Hyperborean view of Lovecraft's cosmogony – Part Two –

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Lovecraft's mention of the « Elder Ones » has undoubtedly been the door through which writers who continued to develop « The Cthulhu » myths, they fell into concept distortions that Lovecraft never mentioned.

Beyond the aforementioned duality of » Great Old Ones » and « Elder Ones » that August Derleth systematized, with successive editions and translations, more confusion was created by translating « Elder Ones » interchangeably as Old Gods, Ancient, The Other Gods, and the most distorted Spanish translation: Archetypical., Something that already in English, with the duality systematized by Derleth was implicit, but later translated as « Archetypal Gods », left its mark betraying its synarchic mark!

Indeed, these post-Lovecraft writers conceive of such archetypal Gods as the most powerful, and the origin of everything, including the Primigennia.

The confusion that this question generated was later revealed in different explanations and versions provided by various authors and writers, trying to locate and position on one side or the other the so-called « Archetypal Gods ».

There are those who even come to identify them by mistaking them for the Ancients (Old Ones), precisely because strictly speaking, the Ancients were in Lovecraftian cosmogony the first to reach this world.

Considering specifically the case of the Ancients or Primordials, we find indications of the context in which they arrived in this world in the excellent account « In the mountains of madness ».

An important note regarding this account is that Lovecraft places the stage in relation to archaeologists who very astonishingly discover vestiges of those ancient races in Antarctica.

Considering that the archaeologist characters were not at all familiar with this distant primordial scenario, we must take into account the keys here and there that Lovecraft has provided us throughout the story., But it cannot be expected, of course, since the characters were not hyperborean initiates, a complete reconstruction according to Hyperborean Wisdom, but indications.

Therefore, in the analyzes and conclusions of those archaeologists, the approach to a historical fact is anticipated where the preeminent cultural premises conditionally the elaboration of history as such.

Thus we have on the one hand characters that Lovecraft presents as sleeping Viryas, archaeologists who know nothing of what they are discovering, being stunned by the inquiries , and therefore his approach to discoveries is always from an Extensive Present, or horizontal and frontal vision.

While Lovecraft itself, like Virya awake, maintains the perspective of IHPC (Hyperboreal Initiation in Present Comprehensive).

Taking this principle into account, Lovecraft as an initiate and Virya awake, refers under the literary cloak, deep and ancient truths already forgotten, in a somewhat veiled or hidden way.

The passage previously alluded to in question from the account « In the mountains of madness », regarding the arrival of the Ancients to this world is as follows:

« There could be no doubt about the nature of the beings who had built this monstrous dead city and who had lived in it for millions of years, when man's ancestors were archaic and primitive mammals and when gigantic dinosaurs roamed the tropical steppes of Europe and Asia. »

Note the coexistence of this class of proto-human mammals with dinosaurs, which is consistent with the record of the controversial Ica stones, rejected of course by Synarchic anthropology.

These ancestors of man, who were « archaic and primitive mammals » are obviously an allusion to Pasú., And in fact, Lovecraft mentions that the Primordiales reach an already formed world, in which they continue a faction of them (the traitorous Siddhas) making their own contributions:

« They were undoubtedly the ones who created and enslaved that life and the models on which the perfidious primal myths were based, which are fearfully insinuated in the Pnakotic Manuscripts and in the Necronomicon. They were the Primordials who had come down from the stars when Earth was young — the beings whose substance had shaped a strange evolution and whose powers were greater than ever existed in this planet. »

Here it is clearly mentioned that some ancient « created and enslaved » a certain way of life, which allows us to glimpse an indication of the genetic key operated by the traitorous Siddhas, situation that allowed, as we know, the mutation of the Pasú in Virya, with the extraterrestrial genetic contribution.

Lovecraft also provides glimpses of two groups of these Ancient or Primordial, when it refers that a group remained in the marine environment, in the depths, while another group moved towards the earth.

At the same time, as we know, in the modification of the demiurgic design of the Pasú, through the interception and modulation of the demiurgic solar logos between the sun and the Earth, through the system known as Kalachacra, those Siddhas produced a destabilization in terrestrial and psychosphere conditions, which became the manifestation of new archetypal matrices, with biological life forms not known until then.

Lovecraft's account continues in this regard :

« They did not use any external help for personal locomotion, since the Primordiales, both on land and in the air and in the water, seemed to have possibilities of moving at enormous speed. The charges, however, were carried by draft beasts: underwater shogoths and a curious variety of primitive vertebrates in later years of terrestrial existence.

These vertebrates, as well as other infinite life forms — animal and plant, marine, terrestrial and aerial —, were the product of an undirected evolution of living cells created by the Primordiales, but whose development was outside the radius of his attention. They had been allowed to develop freely because they had not caused conflict to the dominant beings. The evolved forms that were inconvenient were mechanically exterminated. «

After the confrontation with various cosmic races already mentioned in the first part, the Ancients disappear from the visible stage, retreating either in the deep sea, or in some dwelling under the terrestrial world, which refers to the intraterrestrial abode of Agartha of the Siddhas.

On the other hand, the confrontation of the Ancients with the Primigennia cannot be cataloged, as being the latter demiurgists, since in the case of the Primigenios the hostility to the world as such is appreciated, to such an extent that their liberation under the magical seals in which they are found, and subsequent emergency, it would practically devastate the world as it is known.

Such a destructive predisposition would be an interference for the Demiurge, since entelechial evolutionary development would be hindered until the Maha-Pralaya.

The reason for the imprisonment of the Primigenes is not clear, and this is how different post-Lovecraft authors present different theories, some of which add up to more confusion.

This is how it is said distortedly, that the Primigenians were originally integrated into the Greater Gods or « archetypal » ( Lin Carter's theory ), and that after a rebellion led by Yog Sothoth and Ubho Sathla, stealing tables of hidden knowledge, they would have separated, moving the Earth away from new spatio-temporal coordinates.

From there a war would have been unleashed between these major Gods ( « archetypal » ) and the Primigenios, finally being captured and sealed.

The mention of cults mentioned by Lovecraft of the most diverse nature around the Primigenios trying to liberate them, has also contributed to the error of classifying them as demiurgists.

Furthermore, the fact that a cult of the nature that is around a Primal is formed is not a reason to confuse the Primal itself as a demiurgic.

The example of Kali and Shiva in India, hyperborean divinities, around whom all kinds of cults have formed, many of them far from the ancient hyperborean truths, is enough.

Strictly speaking, with the exception of the Kaula tradition, practically all other shaivas and shaktas currents and sects maintain to a greater or lesser degree some strategic confusion.

On the other hand, the expansion in the world of the Primigenios is not in any way adjusted to the entelechial development according to the racial design of the Manús, being in fact that in such a demiurgic conception, man is the center of creation.

Whereas for the Primigenios, man is something insignificant and worthless.

According to another theory, those major / archetypal Gods were born when the Primigensians slept, and after coming into this world and discovering them, they rushed in horror to seal them.

This antagonism that is noted as a product of horror, by the archetypal « towards the Primigennia, also indicates that the Primigenians are not in tune with the demiurgic archetypal plan.

A third theory suggests that the Primalenses simply « hibernan » or « sleep », for at the time, with the corresponding astronomical alignment, to re-emerge.

However, here that race of Primigennia is also being subordinated, to astronomical considerations, and consequently archetypal-demiurgic.

The most plausible opinion is that the Primigennia were in fact enclosed by the Ancients themselves, in accordance with a certain warrior strategy, take advantage of the ancestral fury and horror that those monstrous beings will display when they are unleashed, destroying everything in opposition to the demiurgic world.

It should be noted again, that Lovecraft did not specify much of these categories that were later developed, as it simply used the terms « Old ones » relative to the Antarctic Primordials, and « Great old ones » in relation to a variety of races and beings of immense power.

However, this can be seen eg. that given the ambiguity of these terms, in « Dunwich's horror » at least once Lovecraft uses the term « Old ones » or « Ancient » with allusion to Yog-Sothoth and his loved ones, generally considered to be Primal (Great old ones).

And in the same way his account « In the mountains of madness » also presents a mention of « Great Old Ones » regarding the Ancient of Antarctica (Old ones), all of which suggests that Lovecraft was indicating in a somewhat veiled form, some link or type of alliance between those Ancient / Primordial and some Primal.

Agreement that could have been established after numerous battles between both sides.

The origin of such Primigennia is also unclear, more than its essence of monstrous chaotic force. There are those who whisper under their breath, as if it were an old secret, that the Primigennia come from other unimaginable worlds, being before the same Demiurge of this world, or more precisely, before the demiurgic stage here mounted.

In any case, such a question does not find its reason in this world, but in the primordial chaos, beyond the demiurgic world.

Given the intrinsically warlike essence of these beings, both Ancient and Primal, and in opposition to this world, we can glimpse that as « lila » or game/pastime of Gods, a contest arose between certain groups, dating back to and beyond the present universe.

Such a possibility is analogous to that outlined in Foundations of Hyperborean Wisdom by Nimrod de Rosario, when he mentions the following:

« ... the Hyperborean Spirits, whose nature is hostile to the material order of the Demiurge, entered the Universe through a cosmic door known in the Mysteries as “ Gate of Venus ”.

¿Why did they do it? It is part of the Mystery, but some have assumed that they came from losing a cosmic war in other unimaginable universes ... «

At the same time, it should be considered that in the variety of cosmic and hyper-dimensional races mentioned by Lovecraft, some are effectively demiurgic and archetypal.., More others are infiltrated into the world of the Demiurge, having in some cases entered this universe through dimensional gaps, with certain specific objectives, such as fighting other races, generate chaos in this world, take other lost races towards liberation through some strategy, or use them according to their plans, etc.

The breed known as « the Yuggoth » (Pluto) or Mi-Go mushrooms (who are said to have been at war with both the Primigensians and the Ancients) sometimes refers to the fact that they have lost track or memory of their own history and origin ... which is still significant…

Clarification is important, as a unwary Virya could be lost in the mysterious « Lands of Sleep », with all its variety of strange beings, or even in the underwater dwelling of the Deep (Deep Ones), if the proper orientation is not possessed.

It is Minne herself, according to the purity of blood and the degree of stratigraphic orientation, that allows the Virya to be elucidated in each particular case.

Specifically in the cases of Yog Sothoth and Azathoth, as well as Nyarlatothep, they are found, not like other powerful alien races or beings within this world, but beyond time and space. Azathoth is said to dwell in the center of infinite chaos….

So it would not be appropriate to classify them as one of the many cosmic races, but rather extra-cosmic, or extra-universal.

This extra-universal condition of such beings or Gods has earned them to be cataloged separately by post-Lovecraft authors as « Outer Gods ».

It is important to highlight the relevance of these Gods ( Azathoth, Yog-Sothoth ... ), beyond the known and unknown world, since they are above all manifestation of other races and beings ( including the other Primigenios ).

Azathoth is directly linked to » Infinite Chaos », which remits out of this world.

Azathoth is not a being or entity defined as other Gods of Lovecraftian cosmogony. Given its attributes, it is at the center of infinite chaos, from where it radiates or motorizes the force of primordial chaos.

Its name etymologically hides the « Azoth » or secret component of alchemy, necessary to operate the transmutation.

It is said to be the » monstrous chaos beyond angular space », which refers to what is esoterically considered to be the source of chaos, as opposed to the archetypal of this world. I mean, the Black Sun!

His very epithet for « creation antithesis », condicts in this sense, being also called from the synarchic side, and rightly so » Sultan of demons », or » Sultan of Chaos ».

It is in fact the engine of chaos, which must be understood as the emanation of force that opposes the archetypal order.

It is to be hoped, with all that has been mentioned regarding Azathoth, the shambálico and sinarchic hatred, which has been revealed in the derogatory names of » Idiot God », or without intelligence.

Of course, under the limiting demiurgic and archetypal parameters, » intelligence » is conceived only in archetypal terms, being in fact one of the aspects of the One. Hence, something that is » outside » of that demiurgic intelligence is inconceivable to demiurgic and shambal archons, calling it « idiot ».

Similarly » the blind God », since » does not look at the world », and as a black sun, source of infinite dark radiation, demiurgic light can never manifest in its essence and radiation, which has been interpreted shambálica and sinarchicamemte as » does not see the light of the One », or what is the same, » blind ».

The « tentacles » around you, with which you can destroy everything, are a figuration of the rays of the black sun.

Similarly, caricaturing as » the gnawing, moaning, and drooling from the center of the void », alluding to its expansion of the dark flame, the source of the Vril.

So also sometimes it is represented as possessing innumerable eyes and jaws, which is a figuration of its immense scope, and the infinite devouring force of everything created.

It is said in the myth that he is surrounded by a court of flute musicians, who through their music keep him asleep.

The gnostic truth behind this mythical figuration is the charismatic singing of the Siddhas who accompany Lucifer, which resonates in the blood of the Viryas.

It is outside the reality of the world, at the same time that it radiates its influence there, from the mystical dream in which it finds itself.

His awakening would bring destruction to the world.

In his first version of the initiatory novel, titled « Dr. Arturo Siegnagel's strange adventure », Nimrod de Rosario comments in a brief initial introduction : « You will cry out for help to our Christ-Lucifer Serpent God. But he sleeps to wake up at the end of the Kali Yuga ... ».

Transpolating this hyperborean conception to the myth of Azathoth, already conceptualized as « black sun » (expression of Lucifer himself), his sleeping condition in the present instance is also equivalent.

One of the closest or closest to Azathoth is Yog-Sothoth, who is said in « Dunwich's Horror »:

« Yog-Sothoth knows the door. Yog-Sothoth is the door.

Yog-Sothoth is the key and the gatekeeper. Past, present and future, everything is one in YogSothoth.

He knows where the Great Ancients entered the past, and where they will break in again. «

Among the Primigenios also, Cthulhu appears, who is also sleeping.

Precisely, regarding Cthulhu it is said: « What can lie eternally is not dead, and with the passage of strange eons, even death can die ».

This awakening or revival of Cthulhu, according to the quoted phrase, is connected with the idea of « overcoming the imposition of death », or what is the same, achieving immortality.

From the limited human consideration, proper to the lost Viryas, Cthulhu's condition in his sleeping state is listed as death. More strictly speaking, this is only in a figurative sense. In any case, Cthulhu dwells in death, being immortal.

From that consideration is understood the ancient legend that says Ph’nglui mglw’nafh Cthulhu R’lyeh wgah’nagl fhtagn, which means « In his abode of R’lyeh, the dead Cthulhu waits dreaming »

So it can be read between the lines, that such a return of Cthulhu would in fact be opposed to the captivity of the life and death cycle that governs the Demiurge and his Archons.

The reference that appears in the story « The mound » is also very significant, where it is commented that Cthulhu and Yig are portrayed in caves in an underground dwelling, looking at each other.

And it is that, from Hyperborean Wisdom, the context alluding to the serpent and the octopus, refers precisely to the Origin. Hence the prominent place Lovecraft gave them.

Cthulhu also represents in each Virya a hidden power submerged in the depths, which must be liberated, being R’lyeh, the dwelling place of Cthulhu, the collective unconscious, where the primordial power is hidden behind an entire archetypal framework. That is, the power of the reptilian brain, or Archipelago!

Interestingly, according to Hyperborean Wisdom, the octopus constellation will rule the star sky during the final battle, from the southern hemisphere (Antarctica, settlement according to Lovecraft of the Ancients).

Nimrod de Rosario mentions in Foundations of Hyperborean Wisdom, in the article « The Myth and the sacred symbol », the fish God, or Dagon, God who is also mentioned in Lovecraftian cosmogony.

Dagon, in the explanation provided by Nimrod of Rosary, is mentioned by linking himself to an archetypal sacred symbol.

On the other hand, we are also referred to in another part of Nimrod's aforementioned work, that the fish represents the Pasú and its evolutionary history.

What should be noted in this regard is that in the Lovecraftian myth, Dagon (archatypical sacred symbol) is subject to Cthulhu, who represents the ancient primeval power.

Sometimes it is suggested, in the context of beings called Deep, or strange hybrids of fish-men, that they have as Gods a triad made up of Cthulhu, Hydra and Dagon. The truth is that Cthulhu maintains supremacy, which in hyperboreal-gnostic terms indicates that the monadic aspect of Pasú is subordinated and dominated by power, also from the depths like the fish, but typical of the spirit.

With regard to the Deep, a double condition can thus be seen. On the one hand, the archetypal framing of the fish-man, on the other hand, Lovecraft gives indications of the real scope of the same name « Deep », indicating that by diving into abysmal depths, liberation is possible for them.

Thus, in « The Shadow over Insmouth » the following is said: « ... we will immerse ourselves in the black abysses until the cyclopean Y’hanthlei, the one with the thousand columns. And there, in the company of the Deep, we will live forever in a world of wonder and glory. »

Let us consider in Gnostic terms the initiatory question of « immersing oneself in the abysmal blackness », in order to arrive at the dwelling place of « the thousand columns », also figuration of « the stone men ».

And just as there is a charismatic link between a Siddha and a certain group of Viryas, so we have the figure of Cthulhu, around whom the Deep are charismatically linked, exactly like an octopus with its tentacles!

In the case of Nyarlathotep, as messenger of Azathoth, and assuming various masks or avatars for its manifestation in this world, its significant epithet of « The Reptant Chaos » must be highlighted, which links precisely to the primordial chaos with the reptilian.

And both in the case of Yog-Sothoth (« the door », « the key », and « The gatekeeper »), and Nyarlathotep (Azathoth messenger), We understand that both are referred to as representative of the door to occult Gnosis.

Then we have the case of Shub Niggurath, « the black goat of the forests, of the ten thousand shoots », which refers in its gnostic meaning to the ancient aspect of sexuality, so linked to the goat, that it must be resigned and transcended.

The black goat is said to have both male and female organs, encompassing precisely sexuality in general., Its name, « Niggurath » refers in Latin to Niger or Nigrum, that is to say black, being thus « the black goat ».

As in the case of Azathoth, from which the « Azoth » of alchemy is derived in an etymological and encrypted form, here we have both the alchemical phase of Nigredo, like the darkness that all Virya must pierce.

And it is that according to the myths of Shub Niggurath, those devoured by the black goat, reappear from it again, as « reborn », but now being its « dark shoots » ,or what is the same « children of primeval darkness ».

So, in all the cases cited, it must go beyond the literary veil and myth as such, attending to its hidden gnostic meaning.

This is how H.P. Lovecraft has poured numerous initiatory keys into their stories. For example, one of his stories is titled « The Stone Man ».

And beyond the plot or content of the story, the title itself is already in itself a key.

With regard to the question of sexual intimacy previously referred to as Shub Niggurath, it should be noted that some occultists have expressed experiences of this type, including with Cthulhu, be it through « dreams », astral experiences, or under alternative states of consciousness, often induced by entheogens.

Kenneth Grant in « The source of Hecate » refers to the case of priestesses who themselves being a class of « portal » towards other dimensional planes, they have experienced a sexual bond with Lovecraftian beings like the Deep.

In these cases in which strange siddhis or mystical powers are obtained by said contact, if not a kind of transmutation, it is precisely the reptilian aspect or component that produces such changes, and from that reptilian aspect the kalas of such beings.

Such contact and transmutation must necessarily be framed in the left-hand wet tantric pathway ( which includes a wide variety of techniques and tantric operability ), in fact being, one of the seven plus a release path!

As a corollary to this writing, we have an account based on a letter from Lovecraft to Donald Wandrei in 1927, which provides an interesting and very valuable key regarding the situation of the Virya that has awakened, more must be reoriented to recover the lost Origin.

Thus, under a literary metaphor, Lovecraft himself is figuratively presented as a character in the story, expressing a situation that every oriented Virya will understand:

« My name is Howard Phillips, my house is located at College Street 66, Providence, Rhode Island, I do not know what date we are on but I remember that on November 27, 1927 I fell asleep and had a dream, and since then I have not managed to wake up » Being under the moonlight.

The outlined date (November 27, 1927), without ruling out any hidden numerological meaning, is a simile or allegory of the recognition of an origin of the Self, which is not of this world. More from such innate recognition of the Virya, guidance is needed in order to « wake up », or free oneself from this dream-world of the Demiurge.

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