

The Hyperborean Wisdom of Miguel Serrano and Nimrod de Rosario

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- the soul is in fact an extension of the Demiurge and that it remains so and can't be incorporated in the 'Selbst' ('Gravis archetype' nucleus of the being, the Spirit) and
- that whether or no the Spirit is extinguished and not simply extent in Hyperborea regardless of the influence of the Demiurge and is thus of necessity 'immortal' or rather Eternal (being an uncreated being deriving from a world above the Demiurge and from whom the Demiurge or Monad himself derives) is not something the writer is able to conclude either way.

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

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

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

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

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

These cultures serve to trap within the reincarnation trap the pasus and asleep viryas (aryans) and continue to perpetuate the harvesting of their Spirit energy. Serrano makes little mention of this throughout his work and skirts these issues of Rosario. Serrano had studied Rosario in great depth but omitted making any attribution to his works from which he borrowed many of his ideas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The conception of Rosario may be spoken of as a transcendental racialism whereas by contrast Miguel Serrano's conception of race is 'immanentist' and perhaps 'transcendental' in an imminent context.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Though Serrano to all appearances departed from the synarchic orientation, condemning freemasonry as a black magic witchcraft corruption of the Primordial Gnosis, his writings especially prior to his studying Rosario, were 'synarchic' in many cases, e.g. touting the synarchic Knights Templar and Shambala as embodiments of this primordial gnosis of the Hyperborean Wisdom. His teacher Carlos Rogat Salas or Sri Raaknahaif was steeped in the occult pseudo-gnosis of the synarchy.

Serrano omitted mention of his teacher and never critiqued him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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