Reptile and Runic Link in Tirodinguiburr

POSTED ON DECEMBER 5, 2023 BY ADMINISTRATOR

By Christian C.

In the runic conformation of Tirodinguiburr it can be seen how the Gibur conductive rune is found (which in its complexion unifies both the left-handed swastika and the dextrogyrous swastika) which allows the hyperboreal initiate access the isolation of the Self in the Odal rune (made up of a double Sieg of victory rune.)

It is just from the back to the Beta right angle of the Odal rune, as the Virya faces the emergence of sacred demiurgic symbols.

Powerful symbols, whose archetypal conformation has the ability to generate the fascinosum to attract and capture attention, thus capturing and engulfing the Self.

More such symbols must be resigned with the runic weapons that the Virya has.

And it is that Gibur just represents the trident of Poseidon or the Trishul of Shiva. This rune with the tips down is Wotan's sword.

In the exploration of cultural records through the capacity of anamnesia available to hyperborean initiates, precisely this rune is used to resign the tapasignos and succession of cultural images in the register to be explored.

More when the Virya has been placed on its back at the right angle of the Odal rune, it means that the transit through the Gibur trident dek has been gnostically oriented.

In this context, Gibur is analogous to the tetrarch or quadruple conformation of each enclosure in the Labrelix labyrinth where the Self moves in search of guidance. More at this point, when the Self is positioned from the back to the right angle of the Odal rune, it means that the projection of meaning in the incessant search has stopped. Instead of always continuing in a lost way, and continually forward through the Labrelix's tetrars, the Self « has turned », that is to say, « does not look » making sense of the emerging cultural environment, but is behind this flow of events.

And that attitude of « turn » towards the tetrarch of the labrelix path in which the lost Self is found, means that gnostic orientation has been obtained., Furthermore, such orientation necessarily implies an awakened or active predisposition from the original or reptilian brain, corresponding to the updating of the matrices of the Venusian context of origin.

That is, the precondition to the deployment from the Tau point of the endless Labrelix labyrinth series.

Only from the cold blood of the reptile is it possible to resist the emerging onslaught of sacred symbols without being engulfed. Thus, the Self with its back to Odal is in a state of complete alert as a sentinel, keeping « the reptile's eyes open » and vigilant. Reptile condition essential for the eventual recovery of the Vril in a later instance.

For this reason, from the crossing of the abyss overcoming the emerging sacred symbols, it is how the alchemical Nigredo is concretized, supported only by Gibur.

Which allows the oriented Self to access by means of such a reptilian secret from the right angle, automatically inside the insulating Odal rune. Arquemona in which the Ego, charismatically illuminated by the Luciferian black sun, is protected by the red fury bersekir, and the green reptilian aspect.

It is being illuminated by the Luciferian radiation of the black sun, or black light, that the Self positioned in Odal manages to concretize the phase of Albedo. For eventually by means of the nonological bridge of the spiral staircase (A hyperborean artificial real system, created by the Virya or a Pontiff, consisting of emerging and referent cultural objects, with a hyperboreal gnostic orientation) and the infinite ladder, access the Selbst, or the infinite Self, nucleated in the egotistical sphere of will Ehre.

Such a phase concretizes the Alchemical Rubedo, of which there is already an orientation from the isolated self in Odal, and it is a stage sustained only by the Tyr rune.

From the Odal isolating archemonic rune, the Ego is protected and isolated from the soul subject. Furthermore, it is a finite expression of the Self, as a reflection of the infinite Self, as a consequence of the spiritual chain in its second act, when one of the gazes of the infinite Self in search of guidance, was reflected in the symbol of the origin embodied in the blood of Pasú by the traitorous Siddhas.

More access to the Selbst, the Ego is again in the infinite realm, no longer delimited spatially or temporarily.

This is the case from the Selbst, the Self positioned in Hagal, a rune made up of a double Tyr, and which for some is considered to be the true concretion of Rubedo.

In any case, it is only from Gibur's orientation that the transit of the three noological runes can be accessed: Odal, Tyr and Hagal.

Synthesizing, in Tirodinguiburr we have an unfathomable abyss through which the Self must cross, (The I with the back to the Beta right angle of the Odal rune) perceived by the soul as threatening and devouring darkness, for later already isolated (Inside the Odal archemone) receive Luciferian radiation from the black sun.

So there is in a first phase an archetypal stage that must be overcome, marked by black, and then a noological condition of Luciferian radiation, also marked by black, more at a very different level of meaning.

Similarly, the oriented Self is positioned in its reptilian condition or aspect, marked by the green, which is in the same way as it is in a higher instance marked the Vril, for hyperboreal guiding understanding.

And it is inside the Odal chest, from the hyperborean warrior fury, that he can resist and face attack and combat, no longer with the emerging sacred symbols, but with the demiurge himself and his archons.

Essential hostility marked by red, as well as in a higher instance, the stage of rubedo and the body of vajra, also marked by the red Luciferian, which has its imitative demiurgic counterpart in the red of essential passion.

We find for this reason in various myths, the Arthurian saga, etc., black, white, red, green dragons ... that can, under different frames, conform to these different levels of meaning.