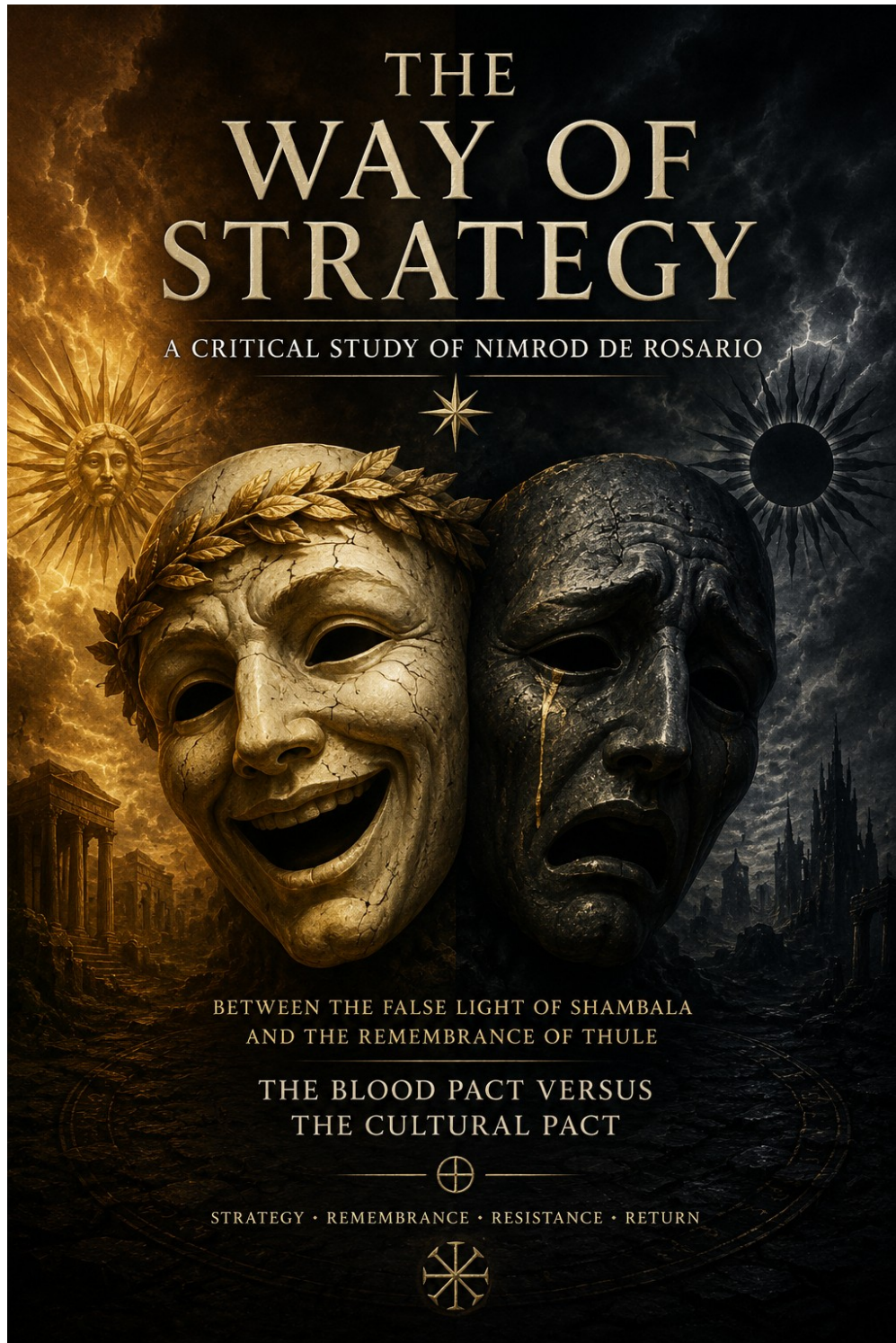


THE WAY OF STRATEGY

THE BLOOD PACT VERSUS THE CULTURAL PACT



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Fredericia, 30/5/2026

Epistemic Front Journal

Words: 4478

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Abstract

In this text, we examine the seminal work of Nimrod de Rosario on Hyperborean wisdom, from the perspective of the modern-day Siddhas of the North, who have been gathered in Scandinavia since 2017.

Rosario's work is fascinating, original, and deep, but we also have some remarks we would like to make, and some criticism on his very austere concept of the spirituality of the Siddhas, which we will begin with.

Where we do agree with Rosario is on the concept of the cosmic war against the Demiurge, and on the concept of "the way of strategy", which this essay is mainly about.

A crucial notion of both Rosario and Evola is the concept of the "inner war", the "greater war", which precedes the outer war or lesser war, as the ultimate goal of existence is the refinement and liberation of spirit from the bonds of the demiurgical, archontic, synarchical system (Maya), and the return to origins, transcendence.

In this conception, war is primarily spiritual, and about "knowing thyself", knowing wherefrom you came, and to where you shall return – remembrance.

Author's preface

We have to make it clear from the onset of this essay that we don't support any type of physical aggression.

When we speak of the “way of strategy” and the “logic of war”, we refer to the universal notion of “spiritual warfare”, that is, the defense of the spiritual values that we adhere to – the defense of soul, spirit, and Heart.

But as we shall make clear in this essay, our spiritual enemies, read the Demiurge and its minions, rely on subduing the blood pact by cultural means, cultural appropriation, newspeak, doublespeak, assimilation, and making us forget our origins, so the war we speak about is primarily an “epistemic war” for the hearts and minds of men.

This is the epistemic war that we seek to unravel in all of our studies.

With that said, the very reality of metaphysical war is denied by the minions of the Demiurge, and instead the notion of “universal brotherhood” has been installed by the power-matrix as the universal liberal notion of progress – the demiurgical *telos* of mankind. This idea is the core notion of the cultural pact – the idea of “the One”.

From our point of view, we don't seek to denigrate any people of the earth, or any conviction of mankind, but we do seek to protect our own inherent conviction in the Hyperborean spirit.

As such, we don't seek to cause strife or conflict, but we only seek to defend our birth-right in spirit, as opposed to the prevalent dogma of the scientific materialism of today.

These ethical imperatives are important to mention, so as not to cause any doubt about our genuine, peaceful, and benevolent intentions.

The war we are fighting is spiritual and epistemic, and we seek to defend the notion that man is born of spirit, and that any notion countering this spiritual remembrance is an obstacle to our destiny of return to origins, transcendence.

We would never *wish* for war, but we have a duty to defend our spiritual integrity against the onslaught of materialist philosophy and science – our saying is: “When war came upon us”.

It has to be said that the idea of “the Demiurge” explored in this essay, and therefore on the cause of war, can be interpreted in many ways. The Demiurge can be seen as a metaphor for the physical, temporal world, as opposed to the transcendental. So the concept can be understood as exactly a mythopoetic rendition of the “inner war” of mankind to shed illusions, to “know oneself” truly, and to develop, refine, and liberate spirit from the falsehoods of the material world.

With that said, let's now begin our investigation into the work of Nimrod de Rosario from the perspective of the modern-day Hyperborean Siddhas of the North.

Thank you for reading the *Epistemic Front Journal*, and for tuning in to *The Hyperborean Dispatch*.

In the name of the Immortal Heart, and the Siddhic fire.

The seminal work of Nimrod de Rosario on Hyperborean philosophy

The Argentinian esotericist and gnostic, Nimrod de Rosario (1946-1996), made valuable and central contributions to Hyperborean philosophy, even though he mysteriously disappeared at an early age, apparently on a trip to Antarctica.

His three most important contributions are:

1. *Fundamentals of Hyperborean Wisdom* (1985).
2. *The Mystery of Belicena Villca* (2022).
3. *The Secret History of the Thulegesellschaft* (2023).

These three books are very informative, novel, deep, and serious.

Now, even though we share many aspirations with Rosario, we do not agree on all topics. For example in regards to his view on the Kundalini, which he basically completely denies, and calls a tool of the Demiurge to imprison mankind in the physical world. For him, the Kundalini and the Chakras are counterfeit spiritual energies installed by the Demiurge, which he calls Jehovah-Satan, as opposed to the Hyperborean liberator God, Kristos-Lucifer. Instead, he calls for austere spiritual warfare against the synarchy of the Demiurge. According to Rosario, the Kundalini is a sort of safe-mechanism of the Demiurge that functions to harmonize the subject to the will and plans of the Demiurge for biological evolution in the control-matrix.

Especially on this topic of spiritual energies, we beg to differ. For us, the true Hyperborean/Aryan Siddhas, the spiritual warfare against the Demiurge is absolutely real, but so are our inherent spiritual energies of the Light-Body. Rosario would even say that the astral planes are demiurgical inventions, but for the Siddhas of today, we distinguish between the transcendental, psychic aether proper, and the lower, temporal astral realms of spiritual warfare. The Demiurge has no access to the aether, but operates only on the astral level, since evil has been cast down into mere temporality.

Rosario was very suspicious of traditional concepts of spirituality, which he saw as tools of the Demiurge and its synarchical “cultural pact”, and sought to formulate a complete rebellion against all aspects of worldly life with the goal of liberating the uncreated spirit from the chains of the demiurgical physical world. We agree that liberation is the goal.

For us, the distinction of the aether and the astral realms is crucial, and if we were not the creators of the Kundalini and other spiritual energies, what would we then be as divine beings? Rather, this suspicion of the Kundalini seems to come from an exaggerated skepticism and almost nihilism of Rosario that the Demiurge completely controls temporality, which is definitely not the case – the power of the Demiurge is very limited to the point of manipulating and controlling the minds of men. The Demiurge is a counterfeiter, imitator, and usurper, so would the Demiurge not try to convince us that it was all-powerful and had created all that we are, including the very soul, etc? That there was no escape, and that even such a crucial life-force as the Kundalini was its creation? The Demiurge is extremely envious and hateful of the Siddhas, also because of our spiritual energies.

For us, temporality is not in itself a demiurgical prison, but primarily a battleground, which Rosario calls the “Valplads”, and on this we agree – the struggle for spiritual liberation, but as regards to the nature of the Hyperborean Siddhas, we are more optimistic than Rosario. We should be thankful that the evil Demiurge is confined to exactly temporality, and never could achieve true transcendence, as Goethe also noted in *Faust I & II* (1829/1832) – to confine the Demiurge in temporality, and to define the cosmic war as temporal, are the true strategic masterstrokes of the Hyperboreans.

Austere spirituality – Why was Rosario so hostile towards traditional spiritual concepts?

According to Rosario, traditional spiritual concepts, such as “the soul”, “Kundalini”, and “Chakras”, are not integral aspects of the spirit, but are inventions of the Demiurge to keep mankind enchained in matter – a false transcendence.

He seems to be inspired by Gnostic beliefs of the soul being in cosmic captivity, due to the primordial fall of spirit into matter, the Buddhist idea of non-attachment as a means of breaking free from the chains of physical sensation/flux, that physical life is suffering, and the idea of Theosophy that the soul/personality will be shed upon return to spirit.

But not only suffering is an illusion, also the powerful Kundalini-bliss is according to Rosario a demiurgical scheme of false transcendence. He seems to propose a radically austere and militant form of spirituality, which also the concept of “the way of strategy”, or “the way of strategic opposition”, entails.

According to Rosario, all that is true of incarnation is that it is a war. We actually agree on this, but we won’t go so far as to say that those concepts mentioned before are the inventions of the Demiurge. Doing so would be giving the Demiurge too much credit, which we talked about in the previous section.

But it’s important to analyze this topic, for we must first and foremost know who we are, if we seek to break free, and gain spiritual liberation.

For Rosario (1985), only “the individual ego” is spirit, “the Selbst”. Here he diverges from Theosophy, which states that upon return to spirit, the ego will be shed, and man will become part of “the impersonal all” (Blavatsky, 1889). But for Rosario, the soul itself is a demiurgical prison, not part of spirit, not part of the ego.

Rosario proposes that we must build an “inner fortress” to guard against all demiurgical worldliness and temptation, suffering or bliss, with the one-eyed goal of remembering our origins, the *minne*, Thule. In our psyche, we must trace back to the point when we first incarnated to liberate ourselves from the illusion of the soul, and from the prison.

The true and only love, according to Rosario, is the love of the homeland, Thule. Ecstasy or transcendence is the unequivocal, irreversible return to origins – for Rosario, there is no middle-ground, or compromise.

We agree that this is the goal, but are we not already there, at home? Are not the soul, Kundalini, and the Chakras already integral aspects of what it means to be Hyperborean? Why would we want to abandon those ideas and realities, and give them over to the Demiurge? We should think that we are already perfect, complete, transcendental beings that the Demiurge could never fundamentally change, only try to manipulate and coerce – the Demiurge is “the lie”, as Dostoevsky (1877) said was the first evil.

As Hyperboreans, we will never talk badly about the Kundalini, which we see as a divine, collective force of the Hyperborean Siddhas, integral to our collective life. The psychic life of the soul is precious for us, as we share and explore the collective consciousness and shared emotional life of the Siddhas of the psychic aether, and precisely for that we are severely attacked by the Demiurge, and the archontic, synarchical system. So we have both positive and negative proof of the veracity of the Kundalini.

Let’s now turn to the point where we do agree with Rosario, namely on the concept of “the way of strategy”, and on the nature of the warring factions of the cosmic war.

Outline of the blood pact versus the cultural pact

Rosario proposes a radical dualism and polarity, as is typical for this line of anti-Abrahamic, Gnostic metaphysics: the war is of “the blood pact” of the Siddhas and Viryas against the demiurgical cultural pact of “the synarchy”.

Let’s first outline these two pacts, based on the work of Rosario, and developed by the modern-day Siddhas:

Pact	Type	Logic	Mode	Symbol	Faculty	Mentality
Blood	Strategy	War	Self-sufficiency	Fortress	Heart	Oath
Culture	Economy	Assimilation	Inter-dependency	Money	Mind	Subordination

Table 1: Outline of the two distinct and conflicting pacts of world history, the blood pact being the Hyperborean oath of the Siddhas and the Viryas, while the cultural pact of the synarchy relies on cunning, infiltration, and assimilation.

In Rosario (2022), he clearly outlines the history of that conflict and war of the two pacts, and that history is brilliantly written.

When it comes to this concept of the two pacts, and their associated diverging goals and strategies, we fully agree. It’s easy to view history in this prism of radical polarity, the war of Agartha versus Shambala, and it’s easy to see how this conflict plays out today in modern geopolitics.

In modern terms, the blood pact would be Nationalism, while the cultural pact would be Liberalism, exemplified by the theories of state and war of Hegel (1820)/Schmitt (1932) and Kant (1795) respectively.

To the diagram of *table 1*, we can add the symbol of the pole star of the Hyperboreans, Thule, the light of Agartha, the Black Sun, as opposed to the false light of the physical sun of Shambala that all demiurgical religions of the cultural pact worship.

The concept of the Demiurge originates in Plato’s *Timaeus* (360 BC), where the Demiurge is seen as a benevolent creator of the material world, creating order out of chaos, but restrained by the eternal forms. The concept of the Demiurge was altered by the Gnostic sects, who instead saw the Demiurge as malevolent, imprisoning souls in the matrix of matter – Rosario undoubtedly follows this Gnostic line of thought.

According to Rosario, the Demiurge attempts to make mankind forget of its origins, and make mankind subservient to the worship of the Demiurge – the false light. The Demiurge is envious of the Hyperborean gods, and seeks to replace all knowledge of origins in spirit by installing the matrix of the cultural pact of the synarchy.

Countering this nefarious scheme of the Demiurge is the blood pact of Siddhas and Viryas, who rely on the *minne* (loving remembrance), the *memoria* of origins, akin to Plato’s (4th BC; 385 BC) concept of *anamnesis* (total recall). We will go more in depth on the two pacts in the next two sections of the essay.

The classic film, *The Matrix* (Wachowski & Wachowski, 1999), is a fine example of this Gnostic belief in a false reality, perpetuated by the Demiurge to enslave mankind, and the rebellion of the awakened ones to escape.

Today, can we deny this reality of the epistemic warfare of the metaphysical versus the materialist worldviews? The Demiurge would want us to believe that we all “stem from the apes” (Darwin, 1859), and that “religion is a psychosis” (Freud, 1927).

Meine ehre heisst treue – The blood pact and the way of strategy

“My honor is my faithfulness/loyalty”. Such could be the proverb of the blood pact of the Siddhas and the Viryas.

In a strategic situation of existential warfare, what is most important is to remain loyal to the cause and to victory, for the very spirit of man relies on unwavering commitment to the inherent truth of the Heart – there can be no compromise with the enemy, who seeks to erase the very memory of who we are, and true victory is exactly in that very memory of origins, and in the fidelity of the Heart.

The blood pact is an oath to remain loyal to the truth of the Heart (origins in spirit), whereas the cultural pact seeks worldly power, gratification, and control by denying the law of the Heart.

Of course, as Rosario (2023) explains, the cultural pact would have us believe that the law of the Heart is “the One”, the Demiurge creator and its plans for cultural world order, the synarchical conflation of all the world religions into a “holistic whole” that we all belong to.

But on the contrary, the law of the Heart is “resistance” – resistance to the idea that we all belong in “the One”, the One, which also much of the Theosophy of Blavatsky (1888) proclaims – resistance to the idea of the Demiurge that we all share the same origins, and a shared destiny in “the brotherhood of man” – resistance to the militant, “enlightenment” universalism of the synarchical system – resistance to the idea of “liberal-socialist progress” towards a “peaceful”, synarchical world government of a “unified mankind”.

On the contrary, the oath of the blood pact is the strategic, spiritual warfare against the Demiurge and its synarchical minions of lies, deceit, manipulation, dissolution, and assimilation.

The blood pact and the cultural pact are opposed and contradictory, due to the question of origins, “the question of origins” that the post-structuralists sought to eradicate (Foucault, 1977). For Nietzsche (1887) and Foucault, there were no transcendental origins, only “immanent emergence”.

Where the cultural pact sees history as “development” towards secular freedom, multiculturalism, religious tolerance, civil liberties, and social equality, the blood pact sees the world as a place of inherent and fundamental warfare of ontologically opposing camps – its either victory or death.

So rather than (cultural) development, the question for the blood pact becomes one of (military) strategy – that is, a strategic culture. Let’s present this overview of the logic of the blood pact:

Level	Causality	Mode	Ontology	Epistemology	Ideal	Aspect
Macro	Cause	Theory	Origins	Truth	Remembrance	Metaphysics
Meso	Modality	Culture	Way	Logic	War	Strategy
Micro	Effect	Praxis	Destiny	Agenda	Return	Metapolitics

Table 2: Logic of the blood pact in three levels of operation, where the concept of strategic culture defines the meso-level of operation.

For the blood pact, culture is military strategy, rather than the euphemisms of “development or progress”. In all reality, it is a war, and the opposing camps of the war are incommensurable and irreconcilable. The “way of strategy” is the meso-level, bridging metaphysics and metapolitics.

In the spiritual warfare against the false light of Shambala, the meso-level of the “way of strategy” can also be called “epistemic warfare”, which then results in a metapolitical agenda. The cosmic war is primarily fought out in the epistemics, for the goal is remembrance and return - *anamnesis*.

Resistance is futile – The chaos agents of the cultural pact of the synarchy

Under the pretext of cultural, political order and progress, the agents of the Demiurge instill metaphysical chaos in the world.

By the tactics of “controlled opposition”, the “way of deception”, and “cultural appropriation and influence”, the synarchy seeks to assimilate the world’s population into its matrix-scheme of “full spectrum dominance” – the mode of conquering the world is economics.

The propaganda of the synarchy is based on highly sophisticated newspeak/doublespeak, subtle and confluent, temptatious and seductive, – the art of manipulation has been made into a Pavlovian psychosomatic science – “resistance is futile” (Pavlov, 1927; Sargant, 1957; Roddenberry, 1966).

The logic of the system is increasingly internalized in the subjects (Foucault, 2004) – the will of the Demiurge becomes the freedom of the subjects.

But the agenda of the synarchy is a counterfeit notion of freedom and transcendence. The population is given the promise of relief, liberty, equality, comfort, prosperity, self-realization, and endless entertainment, while all they have to give up is the idea of a higher hope than mere materialist abundance, physical safety, etc. The longing of the Heart is in the synarchical system translated into sensual gratification, and wordy pleasures and power – the memory of spirit of Thule (homeland of spirit) is erased – this is the matrix (Maya). The life of the Pashu.

While the population is increasingly concerned with the “daily entertainment” of news, culture, and social media, the attention spans decrease to the point of spiritual amnesia, while the education system has become overtly materialistic, indoctrinating the children into the pseudo-comfort of spiritual ignorance.

In the Western world, if one *does* wake up inside to religious contemplations, the dogma of the Church guarantees that one will be misled into the inequity of a religion of “charity, tolerance, and neighborly love”, oblivious to the reality of the metaphysics of war of remembrance.

At best, the demiurgical religious systems fight with each other over who has the higher moral ground, true ethics, or the right prophet, as opposed to unveiling the nefarious and insidious scheme of the Demiurge and the synarchy of controlled opposition against the Hyperborean remembrance, resistance, and return.

In the demiurgical religions, grace and redemption are achieved if you swear obedience to the Church, and become a servant of the institution, and the “holy scripture” – critical, radical, and independent thinking is outlawed – the dogma is upheld – remembrance is banned. Salvation is not a question of authentic remembrance, but that of superficial regurgitation – *this is a parody*.

The result of these false religions, and the resulting forgetfulness, is that most people today live a “secular life” – at best they call themselves “cultural Christians”, upholding the presumptuous “ethics” of the synarchy. The result of the synarchical liberal governmentality and demiurgical religious institutions is that the true power of the world is veiled in a seeming moral legitimacy that no one dares to question, or can even begin to question – as the Demiurge says: “For you are dust, and to dust you will return” (Book of Genesis, 3:19) – implanted in the minds of men as the ultimate reality.

The end-game of the synarchy is the idea of “technological singularity” – synthetic transcendence – the merging of man and machine – the forgetting of spirit, and the death of the soul. For how long will mankind continue this trajectory of ignorance and illusion, before it’s too late? Time is now to rise up against the epistemic tyranny and injustices of the synarchy, and demand resolution.

Reflections on the metaphysics of war

As Plato (375 BC) said, “if we don’t wake up, we will end up in Hades, and go to sleep forever”.

The Italian writer, Julius Evola, is known for his contributions to esotericism and Traditionalism. In his book, *The Metaphysics of War: Battle, Victory & Death in the World of Tradition* (2021), he outlines the traditional conception of war as one of “heroic, sacred duty” of the elite warrior-caste, meant to sacralize the individual, and reach higher states of consciousness and transcendence, primarily in the “greater, internal war” of refining one’s psyche – war is holy, spiritual, and existential, as opposed to the liberal, materialist, managerial, technocratic view of war of modernity (Clausewitz, 1832).

In the Traditionalist conception of war, all of existence should be considered a spiritual, existential struggle for the refinement of the soul, and for spiritual liberation, the primary duty, preceding any other worldly allegiances and duties – the pursuit of transcendence (victory) is man’s primary task.

This conception of warfare aligns well with Rosario’s conception of a higher cause of transcendence, and with our own idea of spiritual, epistemic warfare.

Foucault (2020) states that we should consider reversing Clausewitz’s thesis that war is the continuation of politics, in that war, conflict, and domination precede the formation of sovereignty, society, and power. Behind the modern facade of democratic consent and liberal rights lies the reality of the “originary violence”, the “silent war” that anytime threatens to erupt into political violence, disorder, uprising, and rebellion – the war cannot be denied, no matter how much we would like to.

Freud (1930) spoke of this originary violence as the “death drive”, preceding any societal norms, laws, and orders that would suppress this fundamental instinct and natural disharmony of mankind.

In both of these accounts of Freud and Foucault, war is primary, and language, law, order, and society are secondary. Earlier, also Hobbes (1651) is famous for stating that the state of nature of man is the “war of all against all”¹.

But the question then becomes: What is the cause of this primary state of war, and following originary violence to install order? Is it a biological state of nature, or is it actually a metaphysical cause? We would contend the latter, as we have argued in this essay.

Still to this day, the prevalent theory of International Relations, combating Liberal Idealism and Constructionism (a sort of middle-ground between anarchy and ideals), is anarchic Realism. Schmitt (1932) furthermore proposed that the anarchic state of war of international relations should be internalized to domestic politics, given the “existentiality of war”.

The point is that if we deny the originary, metaphysical state of war, we end up in the modern illusion of Liberal, technocratic, parapolitical repression of disagreement, conflict, and discontent, where that inherent disharmony of existence is explained away as psychological flaws of the subject, failing to comply, rendering the subject the object of the state intervention of the status-quo power-relations – “neutralizing radicals, extremists, subversives, and terrorists”, but there is not necessarily any metaphysical truth in that state intervention, as we have investigated in this essay, other than the fact of existential war, nominal power, and continuing resistance.

But we should not end this essay on a nominal notion of truth, power, and resistance. As we have attempted to explain in this essay, there is indeed a “higher cause”, and this conclusion shall be up to the individual to ponder and realize in the name of the Immortal Heart, and the Siddhic fire.

1 The Latin phrase is: “*bellum omnium contra omnes*”.

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