

Mandalas: Perverse Instruments of the Demiurge

Excerpts from the seventh volume of "Fundamentals of the Hyperborean Wisdom" by Nimrod de Rosario

By ursus terrificus

1. Returning to the sacred symbol of the virya in figure 85, the first effect of the fall into exotericism was THE LOSS OF THE SECRET OF THE RIGHT ANGLE. This led to the fact that it was not known, and even doubted, that there was any way to enter the tau square: without opening the fenestra infernalis, tirodinguiburr seems to pose, rather than a Mystery, an absurd problem.

2. If we notice that the Hyperborean Pontiffs ARE BUILDERS OF WALLS OF WAR according to the Hyperborean Wisdom of the Loyal Siddhas of Agartha, and that the Priests ARE BUILDERS OF TEMPLES FOR THE WORSHIP OF THE DEMIURGE, according to the kalachakra key of the Traitor Siddhas of Chang Shambala, it will be understood that in an outer labyrinth like the one in figure 87, the deformation and loss of meaning is almost irreparable: DE VALLO OBSESSO APT FOR TO RAISE A SITZKRIEG, A WAR OF SIEGE, AGAINST THE DEMIURGE, THE SQUARE OF TIRODINGUIBURR ENDS UP AS A TEMPLE TO WORSHIP THE DEMIURGE.

3. However, the loss of the secret of the right angle and the absence of the odal rune in the centre of the labyrinth prevent the use of the "principle of the isolation of the Self", the revelation of the "secret way out" in which the Second Step consists.

The consequences of these deformations could not be more negative for the virya: once the virya has been AWAKE, i.e., conscious of his wandering, and ORIENTED towards the Origin, in the centre of the labyrinth he no longer finds the liberated square from which the Origin is observed and the spiral staircase to the tau point is built, but a temple dedicated to the worship of the One, i.e., a proposition to take the "great leap" towards the Principle. In the outer labyrinths of the type shown in Figures 87 and 88, according to the first one

The virya runs the certain risk of becoming a sinarchic initiate and being incorporated into the White hierarchy of Chang Shambala: instead of the "return to the Origin" of the Self, the operation of these distorted labyrinths leads the soul subject back to the Archetype Principle, causing the definitive and irreversible draining of the Symbol of Origin (see article O, page 569).

4. The yantras in Figures 89 and 90, although of no use for Wotan's solution, or perhaps it is precisely for this reason that they are actively used in the meditation techniques of kundalini yoga, i.e. for synarchic initiation. This is why the central square is often depicted with the symbol sacred of the pasu: the spiral or some matrix of the snail design; or a specific chakra: the tapasigno of an organ, for example; the VOX of the Kundalini logos, as it circulates through the ELIX channel, is thus sought to recreate this or that organ affirmed with the yantra, or to empower the soul subject to take the "great leap" which identifies it with the Principle of the Archetype, with the One, and transforms it into a sinarchic initiate.

As the SIMPLE MANDALAS, or yantras, employed by kundalini yoga are all derivatives of the schry yantra, we will take the opportunity here to warn of the dire consequences to the lost virya of their operative use as an "initiatory sign". Let us begin by stating that, AS A SIGN INITIATORY, THE OUTER LABYRINTH OF WOTAN IS ESSENTIALLY THE OPPOSITE OF THE SIMPLE MANDALA OR AL SCHRY YANTRA (Figure 89). Why is this so? The answer: because while tirodinguiburr promotes the liberation of the fettered Spirit, enabling the "I" to isolate itself from the conscious subject and to strengthen itself volitionally, the schry yantra, on the contrary, strengthens the soul subject, BALANCES the psychic structure, and increases the submission of the "I" in the immanence of the soul. We will explain this in more detail below.

In the Hyperborean Initiation, the proposed goal is the solution of Wotan: Step One, to awaken and orient through the understanding of tirodinguiburr; Step Two, to reveal the secret way out through the gnosis of the inner labyrinth, a gnosis arrived at by noological induction of the outer labyrinth sign. Such a gnosis, which clarifies the situation of the "I" in relation to the Origin, is a strategic and therefore a warlike act; this means that the Origin, its position, cannot be reached peacefully, without fighting, therefore, BETWEEN THE SELF AND THE ORIGIN, THE ENEMY IS ALWAYS TO BE FOUND. That is why the Hyperborean Wisdom proposes to the virya TO DECLARE WAR HIMSELF, PROJECTING THE LAW OF THE HEDGE ON THE ODAL ARCHEMON, ISOLATING THE TAU PLACE, AND OCCUPYING IT IN THE RIGHT KAIROS: WITH THE SELF. ISOLATED IN THIS STRATEGIC SPACE, IT WILL ONLY BE POSSIBLE TO TURN TOWARDS THE ORIGIN AND FREE THE CAPTIVE SPIRIT.

In synarchic initiation, the proposed goal is identification with the One, through the "great leap" to the Archetypal Principle. This goal is to be achieved with the help of the techniques of the kalachakra, which mainly consist of administering to the virya an initiatory sign, generally a schry yantra or a quadrangular mandala with a central chakra: the principle of INDUCTION is also used here to ensure that the contemplation of the mandala transfers the virya's inner self to the mandala's psychic structure. But the introjected mandala is a quadrangular temple in the centre of which a chakra has been symbolised: kundalini yoga techniques ensure that this chakra is placed over a chakra.

The "principle of phonetic selection" is at work in the corresponding inner organic organ. The VOX of the Kundalini logos is thus sought to adjust the function of the organ to the capacity of the mandalic chakra: in this way, a yogi can gradually recreate and harmonise the entire microcosm. It is clear, then, that if the virya

receives a mandala as an "initiatory sign", and does not immediately isolate it with the principle of encirclement, he will sooner or later introject it by psychological induction and bring the VOX into contact with the capacity of the mandalic chakra, with its characteristic Word or bija; and this contact, by the principle of phonetic selection, will STABILISE the function of that organ which the mandala reflects, i.e., will FIX AN INNER CHAKRA. In the case of a quadrangular mandala such as the schry yantra, what will be this FIXED inner chakra? Answer: naturally, THE PSYCHIC TOTALITY. Every such mandala, received as "Initiatory symbol", i.e. consciously, whatever its inner chakra is, IT IS INTRODUCED AS A RECORD OF THE CULTURAL STRUCTURE, AS A SEEMIC PROFILE THAT OVERLINES THE INNER POLYSEMIC REALITY, WHERE IT MATCHES OR FITS: THEREFORE, THE CHAKRA

MANDALIC CHAKRA IS LOCATED OVER THE ORGANIC CHAKRA, AS EXPLAINED, WHILE THE MANDALIC CHAKRA IS LOCATED OVER THE ORGANIC CHAKRA, AS EXPLAINED.

MANDALIC QUADRANGULARITY IS SUPERIMPOSED ON THE "QUADRANGULARITY OF THE SPHERE OF SHADOW", THAT IS TO SAY, TO THE PSYCHIC TOTALITY. It is evident that: if the plane of the psychic structure is the sacred symbol of the pasu, the spiral sign; and if that structure now appears framed; then, at the centre of the quadrangularity will be the centre of the spiral, the "centre of reference" of the sphere of consciousness or schema of the self. In other words, the centre of the quadrangular mandala or schry

yantra coincides with the centre of the sacred symbol of the pasu, i.e. therein lies a YOD, an indiscernible point, an Eye of Abraxas.

5. MANDALIC HEALING, THE PSYCHIC EQUILIBRIUM OBTAINED BY FRAMING

MANDALIC, IT DEFINITELY DISORIENTS THE SELF OF THE SELBST AND BRINGS IT CLOSER TO THE SELF, TO THE CENTRE OF THE SPIRAL, I.E. IT PLUNGES IT DEEPLY INTO THE IMMANENCE OF THE CONSCIOUS SUBJECT. Such a

the effect of the mandalic CURE, in every way similar to that of the synarchic initiation: a psychic equilibrium achieved on the basis of an enervation of the Ego, the submission of the Ego to the conscious subject; in short, an affirmation of spiritual bonding.

For the Hyperborean Wisdom, this "cure", this "re-established equilibrium", is nothing more than a new and worse enchainment to the microcosmic organism because a mandalic distribution of the psychic structure implies EQUILIBRIUM "WITH" DISORIENTATION; STABILITY "IN" THE OUTRAGE; HARMONY. "WITH" BEWILDERMENT; ETC. On the contrary, the Hyperborean Wisdom REQUIRES UNBALANCE to be understood and applied in individual strategies of liberation.

6. In short, THE VIRYA MUST NOT ACCEPT THE MANDALA AS AN INITIATIVE SYMBOL SINCE IT DOES NOT LEAD TO SPIRITUAL LIBERATION AND, ON THE OTHER HANDS, INCREASES THE BONDING TO THE FRAMING THE SELF IN THE CENTRE OF THE MANDALIC PSYCHIC STRUCTURE. THE LABYRINTH, ON THE OTHER HAND, 'UNBALANCES' AND REVEALS THE INNER SITUATION, PROMPTING THE SELF TO SEEK THE

SECRET EXIT.

7. The process of degradation described in E3 has, of course, not been accidental. On the contrary, there has existed since ancient times, and continues to this day, a cultural conspiracy against the sacred symbol of the virya to cause its degradation and change of meaning.

The White Hierarchy and its agents of the Universal Synarchy. Taking this enemy plan into consideration, it is evident that the distortion demonstrated by the first pattern is not a casual figment of the imagination of the lost viryas, but the realisation of a strategic objective: THE TRAITOR SIDDHAS WERE INTERESTED FROM THE BEGINNING IN REPLACING THE ODAL RUNE WITH THE TEMPLE.

QUADRANGULAR SCHRY YANTRA IN THE "CENTRAL" POSITION OF THE OUTER LABYRINTH SIGN. With in other words, given the impossibility of preventing the spread of Tirodinguiburr among the lineages The Traitor Siddhas planned their deformation and adaptation to the synarchic strategy, i.e. , t h e y set out to modify the sacred symbol of the virya so that, instead of operating as a instrument of spiritual liberation, to operate as a REINFORCER of the spiritual enchainment and, to that end, the fundamental change was to remove the odal rune, the Holy Name of Wotan, from his The "fixing" effect of this mandalic form on the psychic structure has already been explained, and it will not be difficult to understand that the "I" will end up even more fettered if the First Step refers or ORIENTATES it towards it. But what is certain is that, in addition to this framing and fixing purpose, there is a fundamental motive for directing the deformation of the sacred symbol of the virya in the direction indicated: TO ADAPT THE EXTERNAL LABYRINTH TO THE "SHAPE".
KALACHAKRA KEY MANDALA".

Here is what this means in a nutshell: BY THE KALACHAKRA KEY THE SPIRIT HAS BEEN ENCLOSED TO THE ANIMAL SUBJECT OF THE PASU, MANIFESTING ITSELF AS A "LOST SELF" TRAVELLING A WANDERING LABRELI X PATH. BY TIRODINGUIBURR THE LOST SELF CAN ORIENT ITSELF ON THE LABRELI X PATH AND BECOME UNCHAINED FROM THE SOUL SUBJECT. THE KEY KALACHAKRA AND TIRODINGUIBURR ARE THUS OPPOSITE SIGNS: ONE CHAINS WHILE THE OTHER LIBERATES THE SPIRIT. IT IS UNDERSTANDABLE, THEN, THAT THE INTEREST OF THE TREACHEROUS SIDDHAS IS CONCENTRATED ON NEUTRALISING THE LIBERATING POWER OF TIRODINGUIBURR. HOW DOES ONE NEUTRALISE TIRODINGUIBURR? ANSWER: BY REPLACING THE ODAL ARCHIMONA WITH THE CENTRAL TEMPLE, I.E., BY TRANSFORMING TIRODINGUIBURR INTO A SIGN OF THE KALACHAKRA KEY.