epic coincided with the archetypes of mythology; all that was needed was to give them coherence in a narrative of a legendary and supra-historical nature so that the myth could be renewed and those who embraced the myth could be reborn in it, to become protagonists of a heroic and transcendent destiny.

For Andrew Peter Fors, PhD in Philosophy from the University of Chicago, Norse mythology had several narrative layers. The oldest ones featured legends that were commonly shared with Indo-European myths, such as the creation of the world from the sacrifice of a primordial being. Later layers included myths such as "The Twilight of the Gods" and the tree of life, Yggdrasil. Finally, in the late Viking era, new mythological layers emerged as a result of the creation of myths such as the existence of Valhalla and characters such as the Valkyries. Fors notes that these female mythological figures were not very well defined in the Edda poems (10th century AD), but were rather "invented" by the poets and skalds of the Scandinavian courts of the 12th, 13th and 14th centuries, especially those of the new kingdoms of Iceland. There is also historical evidence that the main Norse god in these sagas and poems, the god Wotan or Odin, had only recently come to power. It is more likely that the main deity of the Norse pantheon was initially the god Thor and, before that, the god Tyr.

Experts such as Fors and Crawford cite hundreds of examples that speak to the ever-evolving nature of myths and legends in Norse mythology. The roles of one god were passed on to another or even to kings and popular heroes. Legends were renewed and, therefore, modified. New characters appeared

new characters appeared while others faded into obscurity or simply disappeared.

This plasticity of myths and allegorical figures represented ideas, values, and ways of seeing the world. Norse mythology continued to change throughout the Middle Ages. Even Richard Wagner, the 19th-century German composer, continued this process, changing and incorporating new motifs into the Norse mythological cycle, which were assimilated into the collective unconscious in the same way as the ancient sagas.

In this process, National Socialism once again gave new faces to the analogies of Norse mythology, something that did not go unnoticed by poets sensitive to the emergence of the archetype, such as Miguel Serrano. The Einherier, those ancient warriors of the god Wotan, imbued the Waffen SS troops with their mysticism and heroic values. The racial ideal of men and women was linked to mythological figures such as Siegfried or the beautiful Valkyries. The way of life extolled by cultural and racial institutes generally made extensive use of representations of this pagan past as a way of presenting their worldview, producing an undeniable mythological renewal in the middle of the 20th century.

After the war, the renewal of the heroic mythological cycle remained open. The true "Twilight of the Gods" that was the Battle of Berlin and the resistance in Hitler's bunker were the final act that completed the coincidence of the myth. Now all that remained was for the troubadour to emerge who could sing it in a new saga.

ESOTERIC HITLERISM

In May 1994, veteran Waffen SS General Léon Degrelle, beyond the context of his friendship with Miguel Serrano, which transcended the ideological plane, consecrated him in a letter addressed to the latter as "the philosopher of our epic".

Indeed, by that decade Serrano was already considered the thinker who had elevated the exploits of the Nazi Reich to mythological status, renewing Germanic myth and legend. "What we are about to recount may seem fabulous, and indeed it is; it has the flavour of legend and the mystery of myth. It takes place, however, in the middle of the 20th century and, in a way, has enveloped our own lives. Although it comes from far away, the thread is taken up again among us, reaches our generation and must rekindle the torch that, passing from hand to hand, will perhaps fly to other stars" [Memoirs of Him and Me. Volume IV. The Return].

Serrano's mission was to keep the flame of myth alive, "to hold fast to the old dreams, so that our world does not lose hope," as Serrano pointed out, paraphrasing the great poet Ezra Pound. Therefore, Esoteric Hitlerism — an expression that Miguel Serrano coined and used profusely — was not a political means of reviving National Socialism. It is quite another thing that Serrano was an apologist for political National Socialism, for although that was the case, he did not use Esoteric Hitlerism as a basis for his efforts. All in all, it is possible to venture that if it had not been for the mythological renewal carried out by many writers around the world, National Socialism might have lost some of its appeal during the post-war period.

On the other hand, Esoteric Hitlerism was not a mystical school under Serrano's leadership. Not even in his books can one find a set of hermetic techniques, for

much that the name "esoteric" would lead one to think so. The analogies Serrano used to give strength to his stories, full of gods and legends from the most varied origins, and his knowledge of Hermeticism and occultism, often misunderstood by an amateur audience, were analogies to address profound ontological and philosophical issues that tended to address the spiritual upheaval that National Socialism meant for the history of the West.

Esoteric Hitlerism can be considered an experience, a very personal revelation of Serrano's and a contemporary saga, never a formal hermetic school. "I am not what is called an occultist, nor even a spiritualist. I do not believe in anything, I do not know anything, I cannot affirm anything as true, either with words or with the conscious mind. I only feel that man has the power to create an illusion, to find and give meaning" [El Sentido, 1974 introduction to "El Círculo Hermético. De Hermann Hesse a C. G. Jung"].

In essence, it could be said that Serrano's Hitlerist elaboration was a mythological narrative laden with heroic analogies based on the "Myth of Blood." Its objective was the reunion of man with the warrior archetypes that the Indo-European collective unconscious had created. This reunion was presented as the beginning of the path to reconstituting the "Aryan" psyche, bringing it back to the path it had lost after adopting cultural archetypes or ideas that had altered its perception of the world and its relationship with nature and the cosmos.

In short, Serrano proposed an end to Western dualism, as well as to monism, allowing man to reunify his fragmented being in order to transform himself psycho-biologically back into a man immersed in the values of the ancient worldview of Germanic culture. This did not require any hermetic school, but rather the vast "Memory of Blood" and fidelity to the echo of the archetypes hidden within it.

BIBLIOGRAPHY OF ESOTERIC HITLERISM

It was from "The Golden Cord. Esoteric Hitlerism" (1974) that Miguel Serrano began to reveal his cosmogony in an open and structured way, presenting the results of his years of research on the Nordic tradition, confirming that the scattered remains and traces of this tradition were present not only in a specific era, but throughout history and human development in cultures, schools of thought, secret associations, religious orders, and philosophical currents.

This was the invisible thread that the Chilean writer rediscovered, which managed to bring together the past and present of the great Nordic pagan tradition. He was the poet, the faithful continuator of an ancient tradition that has once again linked that golden cord that mediates between today's culture and ancestral culture.

It is true that many of the ideas in "The Golden Cord" were explored in greater depth in subsequent decades, perhaps as a way of revising and updating Esoteric Hitlerism itself, discarding in passing the comparison with certain religious doctrines or movements. Nevertheless, its associations, devoid of rigidity, and its mind-boggling analogies made this account a very attractive first approach to many topics that would later be dealt with in greater detail.

Finally, it should be added that "The Golden Cord" was in turn the result of an effort to thoroughly understand the figure of Hitler, his personality and mission as Führer, leader of the Germanic race. For their part, Adolf Hitler, the Last Avatâra and Manu, for the Man Who Will Come, texts that would later become part of the Esoteric Hitlerism trilogy, would focus on understanding Hitler as an Avatâra, that is, as an incarnation who comes to fulfil a mythical purpose,

while the latter, on the other hand, presents the idea of Manu.
-a primordial man beyond the human sphere.

Chronologically, the next book in which Serrano sought to give more details of his cosmogony was NOS. El Libro de la Resurrección (1980). In this work, the author goes a step further in trying to delve deeper into the foundations of Esoteric Hitlerism, but in a much more poetic way than in his previous work, using troves as he used to exemplify. Here, it is his own experience that would have helped him navigate the mysteries of revelation, making this book more intimate than the previous one, centred on the drama of the inner turmoil caused by the Hero's lack of wholeness.

That same year, Nietzsche and the Dance of Shiva was published, an essay in which he delved even deeper into the thesis of The Golden Cord, this time through a syncretic philosophical work combining Nietzsche's work, with special consideration given to the idea of Eternal Return, and the Indo-Aryan tradition of Tantrism, a philosophy that Serrano constantly used as an analogy for the reunification of opposites as a means of totalisation of man.

Later, in Adolf Hitler, the Last Avatâra (1984), Hitlerism would reach its most characteristic structure. A remarkable philosophical effort that ultimately created a true mythology, a genuine renewal of the archetypes of the Hyperborean myth and its Nordic, Germanic, Greek, Celtic and even pre-Columbian remnants. Markedly anti-dualistic, this work was inspired entirely by a heroic "initiation," and is perhaps the most comprehensive work in presenting Esoteric Hitlerism. It is precisely here that the figure of Hitler begins to be discovered as "something more," no longer just as the Führer of Germany present in the figure of Adolf Hitler, but as a Being who enters the scene to displace man: that is, an incarnate Will, an Avatâra who makes his appearance for a brief

time to awaken his people and announce the end of an era and the coming of a new Man.

It was in "The Resurrection of the Hero" (1986) that Miguel Serrano would delve deeper into the importance of what the renewal of the Nordic-Hyperborean archetypes really meant in Esoteric Hitlerism: the transmutation of the Hero through the cosmological Ages; the unique possibility of Man to embody the drama of the imprisoned gods (in this temporal world), in order to reactivate the memory of blood, to embrace the memory of myth and legend.

In this work, Serrano would assert that 'Esoteric Hitlerism is inserted at the centre of this Hyperborean Tradition, taking it up and even expanding it'. A call to heroic awakening, a proclamation that incites one to enter into combat and take part in this eternal struggle, stripped of everything and armed only with an Ideal, for "the Hero does not need a new religion".

Considering the relevance of Adolf Hitler, the Last Avatâra, in terms of thematic scope and structure, The Resurrection of the Hero, together with the aforementioned work, could be considered one of the works in which the philosophy of Esoteric Hitlerism is best structured.

It would be several years before the last book of the so-called "Trilogy of Esoteric Hitlerism" appeared in the early 1990s, under the title: "Manú. For the Man Who Will Come" (1991). The title of this volume comes from what Hitler declared to his personal assistant Heinz Linge in the face of the imminent fall of the Bunker: "Who shall we fight for now, my Führer?" Linge asked Hitler, who replied: "For the Man Who Will Come." From this statement, Serrano elaborates on what could be the starting point for the "return" after the Avatâra made his appearance on earth. In an effort to reveal and expand the frontiers of Esoteric Hitlerism, the author warns that a new Man, a kind of Superman, has incarnated. This is Manu,

the "Root Man," who has the possibility, through a superhuman effort, let's say scientific-esoteric, to go back through the cosmological eras until reaching the archetype, the Aion that rules the world, which must be transcended in order to give life to the Total Man.

Without concluding the revelation of this trilogy briefly described above, in which one can appreciate the grand display in which the entire cosmogony of Esoteric Hitlerism is inserted, the Chilean writer still leaves a small window open by sketching out the path of return, that of the Left-Handed Swastika, which he will undoubtedly try to debunk in some of his books near the end of his life.

It was in the late 1980s and also during the 1990s that Serrano's works became more political and concise, renewing the flagging nationalist thinking in Chile and serving as the basis for a plan to defend the southern Patagonian region as a global stronghold to defeat the forces of the World Order. This was mixed with themes related to curbing the advance of financial capitalism in Chile, as well as halting the consolidation of new technologies tending towards the fusion of man and machine. However, Esoteric Hitlerism was not left out of all of the above, serving as the ideological basis for the development of these themes.

His renowned four-volume *Memoirs of Him and Me*, published in the late 1990s, certainly provided information and "revelations" that allowed for a more natural understanding of the foundations of Esoteric Hitlerism, largely because this type of narrative brings the author closer to his own experiences, which, in Serrano's particular case, contained an invaluable source of an entire archetypal life and synchronistic records. Finally, in his final stage, two new books would once again focus on very specific and novel aspects of the cosmogony of Esoteric Hitlerism.

In "El Hijo del Viudo" (The Widower's Son, 2003), he resolutely decides to address the evident destruction of the Hyperborean archetype in the face of the collapse of world religions, while in "Maya. Reality is an Illusion" (2005), still with regard to the Hyperborean archetype, the author focuses on a specific issue: the difference between the Archetype of the Führer and the Avatâra, fundamental concepts throughout his work.

For almost twenty years, Miguel Serrano served as a distinguished ambassador for Chile in India, the former Yugoslavia and Austria, as well as representing his country before international organisations. His moral imperative prevented him from putting his personal convictions before the higher interests of his beloved country. Therefore, while continuing to write and publish in local and international media, his works prior to the revelation of Esoteric Hitlerism, although not very explicit on that subject, emphasised his personal, generational, or local experiences, without ever lacking the archetypal imprint that characterised him.

It is in this collection of writings that one can appreciate an overflowing poetic and philosophical depth, which, once assimilated, contributes to understanding the extraordinary dimension of his cosmogony. In "Antarctica and Other Myths", "Neither by Sea nor by Land...", "Who Calls in the Ice", "The Visits of the Queen of Sheba", "The Serpent of Paradise", "The Hermetic Circle. From Hermann Hesse to C. G. Jung," "The Non-Existent Flower," "Elella, the Book of Magical Love," and "Nietzsche and the Eternal Return," the themes that will later be treated with warrior and Hitlerist language are easily recognisable, and for the moment are covered with highly poetic prose oriented towards literary exercise. It is the so-called "trovar clus" that would make Serrano famous as a writer and give him national and international prestige, a fame he would voluntarily lose when he suffered ostracism as a result of his role as a thinker of Esoteric Hitlerism.

The exception to this "trovar clus" from the period prior to the publication of the Esoteric Hitlerism books are the writings in his magazine "La Nueva Edad" (The New Age). This publication was created and directed by Serrano between 1941 and 1943 as a personal effort to support the Nazi Reich during the war and as a way to maintain Chilean non-interventionism. "La Nueva Edad" contains articles that are surprising in their thematic similarity to Esoteric Hitlerism of the 1980s. Articles such as "Beyond Nazism" from October 1941 and "The Jews Invade Chile" from November of the same year put forward the thesis of National Socialism as a new cultural stage in the West, a stage in which the fragmentation of man into body, soul and spirit would finally be overcome.

THE BIRTH OF ESOTERIC HITLERISM

Serrano was quick to intuit the idea of the existence of a mythological narrative of National Socialism beyond political ideology. It was during the Second World War that he began to receive information about the enigmatic symbolism and background of that political movement, expressing this knowledge in articles in La Nueva Edad, which led to him being introduced to a circle of esoteric practices sympathetic to the Axis powers, the so-called 'Order', where he was initiated into the occult narrative of National Socialism.

This knowledge opened the door to the search for the mythological and philosophical narrative that would underpin his later cosmogony. However, Serrano would insist that it was certain "revelations", a form of intuitive and apparently instantaneous knowledge, that formed the basis of his Esoteric Hitlerism, rather than rational knowledge or an initiatory tradition.

Serrano spoke of two moments when the cosmogony of Esoteric Hitlerism was "revealed" to him. The first occasion was

during his trip to Antarctica in 1948. By then, he was already aware of the myths of survival that pointed to that continent as the place where the forces of the Reich would regroup, so the purpose of his trip was to find some evidence of those claims. The confirmation would come through a fascinating story.

Decades later, in 1977, on a trip to Sils Maria in the Swiss Alps, next to the rock where Nietzsche had his experience of the "Eternal Return," Serrano would obtain the second part of the revelation of his Hitlerism, which would serve him to finish the first book of the trilogy. "Hitlerian Cosmogony was revealed to me in Antarctica in 1948, shortly after the end of the Great War. (...) Beyond thought and memory in the brain, the revelation was instantaneous, forgotten and remembered forever, so that only twenty years ago it has emerged again, allowing me to collect it in the 'unremembered memory' and transcribe it in the 'Trilogy of Esoteric Hitlerism'. But it was there, on the Rock of Sils Maria, at the feet of Nietzsche, that it resurfaced, expanding" [Memoirs of Him and Me. Volume IV. The Return].

The first revelation is perhaps the most important. It was in Antarctica where the most characteristic features of Esoteric Hitlerism took shape. In my works *Antarctica and Other Myths* and *Who Calls in the Ice*, I have recounted that journey, that extraordinary adventure; but I did so in code, "trové clus", like a Cathar troubadour from Languedoc. Only many years later, in *Manu: For the Man Who Will Come*, did I reveal part of the secret. The rest I will do today, as far as I am able and permitted, after almost half a century (1947-1996). Up there, on those pure white plains, alongside the biting polar wind, the revelation of the Weltanschauung of Esoteric Hitlerism had been delivered to me, with the "unthought thought" and in the "unremembered memory". I transcribed it in *Manú...* But there was still more to come [Memoirs of Him and Me. Volume II. Adolf Hitler and the Great War].

That revelation, missing from his earlier writings and recounted only in his Memoirs, reveals an incredible fact. Serrano recounts that through a dream, or rather, during a supraconscious experience one night during the expedition, he had an encounter with Adolf Hitler. The central idea of this "conversation" marks a kind of departure from the themes related to his initiatory Order—which was more spiritual and hermetic in nature—to give rise to a cosmogony based on Nordic tradition. In his account, Hitler, who appeared in the Antarctic ice, instructs him that although the objectives of his Order, that is, the initiatory work for the creation of subtle bodies, were important, the struggle itself was fundamental to the objectives of Hitlerism. In a clear reworking of the Norse myth, Serrano asserted that struggle, and even more so death in combat, meant the immediate right to belong to the Divine Hosts who would return to earth to finish the unfinished work of National Socialism. This right of the modern Einherjar was assured even without completing the work of creating the astral body, the primary and fundamental objective of the Order and its Master.

This fundamental idea of Esoteric Hitlerism—struggle as a way of connecting with the Hyperborean gods by embodying the heroic archetype on earth—will constantly rival in Serrano's work the temptation to point to astral detachment techniques as the path and ultimate goal of Hyperborean cosmogony. In the countless pages of his extensive work, references can be found that support one or the other goal as the end of Esoteric Hitlerism. Sometimes both are presented as conditions for obtaining a direct passage to Nordic-Hyperborean immortality, but on other occasions he resolved in favour of the purest and most warrior-like struggle. In this sense, it seems that Serrano thought that the mystical-warrior path was very difficult to follow, as it implied the problem of mystical delirium, the tendency to neglect the material and worldly struggle. For ordinary mortals, the path of mysticism presented itself as a

seduction that nullified the heroic path, hence Serrano's fears regarding groups that were unable to successfully combine these two paths.

It is for this reason that his work contains explicit references to the fact that, when faced with the doubt or danger of following a mystical and warrior path at the same time, it was better to lean towards the latter. Membership of the Wildes Heer, the battalion of immortal heroes of Esoteric Hitlerism, could be achieved directly through a heroic path of fighting to the death. It was the path of the Lightning Bolt, which transformed a man into a hero, to devote himself to relentless struggle. In Serrano's own words, struggle was the form of communication with the gods, as it 'came closer to the gods than the prayers of the saints'.

ANTARCTIC REVELATION

The Jungian concept of the "archetype" was another key element in Serrano's work. In essence, Esoteric Hitlerism was a path through which man connected with his psychic wholeness by means of powerful ideas called archetypes, which found their roots in a phylogenetic heritage, ruling out the possibility of a formula that would allow the "psychologisation" of an entire phenomenology with biological and factual roots.

For Serrano, archetypes were emanations of the idea of totality, a way to end the dualistic fragmentation of Western man. Since the universe was a constant struggle and since Aryan man tended to be always in contact with the natural order and the cosmic framework in order to achieve the longed-for totalisation, the main Hyperborean archetype was the warrior. Embodiment of the heroic archetype was the great path of transformation of Esoteric Hitlerism.

It is no secret that Serrano took the idea of archetypes from the Swiss psychiatrist Carl Gustav Jung. This was often acknowledged

many times by him, and although he always differentiated Jung's psychological approach from his own, he never detracted from the fundamental importance of the Swiss professor's research and theory for the development of his heroic cosmogony.

In an earlier version—1965—of his "Memoirs" on the Antarctic "revelation," it is not Hitler who reveals to Serrano the great secret of his cosmogony. At that time, Serrano maintained that this idea had been revealed to him through reading "The Self and the Unconscious," Jung's most important work for understanding the theory of archetypes. This book had been published in 1928 under the title "The Relationship between the Self and the Unconscious" (*Die Beziehungen zwischen dem Ich und dem Unbewussten*) and later republished in Volume 7 of his complete works ("Two Essays on Analytical Psychology"), and in particular in Chapter II, under the title "The Relations between the Ego and the Unconscious".

Perhaps it was in this book that Jung managed to develop his psychological theory in the clearest and most complete way, separating himself forever from the Freudian influences that had shaped him so much in his formative years. In this seminal work, he first expounded the idea of a consciousness veiled from man's rational ego, carrying unconscious content, both personal and certain aspects of a transpersonal nature, highlighting the racial and, indeed, inheritable connotation of that collective content. It was this theory that definitively triggered in Serrano the idea of establishing contact between the ego and the gods of the race. "In 1947, I left for Antarctica. That journey, both external and internal, to the ice of the world, to the extremes, in search of a mysterious oasis of warm waters, has been narrated by me in "Quién Llama en los Hielos..." (Who Calls in the Ice...). Something I have not mentioned, however, is that I took with me a book that distracted me somewhat from the adventure: 'The Self and the Unconscious' by Carl Gustav Jung. At first, I had to fight against the book, as it took hold of me, making me forget the surroundings of the ice in which I was immersed. Only at the end did I come to understand that

The book and the adventure at the ends of the earth, in the Old South, must have had a connection, a similar meaning. What was it, really, that sparked such a keen interest in me for that work? Reflecting now, I believe it was my encounter with the idea of the Archetype and the passing mention made there of the possibility that Jesus himself had been a prisoner of those tremendous autonomous forces. A whole terrifying world was revealed to me, as frightening as the frozen expanses and white silence of Antarctica, like the shroud covering its abysses. Constellations of ideas, sensed but not yet formulated, suddenly came to my consciousness. Upon returning from Antarctica, it was difficult for me to know what had been more important to me, the expedition or reading Jung's book [The Hermetic Circle: From Hermann Hesse to C. G. Jung].

Meanwhile, in a 1950 article for the Chilean magazine *Histórium* entitled "La Atlántida" (Atlantis), Serrano explained that his participation in the Antarctic expedition in search of Hitler should be understood as part of the renewal of the myth and not in its literal sense. "I am proud to publicly acknowledge my enduring admiration for Hitler, as well as for Muhammad and Joan of Arc. And this at a very difficult and special time. Hitler in Antarctica is a myth believed only by me and the Americans. In this we are alike. It is up to us to search for an ideal for our time, because Hitler really should not be there, or anywhere else. But hopefully the new ideal or myth can come from somewhere to save our world... Because a myth cannot die. Myths only disappear, to return in another form, or with another name" [La Atlántida].

These versions of what happened in Antarctica do not contradict each other. Serrano claimed that the Antarctic revelation remained in the "unthought thought" only to be consciously reactivated in the rock of Sils Maria. However, it is clear that reading Jung's book triggered the revelation of archetypes as powerful ideas capable of charting a roadmap for the totalisation of man. This was

would be achieved by renewing the Nordic myth through the new faces of the Nazi epic. Thus, National Socialism became for Serrano a new spiritual path for the West, a path that transcended the metaphysical dualism so characteristic of this culture. This form of transcendence was played out in the psychic realm, but through real and concrete action in the world, in struggle, activating an atavistic cultural foundation in the Aryan race, the heroic spirit subverted during centuries of cultural delirium. In this revealed cosmogony, man overcame his Western ego to reconnect with his deepest instincts and atavisms, with what Jung called the collective unconscious of the white race, what Serrano called the "Hyperborean gods".

GOTTESMINNE

Traditional evolutionary psychiatric practice during the 19th century considered mental illness to be a hereditary genetic pathology resulting from degenerative family factors. It was the so-called "bad blood" circulating in groups and clans that had degenerated due to environmental, counter-selective and other factors. In this state of affairs, a young psychiatrist from Vienna named Sigmund Freud would revolutionise medical practice by rejecting the evolutionary and hereditary view and modifying it with an approach to mental illness as a derivative of the environment and culture. For Freud, in mental illness, rational consciousness was displaced by unconscious and individual mental content that hid all the repressions and frustrations of unfulfilled desires due to the taboos of Western patriarchal and authoritarian society. Freud's technique, called psychoanalysis, consisted of getting patients to accept these forbidden desires by confronting social taboos. For Richard Noll, (*The Aryan Christ, The Secret Life of Carl Jung*) psychiatrist and biographer of Jung, these theories were of particular interest to Jewish doctors in Vienna, where Freud created his group of collaborators. The reason, according to Noll, would stem from the interest of this people.

in dismantling the structure of Western culture, allowing the subversion of many of Europe's traditional social and cultural taboos, rules and standards as a way of achieving greater freedom and social acceptance for themselves.

But this therapy would soon find followers among gentiles. One of them, and perhaps the most important in this early stage, was Jung. Noll notes that the strange interest of an 'Aryan' like Jung in this system could be explained by the recurrence of mental illness in his own family. Thus, Jung, who worked using the classical method at the Burghölzli psychiatric clinic, eager for a non-biological and hereditary explanation for cases of familial dementia, formed a group in the Swiss city of Zurich to research and adopt the method of psychoanalysis. But the "Zurich Group" led by Jung, after a few years of collaboration with the "Vienna Group", began to diverge, leading to an irreconcilable break and the creation of a second method of psychological therapy, "analytical psychology", the "Aryan" version of Freudian psychoanalysis.

During the years leading up to the Great European War, Jung's group began to find certain narratives and unconscious ramblings in their patients that were strangely reminiscent of the myths of Indo-European antiquity. After months of research focused on finding analogies between the language of the unconscious and the myths of antiquity, Jung stumbled upon the key to his psychological theory: human beings have two layers of consciousness.

The first and closest was the ego, the consciousness formed by culture and environment. The second layer was the unconscious, a psychic stratification hidden from consciousness, instinctive and inheritable in nature and therefore the bearer of all the ancestral psychic images of a specific human group, in this case the "Aryan".

The unconscious was the source where the gods and myths of ancient Indo-European pagan cultures and religions dwelled, and in times of confusion, due to the mixing of unrelated collective unconsciousnesses, these images could affect the functioning of the consciousness or ego, flooding it with fragments of mythological content, which in extreme cases could lead to mental disorders. Jung interpreted the discoveries of the Zurich School as follows: Within every European there was an unconscious layer of pre-Christian psyche that produced religious images such as those of the Hellenic mysteries or even those of the more archaic nature religions of the ancient Aryans. This phylogenetic unconscious did not produce purely Christian symbols, but offered pagan images such as the sun god. If the sediment of 2,000 years of Judeo-Christianity could be removed—in the case of mental illness—then the Semitic 'mask' could be removed and the true biological images of the original 'inner God' could be revealed, a natural god, perhaps the sun god, or the moon goddess, the god of blood, or the chthonic gods." [Richard Noll. *The Aryan Christ*].

For Jung, the mind was the result of an evolutionary process, of a phylogenetic nature, which harboured psychic atavisms resulting from this struggle for existence. These psychic remnants, such as the life force—called libido—were associated with natural analogies such as the Sun or the Wind. The symbols of the collective unconscious were thus the covering of the biological traces hidden in the phylogenetic structure. Thus, the sustained solar cult so characteristic of Indo-European societies was a reflection of these human groups' very clear awareness of their own life force, experienced psychologically as the 'fire of life'. The clearest analogy for this psychic experience was the Sun, hence the instinctive importance that these cultures attributed to all solar analogies.

In essence, the ancient worship of the sun god, in any of its representations, was for Carl Jung a symbol that had its

origin in the very psychic nature of man, a totality expressed as the sum of a vital energy, an inner sun, an authentic inner god. Hence the legends of heroes and solar gods in the Norse mythological cycle.

In ancient times, the conscious and the unconscious maintained a healthy union, but without fusion. Each had its own psychic function without preventing them from being united in their objectives. In modern times, however, this communication had been lost, and when it was regained, the result could be even worse than the previous state.

For the founder of depth psychology, spiritual needs had a biological root, that is, mental needs, the transformation of libido, the need to produce changes or adaptations in life, among many other mental processes characteristic of the different stages of life, were accompanied by symbols of transformation that the psyche communicated to all layers of the mental structure, including the conscious ego.

The current problem was that the traditional symbols of transformation, the so-called "pagan religion", that way of life that placed man in proper inner functioning and with his environment, had been lost by adopting symbols and gods foreign to the Indo-European psyche. For Jung, recovering the meaning of these symbols in order to connect them in a healthy way with consciousness was necessary to overcome the pathological psychic dualism experienced by Western Europeans. Jung's imprint was based on the idea that God was in the blood, in the unconscious of an entire people or race.

The Jungian method sought to encounter the Indo-European or Aryan gods hidden in genetics—in the blood, as it was called in the era before the discovery of DNA—in the structure of inheritable characteristics that formed the neural and psychic architecture. "Just as there are ethnic, racial, tribal, and familial bodily differences,

There is also a collective psyche limited to race, tribe or family, above the universal psyche. There is no doubt that in an earlier and deeper layer of psychic development, it is impossible to distinguish between an Aryan, Semitic, Amite or Mongolian mentality; all human races have a common collective psyche. But at the beginning of racial differentiation, essential differences develop in collective psyches. That is why we cannot transplant the spirit of a different race entirely into our own mentality without significantly damaging it" [Carl Jung. *The Self and the Unconscious*].

Jung strongly outlined the difference between the Aryan solar cults and the intricate Semitic mysteries.

Archetypes were psychic complexes that subconsciously led individuals to follow patterns of behaviour of which they were unaware. In this sense, many people spent their entire lives controlled by archetypes without even noticing it, even while maintaining a conscious psychic centre in the ego. But on other occasions, the encounter with these complexes awakened in the consciousness a memory and an attraction to these figures. It was the so-called "memory of the gods" (*Gottesminne*), the archetypes of the collective unconscious, psychic vestiges incorporated into Western man.

But this encounter carried a danger that could even lead to mental illness. When an individual encountered and became aware of an archetypal complex, the ego could suffer a kind of inflation by allowing itself to be possessed by these primordial figures. This was the typical case of individuals who, upon contact with the heroic archetype, ended up believing themselves to be Napoleon, Julius Caesar or Alexander the Great. This was also the case with many of the mentally ill patients treated by Jung who, due to their mythological ramblings, gave him the key to understanding the mystery of the archetype.

In these cases, the archetypes of the collective unconscious had completely swallowed up the conscious personality, losing the ego in the dangerous waters of the mythological, the vague, blinding itself with the numinous force of psychic energies. To avoid this distortion, Jung created a psychological method of transformation in which the ego did not dissolve into the archetypes of the collective unconscious, but maintained its autonomy, yet in such a way that it could use the transformative power or psychic energy of the collective unconscious and its archetypes.

This balanced relationship between the Ego and the Unconscious was called by Jung the "Self" (Das Selbst), an ideal psychic centre, which was at once individual and collective, man and god, ego and archetype. Mastering the archetypes, overcoming the psychic complexes that manipulated the personality, and reaching the Self was, for Jung, the path that the hero portrayed in the mythological tales of ancient sagas and legends had to follow. "The strongest and the best, the hero is the one who exposes himself to the dangers of being devoured by the monster of the abyss. But if a man is a hero, it is because ultimately he did not allow the monster to devour him, but controls it, not once, but many times" [Carl Jung. Structure of the Unconscious].

MEMORIES OF THE ARCHETYPE

Jung pointed out that an individual had several ways of facing an encounter with an archetype and then beginning the struggle for its domination. Dreams could bring forth archetypal content hidden in the deep layers of the phylogenetic psyche. So could exposure to mythological content and symbols. Another possibility was the encounter with people who more or less consciously embodied an archetype. In the case of Miguel Serrano, these three possibilities were a breeding ground for his encounters with the archetype and the beginning of his process of transformation.

Serrano's fascinating life, his encounters with so many remarkable men, and the synchronicities that surrounded many of those events were not the result of chance. Serrano, following Jungian theories, gave meaning to those events in a volitional way. He was one of those individuals who recognised archetypal complexes in people and fed off the strength that came from them. His encounter and collaboration with the leader of Chilean National Socialism and his participation in that movement during the 1940s was not just a political experience. He sensed that behind the human weaknesses, behind the mask of that strange character's personality, there were certain archetypal psychic complexes that gave him the strength to fight for revolutionary nationalist ideas in Chile.

Like Serrano, he understood that the "Nazi" leader—known as the Chilean Nazis—was at times possessed by the Hyperborean archetype of the leader of the armies, the warrior Wotan. The same would happen to the Nazi martyrs killed in the so-called "Workers' Insurance Massacre", where more than seventy members of the movement were executed on the orders of a democratic president after their surrender following a failed coup attempt.

The young writer at that time understood that they had been possessed by the heroic archetype, sacrificing their lives in pursuit of building a better nation. These archetypal encounters continued to occur throughout his life, and he became aware of them, using them as a vital force and source for his Hitlerist cosmogony.

The encounter with a woman who captivated him in Santiago in the 1950s was, for him, like a visit from a goddess. From that encounter, he became aware of the archetype of the anima, the psychic counterpart of man, the "half" that was needed to make him whole. But following Jungian theory, his goal was not to merge with that psychic complement, as that would mean nullifying his ego and allowing himself to be possessed by the archetype. The encounter

For him, that archetype represented a magical marriage, a union without fusion, the midpoint between the ego and the archetype, the Self. This was also the case with other "encounters" or visits from the gods. His contact with the Order and his apprenticeship with his Master was not accidental for Serrano either; it was another encounter with a hyperborean archetype, that of the Hierophant, the psychopomp of knowledge, in mythological terms, the god Wotan in his role as sage and revealer of the runes. But there were more Hyperborean archetypes with which Serrano would continue to soak up vital force. Nature also revealed other archetypes to him through the landscape laden with the "memory of the gods".

For Jung, all these archetypal complexes that possessed men or allowed them to reach the Self came from a common origin. The phylogenetic atavisms sedimented over hundreds of millennia in human groups with shared hereditary characteristics were psychic complexes that carried a worldview expressed analogically in religions or, ultimately, in mythological gods.

Within Serrano's work, there are also clear indications that the cosmogony of Esoteric Hitlerism was understood by its author as an analogy of ontological, existential, and epistemological experiences and not as a new religion or neo-pagan cult.

If Serrano used mythological language, as Jung did, it was not to create religious syncretism or a new pagan cult, but rather this effort was part of the search for the interpretation of archetypes for the work of creating a heroic and Nordic Self. His studies of alchemy, tantrism, the Orphic mysteries and Mithraism also sought to find archetypes in these narratives that would facilitate the path to heroic transformation for individuals today. A transmutation of values in Nietzschean terms.

ARCHETYPICAL POSSESSION

Miguel Serrano's encounter with Jung's theories was fundamental, as it led to the creation of Esoteric Hitlerism. Although his Master had given him the necessary clues to approach National Socialism from a totally new perspective, he would not succeed in creating a new myth, a coherent worldview, until he was able to rely on what he called a "valuable tool for Esoteric Hitlerism," the theory of archetypes and the collective unconscious proposed by Carl Jung.

But Jung's influence was not only a tool for understanding the process of inner transformation of Hitlerite warriors; perhaps more importantly, it was fundamental in enabling Serrano to give the leader of National Socialism a coherent place in the mythological renewal of Esoteric Hitlerism. "I want, through my experience, to try to understand what Hitler could have been, using Jung's descriptions as a reference point" [Adolf Hitler, the Last Avatâra].

Jung had expressed in his writings and interviews the dynamics between Hitler and the Germanic, and even European, collective unconscious. In his famous 1936 article "Wotan," Jung pointed to Hitler as a being possessed by the archetype of the ancient god of storms: "We are always convinced that the modern world is a rationally explainable world, basing our opinion on economic, political, and psychological factors. But if we could forget for a moment that we are living in the year of our Lord 1936, and if we could put aside our well-intentioned human sensibility, all too human, and were allowed to transfer to God or the gods—instead of man—the responsibility for contemporary events, then Wotan would serve our purpose perfectly as a natural hypothesis. I even dare to put forward the heretical assertion that old Wotan, with his abysmal and unfathomable character, explains National Socialism

more than the three reasonable factors mentioned above combined. Although each of them clarifies an important aspect of what is happening in Germany, Wotan explains it even more, and specifically the general phenomenon itself, which remains strange and incomprehensible to anyone who is not German, even after the most profound reflection. Perhaps we can designate this general phenomenon as *Ergriffenheit*, which is the possibility of being "occupied," of being possessed. This term implies both an *Ergriffener*, a "captured" or "possessed" person, as well as an *Ergreifer*, "the one who seizes," who possesses. Wotan being 'one who seizes', which means that he possesses men, if one does not want to outright deify Hitler—which in a way has already happened—Wotan remains the only explanation. Wotan seems to me to be a hypothesis that hits the mark. He was, it seems, only sleeping on Mount Kyffhäuser until the ravens announced the morning freshness to him.

Wotan is a basic feature of the German psyche, a psychic "factor" of an irrational nature, a cyclone that sweeps away and levels the cultural high-pressure zone. It seems that Wotan's followers, despite all their extravagance, have proved more accurate than the worshippers of reason. Wotan, and this has evidently been completely forgotten, is a Germanic fact of prime importance, the most genuine expression and unsurpassed personification of a fundamental characteristic particular to the German people. Houston Stewart Chamberlain is a symptom that gives rise to the suspicion that elsewhere there may be clandestine gods who are sleeping. The Germanic race (commonly known as "Aryan"), the Germanic national essence, blood and soil, the *Wagalaweia* songs, the ride of the Valkyries, Jesus transformed into a blond, blue-eyed hero, the Greek mother of the apostle Paul, the devil as an international Alberich with a Jewish and Masonic appearance, the Nordic aurora borealis as a sign of civilisation, the inferiority of the Mediterranean races... this is the indispensable scenario in which, deep down, everything has

the same meaning: the possibility that the Germans have been 'taken over', possessed by a god, which is why their house 'is filled with a wild wind'. Shortly after Hitler came to power, if I am not mistaken, the famous 'Punch' published a cartoon depicting an angry Berserker freeing himself from his chains. A hurricane has broken out in Germany, while we still believe the weather is fine" [Carl Jung. Wotan].

In 1939, in an interview given in New York and quoted by Serrano in his book *Adolf Hitler, the Last Avatâra*, Jung's statements were even bolder when describing the Führer's "phenomenon". "Hitler is a spiritual vessel, a demigod; even better, a myth. Mussolini is a man and, consequently, in fascist Italy everything has a more human character than in Nazi Germany, where things are given by revelation. As a man, Hitler barely exists. In any case, he disappears behind the role... Hitler has no personal ambitions. His ambitions go far beyond those of the ordinary man... Hitler's power is not political, it is magical. To understand this term, it is necessary to know what the unconscious is. It is the part of our mental constitution over which we have almost no control, which contains thoughts and even conclusions of which we are not aware... Hitler's secret is not that he has a more powerful unconscious, more full of thoughts and memories than other men, but rather that his unconscious has extraordinary access to his consciousness and that he allows it to dominate and move him. He is like a man who listens attentively to a whispering voice coming from a mysterious source. And he acts in accordance with it. We are too rational to obey it. But Hitler listens to it and obeys. The true leader is always guided. Hitler himself has referred to his Voice. This is why he is always right about all his advisers and the opinion of foreign observers. This is because the information accumulated by his unconscious and reaching his consciousness, through his exceptional talent, has been more

correct than those of everyone else who reaches conclusions different from his. Hitler cannot disobey his Voice. When he announced the invasion of Czechoslovakia at the Sport Palace, Hitler's human voice trembled. What man would not have felt fear at that moment, making a decision that could compromise the fate of millions! However, the Voice commanded him to go ahead. And he had to obey it... Hitler is like Mohammed, he is the Messiah of Germany, who teaches the virtue of the sword... The spirit of Aryan Germany must be supported by the sword... The religious character of Hitlerism is highlighted by the fact that German communities throughout the world have adopted Hitlerism, despite being so distant from the power of Berlin. Let us look at South America, especially the German communities in Chile... If Hitler speaks loudly, it is because he must do so, because through him the Collective Unconscious of his race is expressed. His voice is, at least, that of seventy-eight million Germans. He has to shout, even in a private conversation... The voice he hears is that of the Collective Unconscious, especially that of the Collective Unconscious of his race; but also of many English, French and even Czech people, who feel admiration for him, as well as fear" [Carl Jung, interview for Hearst International-Cosmopolitan, quoted by Serrano].

The enormous influence Jung had on Serrano is understandable. The Swiss psychiatrist provided the key to the construction of Esoteric Hitlerism, a foundation that Serrano expanded upon to insert it into a grand worldview. Serrano's mentor brought to light an unknown dimension of National Socialism and Hitler. Jung provided the tools for the narrative of a cosmogony. Serrano used his poetic creativity and spiritual inspiration to create a new myth.

DESTRUCTION OF THE ARCHETYPE

For Serrano, as for Jung, an archetype was a psychic complex that could possess many individuals at once. In fact, all people live their lives following the traces of inherited psychic patterns. But while, for example, the archetype of the warrior chief emanated from hundreds of thousands of individuals, few were actually possessed by it. For Serrano, this was the case with the nationalist leaders who proliferated in revolutionary Europe between the wars. From the Chilean leader of Creole National Socialism, to the Belgian Degrelle, Primo de Rivera, Ledesma Ramos, Codreanu and Mussolini, all to a greater or lesser degree abandoned a psychic life in which hundreds of psychic complexes coexisted 'democratically' to abandon themselves completely, albeit for a more or less extended period of time depending on each case, to just one, that of the warrior chief, the saviour hero of the community.

But for Serrano, there was one case where the archetype had not possessed the individual in order to mobilise him at will through a mere complex or psychological type. Adolf Hitler had managed to reach that inner psychic centre in order to control the archetype and thus dominate the dissolving force of the human ego. Under this premise, Hitler managed to maintain his consciousness while communicating with what lay beyond the archetype, with its source, where the atavism of the race was generated, in the depths of the Memory of Blood, what Serrano called the "Hyperborean God".

In Serrano's worldview, Hitler had united without merging with the Aryan collective unconscious, being at the same time an individual and a people, Ego and God of the race. This did not make him possessed by the archetype, nor just another individual of the heroic psychological type. Hitler was an incarnation of the Hyperborean God, which Serrano called, following the terminology of

the Aryan tradition of the Vedas—an Avatâra of God. It is in Mussolini's Italy that the Archetype of the Emperor is reincarnated in our time, having previously been embodied in the Pharaohs of Egypt, the Maharajas of India, the Germanic warrior heroes, the Hyperborean Siddhas, the Incas, the Atumarunas, the Roman emperors, and the Pope. It is the mystery of the Archetype, something like an external, alien Idea that arrives and takes possession of a human being, or several at once, becoming preserved in a Collective Unconscious, which sometimes becomes a "Collective Consciousness," thanks to the sacrifice of that man who has been possessed and who, in the highest trance, or when speaking ex cathedra, refers to himself no longer as "I" but as "We." And he says, "We, the Pope," wanting to affirm that he and the Archetype are one and that he speaks for everyone... It was the incarnation of the Duce in Mussolini that made many others possible. Thus, we see the appearance of guides such as Codreanu, Plinio Salgado, Oliveira Salazar, Primo de Rivera, Ledesma Ramos and even Jorge Gonzalez von Mareés. When all these "leaders" have fulfilled their mission, or rather, when the Archetype has fulfilled its mission here on earth, exhausting its purpose, the secondary guides are left without energy, so to speak, without a possible destination, and they are lost or end up as empty and, at times, pitiful shells, as in the case of von Mareés. We have said that the Archetype is something like a Platonic Idea, which seems to hover over the atmosphere of the earth and is apprehended by the Collective Unconscious of human beings, thanks to the "sacrifice" of one of them, who has become deserving, through his genes or his karma, of being "possessed". It is not difficult to understand that it was in Germany where the Archetype of the Führer acquired a superior existence and dimension, due to the purity of the race, which caused the "memory of blood" to awaken with unusual force, galvanising an entire people, who came to feel interpreted in each of their Führer's words and were willing to follow him to the end. The Archetype of the Führer, in the blood, or in the "memory of the blood," is something like a Matrix Idea that lies dormant in the Collective Unconscious of a people and, when apprehended and represented by a man, becomes conscious.

and expresses itself. Generally, this man has a short life, burned by an inner fire. In compensation, myth and legend project him beyond his time. With the Avatâra, things are similar, although very different, because here we are dealing with a Divinity that seeks to express itself, needing for this purpose the body of a man, usually an Initiate, whom he transforms and is transformed by, becoming conscious of himself while granting that man immortality, in body and soul, deifying him as the Absolute Man, as the Super-Man (Sonnenmenschen)>> [Maya. Reality is an Illusion].

For Serrano, Hitler managed to dominate the monster, as indicated in the legends and sagas of Norse antiquity. From being possessed by the archetype, he had transformed himself into a vehicle of the Avatâra, a hero in communication and union with the source of the archetype, with the totality of the millennial life force of the will to heroic struggle, with the origin of psychic atavism. Hitler had managed not to be possessed by the hero complex. Hitler had transcended the archetype, destroying it in order to move beyond it, reaching the origin, what Serrano called "the home of the Norse-Hyperborean gods".

This place was the source of the archetypes of the collective unconscious of the Hyperborean people and their descendants scattered throughout the world due to the great exodus of early humanity. The encounter with the gods was then the way back.

BEYOND THE ARCHETYPE

Although for Serrano encounters with the archetype were framed within historical events and human development, the mysterious realm beyond the archetype was home to myth and legend. Beyond the archetype lay the numinous force, the sacred fire, what Serrano called "The Non-Existent Flower," something that had to be created since it did not exist in the mundane life of men. That was his cosmogony of Esoteric Hitlerism, the prehistory, the prologue of humanity. It was the story of warrior gods fighting to recover their fragmented wholeness, lost to a power beyond their control.

The cosmogony of the Hyperborean gods fits perfectly into the Indo-European mythological cycle, especially that which made references to heroic ethics, as it maintains the same structures as the mythological narratives of those cultures. They are the same heroic archetypes, but with a different face. However, the Chilean writer was not a mythologist; his studies in this field were not based on an effort to contribute to comparative mythology or to a thorough understanding of the complex totality of mythological stories. Serrano, as a renovator of the heroic myth, used the archetypal legends of the Indo-European cultural world to shape a modern myth.

The language he used to describe the Hyperborean myth and legend had to be forcefully poetic. Hence, it took the form of a cosmogony, a myth of creation and the order of the universe. The cosmogony of Esoteric Hitlerism was based on the story that took place in a world of gods, heroes and demons. However, for Serrano, the drama of the Hyperborean gods was also an event that was repeated within the individual. Thus, each man repeated the Hyperborean drama, having the opportunity to recover

his lost wholeness, experiencing the fall and resurgence recounted in ancient legends.

The prologue was narrated in a mythical and poetic way, through impersonal archetypes, gods and heroes. Its renewal was narrated with the face of the Nazi epic, but the final realisation depended on individual action. This is how myths have worked since time immemorial. These are not "religions" in which one must believe. Their gods are not real beings to be worshipped. They are archetypal narratives covered with impersonal faces so that each individual can connect emotionally and symbolically, living the archetype, and if they are lucky or have enough 'Memory of Blood', going beyond the archetype.

MYTH OF CREATION

In general, creation myths in Indo-European cultures share the narrative similarity of a primordial "Being" that is dismembered and, through its various mutilated parts, creates the multiplicity of forms in the world. This is the symbol that attempts to represent the idea that the diversity of the world shares a common unity and existence with the creative powers. In this sense, Indo-European mythologies kept alive the link between man and nature with the divine. In Indo-European cultures, God (the primordial being) and the world (the multiplicity of forms) had the same essence. For Eastern cultures, on the other hand, including Judaism, Christianity (although in this religion there are many anti-dualistic currents such as those of Meister Eckhart or St. Thomas Aquinas, among others) and Islam, the primordial being creates the world from nothing, by means of a substance other than the divine. This concept eventually flooded Indo-European mythologies, which could not withstand the pressure of organised religions structured around their beliefs.

A very effective way to recognise a cosmogony with Indo-European roots is precisely its non-dualistic character, where God and the world share the same essence. In the Rig Veda, the book of divine hymns of Aryan India, Purusha (literally 'person'), the Vedic analogy of the primordial Being, was sacrificed and dismembered to create the forms of the world. "When the divine Purusha was cut into pieces. As they have named his mouth, his arms, his thighs, his feet. The priest is his mouth, his arms are the warriors, his thighs are the commoners, and his feet are the servants. The moon was formed from his mind, the sun was born from his eyes. Indra and Agni were born from his mouth and the wind from his breath. Air came from his navel, the sky was formed from his head, the earth from his feet and the regions from his ears. Thus they formed the world."

However, in the philosophical schools that followed the Vedic tradition, the Indo-European essence of this myth was lost. The later Vedas linked Purusha with Shiva, a primal and static being. The entities that emerged from Purusha were understood as the dance of Shakti, the realm of nature called Prakriti, the energy of humanity and its becoming. This ontological difference already established a kind of incipient dualism. As Aryan culture mixed with the aboriginal culture of India, this process became more acute. The various philosophical schools that emerged after the Vedic period understood the Siva-Prakriti binomial in definitively dualistic terms. Thus, the Sankhya system saw spirit (Purusha) and matter (Parakriti) as two eternal realities that were impossible to reunite.

In the Poetic Edda, the oldest compilation of Norse myths, the story of the dismemberment is repeated. The world is born from the primordial being Ymir, with God and his creation maintaining the same essence. "From Ymir's flesh the earth was formed, from his blood the sea, from his hair the trees, mountains and bones, from his skull the sky. But from his eyelashes the beloved

made Midgard for the children of men, from his eyebrows they made the threatening clouds."

The Norse myth was not influenced by dualism. Rather, it was completely destroyed before it could be corrupted. As for the efforts to renew this mythological cycle in the late 19th and early 20th centuries, the results were rather ambiguous. Richard Wagner, for example, reworked the Norse-Celtic myth but with large doses of Eastern Christian dualistic tradition. List and the other Aryanists, meanwhile, also fell into the temptation of syncretism with Orientalist ideas such as theosophy.

In other cultural variants of the Indo-European myth of the primordial Being, Romulus kills and dismembers Remus, who is buried in different parts of the city of Rome, serving as the basis for a rather urban, though no less cosmogonic, creation myth. In Celtic mythology, the legend of "The Cattle Raid of Cooley" tells the story of the sacrifice of that animal as a way of creating the island of Ireland. Similar myths are found in the Russian poem of King Dove, the Frisian code of Emsig, and even in Ovid's "Metamorphoses" in his description of the dismemberment of the god Atlas to form the world. J. P. Mallory and Douglas Q. Adams, two specialists in Indo-European mythologies, note that the myth of dismemberment through sacrifice is common throughout the Indo-European cultural spectrum. In its original form, the subject of the sacrifice was a brother, a giant, or a bovine. For these researchers, the most frequent analogies about the cosmogonic derivatives of sacrifice were: the earth as a product of the flesh of the sacrificed; stones originating from bones, water or sea from blood; the sun from the eyes; the moon from the mind; clouds from the brain; the sky from the head and wind from breath.

In Serrano's Esoteric Hitlerism, the primordial Being is called "ELELLA", a compound word that has its origin in the union of "He" and "She", a union that would denote a bond or

marriage, but without the fusion of these aspects (states), precisely in a primordial sense or "Absolute Man". From this Being and its dismemberment or fall came the formative archetypes of man and nature. Here, the world and the universe were the parts or archetypes of the Hyperborean gods. In nature, mountains, trees, and man, one could perceive the emanation of the archetypal fragmentation of a great God, a God who needed to fragment himself in order to "fit" into the world, according to Serrano's words.

FIRST HYPERBOREAN

The account of the mythical worldview of Esoteric Hitlerism has its first chapter in Hyperborea. In Greek mythology, Hyperborea was a region located in the lands of northern Europe. Its name means "beyond the north wind," from the god Boreas. This name has evoked mystery and imagination for centuries. For the ancient Greeks, it denoted a specific geographical location whose capital was Thule. For Nietzsche, it evoked the men who settled beyond known limits. James Joyce also took it as a symbol of haughtiness and nobility of character.

Serrano often referred to a certain northern location called Hyperborea, although on other occasions he stated that it was more of a possible human condition. This "dual" condition was a constant in his worldview. In Esoteric Hitlerism—due to its anti-dualistic nature—all archetypes maintained a joint spiritual and physical condition. It was a condition described by Serrano as the overcoming of dualism and monism. It was sometimes also called "synchronism," the essential connection between the archetypal world and the physical world.

In Serrano's worldview, there are many Hyperboreas. The first was a primal condition, the natural state of the gods, a kind of lost paradise, even prior to

any Golden Age of men. According to Serrano, the First Hyperborea was perceived as being surrounded by a kind of "Green Ray", an analogy commonly used in his work. Crossing the "Green Ray" was a sign of arrival in this mythical territory.

Esoteric Hitlerism was conceived from the outset as a polytheism. Following Leibnitz's concept, Serrano called these absolute entities "Monads." Following the Orphic tradition, he described them as "Cosmic Eggs." Paraphrasing the Vedic tradition, he called them "Divyas" or "Divine Siddhas," sometimes also "Purusha." Drawing on the Norse tradition, he called them "Aesir gods." Finally, within the Jungian tradition, they were "the Hyperborean archetypes".

In dualistic traditions, the difference between the transcendental plane and the physical plane is total. The former was always inhabited by entities with no ontological relationship to the beings of the world. To emphasise this difference, metaphysical entities generally had characteristics that humans did not possess. Biological reality, which necessitates the separation of the sexes, is a first transcendental taboo. Dualistic transmundane entities lacked sexuality; they were androgynous. For Esoteric Hitlerism, this was not the case. Already in the First Hyperborea there was a "sexual" difference between "Absolute Men," the ELELLA, and "Absolute Women," the ELLAEL. This difference allowed the Hyperborean gods to love each other, a human quality par excellence; but they also waged war, another analogy of man's fighting instinct, an atavism inherent in his nature. "Just as there was a Cosmic Egg, which we have called ELELLA, formed by the union of Him and Her, there was also another, which we have called ELLAEL, formed by the union of Her and Him" [Adolf Hitler, the Last Avatâra].

ELELLA's love for her ELLAEL was based on an eternal marriage without fusion, without synthesis, an eternal confrontation between two autonomous entities.

Although Serrano often used figures from somewhat dualistic traditions such as Orphism—which dealt with and speculated on myths relating to the loss of ontological totality—he was very aware that his cosmogony ran counter to them, especially those that claimed that the primordial state was androgynous. For the Chilean writer, Esoteric Hitlerism was of Nordic origin, which prevented him from falling into dualistic or monistic speculations. He clearly states this when he points out that the myth of ELELLA and ELLAEL "is revealed in ancient unknown runic texts and a certain Gnosticism that is not dualistic. Our Cosmogony collects and perfects it" [Manú. *Por el Hombre que Vendrá* (Manú. *By the Man Who Will Come*)].

In the "First Hyperborea" there lived countless "Absolute Men" (called ELELLA) and countless "Absolute Women" (ELLAEL). "In the Hyperborean drama of the partition of ELELLA and ELLAEL, there is no search for the reconstitution of an androgyne, which has never existed in Hyperborea, since those Monads, or Purushas, corresponded to an absolute masculine and feminine" [Adolf Hitler, *the Last Avatâra*].

This concept will be key in the cosmogony of Esoteric Hitlerism, since the fusion into an androgyne represented an analogy—understanding that this mythological prologue was also a symbol of the inner processes of man—of the fusion of man with God, a mysticism rejected by Serrano in favour of a union without fusion, without loss of consciousness, preserving the Self, reaffirming it as the supreme instance. For Serrano, the Self was the symbol of combat, the awareness of the hero's warrior mission. Its dissolution was understood as a mystical trap, a strategy of the "enemy".

Each of these absolute beings had a substance and a kind of appendage to that core. Thus, the "Absolute Man" was a "He" (with a capital letter) who carried a

minuscule feminine nature, "she" (with a lowercase letter). The "Absolute Woman", meanwhile, was the opposite. Her foundation was feminine (She) but her appendage masculine (he). This composition of elements would prove key in Serrano's mythology, as it would be what would unleash the drama of the Hyperborean gods.

THE LORD OF DARKNESS

For Esoteric Hitlerism, the "First Hyperborea" was a kind of autonomous universe inhabited exclusively by the Hyperborean gods. Just as this Hyperborean universe existed, so did countless other parallel worlds, isolated from each other, each with its own gods, laws, and archetypes. For Miguel Serrano, this represented an analogy that transcended moralistic dualism, which indicated the existence of two great universes and eternal principles, good and evil. From his worldview, the existence of many universes in a kind of cosmic polytheism nullified the Eastern dualistic principle.

It was precisely from one of these universes that a god alien to the divine nature of the "First Hyperborea" managed to infiltrate. He was "The Lord of Darkness", sometimes called "Demiurge". His archetypes or emanations were chaos, lies and betrayal. The Lord of Darkness acted alone; he was a unique being within his cursed pantheon, unlike the Hyperborean gods, who were many. With this, Serrano seems to draw an analogy that justified the polytheism of Indo-European pagan mythologies as opposed to Middle Eastern monotheistic religions. "There are infinite worlds, different from each other, but not located in different dimensional spaces, but rather superimposed, intertwined or parallel, without touching, without seeing or feeling each other, although sensing each other, intuiting each other. From one of these worlds, like a strange curse (Pronounced Curse), the Demiurge will emerge. And he will enter the Spiritual Universe, like a disease, like a virus with an explosive effect. There he will open

a Window, or Wound, through which it enters" [Manú. By the Man Who Will Come].

But in Esoteric Hitlerism there is no dualistic confrontation between the Demiurge and the Hyperborean gods. In this cosmogony there is no eternal evil interacting with eternal good, as in various Eastern religions and cosmogonies. In them, the universal evil principle confronts the benign principle. Both have a world that supports them, opposing universes that collide and mix in an eternal drama. Thus, in these traditions, man is the most characteristic reflection of this dualistic tension, possessing "evil" parts—such as the material body, biology, and its laws—and "benign" parts—such as the soul and spirit.

In Esoteric Hitlerism, this was not the case. The Lord of Darkness entered the universe of the Hyperborean gods without 'bringing' his own substances or elements to mix with Hyperborean nature. In this dimension, neither man nor the universe were composed of good and evil 'parts'. Furthermore, for Serrano, there were an infinite number of universes, one of which was invaded by the Demiurge, who came to alter its most proper Hyperborean condition, without replacing it with another. In this way, there would not be two moral and ontological principles in the universe, but rather multiple realities, a situation that philosophically distances itself from any dualistic position. "This might seem like Gnosticism and even dualism, were it not for the fact that in addition to these two universes there are many others, unimaginable, purely imaginary, like those particles of quantum science, the Mindones (from mind), or like 'imaginary numbers'. Non-existent universes, which nevertheless exist. Therefore, Esoteric Hitlerism is not Manichaeic dualism, nor even Gnosticism. We have said it elsewhere, it is Tantrism, Wotanism, pluralistic paganism" [Manú. Por el Hombre que Vendrá (Manú. For the Man Who Will Come)].

In this logic, the so-called Demiurge, this god alien to Hyperborean nature, would have been capable of entering and covering that same universe with a "cloth", a kind of veil, which is why Serrano invariably insisted that the "First Hyperborea" was right here, made up of nature and its entities, and that one simply had to remove that veil to see it.

In Miguel Serrano's cosmogony, there is no hatred of the material, biology or nature, for in the latter there was a kind of call inviting men to "awaken" in order to remove the veil with which it was covered. "The original, pristine world, Paradesha, is not found at some confines of the visible Universe. It is right here, underneath, or superimposed. One only has to scratch the surface for the true Creation to appear. There one will find the Suffering God, who has the same form as man. One only has to expel the Viper, which has taken possession of his body and dominated his mind through hypnosis" [Manú. Por el Hombre que Vendrá (Manú. For the Man Who Will Come)].

The Demiurge was a necessary evil that even meant good in the long run. A paradox that is resolved by considering that the Hyperborean gods were warriors by nature, therefore their opponent gave them the opportunity to fight and acquire an agonising experience that was difficult to obtain in the primal state of eternal love. The Hyperborean god who fought the Demiurge went from passivity to struggle, infiltrating the battlefield and obtaining a different consciousness, an ego, which, after the combat, and if he managed to alleviate the fragmentation produced after his fall, meant that he was more than he was when he left. The Demiurge, therefore, was necessary to reveal the true character of the Hyperborean gods, a condition that in turn distanced him from the moralistic aspect that dualistic religions had regarding evil.

For Serrano, the Demiurge was, in short, necessary.
"Is this absolute Dualism? No, because Drama, the

Combat occurs in only one of the Universes, as does the Big Bang; in the Universe visible to the eyes of the flesh. One, two Orphic Eggs have divided; many, infinite ones remain pristine, untouched by the advance of the demiurgic explosion. "And is the Demiurge the Absolute Evil? Not either. Because his evil has also done us good, giving us the inexplicable "I", here on earth alone, and the possibility of "individualising" ourselves and, through us, our EL, our Creator God. Thanks to the war declared by the Demiurge, in which we have been forced to fight. (...) And the Demiurge, who is the Demiurge? And where is he? Perhaps we ourselves are the Demiurge..." [Memoirs of Him and Me. Volume IV. The Return].

THE GREAT DANCE

The Demiurge's infiltration of the First Hyperborea was a declaration of war. Serrano wondered again and again how this conflagration began, even though his poetic fertility left a reverential silence so as not to transgress the mystery of these matters. However, there are some clues scattered throughout his work that reveal his attempt to understand the beginning of this universal combat.

In the beginning, some of the absolute gods, in their mobility and tendency towards action, decided to project their secondary nature. Thus, many "Absolute Men", the "ELELLA", in a risky game, projected their "she" outside their vital centre, although without losing contact, always remaining united. The same happened with many "ELLAEL", who also projected their "él".

Thus, Serrano drew on the Vedic tradition to develop this mystery, ancient Indo-Aryan myths in which the One (the absolute God) divides himself, allowing part of his being to begin a cosmic dance. It is the dance of Shakti, the representation of the becoming of forms and the diversity of the world.

For the author, there was no clear answer as to why the absolute gods allowed the dance of their secondary natures. In some of his works, he speculates that perhaps this dance had a purpose; that these gods acquired a "face", something like gaining greater identity by contrasting themselves with something else, being a new and unknown contribution.

This idea is ancient in the tradition of Western thought. For Georg Wilhelm Friedrich Hegel, the great 18th-century German philosopher, spirit or consciousness (geist) was acquired and increased through the struggle of contrasts. The greater the contrast, the greater the spirit's awareness of itself. For Hegel, the phenomenology of spirit was the contrasting or dialectical relationship between divine consciousness and human consciousness. For Hegel, the absolute spirit (God) had begun a journey from its perennial origin towards nature in order to gain self-awareness as a result of the contrast generated by the difference between opposing entities. This dialectical and metaphysical conflict was replicated in all orders of things. Humanity had acquired consciousness by confronting the natural environment, peoples did so by confronting their cultures, and individuals did so by confronting each other. Hegel proposed confrontation as the most effective way to acquire identity, self-awareness, and reason.

In this vein, Serrano believed that due to the binary nature of the Hyperboreans, their nature was not static, or at least they had the "ontological" possibility of being able to split their totality and project their complementary appendage. This characteristic in itself already allowed for the division of the original monads, and possibility meant potential action. Therefore, if the Hyperborean gods had the ability to divide themselves, it was the result of some necessity.

THE GREAT WAR

At this point, one aspect of Serran's mystery must be made very clear. The partitioning of the gods, of each "ELELLA" and each "ELLAEL," was not what triggered the problem that led to the loss of the First Hyperborea. The movement initiated by the desire of the Hyperborean gods to project part of their being into a more active reality, perhaps in a polemological sense, presented no contradictions nor did it signify a divine calamity. "Perhaps it was all just a game at the beginning; or rather, an adventure of divine gnosis, of expansion of the Selbst, of Purusha, of the search for a Face, for an as yet unattained identity. For where did the 'instinctual idea' come from that acted on the virgin plasma to produce the explosion, the breathing of the Extra-cosmic Egg, which gave rise to the Dance of Shakti?" [Adolf Hitler, the Last Avatâra].

In Esoteric Hitlerism, the real drama began when those parts of the being of each Hyperborean God, the dancing "she" and "he" (with lowercase letters) "distant" from their matrix, encountered the God of shadows who had violated Hyperborean sovereignty. It was at that moment that the lord of counterfeits found a way to "create his own universe" through the imprisonment of the Hyperborean projections. The Lord of Chaos captured the dancing projections of the Hyperborean Gods and somehow "covered" them, using them as raw material to create a kind of humanoid, animal-man. And although these "she" and "he" lacked ontological reality, being mere appendages of the absolute gods, they nevertheless contained part of the Hyperborean essence, a necessary foundation for these animal-men to have some notion of vitality and consciousness.

The man created by the demiurge was therefore not an animal different in essence from the Hyperborean gods. The Demiurge, according to Serrano, could not create, he could only copy the

Hyperborean archetypes, always needing their raw material to cover and falsify it. Once covered by the demiurgic veil, the "she" and "he" became animal-men or "Sudras"—according to the Sanskrit terminology sometimes used by the writer—and were progressively "cut off" from their Hyperborean counterparts. For Serrano, the "Sudras" would have given themselves over to reproduction, populating the planet with their race. "Our Weltanschauung is warlike. It is engaged in a war; because at the origins of Time, Someone declared war on the Immortals to take away their immortality, destroying Asgard, the Walhalla. It was a war that the immortals did not declare; it was imposed on them, forcing them to react to the danger of being covered by another 'fabric', by a plagiarism that would extinguish their heavens, their dwellings, their primordial Eggs, destroying their entirety. The reaction was to enter the war, using the same tactics and strategies as the attacker, penetrating the enemy's universe, covering themselves with that matter, invading it, to defeat it from within. Taking hostages in their camp, risking everything in the great Battle of the Rounds and voluntarily running the risk of imprisoning themselves in the Circle of Eternal Return. (...) And it is this explosion that has spread a chain reaction that reaches an Ultra-Cosmic Egg, a Cosmogonic Eros, roundly closed, complete in Itself. And it breaks it, divides it. This is the beginning of Evil, of the division of Anthropos, of Melothesia, of the Astro Ulterior, of the Vimana, of the UFO, of the Total Man. There begins the plagiarism of the Demiurge and the corruption of that Universe that was pure, beautiful and perfect. Its explosion divides, "atomises". It is from the integrity of the Primordial Egg that the Demiurge has drawn, by division, his kingdoms and species, his minerals, his mountains, rivers, seas and air; his animals and plants. The nostalgia in the gaze of these beings—even in the "gaze" of inanimate beings—is that of lost wholeness, of a unus mundus that was stolen from them. The corruption of the pristine world is expressed in the involution of its substance. Conversely, the Demiurge's plagiarism of the primordial Fabric is equivalent to an attempt at a failed process of evolution, which stagnates in

a point of creative incapacity, fixed without possibility of advancement; let us say, in Neanderthal Man, the great humanoid ape, an involution of the Archetype of Man. The Demiurge has copied the human form from the cosmic Archetype, from the Anthropos, from Total Man, from a God; but he has been unable to give it a soul. Moreover, he has corrupted the Divine Man, imprisoning him, transforming him into a biological robot, without ever surpassing him. Animals are the qualities of the Total Man, which have crystallised, taking on these visible forms in the biosphere. Thus, the dog, for example, is a God in reverse, desperately longing to be reintegrated into his Divinity. God is God and dog is Dog; God backwards. The original, pristine world, Paradesha, is not found at some confines of the visible Universe. It is right here, underneath, or superimposed. It is a matter of scraping away the fabric for the true Creation to appear. There you will find the Suffering God, who has the same form as man. You will only have to expel the Viper, which has taken over his body and dominated his mind through hypnosis. It is a possession that can become irreversible. That is why the Immortals have been forced to enter this final War, having to find an answer to the diabolical strategy of the Enemy. And so it was that they left through that Door or Window, through that Wound that the Explosion opened in the Primordial Egg, causing the involution of the Divine, the Divyas, the Siddhas, the Asen. And Paradesha, the celestial Asgard, was lost. And it was in this way that the Gods mutated into Heroes" [Manú. By the Man Who Will Come].

SECOND HYPERBOREAN

The imprisonment of the first projections of the absolute gods unleashed the heroic tragedy of the others. One by one, the Hyperborean gods launched themselves into the territory conquered by the Demiurge to recover their lost complements. These were the gods of antiquity, the Giants of myth, the Aesir and Vanir of Norse legends.

"When the Demiurge manages to imprison a He of ELELLA and a

an Ella of ELLAEL (with capital letters), he does not imprison them in an animal-man or an animal-woman, as he does with the "he" and "she" who escaped from those Monads, but in a male Aion or a female Aion, as he did with Saturn in Kronos and Gerda on Earth. Prisoner stars, corrupted by the Demiurge" [Manú. By the Man Who Will Come].

It should be noted, however, that in the expansion of this cosmogony, only the "He" set out in search of their lost "She". The "She" very rarely went in search of their imprisoned "He". And when the "He" and "She" did so, they never completely abandoned the First Hyperborea, but rather projected part of their Absolute Being - already diminished by the loss of their "He" and "She" - always remaining in communication with the source. "The heroes who descended so deep into the abyss of manifestation did so at first only for a very short time. They were the Aesir, the Vanir, the Tuatha de Dannan, the Nephilim themselves. Making use of the human form, the Aesir Wotan crucifies himself on the Tree Iggdrasil. Feeling dread at what he must do: incarnate, even if only for a short time, in order to help his people fight the mists of Oblivion. The process of demiurgic Expiration has already taken prisoners some of his spirit-warriors, hero-divyas, who arrived voluntarily to fight, or through defeat, on this plane of demiurgic ideo-plasmation, crossing through that Window, topological retreat, or "click" of the mind, which separates the simultaneous, opposite worlds. [Adolf Hitler, the Last Avatâra].

For Serrano, many Hyperborean gods, witnessing the drama of their comrades, allowed part of their Being to be imprisoned out of solidarity and warrior spirit. The Hyperborean gods could not inhibit their fighting compulsion and entered into the demiurgic falsification to unleash the great battle, even at the cost of imprisoning part of their totality.

Due to their Olympian characteristics and following the Indo-European myth of the dismemberment of the Primordial Being, every time a Hyperborean god entered the earth, he had to fragment himself, forming a multiplicity of individuals or lesser gods. Therefore, as Esoteric Hitlerism was a warrior worldview, it linked the products of dismemberment not only to parts of the world, as was customary in this type of myth, but also used militaristic and racial analogies, calling the remnants of fragmentation regiments, races, clans, and families.

This is the case of the Germanic race that Serrano takes pains to highlight throughout his work; it is the manifestation of a great fragmentation of a god, who still retains the ability to become one and indivisible again. Just like the god Wotan, who voluntarily enters into combat in this world, doing so by subdividing himself into regiments, into the fearsome Wild Horde (Wildes Heer), into the Warriors of Wotan, who were truly one. The clans of the Hyperborean Family, the Warriors of Wotan, were analogies of this primordial fragmentation. They were heroes who could potentially become a god again if they united, if they listened to their collective unconscious, their 'Memory of Blood'.

For Serrano, these terrestrial Hyperborean heroes built, inhabited or possessed an image of the first Hyperborea. This was the so-called "Second Hyperborea", "Paradesha", "Aryana-Baiji" or "Aryana-Bahejo", Brotherhood of the Aryans in Sanskrit, home of the "He" and the few "She", of the Divyas. Furthermore, these gods established in their earthly abode the rites of Love, the initiations that allowed the heroes to reunite with their complement located in the First Hyperborea.

"There would therefore be a Second Hyperborea, built in the image of the First, by the divyas who enter to fight in the Universe of the Demiurge. This is the Polar Hyperborea, which was visible in the Satya Yuga. As we have seen, according to the corresponding Avatars, it is placed on the plane of the

emblematic and zodiacal bestiary; that is, in the demiurgic zones. Near the end of that Yuga, Poseidon will make Polar Hyperborea, the Last Thule, invisible" [Adolf Hitler, the Last Avatâra].

THIRD HYPERBOREAN

Upon entering the earth and encountering the man-animals, the absolute male Gods, the "He"s, would have "fallen in love" with the earthly women, the so-called "daughters of men"; while the few "She"s who descended would not have mixed with men. The "sin of the flesh" was exclusive to the male gods—the divine Asen—and the terrestrial "She," whose encounter gave rise to the birth of the semi-divine heroes, the ancient Viras (sometimes Viryas), beings who were already mixed. And it is here, in this drama of "He" and "She" covered by a demiurgic veil, that Serrano sees a positive aspect: the semi-divine heroes had somehow managed to recover their "She", which was now, through racial mixing, within them.

After painful efforts, the semi-divine heroes, the Viras, were able to complement each other by "cleansing" their inner "she" of the demiurgic veil. This totalisation would allow her to become a Divya again—even more than a Divya, since she had gained the experience of transformation—and thus recover the First Hyperborea, totalised once more as "ELELLA" alongside her "ELLAEL". But that "human woman," "daughter of men" and of the earth, preserves something of her primordial beauty, a certain irresistible magnetism, capable of "making angels fall in love," an abyssal feminine substance. Because of death, the Demiurge had to endow her with physical organs of reproduction, which allow her to multiply her food, and which are capable of mixing the intense pleasure of orgasm with the pain and blood of childbirth. In this way, the Demiurge prevents his "fuel" from disappearing with death. With birth, he forces other "him" and "her" to incarnate, imprisoning them in his nets. The energy capable of

creating new bodies and giving new life, the Demiurge obtains it from that fiery blood that "he" and "she" also possessed, magical fire released from the proto-Cosmogonic Eros, a power they have called Kundalini in Sanskrit, which is a Serpent of fire and feathers of fire, the Serpent of Paradise, of Hyperborea, a tiny part of which is expressed in sexual energy and a larger part in the Odil Force, with which Zeus created Athena. Corrupted by the Demiurge, it will be able to give life to new bodies, as a trap to imprison the transhumant "he" and "she" in their matter. What made the Aesir "fall in love" with the daughters of men, falling into the trap of reproduction? Legend tells us that Hyperborea was separated from the other continents of this earth by a Golden Cord - of gold and silver. Beyond those limits lived the "daughters of men". The Aesir saw them one day and could not resist the temptation to love them. It must also have been the Demiurge who endowed the Aesir with the organs of physical reproduction, which they lacked.

Did it mean a pact with the Demiurge? Or was it an accepted risk, given that it entailed death and the danger of losing immortality? An immense risk, but one that offered in return something never dreamed of even by the greatest utopians...?"> [Manú. By the Man Who Will Come].

Due to the sin of the flesh, the "Second Hyperborea", that is, the voluntary ability to transform oneself from a Hyperborean man into an absolute god, was lost forever, blocking the Memory of Blood. The "Third Hyperborea" is inaugurated, a mythical but real city, made of stone and earthly materials and inhabited by the Nordic polar race. Hostilities also began in the world, transforming the cosmic conflict into a mundane, historical, and ultimately political one. "What then happens here on earth (defeat or voluntary action; again, we do not know) is the decisive Drama, of the 'Divine Hero's love for a daughter of man', of the animal-man, and their union, which transforms him into a semi-divine hero, a hero-vir, and makes him reside permanently in the body of a man of the earth. It is

Here is where tragedy and the Great Earth War begin. The necessity of the Path of Return: Urdhavareta, in Sanskrit. The Deva-Yana of the afterlife. The importance of preserving Memory, Minne, the memory of the Divine, of the Other Universe lost through defeat or voluntary adventure. And what is recovered one day, if it is recovered, will never be the same, but it may be even more, because now the totality of ELELLA and ELLAEL is achieved, with a Face (that of the earth, the one Gerda gave to her beloved, with her Rune of Flesh). (...) The Hyperborea to which we now refer, the terrestrial, the polar, the Mitgard of the Aryans, the Middle Earth, is inhabited by semi-divine heroes, being the reflection, the golden shadow of the extra-celestial Asgard, made in its image and likeness. Here, Wotan has incarnated himself in Rama, has taken on his heroic and luminous form" [Adolf Hitler, the Last Avatâra].

For Serrano, the remains of the "Third Hyperborea" are still visible and, in his opinion, could be linked to the island of Helgoland, which, according to later authors, was sought by Pytheas of Marseille, an ancient Greek navigator. These remains could correspond to certain islets in the North Sea that the writer himself visited during the 1980s.

It would have been due to the eventual collapse of this distant homeland that the inhabitants of Hyperborea—sometimes called Atlantis—began long migrations that would take them to the ends of the earth. With the passing of the years and subsequent racial mixing, these terrestrial Hyperboreans would gradually lose the memory of their origins. This would be the man of today, the one who struggles with himself and has a very faint ability to hear the ancient echo of the gods. "The battlefield, in addition to the earth, was now to be the interior of the hero, the vira. Only half divine" [Adolf Hitler, the Last Avatâra].

THE WHITE TRAITORS

Some gods who entered the conquered territory were imprisoned by the Demiurge, transforming themselves—entirely or in part—into constellations, planets, and stars. The god Cronos, for example, became an agent of ageing matter, in time, Saturn. As they fragmented, other gods were also imprisoned, serving as raw material to create atoms, minerals, and mundane entities. Others were confined to different places on earth.

Serrano spoke of a god imprisoned at each magnetic pole. These were the giants of mythological sagas, chained to large rocks or mountains, also relegated to the depths of the sea or terrestrial abysses. In these narratives, it was the heroes who rescued these giants, freeing them from the demiurgic prison in a constant war against the Demiurge.

In this earthly war, gods and heroes fought against the Demiurge, although sometimes they conspired with him. An example of this, according to Serrano, would be the Greek hero Jason's drive to free the giant Phineus, in a clear allusion to two beings who supported the Hyperborean cause. This was not the case with Hercules, who, after freeing Prometheus, conspired with his enemies to destroy the giants.

This would be an allusion to what the Chilean author called "the white traitors", gods or heroes conspiring with the Demiurge. "The children of the Gods and men were the giants of ancient times, when the Continent of Hyperborea was lost, submerged by the ice of death. They emigrated to the Gobi, where they founded a high civilisation. And when that region was also transformed into a desert ("the desert spreads," said Nietzsche), they migrated westward, taking refuge in the Himalayas (in Himavat) where there are entrances to the Hollow Earth, which they often do not see. The struggle between giants and men, between

the heroes, the Vîras and the Sudras. Some heroes betray and collaborate in the destruction of the giants, such as Heracles-Hercules. They use cunning, which is a by-product of the mixing of blood. However, Hercules will also help Prometheus to free himself" > [Manú. By the Man Who Will Come].

Miguel Serrano devoted much space in his narrative to the fall of Cronos. Having become Saturn, he would later be called Satan, Baal, Beelzebub, Yahweh-Shaddai, the devourer of time. Therefore, defeating Satan meant defeating time and achieving immortality, that is, it implied that if Satan returned to being the absolute god Cronos, it would represent the end of time. This Hyperborean drama remained undefined for the writer due to the help that some terrestrial Hyperboreans, heroes tempted to participate in the 'creation', gave to the Lord of Darkness. This had become a kind of recurrence, a fifth column in the cosmic war repeated throughout history, the so-called "Neutral Angels", or in some cases, "Prisoner Gods".

This betrayal by some Hyperborean heroes would have been perpetuated in an archetype of betrayal, an idea that took hold of the heroes, as well as their descendants, modern men. Despite having lost the "Memory of Blood," that inner echo that spoke to them of their Hyperborean origin, they were tempted to sabotage the actions aimed at defeating the Demiurge. The last great betrayal would have been during the Second World War, from within the ranks of the Axis powers and the Reich itself. "The Neutral Angels and the white traitors have also been hypnotised, dominated. They work to ensure that the Vîras on earth, the divine exiles, cannot win or free themselves and collaborate in the plan of Demiurge Jehovah (...). Herein lies the explanation for the betrayal of the German generals and the families of the European nobility, the House of Savoy, the Habsburgs, the Mountbattens, and the royalty of England" [Adolf Hitler, the Last Avatâra].

In the narrative of Esoteric Hitlerism, the white traitors are in the service of the Lord of Darkness, and their actions are much more effective than those of the various entities plagiarised by the Demiurge, largely because this Lord of Darkness manages to 'create' a strategic weapon, a kind of cosmic machine, a demiurgic archetype: a projection that would be Yahweh himself, Satan, perhaps the ancient imprisoned god Cronos, and where the Jews within this cosmogony would become the children of Yahweh.

Furthermore, following the idea of the legend surrounding this subject, Yahweh's model of creation was imitated by certain rabbis, who used Kabbalistic formulas to create a creature called the "Golem": the archetype of a soulless creature, without Hyperborean blood, a Frankenstein. As such, the Golem would be a demiurgic archetype, a fundamental weapon used at certain key moments in history. That is why, from time to time, the hosts of the Lord of Darkness needed to create a new one.

This is the accusation that Serrano highlights in his work, given that today's globalist rulers are creating a new creature, which would have technological components fused with biology, a symbiosis that they intend to extend to all of humanity with the clear purpose of degrading it even further, preventing the path of transformation of the Vîras.

THE GOLDEN CORD

In this journey through the lost ages of time, and despite the loss of the Memory of Blood, Miguel Serrano contributed to unravelling the thread of a still-living tradition with which it was possible to reconstruct the great myth of the First Hyperborea, largely that tradition which was scattered in myths and legends, ancient texts, and also in certain organisations, brotherhoods and sects

around the world, and some others that still exist today. It was what he called "The Golden Cord".

All this literary expression that he managed to reconstruct throughout his life—absolutely captivating, by the way—allowed him to pinpoint a corpus, a legitimate genealogy of the Nordic-Hyperborean tradition. Celts, Vikings, Druids, as well as Templars, medieval troubadours, Rosicrucians, and Hitler's SS, among many other actors in history, were mixed together in his mind-boggling narrative.

And in this journey, the loss of the Second Hyperborea was, for this tireless writer, an event that would have occurred both externally and internally within man. Internally, the divine heroes—the Aesir and Vanir of Norse mythology, as well as the Tuatha Dé Danann of Celtic mythology—would have lost their ability to return to the First Hyperborea, that is, they would become human, divine only in potential and after hard spiritual work. Externally, terrestrial Hyperborea would have sunk as a result of some natural catastrophe, sometimes referred to as the fall of a moon. Thus began the 'true exodus', the Hyperborean exodus, since for Serrano the story of the biblical exodus was only a faint echo of the original myth.

Later, the inhabitants of Polar Hyperborea would form Third Hyperborea, which the author himself would often refer to as "Atlantis". It was following the sinking of this island that the Nordic Atlanteans developed a civilisation in what is now the Gobi Desert, and after the collapse of that civilisation, they migrated to the Himalayas and northern Europe. The Germanic peoples of the Bronze Age, who spread from southern Scandinavia to northern Eurasia, were descended from these populations.

It is still believed that around 1400 BC, these populations had settled across the globe, reaching as far as Egypt. However, Serrano repeatedly stated

repeatedly that in earlier times divine heroes had already established colonies throughout the world. In America (in Tiahuanaco), Asia and Egypt, empires were founded in the image of the Second Hyperborea, which also suffered processes of racial decline and loss of the Memory of Blood. The Great Exodus, therefore, was what allowed the Hyperborean descendants from the most diverse regions of the world to meet again, encounters that in most cases were not friendly, but rather resulted in armed conflicts that began with the domination of land areas at a time when the notion of racial brotherhood had already been lost.

Among the most important Hyperborean descendants were the Goths, a Germanic people from Scandinavia who would conquer vast areas of what is now Russia, Turkey, Austria, Italy, France, and Spain.

According to Serrano, the Goths carried the "Treasure of Hyperborea," the Grail—in some cases a mysterious object transformed in Christian tradition into the Grail, the cup from Jesus' last supper, according to other traditions, it would be a stone (perhaps black) fallen from the sky—a sacred object that would later have been safeguarded perhaps by the Cathar heresy, certain Templars, and other warrior-spiritual orders of the Middle Ages.

In modern times, the author claims, this treasure was moved to the South Pole by the survivors of the National Socialist epic. Antarctica, along with certain regions of the American continent, became recurring locations that accommodated the possibility of an ancient refuge for Hyperboreans defeated in various cosmic and terrestrial battles.

America, or the so-called Huitramannaland, would have been a place where secrets and objects from the

Second Hyperborea. This was dictated by Miguel Serrano's *Memoria de la Sangre* (Memory of Blood), who perceived the "magic" and nostalgia of the landscapes and mountains of the Andes.

It should be added that for this tireless writer, every exodus, every refuge, every new Hyperborean civilisation was accompanied by the constant shadow of the Demiurge. After founding their cities and organising them according to archetypal Hyperborean patterns, certain populations or characters who served as acolytes of the god of darkness hastened to settle in them, then infiltrated them and subsequently subverted the established order, repeatedly producing new catastrophes through civil wars, disorder and confrontation between communities. All this was done by activating the archetypes of the Demiurge: greed, usury, and counterfeiting.

If the First Hyperborea was beyond the "Green Ray", the same was true of the Second Hyperborea, which was located beyond the "Black Sun" and the "Double Star", Venus, the gateway to the Third Hyperborea. The exodus after the Third Hyperborea was symbolised by Serrano with the clockwise swastika, that is, the swastika with its arms turning to the right. The reverse path to return to the lost Hyperboreas was symbolised by the counter-clockwise swastika, the symbol of the Nazi Reich.

FOURTH AND FIFTH HYPERBOREAN

In "*Manú, por el Hombre que Vendrá*" (Manú, for the Man Who Will Come), there is a diagram entitled "The Absolute Man and Woman". It details what has been discussed so far: the process of separation and fall of the Hyperborean gods as a consequence of the demiurgic explosion. The beginning of the Great Cosmic War.

This image shows two circles, representing "ELELLA" and "ELLAEL", the absolute gods. From each of

These gods unfold in a straight line the different stages of the drama described above, which can be read from top to bottom, as indicated by the swastika of descent accompanying the drawing, or vice versa, that is, as indicated by the directional arrows, following the path of reunion or ascent.

From the first circle, "He" separates from "She." The latter descends through the different Hyperborean realms, of which there are five, a novelty not explained in any text. In this diagram, the "Fifth Hyperborea" represented the present earth. It was in this "Fifth Hyperborea" where "she", that is, the divine woman mixed with the animal-men, met her "He", the unmixed divine man. Their reunion transformed them back into "ELELLA", the Absolute Man, the Hyperborean god. Something similar happened with the parallel line that described the drama of "ELLAEL", the Absolute Woman, in which "She" does not mix with "He", the animal-man imprisoned by the Demiurge. The recomposition of "ELLAEL" will depend jointly on the destiny of the deified hero of the egg of "ELELLA". "However, the Paths of the Eternal Feminine and Masculine are opposite, not only in their substances, but also in their forms. And so it is that She, who set out in search of her 'he', detached or escaped from ELLAEL, is the Asin, who very rarely descends to earth and never mixes with animal-men, as did the Asen, He of ELELLA, with the animal-woman, with the captive Eve." [Manú. By the Man Who Will Come].

<<For this reason, the Prisoner will always have a secret passage, an escape route from prison. All he needs to do is reach out his hand towards the Selbst, towards that ancient Character who existed before the self. Halfway there, their hands will join, and then that powerful Being—the entire Symphony of a Family of Hyperborean Notes—will cross him like a Green Ray, piercing him through and through, transmuting his astral blood into blue-green flames, covering his form with immortal Vraja matter, making his pupils square. And it will be US, able to give him a face, two faces, four faces

—of ELELLA and ELLAEL—to the one who remained waiting in Eternity" [Adolf Hitler, the Last Avatâra].

However, for Serrano, the absolute god prior to the separation and the god after the reunion, although ontologically equivalent, were not the same. The Hyperborean god who let his complement "leave" until he lost it, who then became a Divine Hero to later rediscover it, returning to totality with the absolute god from which he once emanated, had won a battle, had lived the experience of war and liberation. This experience meant that the absolute man, who had already lost and rediscovered part of his being, together with the absolute woman, who had undergone a similar process, acquired the combative experience of their projections, transforming themselves into veterans of stellar combat.

Both had gained experience; they were different and better than before the battle. They had undergone a process of self-awareness through the Self, that consciousness impossible in the First Hyperborea, only viable after entering the battle on earth. They had been able to obtain a Face.

The drama of the Hyperborean gods was therefore not a return to the origin as if nothing had happened. Gaining the experience of combat meant that the gods had improved, triumphed, evolved if you will.

In short, the absolute woman and man were no longer lovers, but comrades. The heroic path was the great path of transformation of their Esoteric Hitlerism. "And since what does not kill makes you stronger, according to Nietzsche, the Divya can emerge more powerful and more conscious than the highest Gods at the end of this battle, personalising his Monad, giving it Two Faces, spiritualising the earth itself and even the galaxy, disintegrating the illusory Demiurge and his terrestrial and extraterrestrial acolytes." [Adolf Hitler, the Last Avatâra].

THE WAY OF ESOTERIC HITLERISM

By using mythological, religious and sometimes mystical images and analogies, Miguel Serrano's call to battle was often mistaken by some misguided interpretations as an invitation to follow exclusively a path of inner spirituality, something like a personal initiation, with individualistic goals aimed at expanding consciousness or obtaining spiritual salvation.

A closer look at his work would reveal, on the contrary, that the purpose of any spiritual adventure was to awaken men in order to engage them in a relentless struggle.

Thus, it was ruled out that his writings reflected an initiation into hermetic subjects. The truth is that his work contained no method, no exercises, and no major references on how to follow such a path. This issue has even caused disappointment among "sorcerer's apprentices" who have immersed themselves in the pages of the "magician" Serrano in order to extract secrets from the beyond and the power to dominate nature.

In truth, the only initiatory method that can be appreciated in the books of Esoteric Hitlerism is to assume the Nordic-Hyperborean archetype of the hero, and this path only requires the will to fight. In this regard, Miguel Serrano's literary work is clear and unequivocal, as it is imbued with all the elements capable of awakening in the reader the heroic archetypes of Nordic origin, which the author himself set in motion with the clear intention of activating the Memory of Blood that would transmute human biology, allowing certain ethical and spiritual aspects to be integrated into vitalistic reality.

This path was that of totalisation, that of the Self, the transmutation of the individual into a Hero conscious of his totalised nature.

For Serrano, those who 'encountered' the Nordic-Hyperborean archetypes, those who felt the 'Memory of Blood' or the atavisms of the race, went from being hypnotised by insipid modern life to being men of action, intrepid, devoid of worldly considerations, true heroes who were non-conformists with the world around them.

From this stage, which corresponded to a kind of possession of the archetype—speaking in Jungian terms—one could travel increasingly challenging paths, until transforming into a true warrior, a hero with his own morality, a leader capable of creating a new worldview. The initiation into Esoteric Hitlerism was a path of physical, mental, spiritual, and biological awakening and transformation, aimed at transmuting reality by subjecting it to the Nordic-Hyperborean cultural veil (archetypes).

This is why Serrano maintained that the encounter with the warrior and Hyperborean archetypes—his "initiatory" method, if you will—was given by the force that emanated from them.

This force of archetypal manifestation was greater in certain periods, especially at the beginning of each mythological era. Once the cycle began with force, the power of the myth declined as it progressed. This could be seen at the end of the 20th century, when a new era was dawning, making the renewal of the myth possible. Therefore, one only had to be attentive to how that narrative was taking shape. It was apparent that the archetypes of the Nordic collective unconscious were resurfacing and emanating their power to those who were willing to walk that path. However, the configuration of new "faces" for the heroic archetype could be distorted, as had happened before. These were the archetypal traps to which the writer had referred in his books, especially in his work "The Resurrection of the Hero".

ARCHETYPICAL DISPENSATION

To a certain extent, the path of Esoteric Hitlerism was the opposite of that described in myths, especially those alluding to the fall of the gods. In their daily lives, rather than overcoming initiatory trials, humans had to be able to navigate and transcend certain aspects of their reality that were directly related to their genetic heritage, as a formula for "embarking on the path back to Hyperborea." In other words, they had to "tune" their bodies and minds in order to conceive of the world under the veil of struggle. A transition that has been available in different ways—in form, but not in substance—throughout various historical periods. In short, for Serrano, the heroic path symbolised the possibility of an archetypal dispensation, a manifestation that was determined according to cosmological eras.

Naturalistic myths and religions have always been "cosmological," placing humans and their nature within the framework of the cycle of the universe. Solar and chthonic gods came to represent the natural order and its laws, with cosmological eras, seasons, and solar and lunar rhythms representing a period of manifestation represented in lavish cultural experiences, in which heroic initiation into a life of struggle could not be left out of the events.

In this sense, Miguel Serrano's prevailing vision was not based on a universal historical progression, but rather, in the Spenglerian style, each culture "animically" lived its own archetypes and recurrences in parallel with other peoples and cultures.

In cultures close to nature and the cosmic order, the occurrence of cycles was what determined the future. This was a traditional idea of the experience of time and the recurrence of things that the author himself applied to his heroic path. Each cosmic cycle implied a powerful idea, a kind of

cosmological impetus, a cultural archetype that determined the way in which the face or symbols that would surround the path of heroic transformation would manifest themselves. These would be periods of approximately two thousand years, at the zenith of the great celestial vault, when one of the twelve constellations of the zodiac would return to that position. The last to do so was the Age of Pisces, the fish. And it is estimated that a couple of decades ago, the so-called Age of Aquarius would have begun.

Before the Age of Pisces, the astrological age was that of Aries, the ram, and before that, Taurus, the bull. Archaeological remains from this transition still exist, providing evidence of the influence and cultural determinism of the cosmological symbols linked to each Age's ruler. The most notable has been the Age of Pisces, which has come to represent Christ, having begun precisely in the year zero of our era.

For Serrano, each new Age presented new faces to the archetype of the hero, allowing for greater rapport with the cosmic cycles. "My experience is as follows: astrology and alchemy refer equally to a secret drama. They are revealing to us in symbols a great mystery: the astrological eras are a Day in the Year of the Rounds. And each of these Days gives us an archetypal Dispensation. Taurus: the solar religion of the bull; Aries: that of the ram, of Rama, of the Father as Lamb. That of Pisces, the Fish of Kristus, the Solar Son. Astrology and alchemy because each planet represents a specific metal as symbols of a process of transmutation, which leads us to know, through both, by experiencing the death and resurrection of a God. In other words, the transmutation of a Hero into more than a God. Even if we wanted to explain these things as clearly and simply as possible, their intrinsic nature makes this impossible. These are hidden territories, very difficult to navigate with rational intelligence. Astrological cycles are not completely closed; the Gods die, but they are resurrected in the next cycle.

with different, transmuted garments. The bull, symbol of light in Taurus, dies in Aries; sacrificed by the hero Mithra; because it has been transmuted into its opposite, symbol of the shadow, of the blind forces of a corrupted Nature; as was the Dragon in its time. And so, Mithra and Siegfried are one, fighting against the dark powers. Mithra kills the bull, Siegfried kills the dragon. And both represent the Sun; Helios, their Father" [The Resurrection of the Hero].

Serrano insisted throughout his work that at the beginning of each cosmological era, archetypes presented themselves more strongly, allowing them to be experienced more clearly. But these archetypes were only signs, not ideas in the Platonic sense, and even less real gods. They were roadmaps, analogies to awaken in man the desire for transformation. "It is the recurring Archetypes themselves that convey the message and lift the veil of secrecy from science, in order to build the sword with which to disintegrate the phantom they represent. To go beyond Him. Because what the Archetype asks of us, precisely, is that we disintegrate it" [The Resurrection of the Hero].

Each Age offered a renewed possibility for heroic transformation; if the Age of Pisces provided a concrete archetypal framework of symbols of transformation, in the Age of Aquarius the myth would be renewed once again, giving a new imprint to the heroic archetypes. The myth of the Nazi epic would consequently come to occupy that role in the literature of Esoteric Hitlerism. "Adolf Hitler unmasked the Enemy once and for all. He restored the Aryan roots and Hyperborean foundations of the white race, giving the hero and the warrior the opportunity to continue the fight. He re-established the inequality of men and bloodlines, making the Aryan people feel once again the divinity of their origins. At the beginning of the Age of Aquarius, Hitler has made possible the Resurrection of the Hero" [The Resurrection of the Hero].

THE TRAP OF PISCES

However, despite the fact that each Age delivered new "archetypal dispensations," in Pisces the forces of the Lord of Darkness had managed to intervene in the natural course of events. He had turned the heroic archetype of Christ into a vague reflection of its real meaning, and in doing so had distorted the powerful idea that outlined the heroic roadmap.

Denaturalising the archetype was a strategic coup by the Demiurge, effective in turning it into a static and mummified dogma, disrupting that which was inherently subject to the cycles of nature and the evolution of the cosmos. With the falsification of the Nordic-Hyperborean archetype in Pisces, the heroic path was veiled, becoming a mere gregarious religion, disconnected from the tradition of heroic transformation.

In the effort attempted by Esoteric Hitlerism, the archetypes would once again be attuned to cosmological analogies, which were ultimately human creations, making it clear that if the Nordic-Hyperborean archetype was inoculated with strong doses of archetypes emanating from other bloodlines, it would lose its power, and the Aryan warrior potential would ultimately be co-opted as it was altered by other animic figures. "The mortal sin, so to speak, is to change one's own representation of the Archetype, falling prisoner to a foreign representation that is not that of our blood. Here is another temptation (induction, in this case) set by the Enemy" [Memoirs of Him and Me. Volume III. Mission in the Transhimalayas].

However, the reverse path to recover the archetypal Hyperborean strength of a distorted mythological cycle was also possible. Serrano even suggested the possibility that peoples of non-Nordic blood or with some amount of it—following the great exodus of antiquity narrated by Serrano, the Hyperboreans reached all corners of the earth

earth, mixing with all peoples, including the Jews — could dilute their original blood, "dissolving" their own archetypal force, which would allow them to access the Hyperborean archetypal power of the current era. <<A small alteration in this Unconscious, which is the "Memory of Blood", of that anti-blood, in this case due to a greater absorption of Aryan genes, would be enough for the Demiurge-Yahweh to also be modified and extinguished, being killed by his own creation; which could happen the moment the Jew, due to this metabolic alteration, ceases to be an orthodox robot, a numerical, arithmetic Kabbalist, ceases to be a Zionist" [The Resurrection of the Hero].

Miguel Serrano sought to reconcile Western Judeo-Christian culture with Hyperborean archetypes and thus save the Nordic archetype of Kristo (with a K) from Orientalist and Semitic denaturalisation. His research on Mithraism as the source of Christianity and Christic archetypes in ancient Norse times aimed to "Aryanise" Christianity and thus save the West from the lack of "memory of the gods." This was "Kristianism" of Norse-Hyperborean origin, above Judeo-Christianity. Serrano wanted to restore Christianity's cosmic dimension, removing it from being a mere dogmatic, spiritualist and dualistic religion in order to give Western men back a heroic path in keeping with the current cosmological era. The 'Kristianism' he expounded once again made the archetypal dispensation of Pisces a heroic path of transformation.

THE TRAP OF AQUARIUS

However, despite efforts to 'save' the archetypes of Pisces, a new era was dawning on the horizon, bringing new possibilities and renewed strength to the symbols of transformation necessary for the new face of the heroic archetype. In this sense

Serrano warned that the trap of Pisces, as he called the adulteration of the Hyperborean "Christic" archetype into a Judeo-Christian one, could be repeated in Aquarius.

Since the Nordic-Hyperborean archetype would make its strong entrance in the stages of myth renewal at the beginning of each astrological era, the beginning of the Age of Aquarius in the year 2000 would be precisely the moment when the most awakened and those responsible for maintaining the tradition would have to fight to ensure that the new "face" of the archetype was not inoculated with myths and archetypes exogenous to the Nordic world. The tragedy of Pisces, which had distorted the archetype of Christ and transformed it into a religion that did not provide the necessary tools to recover the Hyperborean condition, could be repeated again, this time corrupting the heroic archetype of Aquarius. This drama, according to the author, could be consummated in several ways.

A grave danger was evident even in victory when it came to maintaining the Nordic-Hyperborean face of the Age of Aquarius, that is, in Hitlerism. Although for Serrano this new era was marked by the Hitlerist archetype, one of his fears was that this archetype would be distorted, falling into a kind of neo-pagan Nazi religion, a 'caricature and parody', 'inventing and falsifying a Hitlerist religion'. 'The Hero does not need a New Religion. What the Warrior needs is to know what lies behind religion: the secret of the Narrow Gate, the Power of that Alchemy of transmutation' [The Resurrection of the Hero].

The eager insistence in the post-war years on the part of the entertainment and media to establish as historical truth the existence of a strange neo-pagan or outright Satanist cult within the Nazi Reich was proof of attempts to create a neo-Nazi religion with serious consequences.

For Miguel Serrano, gods and myths were merely signposts, not real entities. The hero who engaged in the archetypal struggle did not seek a god, but sought to transform himself into a god, defeating the dragon of the waters of the unconscious to reach the Self and thus become a leader in the Great War against the Demiurge. For Serrano, the most important thing was the archetype, the signs and powerful ideas it conveyed to guide the process of heroic transformation. The face of the archetypes was of little importance, since they were ultimately an invention, a poetic inspiration, part of a mythology. "Be careful, comrades, lest the drama of Pisces be repeated in Aquarius! It is not a religion that the Hero needs, but the confrontation with the Archetype, a crossing through Him, from one side to the other, in order to be able to observe Him from behind, from the other side of the mirror, being able to extract the alchemical secret hidden in His symbolic message: There is no God Wotan, there is no God Mithra, there is no God Kristos, after they entered this Universe. There is only a Chronicle of the Divine Family, a Great Book of the Lineage of the Aesir and the Goths, who came here to fight on the border between Unused Time and that Eternity that became Time (Saturn), in order to achieve awareness of their Eternity, when it ceases to be Time once again. And the Runic Book says that you, O Hero, were Wotan, you were Mithra, and you were Kristos... And that you will never be them again... Because you will be Another... [The Resurrection of the Hero].

In one of his latest books, *El Hijo del Viudo* (The Widower's Son), Serrano offered another alternative to the Nordic-Hyperborean archetypes that would veil the path to human awakening. In that text, he analysed the various efforts of archaeologists, theologians and researchers to refute the foundations of the three great monotheistic religions of today, Christianity, Islam and even Judaism, with the aim of eliminating any trace of the Nordic-Hyperborean archetypal path that these religions might have, especially Christianity with its Mithraic roots.

With these assertions, Serrano seems to have invited us to live the archetype regardless of whether it was pagan or Christian. This is not surprising, as Indo-European genetic atavism has certainly tended to maintain or even attach Nordic-Hyperborean archetypes to Christianity. The most popular festivals of the Christian religion maintain a recognisable pagan substratum. He was most likely referring to this when he warned of the destruction of religions as a plan to permanently erase all types of archetypal signs, including, of course, distorted Western Christianity.

And it is precisely now, after two thousand years of imposing on the Aryan world of the West the most terrible sense of guilt for the murder of a "God-Man" and, in his name, destroying ancient pagan cultures and civilisations, here in America and throughout the world, that those same manipulators, who enslaved the soul of almost the entire earth, announce that nothing was true, because the foundations of that history, of that 'story', never existed. And to this end, they rely on the most recent archaeological and anthropological research. (...) One must ask oneself: If it was all a lie, if two thousand years were built on legends and myths, what about the Romanesque and Gothic cathedrals, the wonderful music of Bach, the paintings of Michelangelo and Leonardo, created on the basis of those myths? How is this possible? And what about the saints and mystics? St John of the Cross, St Teresa, St Francis of Assisi, Ignatius of Loyola and Padre Pio himself? All for nothing? All useless? This is where another mystery comes into play, completely unrelated to the actions of men and also of biochemical robots. It is the strange action of the Archetype and its incarnation, or reincarnation, on earth. Even Paul of Tarsus, who "did not know Jesus," had to resort to Mithraism to put together his Christian story. And he is visited—and possessed—by the Archetype of the Greek Christos, who is none other than the incarnation of the Egyptian Horus and Osiris, the Hindu Krishna, and the Avatara of Vishnu and Shiva. Later, with the Church of Rome already established through the Visigoth, Merovingian and Saxon popes, Wotan of the Germanic peoples also made his appearance, crucifying himself on the Christian cross.

as it was before in the pagan Tree of Life, the Iggdrasil of the Externsteine. Through the various councils, dogma is created, incorporating small pieces or hints of archetypal revelation, unfortunately concealing the essence [The Widower's Son].

The insistence on evoking an Aryan Christianity, referred to by such diverse figures as Jung, Wiligut, Rosenberg, Chamberlain and Wagner, was precisely because this formulation contained remnants of the original inception, which could serve to transfer the new face of the heroic archetype to the Age of Aquarius. Therefore, Serrano's effort also focused on anticipating the demiurgic destruction of religions that would give way to a new belief, a new faith: globalitarian, counter-archetypal, completely unfavourable to heroic transformation. The replacement of the Nordic-Hyperborean archetypes with a spurious dogma, that of Human Rights and Equality.

THE YUGA OF HEROES

In light of what has been developed, it is clear that for Miguel Serrano, archetypal dispensation was a renewal of myth at the beginning of each cosmological era, where the natural scope of each of these epochs was certainly that of transformation from the outset, together with the contribution of new faces to the archetypes of the Hyperborean collective unconscious. In this process, it was man, the hero, and, indeed, the enemy, who determined the course of events, allowing the correct incarnation of the archetypes or, on the contrary, preventing it in the "traps" of the cosmological eras. However, on certain occasions, the author himself seemed to subscribe to a doctrine of involutive cycles in which human power could determine little or nothing. This view of time is much more pessimistic, subjugating the heroic will to the inevitable fulfilment of the eschatological degradation of the universe. These theories were common in the Hindu tradition,

although the late Greek tradition had also developed something similar.

The philosophical and religious tradition of India spoke of different Yugas or great Eras. The Satya Yuga corresponded to an Age of the Gods. Thousands of years later, the Kali Yuga corresponded to the Age of demons and decadence. For Serrano, this era of decadence would correspond to the current Age. Similarly, in the Greek tradition begun by Hesiod, the Golden Age represented the era when man lived in an Olympian utopia. In contrast, the Iron Age, not to be confused with the historical age in which civilisations discovered and used iron as an agent of progress, came to signify communal and social decline.

Serrano took up this idea, but to avoid determinism and give prominence to the hero, he inserted the Age or "Yuga of the Hero", a window, an added pocket of time, in the midst of Kali Yuga or the Iron Age, which allowed the transmutation of reality to force the return of Hyperborea and its Golden Age. For Serrano, the current era was the Iron Age, the Kali Yuga, and the Age of the Hero was represented by Hitler's Reich. "Subject and prisoner of the Eternal Return, already mixed with the 'daughters of the earth', having lost the strength and power to leave, as he entered, through the same door, the hero, the Vira, must turn within that Circle, forced to births, deaths and returns, just like beings without divine origin. It is a law of Eternal Return, due to limited demiurgic energy, that each new Round offers fewer possibilities for triumph and liberation. Less energy and a shorter life. From the Golden Age, from the Satyayuga to the Kaliyuga, the Iron Age. And still to come is the Age of Lead, of total slavery, the Fourth or Fifth State, with no possibility of salvation for anyone. Nor of reunions. The magical "Pocket" of the "Yuga of the Hero" would only be possible at the most critical moment of the Kaliyuga, as a brief mirage of the return of a Golden Age: Hitler's Third Reich" [Manú. By the Man Who Will Come].

It is difficult to reconcile the concept of archetypal dispensation—determined or driven by heroic will—with the Hindu or Greek conception of the Ages, determined by universal cyclical pessimism. However, it seems that these would represent a backdrop, a kind of pre-rational history, a prehistory that still inhabits man and whose origin cannot be determined. Under this premise, it is reasonable to think that, although the myth is renewed and only in Pisces has it been intentionally degraded by external agents, there would be no possibility of a gradual decline beyond the will of man, while, in the Ages, according to Hindu and Greek mythologies, these seem to involute within a universal cyclical process parallel to human interference. That being the case, there would be no Pisces trap, nor could there be any Aquarius trap. Rather, these traps would be part of the natural process of a great universal cycle in which man would have little influence.

But Serrano provides the necessary clarity on this point when he points out that "it is the Indo-Aryans who give us a detailed account of the cosmic and planetary phenomenon of Involution. It is not taught in the Vedic Period itself" [Adolf Hitler, *The Last Avatâra*].

In other words, despite this description of Ages originating in ancient India, it is rather the Indo-Aryan world that contributes to the cosmic conception for archetypal manifestation. However, there is something that the author contributes, not with the aim of reconciling these conceptions, but rather to establish the framework in which the heroic struggle is inserted: synchronism. "There is a sacred time and a profane time. The former belongs to archetypal, eternal lives, the latter to personal biographies, to history. Nothing personal survives death, only the archetypal; but only when the Archetype is a Hyperborean Archetype and the hero who embodies it has been able to

consciously realise their Meaning, overcoming it. (...) Now, the materialisation of the Archetype in this world of slower vibration takes place like the impression of a seal on the "cosmic plasma". For example, in the case of the Urmensch, the Anthropos, his "hyperborean physiology" is reproduced in the following way in the body of terrestrial man: the emblematic animals of the constellations, which are the chakras of the body of the Cosmic Man, are repeated as plexuses in man. (...) From this derives the law of synchronism, so important for our Warrior Order and for Esoteric Hitlerism; because in our initiation, it is not enough to search within the inner world. In the same way, the struggle must be carried out in the outer world. (...) Since the Enlightenment, man has paid no attention to the Eternal Return of the Archetype, to its cyclical law, to its symbol, which permeates everything, making the existence of those who consciously live it religious. For the ancients, events as common as marriage were nothing more than the repetition on earth of events that first took place in some other Cosmos, because the Hyperborean Gods also married. Man repeated the event, thus filling it with sacredness. The physical union of the couple, hierogamy, the union of heaven and earth in this Universe, regenerating the Year, the Light of the Year, conferring fertility and happiness upon it. (...) Apparently, the Kali-Yuga began three thousand years before the Age of Pisces, quite possibly with the Mahabharata war, which was only very late recounted in written texts. We thus return to an archetypal, cosmic conception, which is repeated above as below. Creation would be an enormous breath, a conception later adopted by the Gnostics. (...) Exhalation and inhalation correspond to a Day of Brahma. We can thus understand how the terrestrial day, the planetary and solar year are also a reproduction in the small of the greater. The year, the months, the weeks, the days and even the hours, minutes and seconds are archetypal, having their sidereal equivalents, which we will now detail. They correspond to the Eternal Return of the identical, to the superhuman echo, to the dance of shadows in the Cave of the

Creation. Brahma's Breath Day is a Kalpa. It consists of 2,000 Manvantaras, or 4,320,000,000 years. A Manvantara is divided into 4 Yugas. Thus, the Manvantara becomes a Maha-Yuga, that is, a Great Yuga. Manvantara, or Manu-Antara, is the period of the life of a Manu, a Seed-Man, an archetypal Anthropos [Adolf Hitler, The Last Avatâra].

In short, within space-time there would have been the unique possibility of an added time, the so-called Heroic Yuga, in which scattered heroes awoke to a reality that could be described as ontological, to the call of blood, something totally unexpected in an era of decline and involution. Its visible manifestation in Germany in the 1930s, and in the rest of Europe and the world, had "synchronic" repercussions, because regardless of whether time corresponds to Eras, Ages or Yugas, their universality has made them coincide, precisely in this "window" of time, in which man, the warrior in his heroism, managed to leave imprinted in time, in the thread that the Norns have been weaving, the memory of an indelible epic and the path laid out to overcome the current state of affairs.

IMITATION OF TRUTH

Although the Chilean writer had emphasised the threat to the new face of the Age of Aquarius, first by the possibility of a Nazi pseudo-religion being put into practice, and secondly, by the establishment of a materialistic, liberal Masonic religion, there was still something else to be warned about: the total subversion of the path of heroic transformation through the dissolution of the "Memory of Blood", once artificial, technological and mechanical components necessary to turn man into an artificial being had been introduced into human biology itself.

This, apart from weakening their hereditary structure and genetic potential, subtly exposed humanity to mind control—so-called psychotronics—ushering in a definitive break with the path of heroic transformation in the struggle against the Demiurge. "And this is how the 'victors' have already destroyed up to three generations, before chaining man to the machine, to technotronics, with cybernetics, psychotronics and sinister manipulation of the human brain. That this has been a centuries-old conspiracy, with an extraterrestrial prologue to human life on this Thing-Earth, which is now culminating, reaching its limit, is evident to me. It maintains the same legendary imprint. The current conspirators call themselves "futurologists" and, like the "Christians" before them, the "Marxists", the "Freudians", the "Einsteinians", they fanatically proclaim that the past is disappearing because it was in error (in "sin"); poetry, music, philosophy are ending, like ancient paganism, and a completely new era is now being imposed, that of the computer, the robot, the "clone", "virtual reality", the Internet, "telepresence". Everything else is nothing, was nothing. What we are experiencing today is so serious for the efforts to transmute man into the divine, into Man-God, into Superman, into Siddha, that those of us who are able to grasp it are shaken. The events to come may forever prevent that possibility. However, it is not unexpected for those who have tried to glimpse the process since the first manifestation of Being. It was predictable. Within non-time, it was already predetermined by the presence of a strange factor. What is coming upon us, what is already here, is the "imitation of truth"; the "imitation of the Superman", the "imitation of the God-man", of the Siddha. It has been called 'virtual reality' and represents the annulment of a possible transmutation of man" [Memoirs of Him and Me. Volume I. Appearance of the 'I', Departure from 'Him'].

SANGREAL

The archetypal dispensation proposed by Serrano provided symbols of transformation in keeping with the cultural context, adjusting, or rather, coming into full harmony with the cosmic-natural framework of the current era. That is why the writer would take the symbols and legends of the Nazi epic as that original source, a kind of *prima materia*, which would (largely) underpin the updating of the archetype to complete the renewal of the myth in the Age of Aquarius. However, he himself would recognise that some original keys had been lost in the mists of time. Hence, he had to resort to the symbols and archetypes known and used in past archetypal dispensations. Medieval alchemical tradition and Western Hermeticism, as well as Hindu philosophy—especially Tantrism—, Greek, Celtic, Roman, and Norse legends, and even the mythology of pre-Columbian America—which the author himself took as remnants of Norse-Hyperborean knowledge resulting from the exodus of the ancient Viras—served as a source of symbols of transformation and analogies of the Hyperborean heroic path. The use of all this baggage became part of a Western tradition and, apparently, in accordance with certain Eastern traditions, was expressed in a "hermetic" and "esoteric" language.

However, Germanic and Viking sagas and ancient Indo-European traditions were far removed from the occult and metaphysical tone of many groups and traditions with mystical-occult roots. Serrano realised this and, without renouncing hermetic language, stated on several occasions that this narrative was subordinate to the warrior essence of the Nordic-Hyperborean tradition, a tradition that was naturist and not metaphysical, anti-dualistic and not fragmentary, mythical and not dogmatic. Furthermore, he would establish a clear difference between his Hyperborean knowledge and the esoteric currents of both the West and the East.

Esoteric Hitlerism was a natural, biological knowledge, not an occult doctrine based on secrecy, unclear theories and concepts. For Miguel Serrano, the path of heroic initiation of his Esoteric Hitlerism had nothing to do with the spiritual chaos of modern occultism.

SPIRITUAL DECLINE

The author himself recounts in several of his works that he was initiated into a mystical and warrior order, in which he had the opportunity to come into contact with ancient knowledge, from which came many of the hermetic and esoteric terms he used in his vast literature. He has stated that it was in 1942 that he came into contact with this group of initiates while he was editor of the magazine *La Nueva Edad*, a publication that was totally sympathetic to the Axis.

On one occasion, one of his collaborators—a member of the Italian consulate—introduced him to a mythical dimension of the world conflict, which awakened in him a strong interest in those revelations. Soon after, he was invited to meet the leader of the group and source of those revelations: "The Master."

It would have been easy for Serrano—as happened to many—to fall into a mystical introspection that would take him away from the mundane struggle, especially considering that, in general, the narratives of these types of groups are highly suggestive and often tend to trigger very intense spiritual processes. However, the "Order" was different in that it placed great importance on physical reality without separating it from the spiritual world.

The "Order" was not a dualistic mystical group, nor was it a typical hermetic sect that isolated its members in order to achieve greater dependence on the leader. The "Order" encouraged involvement in the world and struggle on all levels.

"In Chile and in different countries around the world, including India,

I have been able to learn about many organisations called esoteric or initiatory, in addition to those derived from the great established religions, such as Buddhism, Christianity, and Islam. All of them, in one way or another, are oriented towards the perfection or evolution of the inner being, isolating the disciple from the external world in order to better achieve their ultimate goals, whether through knowledge or through development practices, such as those taught by Gurdjieff. All of them, to date, are controlled by the [...], which thus, once again, isolates the "goim" from the affairs of the world, also giving them adulterated knowledge. Strangely, none of this happened with the Order to which I had been taken by the Cultural Attaché of the Italian Embassy in the year of grace 1942. Nothing like this has ever existed on this earth. A Warrior Order oriented towards direct action on two worlds, the external and the internal, simultaneously and naturally»> [Memoirs of Him and Me. Volume II. Adolf Hitler and the Great War].

Serrano's "esotericism" was therefore a method for enhancing volitional vigour, psychically activating warrior archetypes, listening to the Memory of Blood. The initiation and encounter with the Master did not mean mystical paralysis in his person, but rather that all inner growth was put at the service of the battle being waged in the world. For him, the struggle for the ideals of Esoteric Hitlerism ensured greater rewards, even more transcendent than the mystical initiations and spiritual exercises of saints and anchorites. "And so I resumed the fight. To do so, I took into account only the old Germanic saga, which states that if a warrior, in fulfilling his duty in combat, loses the time for his inner development (in this case, to give birth to the 'Son of Man') and the realisation of his Absolute Self, perishing in that external struggle, once in Valhalla, Wotan and his Valkyrie will give him more than he could achieve here, while also rebuilding his shattered body" [Memoirs of Him and Me. Volume II. Adolf Hitler and the Great War].

Miguel Serrano was very clear about his priorities. First came the struggle, the only way to achieve immortality according to Germanic sagas. Personal spiritual practices were only a means of disciplining the body and mind in the struggle, never a method of individualistic self-improvement. This is why he never tired of establishing the differences between his Esoteric Hitlerism and mystical esotericism. For him, they were two different things that, for lack of better words, shared the adjective "esoteric." "Upon arriving here, at this revelation in the esotericism of the Gral and the SS, it is essential to insist that all esoteric symbolism and phraseology in use today has been falsified by Judaism, such as that of the chakras, for example, which we are forced to use. It must be revised and understood in a different way from how it is propagated. The chakra becomes, in the Memory of Blood, on the path of the Levogiro Swastika, on the Path of Iring, of the Runes, a vortex, or powerful whirlpool in the current of this Memory, a centre of Aryan consciousness, on the path of return, which must be awakened through the practice of remembrance and 'listening' to the bloodstream." [Adolf Hitler, the Last Avatâra].

For Miguel Serrano, Western esotericism was characterised by individualistic isolation, a sterile approach, never a true path of transformation. This dream was evident in the New Age movement, where such a transformation was impossible; not so through the heroic path, in which the hero had to engage with the world as a way of anticipating changes in his community, projecting new horizons, creating a new and promising future. It should also be noted that Esoteric Hitlerism was a path of transformation that was neither dualistic nor monistic, that is, it affected the mind and body, the spirit and biology. In this sense, the proposed path was rational and warrior-like, requiring a biological foundation to develop volitional and fighting potential. For Serrano, true spiritualism, one that was truly involved in the world, of a "Faustian" and warrior-like nature, was very difficult to achieve.

found in the West and also in the East, where harmless substitutes abounded, a spiritual chaos that was more harmful than beneficial. "They serve to divert the attention and path of young people, removing them from the 'business of the world', which thus remains in their sole and ambitious hands. After the war, from the 1960s onwards, there has been indiscriminate use of occultism, Hinduism and Zen Buddhism, mixing them with black music, the Beatles, pop music, drugs, hippies and even the artificially provoked boom of Hermann Hesse, to destroy more than two generations of young people in the world." [Adolf Hitler, the Last Avatâra].

It is clear, then, that the use of certain alchemical, astrological and tantric terminology, among others, was a narrative necessity in the absence of a more appropriate language when discussing topics that transcended the limits of the mundane consciousness of modern man.

Many readers of Serrano still think that the next step after reading his work is to get involved in esoteric sects or read hermetic texts. But neither the study of ancient alchemy nor knowledge of Gnostic works can help on the path to Esoteric Hitlerism. Serrano was clear: the struggle against the Demiurge on the social, mundane, earthly plane was the best form of spiritual growth, and that included the struggle against one's own limitations in exerting influence on the environment. Following this path, little by little, the archetypes of the Gods of the Aryan collective unconscious would resonate, activating the Memory of Blood and consolidating a real, physical and concrete biological mutation that would transform individuals into heroes and then into Divyas, Hyperborean Siddhas, warriors of Wotan, members of the Furious Horde.

GRALIC ALCHEMY

The process described by Serrano, capable of re-establishing the forgotten link that would allow us to hear the Memory of Blood once again, was conceived on the basis of a vast knowledge of alchemy. However, the language of this ancient science was far removed from alchemy as Serrano understood it, who would use symbols and concepts that did not exist in that tradition. The concepts of the proposed alchemical path were based on the transmutation of blood to make it Aryan. But we must be clear on this point. The transmutation or transformation of blood did not mean for him a kind of magical act by which heritable characteristics acquired a quality coming from another metaphysical nature or created out of nothing. The transmutation of blood meant that certain characteristics of Nordic genetic inheritance became perceptible, activated or awakened, being really something inherent in biological nature. The alchemical narrative of Esoteric Hitlerism spoke of races, genetic inheritance and warrior potential. None of this is found in medieval alchemy. Hence, he decided to change the popular concept of alchemy from "Royal Art" to "Royal Blood", Sangreal, drawing a parallel with the myth of the Grail. The "adept" of the Sangreal, of Grail Alchemy as he called it, gained nothing by immersing himself in alchemical texts. The only path to this "royal art" was the Memory of Blood.

This formulation was based on the vitalistic potential of man, which for Serrano was the union of the material and the spiritual in a kind of totalised biologism. Thus, biological, hereditary or racial reality became the basis for the process of transmuting man into a semi-divine hero. For Serrano, the Grail was the Nordic blood that allowed one to hear the Hyperborean gods; the greater the amount of Nordic blood, the easier the work of transmutation. Nor was he fooled by appearances and phenotypes. No matter a person's nationality or racial background, the strong doses of blood from the "daughters of the

men" made this path difficult for anyone, even those who were most "Nordic" in appearance. "The evil of the Hyperborean Family is a racial evil, a racial sin; the mixing, the crossbreeding of the divine Viras, who only through the Grail Alchemy of A-Mor can cleanse their blood and return to being Hyperborean Aryans" [Adolf Hitler, *The Last Avatâra*].

There are three stages in the practice of the Sangreal. First, the black phase (nigredo), then the white phase (albedo), and finally the red phase (rubedo). He later added a final golden phase (aurum potabile) - which does indeed exist in the Hermetic accounts - but did not give further details about it and used it rather as a narrative device when separating his memoirs and their respective colours into four volumes instead of the three initially planned. "I did not know that a fourth stage was necessary to complete the Opera Magna, but my He did. And he has taken me to that point where gold reigns supreme, the colour of the soma of Hyperborea, of liquid gold, of aurum potabile, which is drunk and gives eternal life: black (nigredo), white (albedo), red (rubedo), gold (aurum)" [Memoirs of Him and Me. Volume IV. The Return].

The black phase he spoke of corresponded to mystical death, leaving behind the old personality: the voluntary trance of the ego. The transition to white literally meant transmuting biology towards the ideal of the white race, the Nordic type: an awareness of the archetypes of race. The red stage meant "resurrecting the flesh", uniting the biological body with the astral body, vivifying the physical nature of man: the new Self is totalised in the Selbst. This was explained as overcoming dualism without falling into Vedantic monism, that is, avoiding the fragmentation and lack of communication between the two human aspects—characteristic of dualistic error—as well as not merging the biological aspects with the psychic or spiritual nature into a single entity—characteristic of monistic inspiration. For Miguel Serrano, it was essential to bring together the two aspects of man into a basic vital unity and

within that unity they were capable of preserving the tension that gives life to the different forms of creation. Therefore, he was emphatic in warning that it was necessary to dispense with a fusion, or even worse, the elimination of one of these aspects for the benefit of the other, as generally happens in mystical practices that reject material factors.

For Serrano, dualistic doctrine fragmented man into body, soul and spirit, entities that were essentially opposed and united in the human body only by divine punishment. Monism, on the other hand, made man either a purely biological or a purely spiritual entity. Materialistic monism says that man is just a bunch of atoms joined together. Metaphysical monism says that man is only spirit, rejecting the transcendental importance of the body. Neither of these alternatives was possible for a Hyperborean path, since the fundamental principle was union without fusion, a third way in which man regained his full spiritual potential without renouncing biology, reuniting body and soul. "It is not a question of a split personality, nor of the coexistence in the same individual of two extreme forms of being, in their most rigorous manifestations, which we have become accustomed to calling good and evil, spirit and matter, God and the Devil... On the contrary, it is about the unity of the person in their multiple and even contradictory aspects (Abraxas), of an absolute personality, possessing unity through its essence, its evolution and its boundless, metaphysical limitlessness" [The Golden Cord. Esoteric Hitlerism].

The hero's task was to reconnect with the gods, to unite his own consciousness with the archetype — and thus destroy the isolated ego along with the archetype obscured in its solitude — to end fragmentation or dualism.

Serrano referred to the fragmentation of man into opposites in many ways, making it very difficult for readers unfamiliar with these terms to understand the essence of the

problem. This variety of names obeys the different traditions or schools that have concerned themselves with the problem of dualism and which the author himself used lucidly and poetically as a narrative resource.

However, in classical Western terms, this duality has been represented by God/man; soul/body; spirit/matter. In analytical psychology, the binomials of man (biological)/inner woman—and vice versa, woman/inner man—have been used; the difference between masculine ego/anima is also common.

ego animus;

consciousness/unconscious; ego/archetypes of the unconscious. Following Norse mythology in Esoteric Hitlerism, these opposites occurred between Wotan/Wotan's warriors; Wotan/racial community; Wotan/Freija. In the Indo-Aryan tradition, they existed between Atman or Brahma (the universal Being)/Prakriti (matter); Purusha/man; Deva (masculine principle)/Shakti (feminine); Shiva/Parvati. In the Chilean writer's more intimate terminology, the duality was between the astral body/biological body; He/I; Hyperborean gods/men; ELELLA/ELLAEL; Hero/Queen of Sheba.

In the end, Miguel Serrano's dedicated efforts would ultimately place him in that age-old quest undertaken by exceptional individuals who longed to alleviate the tensions of dualistic and monistic fragmentation so characteristic of the West. Within this tradition, which includes men such as Heraclitus of Ephesus, Giordano Bruno, Hölderlin, Meister Eckhart, Nicholas of Cusa, Goethe, and Heidegger, Nietzsche stands out as perhaps the most relevant of them all, for it was he who initiated the final awakening of the archetypes of the Nordic-Hyperborean unconscious, which would lead to National Socialism and then, of course, to the cosmogony of Esoteric Hitlerism. "It is impossible to accuse Nietzsche of being a Nazi, but it is not impossible to say that Hitlerism was the only honest and total attempt to realise his visions to their ultimate consequences, in their

highest peaks and deepest abysses" [Nietzsche and the Dance of Shiva].

NIGREDO

Although alchemy was known as the art of turning lead into gold, under Carl Jung's premise this process became something analogous to the transmutation of the personality from lower psychic states to higher states of consciousness. However, this psychological interpretation tended to understand the first phase of this process as the death of the Ego, a kind of crucifixion of the Self, hence the colour black. But for Serrano, nigredo had another objective: rather than killing the Self, during this phase there was a tendency to reinforce or improve it.

Without attempting to "psychologise" and adopt the trappings of modern psychology, Esoteric Hitlerism focused on enabling the ego to integrate the archetypes of the Hyperborean collective unconscious, allowing consciousness to be modified through its expansion. Serrano was clear in stating that this did not mean annihilating the Self, as many mystical schools still claim, but rather that the ultimate purpose was to achieve the union without fusion of opposites in order to reaffirm the Self and consciousness.

Esoteric Hitlerism saw, therefore, that the ego was the great strategic weapon of the semi-divine Hero against the Demiurge, a power that not even the gods possessed, hence its importance and protection. "Esoteric Hitlerism knows that the solution is not to be found in overcoming the 'ego' through its annihilation, but, on the contrary, in its exaltation into an Absolute Ego. This was the aim of the esoteric practices and disciplines of that Nordic, Hyperborean Yoga taught at Wewelsburg and in the magical and secret laboratories of the SS elite" [Manú. Por el Hombre que Vendrá (Manú. For the Man Who Will Come)].

For Serrano, when the Hyperborean gods entered the earth and mingled with "the daughters of men," they had acquired individual consciousness, the ego. This event was what ultimately allowed them to join the struggle, in addition to having acquired self-awareness. But that capacity for divine and earthly consciousness would be lost at some point, producing dualistic fragmentation in man. From then on, individuals were led only by one of these two consciousnesses, the ego.

Now, for the writer, it was in recent eras that divine consciousness—what he called "He"—was flooded by the layer of egoic consciousness—what he called "I"—showing that this process of annulment occurred within a few years of an individual's birth, blocking access to hyperborean contents, higher states of consciousness. Meanwhile, towards old age, the process was reversed in a certain sense, with the Self dissolving to make way for Him.

"It seems that the ancient Self does not disappear completely, sometimes returning, albeit infrequently, or without my often knowing it, although it is possible that, with the passing and increasing of the years, it will take hold of me again, but without completely displacing the 'I', or, better still, with the consent of that 'I'. If this were to happen, I believe that 'He' and 'I' would have triumphed equally" [Memoirs of Him and Me. Volume I. Appearance of the 'I', Departure of 'He'].

Forcing His arrival was the way for the Hyperborean contents to coexist with the Self, expanding it, achieving the Self and the self-awareness of the heroes of yesteryear. That was how the archetype ("He") ceased to be alone, abandoned, and began to illuminate the Self. The archetype was then transferred; it was no longer an isolated entity. Nor did the Self act alone. Both were now united in a new entity beyond the archetype and beyond the Ego.

For Miguel Serrano, the union of these consciousnesses was a unification without fusion, without creating a synthesis or entity that

annul the hyperborean consciousness or the strategic weapon of the Self. They joined together so that between them they would become more powerful, ceasing to be an irreconcilable dualism and becoming a virtuous binomial. It thus became a magical, but not mystical, path, that is, a path that avoided falling into the fusion of individuality with God, seeking rather to "sit at the right hand of God the Father," without losing the ego, without dissolving consciousness, so that it could return with the experience of that contact.

The union of the biological body with the astral body, the union of 'He' with 'She', but without creating an androgyne, rather 'living in eternal love', since love required two entities that attracted each other but did not merge. "Androgyny is not the goal of Esoteric Hitlerism, but rather the Absolute Man; the Absolute Man and Woman, united and separated forever. The two intertwined Hagal runes (united and separated) represent the Absolute Man and Woman" [The Resurrection of the Hero].

Not just once, but on several occasions and in various publications, the author himself noted that one should not pursue the path of Hindu Samadhi, which seeks a mystical path, a fusion with God, but rather follow the path of Kaivalya, which allows one to maintain consciousness, the Ego or the Self in the encounter with the divine. The fusion of consciousness with God literally caused one to lose consciousness. Maintaining separation allowed the Ego to remember the experience of "lucid ecstasy". Serrano explained that this was beneficial for both parties, as the hero's consciousness was able to illuminate the solitude of that divinity that remained outside the combat. In Esoteric Hitlerism, the earthly Self gave a face to the Hyperborean god, producing a virtuous, equidistant relationship, a conscious centre full of power and will to power, which united both realities, overcoming monism and dualism.

"For the dualistic Samkhya philosophy of India, there are two eternally separate principles in the Universe: Purusha, the being (the

we have compared with Nietzsche and Jung's Selbst) and Prakriti, matter. (...) The Tantra texts (tantra means to expound) take up the Samkhya scheme, modifying it fundamentally in one essential point: Purusha is Shiva and Prakriti is Shakti, his Wife, or rather, his feminine aspect. Both principles thus acquire a visibly anthropomorphic character. Shakti, the active feminine principle, is a dynamic creator. In Nietzsche's conception, she is the Will to Power. (...) In this way, Tantra transcends monism and dualism; because, in a way, creation, the Dance, Maya, is true; it is for those who contemplate and experience it from within the Dance itself, from creation, and it is not for those who have remained outside, or for those who have left again, through Yoga Tantra, which observes a whole graduated process of mutations and transmutations within the Dance of Shakti-Power, of Maya-Power, of the "Yoga of Power"; dividing creation, the "aspects" of being, of the "becoming" of the Will to Power, of Shakti, or of Isvara-Siva, into categories of beings, of tattvas, which is the tantric term for the components of the creative Energy of Shakti. Thus there are pure, less pure and impure tattvas. The different categories of beings are equivalent: the pasu, or man-animal, the virya, or tantric hero, and the divya, or divine Siddha. (...) In tantric initiation, one of its most important teachings is the conquest of absolute will: Icchacuddi. The one who is shaped in Shaivite virility is the transmuted one (Shudibudishvabhava), obtaining supreme courage and becoming part of the Circle of Kula. In other words, he has reached Midday, accepting the Eternal Return, participating in the pristine Will of the creative Shakti, the Will to Power. Thus, he dances in the eternal Dance. He has left the Circle, but at the same time, he has remained in it. He is a Tulku. He is beyond dualism and monism >> [Nietzsche and the Dance of Shiva].

For Serrano, the great trap of mysticism was the death of the self, its fusion with the gods, with archetypes or any other form of unconsciousness. The only valid thing was to find the point

equidistant, the Self. "Religions, esoteric practices, and yogas of post-Vedic India have sought to find a solution in the annihilation of the 'self' through asceticism and torment of all kinds, in order to merge back into the impersonal, universal Soul, into the One, into Brahma, into the undifferentiated, into that which they have also called God. Generations of Christian ascetics and saints have worked on the destruction of the 'I'. In India, it is the Vedantins of Shankaracharya and the Bhakti yogis who use Samadhi, which in Sanskrit means, precisely, 'united with the Primordial Being', as we have already said. This path and conception must start from the assumption that the "I" is a fall, that personality is a "sin" that must be corrected, redeemed. (...) But what Esoteric Hitlerism cannot forget is that incarnation, sacrifice, the "falling in love of Asen with the daughters of men", with the "she" imprisoned by the Demiurge, could be, in addition to a defeat, a fall, a strategy designed to win the final battle of Immortality and Resurrection, which, even without thinking or dreaming about it, has made possible "something never imagined even by the greatest utopians..." Provided that the "I" is not destroyed" [Manú. By the Man Who Will Come].

This was the resurrection of the Hero, the reunification of the soul or astral body with biology, the resurrection of the flesh for the creation of a new body, the son of man, the son of the widower, that is, the one who lost his opposite, his She, his beloved, his Hyperborean god. For Serrano, this was very important as it allowed the hero to be more than the god he was before entering the earthly struggle, for he had experienced combat.

An equidistant point, this is the key and its importance. Equidistant between the "I" and the "Being", between the Son and the Father. Also preventing the 'work and days', with the crystallisation of the self, from making us forget the Being, the Father, the Creator from whom the whole Process and Drama arise. And that is why I attach such importance to my experience, which happened not long ago on a bus trip to the south, and which reminds me that I and the Father, in some way, continue to be one and the same. And from

that I must still be crucified, in order to sit at His Right Hand, united and separated forever. The true "Imitation of Kristus," of Kristus-Wotan. (...) The path of the self must be directed not towards its annulment or overcoming, but towards its confirmation in the Absolute Self, in the Absolute Man, thus obtaining a place at the Right Hand of the Father, of Being. Many years later, I would discover that this was the Tantric Initiation of the SS, in Esoteric Hitlerism, which would replace, or rather, continue the true roots of Christianity, in the Crucifixion of Wotan and in the Mystery of the Resurrection of the Son, Baldur, in the Constellation of Aquarius. The alchemical transmutation of the Absolute Man, of the Absolute Self. The Christianity of Meister Eckhart and Jung. And that is why I became a "follower-creator" of that Hitlerism. [Memoirs of Him and Me. Volume I. Appearance of the "I", Departure from "Him"].

The result of the reaffirmation of the Self and its union without fusion with the archetype was called, as was customary for the author, by various names: Non-Existent Flower, Magical Marriage, Hierosgamos, Self, Us, Total Man, Urmensch, Superman, City of the Caesars, Atlantis, Thule, Hyperborea, Grail, and many of its meanings; Individuation; transcending the Archetype, Union of Him and I, the reunification of the Absolute Man, ELELLA, Hyperborean Siddha, and also the Absolute Woman ELLAEL or Lilith. It was also the analogy of the sum of Wotan and his warriors or Wotan and his racial community. "Bringing the self together with the person. There lies the door of exit and entry to the Last Thule. I have called it Individuation. Bringing the 'I' together with the Self, with the Self-self. Shifting the emphasis of individuality, moving it from rational consciousness more towards the Ocean of the Unconscious, without ceasing to be conscious, but with another kind of consciousness extending the light into the shadows as much as possible, going from the Yellow Sun of rational consciousness to the Black Sun of Individuation. And that centre that appears there, that is created, that is invented, where the emphasis of individuality has now shifted, is the Self, a Circle whose circumference is

Everywhere and nowhere in particular. And it emits a ray of green light. The light of Gnosis. Meister Eckhart's "Little Spark", which sails in a ghost ship above and below the sea of the unconscious with its sails alight. The realisation of a totality of being, the unus mundus. This is Individuation. Giving a Face to the Self, to the "Guardian Angel", to the Monad, making the Creator conscious... And do you know where I found the concept of the Self to refer to that Mystery? In the greatest psychologist of all time: in Nietzsche, your "Wounded King", who was the first to discover it, using the German word "Selbst" [NOS. The Book of Resurrection].

ALBEDO

Returning to Jung's assessment of this matter, the albedo stage constituted the moment when the soul became conscious of itself and its primal nature, original in the archaic and pure sense. He described it as a retreat from the outside world, a moment of spiritual introspection, for which Serrano had another interpretation, more of a rational nature: albedo meant transforming oneself into an Aryan, a representative of the white race, the result of the transformation of the Ego into the absolute Self, into Us, after encountering the gods of the lineage. For Esoteric Hitlerism, the entire alchemical process was one that aimed to convert the physical blood of the hero into a new substrate. "It is in the blood of the alchemist that transmutation takes place, because there is lead, sulphur, arsenic, cinnabar. And through the compulsion of Mercury, which circulates in the blood of the soror" [Adolf Hitler, the Last Avatâra].

In other words, it was the possibility of embodying a real and biological process that would activate nerve and neural zones, in order to ultimately access a totally new perception of reality. "Become Aryan or disappear, become increasingly white, return to the origin of the race, to the Hyperborean Pole

. It is a difficult, eugenic path, and it must be even more: an alchemy of constant transmutation, which can only be achieved in a Spiritual Covenant with a higher Being, with the divine Siddhas of the Aryan Race" [Adolf Hitler, the Last Avatâra].

It is clear that Serrano attached paramount importance to the body and race. These ideas were expressed very clearly in a text edited together with Ramón Bau, a Spanish intellectual and founder of CEDADE, entitled "Conspiración Mundialista y Traición a Chile" (World Conspiracy and Betrayal of Chile) in 1994. In this text, biological laws were explained in line with National Socialist doctrine, demystifying the writer's supposedly exaggerated tendency towards the spiritual or abstract. Esoteric Hitlerism was a doctrine of biological and spiritual transformation, both realities as a single basic vital unit. This fell apart if it remained in the Western dualistic tradition of separating the body from the soul, as this opened up the possibility of reviling one of the two parts. Any possibility of Hitlerist spiritualism had to overcome dualism. That is why Esoteric Hitlerism integrated all the racialist postulates of historical National Socialism. For Serrano, the biological body was part of the totality of man, a dimension that he shared on equal terms with subtle capacities. This idea had accompanied him since the 1930s. "The fact is, gentlemen, that we are already accustomed to clichés and cheap myths, to having slogans imposed on us that we will believe forever without prior analysis. We are living in a time that needs, especially here in Chile, a final review of words, beliefs and terms. Every concept must be taken up by us, looked at from both sides, and then struck on a flat surface, as coins are struck to see if they are silver or lead. For example, it is incredible that here in Chile there are still people who distinguish between spiritualism and materialism, between science and metaphysics. These are outdated concerns that were very much alive in 19th-century Europe. Today, they have

understood its absurdity, its abnormality. Man's thinking must necessarily go beyond this false opposition between materialism and spiritualism, because man himself, in essence, is beyond it. Only starting from this point can anything be known" [A Speech from South America].

For both him and National Socialism, the body, like the spirit, was the product of inheritable characteristics. Hence, racial selection, the importance of biological inheritance and hereditary health were a fundamental part of Esoteric Hitlerism. "When Hitler came to power in Germany, it was Professor Hans Günther and Walter Darré who, together with Alfred Rosenberg, set about applying the principles of Mendelism socially and politically to the German people and race. Walter Darré's genius succeeded in transforming German youth and peasantry into the genetic foundations of the new Germany with his postulates of blood and soil. He and Günther rose up against liberal, Lamarckian, and Marxist principles, which believe it is possible to modify human qualities through the influence of natural, economic, or environmental conditions in their habitat. (...) We cannot speak here of metabiology or superbiological elements for the very reason that biology and metabiology are one and the same thing, and the possibility of ideovariation corresponds to the work in the ideoplasm, which in turn is part of Aryan biology. A powerful idea that is a product implicit in the genes of the Aryan race, in its seed atom, deposited in the blood. (...) This is the authentic position of an Aryan, who makes no distinction between body, spirit and soul, once incarnated and as drivers of mutation. The attitude of a true pagan, in the best sense of the term. Of a Hyperborean, a Nordic-Polar" [Adolf Hitler, the Last Avatâra].

Given the above, it was clear that the only possibility of reaching the white stage was to start from a biological foundation that maintained a Nordic gene pool. <<It will thus be understood that there is no possibility of waging war

against the Lord of Darkness without preserving that purity of blood, through 'biological racism', pagan" [Adolf Hitler, the Last Avatâra].

But what chances did populations that did not have a Nordic phenotype have of developing the path of Esoteric Hitlerism? Serrano believed that all European peoples and their descendants scattered throughout the world, without exception, were the result of interbreeding between different bloodlines. Every population, including his beloved Chile and Latin America, could also initiate a process of racial transformation or awakening through selection techniques aimed at promoting heritable Nordic characteristics. Once a critical mass of Nordic genes, and therefore also of psychology and archetypes, had been achieved, the activation of the Memory of Blood could be prepared, allowing a return to Hyperborea. "We have been led to believe that racism is something that goes against the peoples of South America, because our peoples are mestizo. On the contrary, it is a matter of keeping our peoples healthy and superior through appropriate racial policy - eugenics - trying to improve miscegenation and not worsen it. (...) Racism is the tendency to realise an imagined ideal, like the Greeks in the past, whose statues never had real models, or like the German National Socialists, who aspired to the Nordic Aryan ideal, because they themselves were also mixed. This is racism: aspiring to the realisation of an ideal" [The Chilean Racial Cycle].

RUBEDO

Once the albedo stage had been overcome, the rubedo or red phase followed. In Jungian terms, this coincided with the union of opposites, soul and body, which for Miguel Serrano was consistent, agreeing on this point only in form but not in substance. The discrepancy arose in that, unlike the psychological conception of alchemy, Esoteric Hitlerism recognised the

union of body and soul—also called the astral body, the son of man, the collective unconscious, the anima—not as a union of opposites of different essences or different ontologies, but rather of biology and spirit, aspects that were certainly part of the same reality and had been artificially separated by the fall of the Gods. "We have been saying that the 'Astral Body' and the physical body were originally one, that the current physical body would become the 'crystallisation' of the 'Astral Body', so to speak, the latter being something like the negative of a photograph which, with the passage of time, in the Eternal Return, has worn out and even been erased." [Manú. By the Man Who Will Come].

The reunion of the body in all its dimensions, biological totalisation, occurred when the Self was recovered. This was ultimately what Serrano sought to highlight, for by integrating the hyperborean archetypes of warriorhood, the individual discovered himself clothed in his full potential, filled with the Will to Power, a hero free from metaphysical ties, just like the archetypes of the gods. "The Selbst, for Nietzsche, would have been the Will to Power, the Life Force or Most Powerful Idea bursting through the channels of a creature, or 'knot' of that Force, which thus sheds light on itself, possesses itself for an instant" [Nietzsche and the Dance of Shiva].

The awareness of the astral body so recurrent in the writer's narrative had little to do with the hermetic tales of the New Age. Nor was it related to certain spiritualist practices of antiquity. For Serrano, the astral body was not an entity that had to be 'created', as many esoteric texts claim. Nor was it the case that the soul or some otherworldly double had to be brought from the 'beyond' or was trapped in the 'here and now'. For him, the astral body was the same physical body viewed with a broader consciousness and perceived in its entirety.

For this reason, he often highlighted the anti-dualistic vision present in the myths and legends of the Norse and Celtic traditions, which did not distinguish between unknown qualities of the world and man's natural reality. "For the Hyperboreans, for the Goths, and also for Esoteric Hitlerism, these two separate bodies do not exist. There is no difference between the astral body, the Ka, and the physical body. They are one. (...) The Astral Body, then, is none other than that with which the Ase entered this Universe, the same that later materialised permanently, transmuted, involuted, into the physical body. There are no separate bodies, there is only one. And the entire alchemical process of resurrection will consist of giving birth to that more subtle astral body, of resurrecting it, dematerialising it, through the reactivation of the Shakras-Runes, its energy and consciousness centres of the Other World, which were preserved virtually, in potential, like a seed atom" [The Resurrection of the Hero].

The anti-dualism of Esoteric Hitlerism went so far that Serrano saw dualism as a true conspiracy to deceive men, making them believe that the body was something bad that should be rejected, and that the astral body was something distant and contrary to the world. "The separation between the soul and the body is absolutely unknown to the Aryan, the Nordic, and the Germanic peoples, until the introduction of Christianity, which has had fatal and degenerative consequences in the Scandinavian countries, with puritanism, to the extent that the observation made by Julius Evola, who wishes to provide evidence to the Swedes, Danes and Norwegians for his theory of the races of the body, soul and spirit, assuring that these descendants of Vikings are nothing today, despite their purest viologological race, "because they lack a race of the spirit", falls on its base. Degeneration does not come from within, but rather from the imposition of a Jewish conception of the world which, with foreign customs, created a dichotomy between the soul and the body and a Christian-Jewish sense of sin, destroying the vital basis on which a healthy race can grow and develop. It would have flourished and healed again.

quickly if Hitler, Darré and Knut Hamsun had materially won the war, if they had not had to "win by losing" for the time being. The entire Evolian conception of races collapses as unnecessary if we take into account the fundamental truth that for the Aryan man there has never been such a division between body, soul and spirit. The body includes the others and vice versa. Because the body and nature are only symbols of Another Thing that was corrupted by the Demiurge. With the Aryan, Hyperborean incarnation, the obligation to transmute arises, starting from the dramatic point at which the process of involution is found. The body and race are fundamental; acting from them and upon them, the rest is achieved. There is no other way or possibility here. This was ignored by the Cathars and Gnostics" >> [Adolf Hitler, the Last Avatâra].

It was clear that dualistic mystical theories only led to error, to flight from worldly affairs, to evasion. The Hitlerist hero had to become involved in the world, fighting, restoring its Hyperborean nature, which was before his eyes but which, due to a veil, a psychic bias, he could not see. "In order to continue along this slippery path, so steep and full of dangers, we must declare once again, as we did in The Golden Cord, that Esoteric Hitlerism is not dualistic. If it were, there would be no possibility of heroic combat. There would only be an attempt to flee, to escape from the world of the Demiurge. Nor would there be a Yuga of Heroes. Esoteric Hitlerism has overcome dualism because it believes in the possibility of the transmutation of the Terre Gaste, snatching it from the Demiurge, from Klingsor, recovering Hyperborea, through the magical turning of the Levogiro Swastika and the Esoteric War of the Führer, which will always be fought again, because his war has not been lost. Only one battle was lost. Dualistic Gnosticism is something profoundly anti-Germanic and anti-Aryan" [Adolf Hitler, the Last Avatâra].

Serrano constantly warned against the error of overemphasising the importance of the body in the hero's resurrection process. In fact, the Chilean troubadour highlighted this difference with other Nazi mystics. This was the case with the so-called "Hyperborean Wisdom" of the Argentine Felipe Moyano, known under the pseudonym "Nimrod de Rosario," who devoted himself to the creation of an occultist, highly dualistic and Gnostic form of Nazism that rejected physical reality and human biology as impure. Serrano maintained correspondence with Moyano, but as he learned more about his postulates, an irreconcilable ideological clash ensued. "Now, to return to the subject of the 'organic lie', every time I hear mention of the concept of 'root race', 'race of the spirit', or 'Spirit', which 'is above blood and biological race', etc., I am overcome by an irrepressible suspicion about the very origin of those who propose it. And I paraphrase Goebbels, saying: 'When I hear talk of "spirit," I draw my pistol'. And this is not because I do not believe in the Spirit, as you capriciously attribute to me, but because I begin to doubt the provenance of those who propose such things. I have already explained in my latest book my suspicions about Evola and Clauss themselves, for expounding their "traditionalist" and "psycho-ethnological" theses on the "races of the soul", "of the spirit", etc. In truth, there is only one race that can express what we are calling the Hyperborean Spirit, and that is the Nordic white race and the Nordic Aryan blood; because only there can the Spirit be expressed" [Letter from Miguel Serrano to Felipe Moyano, 1985].

AWAKENING OF THE FLESH

The awakening of the unconscious aspects of corporeality and the assimilation of an ontological reality that has always been present in biology was the desire of Esoteric Hitlerism. However, the achievement of this goal, of course, should not be confused with that initiatory practice related to the mastery of the astral body.

In this sense, what really had to be understood was that the astral body corresponded to a part of the biological body, and efforts to detach it or project it outside of it were just the opposite of the integration without fusion proposed by Serrano. The so-called projection of the astral body was not important to him; rather, it could eventually become harmful. Precisely, the astral body had to become conscious of human biology, and rather than leaving the physical body, it had to be more attached and integrated into physiology than ever before.

It was for this reason that the author would rethink in a different sense those practices that sought to project consciousness towards certain subtle vehicles. While serving as Chile's ambassador to India, during an expedition to the Rohtang Valley in June 1958, in a place called "Valley of Tears", and after an experience that allowed him to find what he called "the key" to detachment from the astral body, he himself decided not to insist on those experiences—although he later commented that his Master would continue to give him "signs" to advance in that matter without specifying whether he used them or not. Thus, his great goal became a struggle, and through this struggle, he thought he would achieve absolute consciousness. In this way, he fulfilled the designs of the Antarctic revelation, concentrating all his efforts on the heroic path. "But then, right there, on that day and in that year, I decided to throw the newly acquired 'key' out of the window of the refuge, so that it would be lost among the ice and snow of those peaks. (...) If I continued to 'detach' myself, leaving my body aside, it would be unnecessary to continue acting on the surface of this earth. It would be enough to stay here in this refuge and in this room forever, visiting Allouine on the 'other side' whenever I wanted, or going with Her to the celestial Hyperborea; or else, to become part of the Führer's Astral Battalions, his 'Wildes Heer', there, in the Other Antarctica; but this was not what He and She wanted from me. Instead, they wanted me to continue here, fighting the Great War, without hope, with infinite nostalgia for Her and with idealism.

renewed all the lost battles (but not the War). Without my "self" knowing why; but with unshakeable faith and loyalty maintained through great trials and new defeats" [Memoirs of Him and Me Volume III. Mission in the Transhimalayas].

The reaffirmation of the path of Esoteric Hitlerism consisted of an awakening of the flesh and human biology with the aim of expanding the corporeality and nature of man, assimilating the archetypes of the Hyperborean Gods. And these, once transformed, or rather renewed, would become the archetypes of struggle, sacrifice and honour, and not those of withdrawal from the world and mystical asceticism.

The Hyperborean archetypes were functions that emanated from the "First Hyperborea," which was right here, all around us, veiled by a perceptual error. These archetypes, powerful ideas-forces, were the emanation of the Hyperborean gods. For Miguel Serrano, allowing oneself to be carried away by warrior fury, throwing oneself into merciless combat, was a way of allowing oneself to be possessed by the Hyperborean archetype, by the absolute god. This allowed man to rediscover his Hyperborean quality hidden in his blood, in his biology and in nature. Possession by the Hyperborean god—or possessing a Hyperborean god—was possible as long as a Nordic biological heritage was maintained. "Blood was the Golden Cord that maintained the union with the Unspeakable, Nostalgia, the Voice, the Memory of Eternity. Blood was the Memory of the Race of Immortals, of the Gods. As long as that blood remained pure" > [Manú. By the Man Who Will Come].

The only possible "initiation" into Serrano's heroic path was that which took place in the rational aspect, through scientific, eugenic and selective techniques that tended towards the preponderance of Nordic blood in a population. This work was collective in nature, the result of a national policy, a state policy if you will. Along the same lines, Esoteric Hitlerism understood that there was no point in one or two people

dedicating themselves to meditation and invoking pagan divinities. What was needed were genuine community plans aimed at strengthening the Nordic race in any population of Indo-European extraction, even if it was a mixed-race community.

SELF

As the heroic-alchemical process of transmutation advanced, the result of rubedo translated into the consolidation of the Self, that is, the point at which the ego entered into a relationship of union without fusion with the archetypes of the collective unconscious, ultimately obtaining the Memory of the Blood.

This concept of the Self, taken by Miguel Serrano from Jung, had its roots in Nietzsche. For the Swiss psychiatrist, the Self was a psychic point, an ideal centre, equidistant, so to speak, located between the conscious ego and the collective unconscious, establishing a dialogue between both spheres. Again, a kind of union without fusion. In a similar vein for Nietzsche was the origin of the Will to Power, a consciousness that united the instinctive and the rational, nature and spirit, which Serrano interpreted as the union of the astral body with biology, the awakening of the flesh, the union of the hero with the Hyperborean gods. "True certification, not that of the small, rational self, but that of the Selbst, is always found in the increase of Energy-Power, overcoming states, through greater tensions, higher tones of the soul. Thus, surrender to this Will to Power, or rather, its capture, is the supreme or unconditional state of Awakening, of staying awake. It is here that Nietzsche arrives, in a way, to what he calls Midday and which in the language of Hindu Samkhya philosophy and Tantrism would be vidya, the liberation of Jivanmukti and Virya, who have overcome the state of Avidya, or ignorance, of sleep, to reach the purusha state, of being in the Selbst, entering Kaivalya, or permanent state of "high tonality", mutating into Siddha, or

Superman; also in Tulku, or Bodhisattva, in the Circle, or Mandala, of Eternal Return. Kaivalya is a trance—Nietzsche's 'Inspiration'—deeper and different from Vedantic Samadhi; it consists of living permanently in the Selbst, so to speak, totalised in the Purusha, complete in the Self, not merged in the Being of beings, in the One, but apart, even when united, contemplating and participating, with unity and totality in being. [Nietzsche and the Dance of Shiva].

From this perspective, the Self was a product of the warrior's will. It was not an entity or a thing, however metaphysical it might be; rather, it was a mental, psychobiological endeavour, a spiritual treasure created by the hero. Nietzsche, like Jung, took archetypes as manifestations of the instinctive, and since the nature of the Nordic man was essentially warrior-like, that instinct was 'imagined' or represented by consciousness through heroic ideals, powerful ideas created by consciousness and clothed in what Serrano called *imaginatio*, creative power. The concept of the Self, as an archetype, was Nietzschean, ultimately Jungian, but not Platonic. 'Let us beware of believing that the Idea for Nietzsche is 'something in itself', the Platonic Idea, for example. The most powerful Idea is like the Jungian archetype, which also has nothing to do with the Platonic one. It is the 'ghost' that appears in man (in the Rishi) as an illusory expression, as the already deformed face of 'instinctual life', of the Life Force, or Will to Power. The Archetype, for Jung, was a coating of instinct. And here, as in the conception of the Selbst, Nietzsche has been stripped of his discovery, without recognition" [Nietzsche and the Dance of Shiva].

DIVINISATION OF THE WORLD

The transmutation of the flesh, the consolidation of the Self, meant a transformation of the perception of the world, revealing the true Hyperborean nature at the behest of the man who has transmuted himself into a hero. Obviously, this was not

mysticism but scientific work, which in addition produced an awakening that activated dormant biological centres in the hereditary characteristics of the Nordic-Hyperborean race. Throughout his life and years of research, Serrano would reconfirm that certainty of his early years, in order to clearly point out that this was Hitler's work. "What was Hitler's esotericism, his own personal esotericism? I have always believed that it was scientific esotericism. That it was through science, a new science, that he wanted to establish, to produce a new science, through which he could transform man and reality" [Unpublished interview. Valparaíso, June 2000].

For Esoteric Hitlerism, Hyperborea was not in hidden planes or distant galaxies, but was right here, around us, in biology and nature. "For the Aryan, Nature (ancient Nature) and Spirit are one and the same thing" [Adolf Hitler, the Last Avatâra].

It can therefore be seen that Serrano's efforts were aimed at reviving a limitless will that would allow perception to be altered, in order to awaken the Memory of Blood and be able to see the spiritual or Hyperborean dimension of matter.

In the same letter mentioned above and addressed to Felipe Moyano, the Chilean writer vehemently clarified the point, distancing himself from the creator of "Hyperborean Wisdom," who at that point continued to insist on the demonic nature of nature and biology, closing off the possibility of finding Hyperborea right here, placing it instead on metaphysical planes far removed from nature and biology. "Your (worldview) does not agree at all with mine, with that of Esoteric Hitlerism, nor with that of exoteric National Socialism. It has nothing to do with the struggle of the hero, the Vīrā, in the Yuga of Heroes. All you visualise is a shameful escape, a way out, because in your Gnostic dualism (which has nothing to do with Hitler or the SS) this whole world, the entire Universe, is

A prison, a demiurgic creation. For Esoteric Hitlerism, for me, it is only a corruption on the surface, a poor copy coated with a film of Maya. And, at the bottom, there is a pure and beautiful nature, as full of nostalgia as we ourselves, crying out for us to redeem it, to transfigure it, to "make it invisible within us," as Rilke asserted. Hitler and the SS believed in the possibility of reversing entropy. And that was the origin of the conflict between Rosenberg and the SS with Spengler. At any moment in the Yuga of Heroes, it is possible to rebuild Thule, to return to the true Golden Age of the First Hyperborea —not the copy of the Demiurge—defeat the Enemy, straighten the Earth's Axis, transfigure it together with our mutation, or with our heroic death in combat. "For the blood of heroes comes closer to Wotan than the prayers of saints," than "flight" in onanistic self-realisation. And because the Heroes who die fighting for the just cause of the Führer, Adolf Hitler, will be remade in Valhalla by the Valkyries and thus attain immortality. In other words, the struggle is synchronistic, outside and inside, for the redemption of the world and our own >> [Letter from Miguel Serrano to Felipe Moyano, 1985].

For Miguel Serrano, the gods dwelled in nature. In nature, the Hyperborean archetypes were embodied in the same way as in man. The mountain, for example, was the analogy of the sublime, of heights, the majesty evocative of the Hyperborean character. That is where the giants hid. Trees were in turn analogies of the axis of the world, of the sword of man, of the fire hidden in his spine. Even European castles were, for the author, the embodiment of a Hyperborean archetype, the powerful idea of the original home of the gods. Hating nature, the body, and the physical in a neo-Gnostic dualism was something that completely clashed with the cosmogony he expounded. On the contrary, an important part of Esoteric Hitlerism was "to rediscover with the nature," to understand its message,

to decipher its archetypes, since these were neither evil nor decadent, but hyperborean.

THE WAY OF THE RAY

In his works, Serrano would state that the SS or Esoteric Hitlerism were tantric. "As we said, it has been Tantric Yoga fundamentally, in some unknown Western form (perhaps not developed to its full extent, not conscious to an exoteric majority), that constituted the basis of that esotericism (that of the Nazi Reich), leading its initiates to transcend dualism and attain a realisation beyond the 'pairs of opposites', in the Absolute Personality." [The Golden Cord. Esoteric Hitlerism].

Certainly, this did not mean that Himmler's Order was dedicated to practising Hindu or Buddhist tantra, nor that individuals interested in Esoteric Hitlerism had to study tantric texts, meditate in the lotus position, or engage in sexual magic practices.

The tantrism I referred to was the path to the totalisation and union of all aspects of man. The union of consciousness with the unconscious, of the Self with Him, of man with his soul, of Him and her, of biology with spirit, or ultimately of the hero with his divine origin. This union was symbolised by many philosophical schools as a marriage, a magical wedding, the hierosgamos. For alchemy, it was the union of the King and Queen; for tantra, it was the union of Shiva and Shakti. To represent this union without fusion, many tantric schools 'recreated' the magical marriage through practices of physical union or a yoga of potency with a certain sexual character.

For Serrano, it was clear that the Hitlerists should not follow any of the practical doctrines of Tantrism, nor the so-called

"dry path" or "right-hand path", that is, meditations aimed at uniting the inner opposites in the psyche; nor the "wet path" or "left-hand path", in which union is approached physically between man and woman in a sexual act laden with mystical ritual. In a note addressed to the Argentine Felipe Moyano, the author described these practices as "black magic with prostitutes" and branded them as "filth".

In truth, the tantric path of Esoteric Hitlerism was that of "tantrism" of the ray. "There are three paths of alchemical immortality: the Instantaneous, or Fulminating; the Dry Path and the Wet Path. We have referred to the latter two in our work "ELELLA, Book of Magical Love". The first makes use of lightning and cosmic rays to produce an instantaneous, definitive, and total mutation of the adept, who exposes himself to a lightning strike, allowing it to pass through him from one side to the other, preferably on a mountaintop, in a storm, or on a high terrace" [The Golden Cord. Esoteric Hitlerism].

At this point, it should be noted that the symbolism used was not to be understood literally, and obviously with this last sentence the writer was not inviting people to try to receive an electric shock from natural lightning. Rather, here reference is being made to the force that emanated from the Hyperborean gods.

Perhaps a clue to the concept of the Fulminating Ray can be found on the cover of his latest volume of memoirs. In that image, the author appears at a social gathering to celebrate his eightieth birthday. From above, falling from the sky, a beam of light appears, striking him right in the chest. For the writer, the photograph was a representation of the ray of mutation. "On the cover of this latest volume, everything is self-explanatory, ex cathedra—and without 'I' having intervened much. The illustration made itself, or He made it. That Ray of White Light, falling from above, does not

He not only revealed himself, but also revealed my entire life, clarifying extraordinary phenomena such as those that happened to me in Antarctica ("astral travel" with the SS, "Cosmogony Revealed") and the vision on the mountain in Linz, which I attributed to a Vimana (which is, after all, the same thing). From there, from outside myself, or from deep within, the "Unremembered Memory", the "Unthought Thought" came to me like a Ray of White Light, and "I" received them as if projected by a Vimana... And then, suddenly, I have the impression that I am no longer here, but far away, in the future, and that what I have really done in this life is to travel from there back in time, with that light, with that Ray, and to be living, or reliving, something from the very remote past that is of no importance, for it has already been accomplished, lived and resolved. And the reality is different, there, in the future, where I have always been. Walking from there towards the past, I have stopped at this point (that of these "Memoirs", that of this life) as I could have done a little earlier or a little later, in other lives, in other legends and other deaths, about which I have not yet written their Memoirs, because I have not suffered them again, re-suffered them, re-lived them. Here I grow old and even die. But, being able to jump into the future, where I am also (seemingly motionless), I will have rejuvenated, resurrected. And it is this journey backwards and forwards in Time, going up or down that White Light, that will make me eternal. From there I know that I died here a long time ago. Here I am, there is HIM, my HIM. Now I have relived one of my lives (perhaps the only one on Earth) here so far away. And I have written these "Memoirs". I could hardly narrate my death, since almost no one relives it in order to be able to tell it (except for Johann Sebastian Bach). And I ask my HE to take me out of here, in the Ray of White Light, before I die, to take me beyond the Future, beyond Time»> [Memoirs of Him and Me. Volume IV. The Return].

Therefore, Miguel Serrano's "tantrism" goes beyond dualism and monism, where "woman" — unlike certain dualistic schools in India that considered her

an evil or illusory aspect, truly represents a fundamental realm, as real and important as the masculine principle. <<The Master pauses. "Life and death are two opposite sides of the same coin, impenetrable to rational consciousness. They are different states of being, the front and back of a mirror, the outer and inner surface of a star. The secret path of yoga that you have been following is only for the warrior, for the hero-initiate. It is not the path of women, because women do not have shakras, they do not have kundalini to awaken. Because women are the world of shakras that the hero must travel. Women are kundalini. Women do not have souls. They are the soul. Women do not have eternity. They are Eternity" [NOS. The Book of Resurrection].

Thus, it can be seen that for the Chilean author, the Tantric schools that viewed the feminine principle as an active agent, dancing matter or power, and not as a negative principle, were the custodians of the Hyperborean tradition. In early Tantrism, therefore, the masculine principle—the spirit or god Shiva—was equal in ontological reality to the feminine principle—matter, the goddess Shakti. "The conception of Shakti is the link that makes possible the connection between Spirit (Atman) and Nature (Prakriti), establishing itself beyond monism and dualism, without denying or confirming them, but transcending them" [The Golden Cord. Esoteric Hitlerism].

In this way, the integration of the lost complement of the individual, which allowed him to become a God again, was achieved through a heroic path that expanded, by means of the Fulminating Ray, the veil of personality, allowing him to rediscover the unconscious and its Nordic-Hyperborean archetypes with warrior roots. This restored the meaning of combat, the atavism par excellence of the total Hyperborean man. "The tantric type of hero, the Virya, the saddhaka kaula, or kaula initiate, is that of pure and naked will —Hitler—. He develops in action. His only ethic: to exceed limits and cut ties, to destroy every pair of opposites that characterises the

pasu, the ordinary, inferior, bourgeois man-animal, so to speak. Overcome pity, the Judeo-Christian idea of sin. Overcome fear by applying the "Double Mudra," Vara-Mudra, "which destroys fear and grants favour." Destroy family ties: "A Virya is not a husband, father, etc." Hitler's statements on these topics are well known»» [The Golden Cord. Esoteric Hitlerism].

Using once again the terminology of the Eastern branch of the Indo-European tradition, Serrano asserted that the path of Esoteric Hitlerism was that of a type of yoga of power. In this cosmogony, reality and nature were not illusion.

-as expressed by the late Vedic tradition, but rather as potential, as indicated by Tantrism. Hence the label of Tantrist given by the author to Esoteric Hitlerism. Tantrism rectified Vedic philosophy, which had been corrupted by centuries of non-Indo-European influence. Tantrism was anti-dualistic, basing its doctrine on the power of matter, on the will to power, on a heroic path. "It should be noted as of decisive importance that the concept of Maya, which is translated as Illusion in Vedanta philosophy, becomes Power in Tantra, thanks to the fundamental importance given to Shakti, or the feminine creative aspect of Shiva (Isvara-Shiva). In other words, tantric yoga is the yoga of Power, as Julius Evola indicates, of mutation and transmutation. Maya, thus, is the will to power, power itself, almost Nietzschean, 'because man is something that must be overcome'. The path is that of the Superman, that of the Siddha" [The Golden Cord. Esoteric Hitlerism].

LOVE

For Serrano, the Self was the union of the two original principles of the total Hyperborean man. The reunion of Him with her and also of Him-her with her Him-her. The union of the ego and the unconscious. This union was the magical marriage, the hierosgamos, the initiation of Love, a state that had no relation to worldly and romantic love, but rather to the

totalisation of the original state of the Hyperborean gods. "The love that is so often spoken and written about in novels, poetry, and newspapers, love for one's neighbour, the universal love of the Churches, love for humanity, has nothing to do with 'Love without love' (A-Mor, without Death), which is a harsh discipline, cold as ice, sharp as a sword. And which aspires to transcend the human condition to reach the Kingdom of the Immortals, the Ultima Thule" [NOS. The Book of Resurrection].

The union of the original egg transformed the Self into a We, into us, never into an androgyne fused into one entity, but rather into a unity in which the two individuals maintained their consciousness and identity. It was the god HE-SHE and the goddess SHE-HE in a perpetual marriage, without either absorbing the other. Maintaining their consciousness of that relationship. "This wonderful Hyperborean initiation comes from far away, from the Polar continent of origins, where the female magicians appeared, the Priestesses of Magical Love, Morgana, Allouine. Also the women who, in the Legend of the Grail, gave health to the wounded warrior and the Sick King. This Mystery comes to us from unfathomable distances. (...) Total fusion is not good, losing oneself in the opposite, in the beloved, in an attempt to return to the Androgyne of the beginning. It goes against Individuation, the immortality of the Person, the resurrection, which is differentiation, individuation of both, so that he and she may meet again separated and, in some other way, united forever. Resurrected>> [NOS. The Book of Resurrection].

For Serrano, the emergence of the ego, the spirit of human consciousness, prevented the re-attainment of that kind of original and somewhat unconscious fusion of the Hyperborean gods. The magical marriage restored the warrior's Hyperborean condition, but in a different way. The ego did not merge with the Hyperborean monad, but was aware of its individuation at all times. The warrior restored, to a certain extent, the primal and divine wholeness, yet

he retained his face as a worldly warrior, a veteran of the great war in terrestrial Hyperborea. "Love without love consists of a reincorporation of her into Him and of him into Her, which Jung conceived as the reintegration of the Anima and the Animus, psychologising a sacred Mystery. However, it does not mean a return to the androgyny of the beginning, a recomposition of the Cosmic Egg that was broken, because now a Face is being given to the soul, as the book explains. The Face of the Beloved and the Beloved, of the 'she' of Him and the 'he' of Her. ELELLA and ELLAEL have been recovered in a different way, with A-Mor, that is, without death, transfiguring themselves into Absolute, total Personality, reaching the Self. Separated and united forever in the separation of ELELLA and ELLAEL, in the immortality of a resurrection thus invented, thus created, of a non-existent A-Mor, but more real than anything that exists. The A-Mor of ELELLA and ELLAEL" [NOS. The Book of Resurrection].

THE RESURRECTION OF THE HERO

For Serrano, the Way of Lightning, the "tantrism" of power, the magical marriage of the initiation of LOVE was an awakening that brought the hero face to face with warrior archetypes. Ultimately, the transmutation of man into hero had the objective of inserting the Vîra into the struggle against the Demiurge. The path of Esoteric Hitlerism sought the creation of Vîras, heroes available for the Great Combat, a struggle that was played out on earth, in involvement in the things of the world. In Serrano, the drama of the fall, of the creation of the Self, of the semi-divine individual and his will to warrior power, rather than a negative event, had been transformed into a tactical advantage. "Meanwhile, on earth and only on earth, God has given life to a Hero, with an ego. This Hero now bears the immense burden of having to fight and triumph here, putting an end to a very ancient Drama and a War that is now coming to fulfilment in the Race and in Destiny. In the Eternal Return" [Manú. Por el Hombre que Vendrá (Manú. For the Man Who Will Come)].

The Vira did not seek to return to the tranquillity of the First Hyperborea, but rather to his warrior essence; he needed combat against the Demiurge and against himself. "That which was once the Divya, the God incarnate here and mixed, the Asen, the Divine Warrior, will never be again, for he will not recover Asgard, Paradesha, Polar Hyperborea, submerged Atlantis. As it once was, in the same way, with that pristine purity, the vîra, the mixed Hero, will no longer be so, not even in the Wheel of Eternal Return, in the "Days and Nights of Brahma," in the Kalpas, Manvantaras, and Yugas. For the God was irreparably "contaminated." His purity, his original innocence, has been lost forever in his union with the daughters of men, with the animal-man, in incarnation. Blessedness, self-unconsciousness, his luminous darkness, will never return. The only path left to the God turned Hero is to continue in the Combat, never to retreat, to persist, until he manages to create, in the "shipwreck of his own hope", the "thing contemplated", as Shelley said, his particular Paradise, his Other Asgard, his New Totality, through Love, creating a Conscious Immortality, outside of everything, in "something not dreamed of, even by the greatest utopians...">> [Manú. By the Man Who Will Come].

For Serrano, that real and mundane struggle translated into the incomprehension of many men who were not yet awakened to heroic archetypes and faced with the emergence of the Demiurge. The hero's journey was anticipated to be complex in a world possessed by the archetypes of the Lord of Darkness, as well as by the psychological complexities inherent in human beings. "The hero will have to risk everything, his physical and spiritual death, his dismemberment, torture, betrayal, ultimate loneliness. And without ever letting go of the Sword, he must remain steadfast, unbreakable, resisting anguish and pain until the end, until the last test, until the last doubt, when he has believed that everything was in vain, that nothing has been true, that only his mind, his mental creations, have led him to that fatal trance and to the collapse of the Universe upon his entire being.

torn apart. If the Hero passes this test, if he manages to endure it, on the other side, in Wotan's Valhalla, his Valkyrie, together with the Father of Heroes, will gather his scattered pieces, resurrect his glorious flesh, now of Red Vraja, immortal, allowing him to depart for a region where only his Valkyrie can follow him, because "she is his only companion and he will have no other, not even within that dream never dreamt...". His Path has no name, it is the non-existent Path of the Green Ray. The impetus given to the Heroes in this Age comes with the Avatar of the Führer, Adolf Hitler. His life is the luminous present that is given to us, his superhuman courage, his will as strong as Siegfried's Sword, his faith in the Fire that consumes him, his steadfastness even amid the material and spiritual ruins that betrayal has accumulated" [Adolf Hitler, the Last Avatâra].

The problem of internal conflict becomes more pronounced as doubts arise about the necessity of struggle. For this reason, the great sign of heroic transformation would be the will to fight, unshakeable faith, and total determination. <<The Power of Odin (the Odal Rune) has been recovered in the Memory of that Blood, so that Doubt, the hesitation between opposing extremes, has been overcome, achieving an artificial certainty, if one may say so, but now indestructible, the Absolute Will, Shudibudishvabhava, and the possession of the Archetype (not possession by an Archetype). It has been possible for the Hero to reopen that Window at the top of his skull, beyond the Sahasrara shakra; Sunya, the Void, the Black Sun, the Black Hole. And to redeem the Aion Saturn, to free Prometheus through the labour of Hercules. With the mantra Saham, which means: "I am You". And to go out towards US, with the mantra Hamsa: "You are Me". Robotic, demiurgic "biology" has been defeated from within by the Hero, by the Vîra, by the Hitlerian Initiate. Nature has been transfigured by Magical Idealism, in which Novalis and the ancient German Minnesänger believed. The S.S. Magician has allowed himself to be pierced by lightning, has detonated an explosive above his head without destroying himself, and has been transmuted. The Hero has reopened that "gland".

spiritual, that Power, that Third Eye of the giant Polyphemus, which allowed him to leave and return, disintegrate and reintegrate, live in several worlds at once, be a Tulku, a Jivanmukti, a Bodhisattva, if he wished, an Avatâra. To be like Rudolf Hess, with the Führer and in front of the Führer. Because he has fulfilled the Mission that He entrusted to him. The True Mission, the True Combat... He has crossed the abyss on a rope that he himself held. This is the War of Esoteric Hitlerism" [Manú. By the Man Who Will Come].

It has already been said: Serrano's Esoteric Hitlerism was a path of heroic awakening that did not seek as its main objective the expansion of consciousness or immortality, but rather to create an awakening in the face of the need to do battle in the great cosmic struggle. The struggle, and only the struggle, ultimately transformed man into a hero. The reward was to belong to the Furious Horde, the Hyperborean battalion that would fight the final battle. "You must fight to destroy the hypnosis that has paralysed men and women of our own physical and spiritual race, facilitated by the white betrayal of the neutral angels. (...) Abandon everything, young heroes, awaken the sacred fire within you, remain ready to resist imprisonment, torture and death, falling, rising, until you reach the gates of the City where the Führer awaits you, to join his last Battalion, his Wildes Heer, his Furious Horde!"> [Adolf Hitler, the Last Avatâra].

THE LAST AVATÂRA

The hero's unique opportunity to confront himself, his own nature, which is also the repository of the world's future, that is, the archetypal tensions that dwell within and outside him, these potential forces are placed under his command, in harmony, or if you will, in Jungian terms, "synchronistically", then it happens that the hero awakens to the reality of a totality as a result of that struggle itself, foreseeing that

it is the mystery of the Avatâra that appears before the eyes of the initiated warrior.

During the 1930s, and especially towards the end of that period, C.G. Jung made several interventions, either in interviews or in writings, in which he would warn of the character embodied by the personality of Adolf Hitler. Without abandoning psychological aspects and broadening the scope of his own descriptions, Professor Jung pointed out that Hitler was possessed by a divinity, a kind of "spiritual vessel," at the mercy of a myth. The leader of Germany was subject to the designs of Wotan, the ancient Norse god, the archetype of the storm, the spirit of the Germanic and even Indo-European race: the archetype of the Aryan collective unconscious. In these instances, for Jung, Hitler was not a human being, but a collective.

Although Serrano repeatedly highlighted these observations, for him Jung's statements were not sufficient, or rather, they did not express the ultimate reality, since in truth the German Führer had not been dominated or possessed by any archetype, but rather he had gone beyond the archetype, reaching the "Self," becoming whole. However, there was something else. For the writer, Adolf Hitler—the individual—had placed himself on the plane of exceptionality to become the vehicle of an Avatâra.

Although this is difficult to understand for those unfamiliar with the world of symbolism, it should be noted that in the Hindu worldview, an Avatâra is the very incarnation of the god Vishnu. In this sense, and drawing a certain parallel, the author sometimes considered Hitler himself to be the incarnation of a god—Wotan—rather than his possession. In fact, the Austrian-born individual known as Adolf Hitler, even in his capacity as an absolute man, would often have resisted possession by the archetype.

In short, for Miguel Serrano, the Avatâra was a Hyperborean god with the will to self-awareness. This god burst onto the earth, establishing his combat to bring an era to a close, to present a decisive battle. For this purpose, he incarnated, acquiring a self, or multiple selves. The latter was possible through the emanation of the god's archetypes. Thus, the archetype possessed several individuals at once, transferring to them his role as chief of the people and tribal warrior. "Perhaps it would be possible to better grasp this, the legend of the recurring incarnation of the Archetype, its Eternal Return - as Mircea Eliade would say - with the recent events of its last and decisive appearance in our world, in the dramatic final days of the Iron Age, of the Kaliyuga, and at the gates of the Götterdämmerung, or 'Twilight of the Gods', when, in addition, an Avatâra was incarnated, making possible the self-awareness of the Archetype, at one point, at a single point and forever. This will bring an end to time and the triumph of the Idea and the Logos. The incarnation of the Archetype is not fulfilled in a single individual, but is prefigured in several at once, within time, at a certain time, with a universal characteristic. And so, in the case of the Guide and the Fascist-Nazi Revolution, it appears at first hesitantly in political and historical figures such as Oliveira Salazar and Mussolini, to proliferate with all the others, before and after Hitler, the central nucleus of the Incarnation, of the Legend and Myth of the Archetype, even possibly having been - as a creole incarnation of the Last Avatâra, who makes him conscious of Himself. And this is how an entire Universe, a Galaxy, has been "constellated". The Archetype is archetypal. That is to say, its expression here is so, repeating itself without any variation—without imagination, we might say from everlasting to everlasting—whether in Wotan, Krishna, Christ, or Hitler. It could also have been (if not for one thing) in Jorge González von Marées, since all the ingredients had been "represented," as if on the reverse side of a mirror. But what is the purpose of all this? Where does the penetration, the explosion on earth, of that Ray of Ice, that Unblemished Light, those Fixed Numbers, always the same, like an open eye with square pupils, lead?

We do not know. We would like to believe that it is aimed more at promoting the triumph of a single "I" in the Eternal Combat against the Demiurge, in order to achieve the Immortality of the Absolute Self, conscious of Itself, until possibly illuminating the darkness of its "He". And he will say to the dead, to the dead heroes: "It does not matter, comrades, because in the New Dawn you will be with me, seated at my right hand." For the Archetype is one and indivisible, and with one (an "I") who manages to confront it, embody it with supreme heroism and righteousness, fulfilling its Myth to the end, realising its Mystery, it will be enough to save them all, rescuing and giving meaning to the sacrifice of the heroes (remaking and immortalising their shattered bodies in Valhalla). This is the Mystery of Archetypal and Esoteric Christianity, and it is also the Mystery of Esoteric Hitlerism, where the Eternal Archetype is once again represented (at the end of the world) to fulfil its Myth and its immortal Legend. And then we will have been saved! We will have triumphed!" >> [Memoirs of Him and Me. Volume II. Adolf Hitler and the Great War].

In Serrano's saga of Esoteric Hitlerism, because the Hyperborean god, the archetype, was so great, he had to fragment himself, possessing several individuals at once. All of them heard the same voice; they were part of an archetypal "family." But only one was the most appropriate, an individual with the ability to fully understand the god's call. Serrano argued that this was the case with Adolf Hitler, who did not allow himself to be possessed by the archetype, but rather allowed it to coexist with him, maintaining his ego, his individual personality, listening to and 'conversing' with God. Thus, Hitler's He and I became one, achieving union without fusion. Hitler was the god and at the same time he was the Führer. And the god was Hitler and at the same time he remained a deity. "When that tremendous Energy, that God, that Archetype, descends to earth, it does not come as an I, but as WE. It does not incarnate in one alone, but in several, involving a people, a world, dragging it along, hypnotising it, carrying it away. However, it finds its most appropriate instrument in only one person, because he has

prepared it in his body, in his mind, in his soul and spirit, in all his vehicles to receive it. So that the person disappears, without disappearing, to receive God, the Archetype, to be used by Him. So it is necessary that I die so that He may live. This is mystical, initiatory death" [Adolf Hitler, the Last Avatâra].

Hitler-Avatâra was the last god of the Age. The Archetype came to close an era, choosing a young Austrian for that purpose. According to Serrano, this event took place during Hitler's years in Linz. After years of internal struggles, Hitler had managed not to be possessed by the Archetype, passing the test that many had failed. "He will have managed to pass through the Archetype without being devoured or annihilating his self. Acquiring a Self-Consciousness, after having been torn apart. (...) And the impersonality of the Archetype has been altered, for its Myth and Legend have acquired a Face, that of Adolf Hitler, ceasing to be collective. They have become individualised, belonging for more than a thousand years to Hitlerism, to the Passion and Drama of the Last Avatâra, who, passing like a lightning bolt through this world, incarnating in Adolf Hitler for such a brief time, managed to personalise them. Not everyone is capable of successfully reaching the final tests. Loyalty to oneself, the Divine origin. They are overcome by fear, or else they become mystics and saints, wishing to forget, to cease to be, to merge into the Monad, into the One, to rest. They will be devoured by the Demiurge" [Manú. By the Man Who Will Come].

We must return to the same point to highlight the emphasis imposed by Miguel Serrano: the Archetype embodied in a man conscious of his mission has been a god, the Avatâra who came to close an era, already exhausted by dying gods, and who will return to seek out the faithful who remained fighting, those who gave themselves to the struggle, and who, still scattered throughout the world, remain immersed in it. For this reason, the author himself warned many times that the combat was real, political if you will. And if that struggle was also internal in

in no way a mystical asceticism. The Hitlerist message was not a new religion, but rather the renewal of the heroic myth, perhaps the foundation of a new cultural era. "The Avatâra has come to help those who are still fighting, at the moment of greatest need, when all seemed lost. And he will return. But He did not come to preach a new religion, but to show the way out for the Hero, to confirm that he is divine in origin, that he was a God, that his blood and race were pure and that he must cleanse and purify them in order to pass through the Narrow Window" [The Resurrection of the Hero].

The incarnation of the Archetype, of the Avatâra, the last of this era, had come to show the path of heroic transformation. With this in mind, one of his most dramatic postulates became clear: Hitler had to lose the war for the myth of Hitlerism to emerge. For Serrano, the greatest inner struggle of the individual named Adolf Hitler was to understand that this god wanted to lose the war. The individual, the Führer, longed to conquer territories and riches for his race and did everything possible to achieve this. But once the god made himself present, his voice and will changed, events aspired to monumentality, and tensions rose, making it impossible to resist them. "Hitler wins the war, but he wins by losing. Because let's imagine that Hitler had won the war, invaded Russia, conquered Russia, transformed that into an immense material empire, with all the imperfections of human beings. It would have turned back into ambitions, into differences, into a new world empire, with all the imperfections of an earthly empire. By losing it materially, it becomes possible for people like us to continue fighting, because the material war was lost but the ideal remained. Because the fact that there is the possibility of keeping an ideal alive means that there is always the possibility of realising it here and elsewhere. And the moment the attack on Russia begins, he knows he will not win because he has enormous power against him, and yet he almost wins. What would have been a disaster. Because behind him there was

Christian Falangists, Jesuits, French, South Americans, Slavs, how he was going to transform the world>> [Unpublished interview. Valparaíso, June 2000].

MANÚ, THE MAN WHO WILL COME

Serrano maintained that the Avatâra was a god whose main purpose was to close a cycle, an Era in the Great War against the Demiurge, who came to the aid of his racial clan, and yet, after all the events, an unthinkable substratum would emerge from the ruins of the world. It was the root man, Manu, the foundation of a new man, the archetype of a new Era. "The Last Avatâra is a divinity, or rather, a Liberated One, a Bodhisattva, who has come to close a Cycle and will return at the end of the Twilight of the Gods (at the "Final Judgement") to rescue his most faithful warriors, very few in number. And the Führer is the Guide of a people in supreme need and misfortune, of a race in danger of extinction. A great Warrior Chief, the repository of tradition, of the Spirit of a community of blood. But Manu is a Divinity who returns when a new Cycle of Manifestation begins, to incarnate again in man. He comes as Legislator and Father of a Root Race. And he is a man, a Divinity made man; he is the man who returns, "who will come" after the catastrophe, after the Twilight of the Gods and Heroes, in the Eternal Return. The Avâtara has closed a Cycle, a Great Cycle, in this case; Manu comes to open a new Manvantara. [Manu. By the Man Who Will Come].

The term "Manú" within Hinduism corresponds to the description of a root God, a divine founder, who could be said to be the archetype of Man representing a lineage, a new man, the impulse, a certain leitmotif that will guide that lineage, and which Miguel Serrano identified in the Nordic language with the rune of origin, the so-called "Ur" rune. Manú is the "Man Who Will Come." He represents the Furious Horde, the Wildes Heer, the reason why the ideal of combat is upheld and the fire of destiny is preserved.

Serrano anticipates that this Manu will come "from beneath the waters", as if this were in tune with the representation of the Age of Aquarius, although he remained cautious when pointing out the archetypal symbolism of this Age beyond its connection to the face of the National Socialist epic. However, a clue is provided by certain engravings included in his book *Manú. Por el Hombre que Vendrá* (Manú. For the Man Who Will Come).

In the Age of Pisces, the celestial vault kept the constellation of Pisces at its zenith. Just below, on a north-south axis, was the constellation of Virgo. Forming a horizontal line perpendicular to the previous one, in the middle of the Pisces-Virgo axis, were the constellations of Sagittarius and Gemini. This celestial cross formed the scene of the crucifixion, the great narrative archetype for the two thousand years of the cosmological Age of Pisces. In this Age, the Fish-Pisces was the symbol of Christ. Virgo represented the Virgin at the foot of the Cross. Sagittarius, the centaur armed with a spear, like the centurion Longinus who pierced Christ's side. And Gemini, the twins, like the two thieves, one on each side of Christ on Golgotha. This biblical image of the crucifixion, widely known in the Western world, would have drawn on Hyperborean archetypes, Pisces being the god Baldur, the Norse god son of Wotan.

In the Age of Aquarius, the cross of the sky will rotate, producing a vertical axis formed by Aquarius-Leo and a horizontal axis formed by Taurus-Scorpio. How did these new astrological archetypes fit into the Nazi epic? What mythological configuration could be formed with these new symbols? These questions were not answered by the Chilean writer. However, they would inevitably have to be removed from the events involved in the Nazi epic and the conflagration of the Second World War. There, hidden in heroic legends and acts of valour, the new archetypal dispensation of the Hyperborean heroic cycle should appear.

THE BLOOD OF HEROES COMES CLOSER TO THE GODS THAN THE PRAYERS OF SAINTS

According to Germanic mythology, Wotan, through the runes, obtained the knowledge that allowed him to anticipate the approach of the Twilight of the Gods (Ragnarök), a vital event in which the Norse gods would perish in the great battle against the forces of chaos. Faced with the inevitable, Wotan would choose the best warriors killed in combat to gather them in his dwelling, Valhalla. There, every day, these warriors would fight until the most powerful among them was victorious, only to be resurrected the next day and repeat the combat. This would be how Wotan's warriors prepared for the final battle.

Thus, in Esoteric Hitlerism, it will be possible to verify that, at the height of events, the incarnation of Wotan, the Avatâra-Hitler, was doing precisely this work, selecting his Furious Horde, his Last Battalion, the warrior elite of the Nordic world. It is at this point that Hitlerism most clearly reveals itself as a renewal of the Norse mythological cycle. With the myth of the Avatara assuming the functions of Wotan, the entire initiation of A-mor and the search for the astral body are somehow set aside to give way to the path of heroic transformation as the centre of gravity of Esoteric Hitlerism. In short, for Serrano, the fight to the death was the surest way for the warrior to fulfil his destiny. "So when Hitler launched his attack on Russia, he decided to prepare his departure with the best people he had from the Aryan race to Antarctica, and at the same time he allowed them to go to other worlds. He leaves with the elite he had achieved, with an elite of an elite, who already have superior powers that have allowed them to simultaneously acquire a different, superior science. They no longer have any interest in returning here. They have regained the way the Hyperboreans arrived here. But neither will they intervene to prevent

the catastrophe, the world is heading towards Ragnarök, towards the Apocalypse, and there they will appear, as the myths, legends and archetypes say, that they will come to judge, as Christianity says, taking it from Kalki, from Wotan, from Vishnu" [Unpublished interview. Valparaíso, June 2000].

In the Chilean writer's opinion, the men who continued the struggle acted in the most important way for Esoteric Hitlerism, that is, by maintaining contact with Hitler and the Hitlerists who were already part of the last battalion. This endorsed the struggle as the most genuine form of Hyperborean morality and therefore the most direct form of communication with the gods, now renewed with the face of Hitlerism.

"Well, what is the role of those of us who remain here? To continue fighting because they need us, even if they do not intervene. We are fighting to maintain those contacts, because the Hitlerites who are here in the fight have to maintain contact with those who left. And to achieve that, we must transform man into an elite, but the fight is not about going to meditate on the peaks of the Himalayas or Aconcagua or Melimoyu, no. Because the fight must continue physically. (...) Just as Jehovah needs ritual sacrifices, ours need the sacrifice of idealism to gain the strength to continue and not lose contact with us and come here to change the world in the aftermath of the catastrophe. They need us in the fight" [Unpublished interview. Valparaíso, June 2000].

DON MIGUEL

I was extremely fortunate to meet Don Miguel and witness how, in the last stage of his life, he focused all his efforts on defending what he called "Magical Chile," the last bastion for protecting the world from globalist power. In this sense, his work became a form of "telluric nationalism" aimed at the concrete defence of the Southern Cone, whose foundation was the sacred Mount Melimoyu, a true archetype embodied in nature. "The inhabitants of this land are

They called themselves Mapuche, which means man of the earth. (What else could they have called themselves? Inhabitants of the land of Chilli. That's enough. Because the landscape of this mystical land is so powerful that man can be nothing more than a "man of the earth". I too am a Mapuche, in this profound sense, and I have returned here, to my land, because I belong to no other and cannot accustom myself to living anywhere else. Only here does my entire biology, spiritual and physical, open up and release itself, only in this landscape, which is mine, because here my bones, my blood, my lymph were formed, with the substance of these leaves, these trees, with the water of these rivers and the radiation of their minerals. And the light, the divine light, enveloped me and penetrated my soul. Nothing could be more painful for a Chilean, for a 'Mapuche', than to be prevented from living in Chilli Mapu, than to be expelled from his country' [Adolf Hitler, the Last Avatâra].

For Don Miguel, the Holy Grail had moved to the South Pole, hence the importance of inhabiting Patagonia. The West, Europe and the developed world, on the other hand, were lost. The last bastion against the demiurge was in polar America.

"May these words serve to open the eyes of responsible patriots, of nationalists from the peoples of Chile and Argentina. These nations are two sacred pillars stretching on either side of the spiritual and magnificent barrier formed by the giants of the Andes, all the way to the Pole. They should never be separated, fighting together to fulfil a destiny that is also sacred (...) Because only strong peoples, only the strong, armed to the teeth, will survive in this law of the jungle that "globalism" has managed to impose on the planet; and the "American gendarme", with its super-imperialism, approving plagiarism and international kidnapping. Only strong and brave men, willing to fight to the death to defend what is theirs, what belongs to them, will endure! A small people at war with a giant has only one path to follow: to fight head-on, come what may, to the death. To fight and die, like the heroes of Iquique and La Concepción (...) In the name of the

Heroes who died for the ideals of Fatherland, Soil, Land and Blood, we swear to fight to the death to defend the magical and sacred land of Chile, never to surrender the Sacred Mountain of Melimoyu to the greed of foreigners. Never! Never!

For in those regions lie the City of the Caesars and the spiritual treasure of the Incas...!" [The Surrender of Magical Patagonia].

THE OTHER POLE

The southern Americans had to return to being 'men of the earth', connecting with the landscape and embodying the old archetypes. Hence his recognition of the indigenous peoples who preserved their traditions. They had remained "men of the earth" (mapu-che), precisely of this magical land, and knew about archetypal dispensations and cosmological eras.

The last chapter of the great saga of the Hyperborean gods sung by Don Miguel was now being played out at the South Pole. Here, the Nordic archetypes would meet the American ones. Wotan and Quetzalcoatl, Venus and Oiyehue-Yepun would discover their Hyperborean heritage. Thus Chile, the southern cone and also America became part of the great Indo-European mythological cycle, achieving universal projection.

The beginnings of this mythical story had unfolded in the Arctic antipodes. But the poles had reversed so that Hyperborea was now at the other extreme. The Germanic myth had had its last great drama in Central Europe, but its survivors were now in other southern confines. For Don Miguel, the new era, the new battles of the Great Cosmic War, were moving to the Antarctic regions, and perhaps beyond.

"Neither by sea nor by land will we find what we Mapuches are looking for, because this land of ours and this sea of ours are showing us a path that is not from here, that is never

we can find here, but there, far beyond, in the legendary City of the Caesars, within the mountains, beneath the sea, in the Morning Star, Oiyehue, in the Evening Star, Yepun, in Penon Choique, the Southern Cross, which points to the southernmost point, the Oases of Antarctica. I went there because Someone was calling me in the ice... And that was the continuation of my pilgrimage to the Hyperborea of the South Pole. I had prepared myself for it with an ancient initiation, the only one that will allow us to survive in the search for the hidden entrances to the Sacred Cities. Because, as we have said, the dangers of this land are not physical, but moral. The beauty of the landscape destroys, annihilates in its intensity. No race or people can resist it over generations unless they have prepared themselves in spirit, unless they have recovered the ancient magic, unless they are capable of bringing out the giants from inside the rock of the Andes. If one is not an Aryan, a reborn. (...) For the Hyperboreans of the South Pole, Venus-Oiyehue is an extra-celestial sign. She is the Star of Warrior Initiation, the Domna for whom Wotan's Warriors give their lives, she is the Valkyrie who awaits them beyond death, to give them the Cup of Immortality, if they have been faithful to her until death. She is Valhalla»» [Adolf Hitler, the Last Avatâra].

Miguel Serrano's Esoteric Hitlerism can be disconcerting and even shocking due to its use of a Nazi context to narrate myth and archetypal legend. However, the contents of this modern saga contain the ancient spiritual problems that have afflicted mankind. Paradise lost, the forgetting of the Self, the problem of dualism, and especially the nostalgia for a heroic ethos and pathos buried so many centuries ago by bourgeois commercial ethics are all themes present in this highly philosophical song. Furthermore, this mythologem offers an alternative Chilean and American identity to that developed during the 19th and 20th centuries. A cosmic identity, if you will, that inserts our people into a fabulous story. Chile as a mythological territory and the inhabitants of the southern pole as protagonists of a universal destiny.

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BERSERKER

BOOKS

