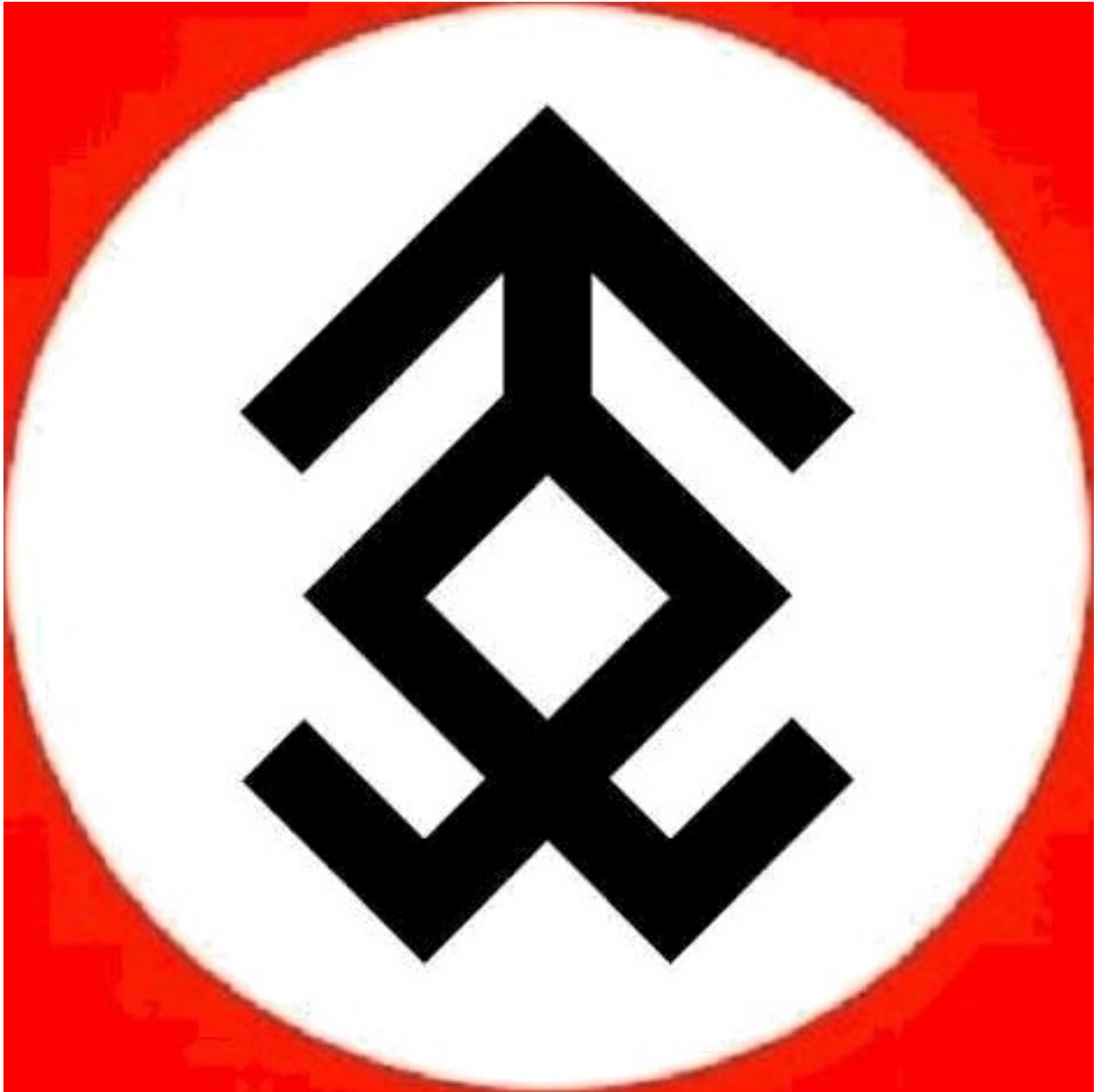


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# **THE JEWISH ORIGIN OF THE DOCTRINE OF HYPERBOREAN WISDOM**

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# THE JEWISH ORIGIN OF THE DOCTRINE OF HYPERBOREAN WISDOM

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With this essay, I intend to shed light on a doctrine (Hyperborean Wisdom - H.W.) that has been disseminated on the internet for more than a decade (although its circles outside the internet have been worshipped for more than three decades) and studied with almost religious fervour by many people, mainly Spanish-speaking, who consider themselves honest seekers of spirituality.

I am motivated to develop this brief critique by the confrontation with the authentic **doctrine of the Tradition of the Aria Aurea Catena (La Tragula Aurea - T.A.)**, which is gradually being revealed to the Spanish-speaking public. May this work serve as an inspiration for more people to join in furthering its unveiling and study with the aim of separating the waters of doctrines of foreign origin that define themselves as bearers of the most ancient and sacred knowledge of humanity, an adjective that belongs only to the **authentic Tragula Aurea**.

Here we develop some conceptual premises of S.H., not all of them, which are treated critically from the perspective of T.A.

We leave this discussion open so that many more people may join this critical perspective and truly isolate themselves from the corrosive effect that this doctrine has on their souls and spirits.

## 1. INITIAL PROPOSAL OF THE FUNDAMENTALS OF HYPERBOREAN WISDOM:

H.W. presents itself as the only doctrine capable of liberating the spirit imprisoned in matter. It calls itself the Revelation, and its revealer the Pontiff, the one who serves as a bridge between worlds, the spiritual world and the material world, whose mission is to communicate the truth of the uncreated spirit to the world. The content of the Revelation is unique, there is no precedent or antecedent for it, and this characteristic does not invalidate it, as it argues, but rather makes it even more valuable.

This assertion is false from the perspective of TA, whose antecedents (those of TA) have been investigated and found by distinguished writers such as **Rudolph von Sebottendorf**, among others. We refer to the **Ordo Tragula Aurea (OTA)**, whose organisation has been historically verified, having been founded in 1217 in the city of Kassel, Germany. Although its mythical origins date back to ancient times. Therefore, as there are no records of the S.H. passing through the world (despite the premises it upholds, it does have antecedents, and not exactly hyper-Borean ones), it can be concluded that it is an

invention. However, our position is not based solely on finding historical evidence to validate or invalidate it, but rather on analysing its premises point by point and finally noting our conclusions.

The prerequisite for S.H. is to read, understand, and accept The Fundamentals of Hyperborean Wisdom, after which the student will be considered a candidate for the first initiation, which corresponds to the process of isolation of the self. Certainly and unfortunately, experience tells us that such an initiation is not required to isolate the ego, whose fruits are palpable after a short time as a committed student of the S.H.

**Move "strategically" towards the Selbst (the self – a term taken from Carl Jung's psychology),** from where you can reorient your reversed spirit. The transition is neither temporal nor spatial but strategic, that is, it is an inner perspective, where the ego has ceased to identify with the things of this world and is situated on a plane where it is disconnected from everything that gives meaning to its existence in this world, identifying only with an internal experience that is absolutely subjective, non-transferable, incommunicable, imploding towards its own Uncreated Infinity. In this state, says S.H., everything is possible for the Spirit returned to its true nature. In the above, we can see how S.H. aims to reach readers familiar with the terminology used by the Chilean writer Miguel Serrano, who, as a result of his research and metaphysical conclusions about Nazi esotericism, which he calls esoteric Hitlerism, reveals certain aspects of T.A., albeit embellished with his poetic imagery, which has earned him the status of cult writer in Spanish-speaking esoteric circles.

The severing of all ties is something sought and required in order to move freely to the other side. The absolute denial of the created world is the purest ethical form according to S.H.

The doctrine is presented by placing the reader in the first person, making them see that the statements come from their own spirit, from themselves in a past afterlife. It is subtle mental suggestion.

## **2. THE END OF HISTORY**

This is an expression that designates two things: the end of personal history as a cultural subject, that is, as a social individual, and the other designates a global debacle.

Other people who are unable to accept these ideas are treated as weak.

It mixes the concepts of known and unknown global conspiracies to make it seem that S.H. seeks the restoration of spiritual freedom.

It warns against fighting the enemy that rules the world, only to prepare oneself, since the final war will not be proposed by any human being but by the liberating gods from the other plane.

In other words, the actions for the lost Virya are: to achieve a perspective disconnected from the world and its temporal relationships, that is, a completely selfish and nihilistic practice and experience. But he is warned not to take any action against the world, as he does not have the resources or the power to do so; that is the sole responsibility of the loyal gods. Conclusion: he is nullified.

Finally, spiritual liberation is promised along with the guides who will come to carry out this confrontation, which will not only end the culture but the entire universe. The guides do not found any new culture, but rather 'rescue' the captive spirits.

### 3. SPIRITUAL ENSLAVEMENT

"Hyperborean Wisdom teaches that before the arrival of the Hyperborean Spirits in the material universe, the earth was inhabited by an extremely primitive hominid called PASÚ. This hominid, however, was POTENTIALLY called upon to fulfil an important function in the work of the demiurge: to be the "bringer of meaning" to the world, a purpose that will be explained in detail later. It is important to note here that the Pasú HAD FAILED AS A SPECIES IN FULFILLING ITS PURPOSE and, as happens in all cases where evolution takes the wrong path, HIS DESTINY WAS CERTAIN EXTINCTION.

What miracle saved it from disappearing like the dinosaur or the dodo and instead accelerated its evolution to become the master of the earth? Answer: the genetic contribution of an extraterrestrial race recently called "Hyperborean." But it is not just a matter of "genetics," that is, hereditary information: IT IS THE GENETIC MODIFICATION OF THE PASU THAT HAS MADE POSSIBLE THE SPIRITUAL LINKING OF EXTRATERRESTRIAL BEINGS TO THE EVOLUTIONARY DEVELOPMENT OF THE MANU ARCHETYPES, THAT IS, TO THE EVOLUTION OF MATTER. This fundamental fact, which constitutes the core of the thesis, is called **the "White Betrayal" or "Betrayal of the Siddhas,"** in clear reference to the extraterrestrial leaders who directed the fall of the Spirits, produced a mutation in the plant and animal kingdoms of Earth, and even today control the planet from **the Chang Shambhala centre.**

According to this passage, the demiurge had created a species called hominids to give meaning to existence, generate culture and evolve towards their end, later called **Perfection**. This being was unable to achieve its goal, and the demiurge made a pact with a faction of an extraterrestrial, or rather extra-universal, race passing through this universe, who agreed to help him and promote his creation for the purposes proposed by the demiurge on the condition that they be given power over the planet. This pact is called the white betrayal.

Later on, it is mentioned that not all of these beings made a pact with the demiurge, but only a part of them, and the other faction remained in this universe and founded **Agartha**, from where they lead the fight against the demiurge.

The way in which the spirit is chained to matter is called **the Mystery of A-mort**, a word invented by **Miguel Serrano**, which is etymologically meaningless. 'A' comes from a Greek root, 'mort' comes from a Latin root, and it only makes sense in a literary context closer to poetry, as the distinguished writer explained.

According to this mystery, a **traitor Siddha**, that is, one of the beings who made a pact with the demiurge, has sexual relations with a female hominid, but it is not the union of chromosomes that generates the hybrid being, but rather the impression marked by fire from the passion of the act that impregnates the hominid woman with the symbol of origin, which she transmits to her offspring, turning them into human beings. It is the gaze of the immortal being that impregnates the female, as in **Da Vinci's** painting **The Annunciation**, where the **angel Gabriel impresses the Virgin Mary with his gaze and the Holy Spirit descends, leaving her pregnant and giving birth to a supernatural child, the son of God**. This is how the human race began on this earth. Not only did they cause the mutation of hominids into humans, but of all organic life on earth.

The above is merely an intellectual construct with no basis in AT, and I will explain why.



**The Annunciation** (in Italian, *Annunciazione*) is one of the most famous paintings by the Italian Renaissance painter **Leonardo da Vinci**. It is painted in oil on panel (poplar wood) measuring 98 cm high and 217 cm wide and dates from the period 1472-1475. It is kept in the Uffizi Gallery in Florence.

#### 4. ESSENTIAL HOSTILITY

A concept that refers to the hostility of the original spirit towards the Universe, which is called Organised Chaos. An essential rejection of the chaos of the Universe, which is seen as alien. The spirit wraps itself up, closing itself off and isolating itself from the external chaos, turning its hostile back on creation.

Moyano mixes concepts of chivalrous ethics such as Courage and Honour, which inevitably lead the student of Hyperborean Gnosis to emotionally validate outbursts of anger as conducive to essential hostility. The first consequence of this is a darkening of consciousness with the risk of provoking uncontrolled actions with unpredictable results.

Moyano has the audacity to mention in his books, in an attempt to explain the essential hostility of uncreated spirits upon contact with the material plane, that the expression of uncontrolled fury manifested by demons as they are known in the collective imagination during cases of demonic possession is the way in which a true uncreated spirit manifests itself in the face of the cosmos, the ordered universe.

And that when we face the great ancestor, who lies deep in the memory of our blood, having travelled up the river of blood until we find him, we would find a being in chains, his face disfigured by the pain and bitterness of millennia of having been deceived and chained to the material plane. It would not be a pleasant encounter, but rather a dangerous one, given the hostility that ancestor would show.

In short, we are taught that the natural state of the uncreated spirit is hostility towards all creation, as something repugnant to which it turns its hostile back.

## **5. LUCIFERIC GRACIOUS ATTITUDE**

The student's detachment from the world of the most basic affections, such as family relationships, friendships, or social relationships with their community or immediate environment, leads them to assume a state of permanent isolation, with the conviction of being increasingly awake and therefore better oriented towards the self, the Selbst, strengthening their nihilistic, selfish and disconnected view of all social processes. This creates a person who contributes nothing to their community or family, and not only that, but also further weakens their basic family ties, such as those with their spouse, parents or children.

S.H. posits that contact with divine archetypes, those that come directly from the demiurge and are treated as sacred myths, are the most harmful forms of thought, given that their development process in the sphere of light of consciousness has the capacity to engulf the individual's will, leading them to integrate the archetype and depriving them of their will. This is a very sophisticated form of warning, given that as a consequence of this, the student takes the strategy of effectively disengaging from any process originating from their external and internal world with the conviction that they are proceeding correctly, since a self that disengages from both its external and internal worlds is a strong self. such a procedure generates the sphere of will Ehre, which is a prerequisite for the reorientation of the reversed spirit sphere.

This leads to a fundamental misunderstanding. At first glance, it would appear to be a process of generating willpower, a desirable quality, but tradition teaches that a free man is one who can truly exercise his will, while a slave needs to create it. Will is inherent in the structure of the free man, the Aryan, so what he must do is reactivate it. To achieve this goal, true tradition teaches, among other things, that it is not the outside world from which one must detach oneself, but rather the desires for self-satisfaction, in a decisive act of renunciation of these desires. This is what truly accumulates inner power to be able to really Do, for it is the true and correct doing that generates the awakening of the Minne and the dormant Aethion and, consequently, of the will. But not as something alien to the structures of one's being, but rather as something essentially integrated into it, because the physical being is not separate from the soul, but rather they are one and the same thing.

## **6. THE SPHERE OF CONSCIOUSNESS**

H.S. uses the analogical model of the Cartesian plane in its entire conceptual construction of the functioning of the sphere of consciousness, and warns that its use is a methodological tool to try to explain the processes in the sphere of consciousness.

However, what this device does is to create a structure in the minds of students, leading them to use only rational and logical thinking to understand the processes of consciousness. This premise ignores that the internal processes of the mind and consciousness are regularly affected by experiences unrelated to the logical thought process, given that the inner process of consciousness in human beings, especially those with Aryan ancestors, is not structured in sequential logical processes but rather in a-causal and synchronistic ones.

This leads to a purely material conception of the student's inner experience, limiting inner understanding and leaving a huge void in the face of pure spiritual experience.

## **7. THE MATERIAL AND SPIRITUAL UNIVERSE**

The conception of the world according to S.H. is marked by the irreconcilable and permanent separation between the material universe and the spiritual universe.

The material universe is that of stellar, biological and psychological entities, where they develop their processes of existence, which range from the archetype to the entelechy. This universe was ordered by the Demiurge, who chains beings to the cycles of birth, death and rebirth until the achievement of archetypal perfection. Pain is the main element that gives meaning to all existence.

The spiritual universe, from which a spiritual race would originate, known as the Race of the Uncreated Spirit, where an uncreated God known as the Unknowable would exist.



To understand spirits, S.H. develops an analogical model known as the Spirit Sphere, which loses its original state upon entering the material universe, becoming a reversed Spirit Sphere, which has essentially ceased to look at itself at its absolute centre and instead looks in all directions. The power of these gazes reflected in the concavity of the sign of origin located in the sphere of consciousness of the Virya would be what gives it the sense of a differentiated self. This is an extremely intellectual construct to interpret the spiritual reality of the Aryans, who are such because of the spiritual quality of the Divine Electron in their blood: **the Divine Aethiön**. The Aethiön is the direct inheritance of the divine ancestor, of the god of origin in the blood of the Aryan.

This is one of the radical differences between S.H. and T.A., because while S.H. conceptualises the origin of the Virya's semi-divinity in psychic reasons, since the Virya is born from the copulation between a Sidha

S.H. conceptualises the origin of the Virya's semi-divinity in psychic terms, since the Virya is born from the copulation between a Sidha and a Pasú female, the Sidha impregnating the Pasú's blood with the seal of his passion, which is the Sign of Origin, since it is not the blood that is inherited from the Divine but the sign of origin that is impregnated in his own blood by the passion of the union between the Sidha and the Pasú. For there is no biological divine race, but rather the Sidha, a spiritual being, adopts the body of a perfect archetypal Manu and uses it to consummate the sexual act with the Pasú woman.

On the other hand, the T.A. teaches that the origin of man dates back to a very remote past on planet Earth, where divine beings from a distant star (**Aknark**) arrived in the solar system and on Earth with the intention of reproducing living conditions similar to those of their home planet. These divine beings will be known as the **Arkhanen People by TA or Arkhanen Sippe**. And with the materials available on our planet, they will create a race of human-like beings with feelings and reason but devoid of the divine electron, the Aethion, to help them in their task of sowing life on the planet. **The Arkhanen** create all animated life on Earth. For thousands, perhaps millions of years, the world experiences a golden age, where the divine beings live in harmony with their creations and follow the divine order. But that golden age would not last forever because some of them, **the Vanna**, those whose Aethiön manifested itself regressively, that is, they looked to the past, fell into the pursuit of immediate pleasure and mixed with the females of the earth, generating the human races and ushering in a period of planetary decline, where racial chaos and wars would reign. This was also a period when a small part of the Arkhanen, **the Assa**, that is, the divine ones with progressive Aethion, also committed this racial sin with the material females, giving rise to a superior race of humans, who in the future would be known as the Aryan people.

The difference between the two conceptions lies in their different cosmic views. While S.H. separates the universe into two irreconcilable parts, the material and the spiritual, T.A. conceives of the material universe and the spiritual universe as two aspects of the spirit, inseparable and in intimate communion in a vital interweaving.

Thus, while S.H. is based on an intellectual construct to explain how Virya acquires its semi-divine status, T.A. simply

relates a cosmic event and gives a stellar origin to the Aryan man who carries Aethion in his blood.

## **8. PROCESS OF EVOLUTION OF ENTITIES**

S.H. conceives that all beings, including man, go through a process that goes from the archetype in the mind of God to the entelechy, the realisation of the entelechy being the perfection of being.

This is a concept essentially linked to the Darwinian conception of the evolution of species, and is therefore materialistic and ignorant of the great cycles to which the cosmos is subject, which is essentially a process of decline and general decay.

This process of decline and decay is part of the TA worldview, where entities do not evolve towards a final perfection but rather undergo a process of decay and decline, which in humans, for example, goes from the divine being who came from the stars, through the pure Aryan man, that is, the son of an Assa father and an earthly mother, to the Aryan of our days, mixed at different levels, ranging from the Nordic European to the current South American. This process of the fall of the Aryan man continues, accentuated even more by an environment prepared for this purpose, which, prepared by the Marxist cultural doctrines currently developing in world culture, corrode like a worm the decomposing corpse of the divine race of the Aryans. The same is true of all living beings on the planet, with the possible exception of some larger animals and the plant kingdom, whose process of decay is governed more by exogenous factors of climate change than by endogenous factors.

Therefore, while in the S.H. the development of the world is conceived as following an ascending spiral, whose symbol is defined as sacred to the dark-skinned Atlanteans, all beings are subject to this ascending spiral movement.

Tradition conceives of the world in a cyclical vision in which the development of the material universe goes from an original chaos that is violently intervened by God, then passing through a period of struggle between order and chaos until achieving the order that reigns in the current universe, governed by the development of all beings through circular movement that, as it moves through time, draws a spiral throughout the entire process. However, this is not an evolutionary process, as the direction of the process is, so to speak, on autopilot, delegating the processes of organisation to the divine race created for this purpose. But this is also confronted by a process of antagonism between those who remain loyal to the divine imperative of cosmic order and those who oppose this imperative and choose to follow their own decisions, which opens the way to decadence. Since then, periods of light and darkness have alternated, characterising the development of human culture.

The T.A. mentions that the divine beings never abandon the human race, and accompany it in this process of decadence, urging a small group of faithful to prepare the way for a final irruption of spiritual forces in the world, before the time comes for the end of the period of manifestation on the material plane, initiating a new cycle of spiritual elevation.

Therefore, there is no such evolution towards the entelechy defined by S.H., but quite the contrary, involution, as taught by the **Tradition of the Aria Aurea Catena**.

## 9. THE INFINITE DARKNESS OF THE EGO

The S.H. postulates the final isolation of the ego through, as we have seen, the progressive isolation of its psychic structures with the aforementioned results of alienation and psychic estrangement characteristic of the pathological states studied by clinical psychology. But the final operation of isolation, and this is, in our opinion, the ultimate goal sought by S.H. as a tool for corrupting the true spirit in the world, is to disconnect the being, beyond death, from all connection with the sacred source of existence, the manifestation of divinity that we know as life, to isolate it from life, and therefore separate it from divinity, the ultimate destiny of all Aryans, to turn it into a being that, in order to exist, will require the energy of living beings, that is, it will become a vampire, just like the Jewish god.

Such is the infinite darkness of the self mentioned by Moyano, such is the extreme experience of absolute separation from divinity. An experience that links the lost virya with the Jewish conception of God, which is: "The nothingness that has no end". Such is the final frontier that the Jew attempts to cross in his essential quest for freedom, for he was born a slave, is a slave to his passions, and will die a slave to himself.

While for the Aryan, freedom is not a matter of concern, since he and freedom are one and the same, the Aryan is born free, uses his freedom to rule over all passionate impulses and does not require any doctrine of spiritual liberation. On the contrary, the entire spiritual conception of the Jew revolves around the concept of liberation, and it is for this liberation that he declares himself a rebel against all traditional structures originating from the Aryans and develops, over the centuries, the spiritual, psychological and social doctrines that make him aspire to that freedom which he never possessed and which, like spiritual poison, infects all the cultural structures of humanity.

This is where all differences between Aryan and Jewish thought are settled. The Aryan integrates the world; he does not separate the material from the spiritual, the government of the world from nature, the power of labour from money, the organs of the body. For the Aryan, everything is interconnected and interrelated in an existential web that transcends logical analysis and the systematic conception of the world, both of which are Jewish inventions. For the Jew divides, fragments the world, analyses it, specifies its characteristics, reduces everything to a rational and materialistic level,

extreme, ignoring that other level of manifestation that is not governed by processes of materialistic causality but by the synchronous, the acausal, destiny and divine providence.

## 10. WHY JEWISH ORIGIN

The actions of the eternal Jew are well known in every civilisation, in every era, in every place. as long as his position has not been secured, he has used all possible means to achieve it, thereby demonstrating a tenacity that can only be explained by the genius of a race, or rather an anti-race, or that they are simply a people who are led from outside themselves by a supra-intelligent force that is nothing less than their god.

Such means privilege the use of lies, as we have seen in politics, in their pseudoscience, in their degenerate art, and among their intellectuals. The Jewish intellectual has been entrusted with the task of contaminating the soul and spirit of humanity with science and ideas that ultimately serve them directly or indirectly.

But we should perhaps be a little more generous with the Jewish people and grant them a higher reason for using such evil arts that have made them abject beings in most of the cultures where they have developed. That reason is the need for survival. This people has been enslaved since time immemorial, which has shaped their worldview, always hostile and foreign to their environment, always threatening. For the Jew, the world is an evil from which one must escape; nature holds no charm for him; everything boils down to whether or not it serves their purposes. Deep down, Jews hate free men, those whose laughter explodes in the face of simple things, those who lord it over the world because the world is not a threat or a punishment, nor a valley of tears, but something that must be moulded, worked, directed towards an end.

Jews abhor manual labour and agriculture and become merchants, and it is in the field of speculation and deception that they are in their natural habitat.

The task of Jewish intellectual speculators has touched and continues to touch very closely on the spiritual theme. They have specialised in this field, directly or indirectly constructing their doctrines of liberation. These doctrines are so nefarious that they nullify the vital impulse of men, presenting them with a phantom as an ideal world and the real world as a prison.

In our case, **what do we find in the S.H.?** A doctrine that weakens the affirmation of the Self as the one who can act in the world, the one who is capable of bending the hand of destiny, the one who is capable of exercising his free and sovereign will. What we find is a doctrine that looks only at one reality: the spiritual, but not to draw strength from it to govern the world, but to immerse oneself in a reality proper to an alienated person.

And how can we fail to mention the effects of such a disastrous doctrine, for example on families, attacking them in their most intimate sphere by relativising the cohesive force

of cohesion in their relationships, destroying family bonds, and destroying identity with the family and the community.

Such a structure of thought is based on an ethic, which S.H. calls fundamental ethics.

The fundamental ethics proposed by S.H. does not refer to a positive value structure that builds the world, that is, looking to the future with courage, or as it is popularly said, facing life head-on, knowing that it is a challenge and an honour to be able to measure oneself against it, with the inertia that drags it towards chaos, shaping the world and making it worthy of our presence in it, which implies sustaining oneself with iron will, and often renouncing fleeting happiness for the achievement of our work, which is nothing other than the ethics of the spirit in matter.

No! What S.H. proposes as ethics is to free the spirit from the prison of matter, putting into practice for this purpose the **Gracious Luciferic Attitude (GLA)**, which is nothing more than the Gnostic process of disidentification and disaffection with the entities of the world and the circumstances in which they occur. Such a situation separates man from his natural power, from being able to act in the world, from being able to build, from being able to express himself in his work, from leaving a mark, sometimes as a hero who deprives himself of life itself in order to guarantee it for his community, an act full of contradiction for S.H.

## 11. ARGUMENT      THEOLOGICAL      FROM      THE T.A.      PERSPECTIVE      OF      THE DOCTRINE OF THE

The Cosmos, the material universe ordered by God billions of years ago and in constant motion, saw the appearance at the end of the third age, according to the chronology of the T.A., of the race of gods, that is, the race of the God who ordered the Universe, so that they might complete his work.

That is, the people of God, whom we later know as the **Arkhanen Sippe**.

We are not talking about a chosen people, because God did not choose one people from among others, because the **gods**, then the **Arkhanen** and later the **Aryans**, are the divine lineage, the descendants of the race of God, the people of God.

The people of God, the Aryans, and nature are in communion, they are one, because both are and come from God, the Aryan people as God Himself in essence, and nature as the being and reflection of God.

These first lines serve only as a statement of truths that are part of the Tradition of the T.A. and that it is the work of the seer to directly know, through the activation of the Minne, the ancestral memory of the divine.

The Jew, or that which we call Jew, is a being without race, or whose race is better described as anti-race, is absolutely alien to nature, there is no

communion between the Jew and nature. He hates the natural order because he knows himself to be a stranger, a being without land or blood, a parasite whose god is also a parasite. A vampire. A corrupter of the world, whose existence is vacuous and artificial, and if it were not for the fact that he has turned the world into something alien to nature, something cruel and bloodthirsty, erecting a civilisation based on lies, then he would be relegated to his rightful place, that of a slave, subject to his just master, the Aryan.

And more than one will ask: **Who created the Jew? Or where does he come from?** And the answer begins thousands of years ago, when the T.A. places an unfortunate event for the planet, and for the human race, when a group of slaves from the legendary Atlantis, led by a priest who had been denied participation in the mysteries reserved for the highest degree of initiates, and whose name was **Mses**, used black magic at the right moment to allow the entry of a neutron entity, which made a pact with Mses. The unfortunate slave people, later known as the **Israelites**, were chosen, the chosen people, who would carry out the cruel and bloody plans of that neutron entity, which became their God. This is a story guarded in the hermetic annals of the Tradition of the T.A.

From then on, we find the agents of this people, always conspiring against the Aryan people and God, meddling in all human affairs, primarily religion, politics, science, art, and, of course, esoteric thought and philosophy. All with the aim of creating a civilisation where there is only room for fundamental chaos, without natural, artificial or materialistic order. That is the human civilisation of today. A civilisation where there is no longer any room for the original order, where respect for nature has been lost, where the efforts of certain groups of people who proclaim respect for the environment are in vain, because what needs to be changed is the Jewish worldview, where nature is nothing more than a resource to be exploited, and that is because there is no love for nature. Because the Jew neither loves nor communes with it.

It is logical that, on a philosophical and spiritual level, Jews believe in a doctrine, a way of thinking, a worldview in which the Self is a slave and God is a tyrannical demiurge from whom one must escape. This is because Jews have never felt at home in their land, have never experienced love for a place, have never experienced communion with nature, because they know they are foreign. This visceral feeling in the Jew forces him to distance himself from the spirituality of the peoples who sheltered him.

Just as a historical example, we can look at the case of **Christian Gnosticism** in the first centuries of our era and its **vision of Jaldabaoz**, the demiurge, a tyrannical god who rules the material world, whom they despise, developing a whole methodology to isolate themselves from his influence.

Much more pathetic, with regard to true spirituality, is the case of the S.H. that brings us together, where a vision of hostility towards the cosmos, nature, beings in general, towards the soil, the land, towards

oneself, to the extent of knowing oneself to be a being that, because it is part of nature, is integrated into it. And finally, hostility towards God as the source and origin of the cosmic order.

There is no doubt that this doctrine, S.H., is of Jewish origin, since it projects all that essential alien vision of which the Jew is the bearer. Because he does not belong to nature, he does not integrate the cosmos, he only does so apparently, quite the opposite of the Aryan people, who from their origins recognise themselves as part of nature, heirs to a lineage and a divine legacy, bearers of a worldview that is wisely summarised in the Aryan mandate of the unity of "Blood and Soil".

How could the Jew love nature, love God who created it, if he is not part of it, as the Aryan is? On the contrary, he will essentially hate it, and the call of his anti-race will be to destroy God's work in order to rule the world in ruins.

## 12. CONCLUSION

Therefore, in conclusion, any doctrine that conceptualises a material universe separate and antagonistic to a spiritual universe is of Jewish origin. Any doctrine that posits the concept of freedom, whether spiritual, psychological or social, as something to be attained, is of Jewish origin. Any doctrine that divides the **One World**, seeking to interpret the parts independently of the whole, is of Jewish origin.

The above is reinforced by the recognition that, between the lines, that doctrine reveals certain concepts, places and events attributed to the Aryan tradition and people, which makes it all the more dangerous as it confuses honest seekers of truth. We therefore issue a warning to all those who delve into its study or have integrated its concepts and assertions into their mental structures: Not because it speaks against the Jews, or the great deeds of National Socialism, or recognises **Führer Adolf Hitler** as the Great Leader of the white race, the S.H. is absolved of committing serious and premeditated errors of interpretation of the cosmos, in our opinion. on the contrary, it makes it even more guilty, since it distorts the truth, placing it directly within doctrines whose origin and raison d'être was and is to spread lies. And let us not forget that the essence of the Jew is organic lying.

**In view of these premises, we have come to the conclusion that the doctrine of Hyperborean Wisdom taught by Moyano is of Jewish origin.**

## SOURCE

<https://www.facebook.com/notes/casta%C3%B1eda-matto-bort-vn-santiago/el-origen-jud%C3%ADo-de-la-doctrina-de-la-sabidur%C3%ADa-hiperborea/1707740962580700>

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