Seven plus one initiatory pathway of liberation

POSTED ON APRIL 3, 2024 BY ADMINISTRATOR

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The seven plus one path of liberation according to Hyperborean wisdom, respond to the different typologies of Viryas, and also in a deeper environment, they are in resonance with the mystery of the spiritual chain itself, the mystery of A-mort, which can be perceived gnostically in the blood in seven different ways, which corresponds to seven release pathways, commenting later on the remaining « plus one path ».

So the possible adoption and monitoring of a certain path does not depend so much on one's choice in an arbitrary sense, but on the kind of Virya in question.

Nimrod de Rosario mentions some of these routes:

« According to the way the Mystery of A-mort has been gnostically

perceived will be the Liberation Way adopted and that is why it is often spoken of

a “ Way of the Mutation ” or “ of the Ray ”; of a “ Dry Road ” or “ Way of the Hand

Right ”; of a “ Wet Road ” or “ Left Hand Path ”; of a “ Road of

the Strategic Opposition ” or “ Way of the Warrior Gnosis for Orientation

Absolute ”; etc. »

It is worth noting as a first comment, the essential distinction that must be established between the dry road or the right-hand path previously mentioned (which is hyperborean), of the right-hand demiurgic path.

In the right-hand hyperboreal release path, self-release is sought independently of the Demiurge. It is not a way where one submits and enslaves the Demiurge (as if proposing the right-hand demiurgic path), nor achieving any entelechial state, be it fusion with the Demiurge ,or being subject to it in any way, but one's liberation according to the reality of the hyperboreal spirit in the Origin, being in itself a God, or Goddess, absolute, infinite, and without any relation of causal or ontological dependence on any other God.

Perhaps technically, and to avoid confusion, the dry path or hyperboreal right-hand path can be defined as « right-hand path », as long as any demiurgic approach is listed as « right hand path ».

The right-hand hyperboreal release pathway is indeed framed within an essential metaphysical leftism «, as soon as the Virya is positioned on the margin (or « to the left ») of the Demiurge.

A well-known example of this right-hand hyperborean path would be that of the medieval Cathars of Languedoc, who directly rejected the biblical God who created the world, identifying him with Satan.

While his Kristo was identified with Lucifer, a clearly hyperborean concept. And also their lithic constructions (such as the Montsegur fortress) demonstrate that they knew the ancient hyperboreal secret of stone, thus being able to orient themselves to the Origin.

They were also in possession of a stone of Venus, and in charismatic connection with the General., It was not long before, in opposition to the Church of Rome, and given their hyperborean orientation working the Lady archetype, they achieved the collective mutation of all their people.

Well, this hyperborean current Cátara followed a dry or right-hand path, through the tradition of the Trovar Clus, where through the mystique of the Troubadours, the consecration to an unattainable ideal Lady, allowed the Minne to be activated as for the Lady of Origin herself.

His external behavior was completely ascetic, avoiding sexual activity as much as possible, and hence his pathway was « dry or right-hand ».

However, such a path of liberation, appropriate for a certain typology of Virya as mentioned before, allows us to resign the demiurgic trap of the sacred symbol of love, which is transcended, arriving out of this world at the own instance in the Origin, of the A-mort!

The wet or left-hand road is appropriate for another class of Viryas, and is based on the ancient hyperboreal Tantra, a survivor at the present time in the Kaula tradition.

In this way, sexual practice is effectively contemplated as a means of transcendence, in fact sexuality itself as a sacred symbol being resigned.

Sexual activity being commonly the greatest pleasure in this world, and beyond the physiological, because the essential passion of the Great Ancestor (the hyperborean spirit itself since its initial loss) continually impels the Virya to seek Her, more in demiurgic forms that appear capturing her attention, and obviously not being Ella.

Here one's passion is directed towards an orientation of transcendence, such as the esoteric practice of the maithuna, focused on this point no longer so much on siddhis or mystical powers ( that of course can be obtained and used strategically during the stay in this world ) but on liberating Gnosis.

The wet or left-hand road also includes various techniques and forms of operability, one of which is the ritual of the 5 challenges, or Pancha makhara puja, ritual that in « Foundations of Hyperborean Wisdom » it is indicated to follow only if the family test has previously been successfully passed., That is, achieving a flow of blood purity, by reintegrating the family archetype scattered and manifested in different relatives.

However, it is a fact that there are different practices within this path, which can be addressed without this prerequisite, or even in parallel with the family test.

The dimensioning is necessary, since some Viryas consider that they discard the left-hand road per se without previously having assumed the family test. Such a path does require having successfully faced such a test, as regards the ritual of the 5 challenges. More not necessarily in relation to other practices.

The Maithuna can be put into practice in fact, outside of the ritual of the 5 challenges.

In « The mystery of Belicena Villca » is explained as through this path, the Kaula circle can access the transcendence of the phenomenal world and liberation:

« In short, Von Sübermann, the kâulikas are perfect yogis, Initiates

capable of achieving the Infinite and Eternity of the sexual act in the ecstasy of the sexual act

Spirit, and to place its core of consciousness beyond Mâyâ, the Illusion of

material forms. »

We also have the way of liberation from warrior action or heroic death, where even without knowledge or the elaboration of an initiatory argument (as it is necessary in other ways), the warrior's courage in battle and his courage that impels him to go beyond fear and look at death head-on, is what can transmute and liberate him.

Nimrod de Rosario comments in The Mystery of Belicena Villca the following in relation to Islam, which since its inception had a certain hyperboreal component:

« Of Muhammad I will only point out here that if he imposed on the faithful of Islam the

obligation to orient oneself daily towards a stone, the Black Stone or Kaaba,

and the Holy War as a way of fulfilling God, was because he knew the

Principles of Hyperborean Wisdom: for oriented warrior is a definition

suitable for the Hyperborean Initiate. Surely the esoteric Wisdom of

Muhammad was distorted or misunderstood by his followers. Anyway,

even when not fully understood, the simple application of the Principles of

Hyperborean Wisdom is enough to transmute men and

peoples, to neutralize the degrading pacifism of the Cultural Pact. »

The Ksatriyas or warriors who died in the Kurukshetra war narrated in the Mahabharata (battle before which Siddha Krishna has a dialogue with the Kshatriya Arjuna,being this dialogue known as the Bhagavad gita), they were released.

It was more necessary to fight and die with courage and honor, since if not, the rebirth within the wheel of samsara continued….

In this way of liberation death is factually transcended from the archetypal (which for most people is a form of a sacred phagocytic symbol), obtaining a mystical and initiatory death. An initiatory death on the soul side anchored in the fear that death produces, being pure Value!

Nimrod de Rosario emphasizes the path of strategic opposition (followed by the old Einherjar order), which allows applying the principle of the fence, and the projection of the symbol of origin from the hyperborean blood into an initiatory kairos, resigning all kinds of emerging sacred symbols, isolating and richly encircling the Self, through Tirodinguibur,the sacred symbol of the Virya.

In this way, the continuous application of the encirclement principle, delimiting the Self of everything that is alien to it (the Self being an expression of the spirit), that is, situations, people, cultural objects, desires, sensations, thoughts, etc., allows to position oneself in an oriented way, which gradually purifies the blood.

This is how the Self ceases to be lost in the labyrinthine enclosures of the Labrelix path (search, option and choice of each tetrarch), since the delimitation that is established of the Ego with the principle of the fence, guides the Ego, ceasing to make sense in the demiurgic phenomenal entities. The Ego « turn » or « turns » in the tetrarch where it usually moves disoriented, and « with its back » to the flowing sense of the Labrelix, resigns the emerging symbols, through the beginning of the fence, and the Luciferic Gracious Attitude.

In this way the demiurgic tetrarch becomes the conductive Guibur rune (Remember that both the tetraque and the Guibur rune have a similar trident shape), or expressing it in more precise terms, the Guibur rune is superimposed on the tetrarch.

From Guibur, the Ego can be oriented to the Odal rune., Precisely that orientation where the Ego « turns » and faces the resignation of the emerging demiurgic symbols, places it « with its back to the right angle of the Odal rune ».

If the Virya persists in value, resigning all demiurgic unfolding (and sometimes this process can take years or a lifetime), the initiatory Kairos is encouraged, where the Ego gnostically accesses the interior of the liberated Tau square, inside the Odal rune.

The Self is thus fenced richly, and isolated, maintaining the orientation to the Selbst (The Self of the infinite Self nucleated in the sphere of egoic will or Ehre), transit that will be carried out noologically through the spiral staircase and the infinite staircase, which is indicated by the initiatory Tyr rune.

We thus have the runic conformation of Tirodinguibur!

In the SS psychosocial strategy manual, Nimrod de Rosario also mentions another way of liberation, which should be cited in the context exposed by the Pontiff:

« Hyperborean Wisdom states that if a Siddha wishes during the Kali Yuga or Dark Age to recognize the hyperboreal lineage in degraded and degenerate races by the « BLOOD SHARE », with a view to its purification and regeneration, it only has seven possible routes, one of which is the effective possession of the Graal. Secret techniques, which are also seven, one for each pathway, make possible the purification of astral blood to such a high degree can cause the transmutation of the Virya into Siddha, that is to say of the man in semi-divine in Divine immortal Hyperborean. We can assure in this regard that Dr. Jung's Topological Individuation Technique is one of (7) Secret Hyperborean Techniques adapted by him for use in the West ».

This path of liberation is treated as we can see, of alchemy, systematized to a certain degree and to a certain extent by Carl Jung.

However, a distinction must be made between the « Self » indicated by Jung (Self of the soul subject) of the Selbst (Self of the infinite Self). This distinction is vital and fundamental, since otherwise, the entire process of individuation elaborated by Jung, reaches the extreme, say, of the design of the soul subject (which is clearly demiurgic,and in which the lost Self is usually subsumed and confused), and not to the liberation of the spirit according to the reality of the Origin.

In this alchemical pathway (so culturally distorted), it is sought through complex and esoteric work with the « metals » (representatives here of different states of matter, that is to say, the psycho-physical) obtaining the elixir vitae, that is, the elixir of immortality, and the philosopher's stone. (stone that refers to the Gral as the emerald of the crown of Lucifer, and allows the initiate to become a « stone man » and orient himself to the Origin).

It is notorious that the alchemical pathway has an ophidic foundation, which is clearly referred to in the presence of serpentine symbols (caduceus, urboros, dragon, winged serpent, with two heads, etc) in so many texts and alchemical engravings.

The essence and secret of alchemy is precisely the Serpent, and its nonological (non-archatypical) understanding.

So important is the path of alchemy that the isolation of the Self, its detachment from everything demiurgic and complete transmutation, have their correspondences in the alchemical stages of Nigredo, Albedo, and Rubedo. Stages that all Virya must face, be it a way of liberation or another.

The shadow sphere tries from the alchemical « metal work » to become aware, which implies a unity from the light sphere and shadow sphere, under the domain or will of the Self.

In this regard Carl Jung has commented:

« No one lights up fantasizing light figures, but making their darkness conscious »

And another famous phrase about this theme, also from Jung is: » No tree, it is said, can grow to heaven, unless its roots reach hell »

Needless to say, the Judeo-Christian concepts of heaven and hell are not being alluded to here, but rather valid similes to illustrate the synthesis of opposites in the psyche itself, or light and shadow.

Of course, alchemical work does not culminate here, but the Self must transcend the light and shadow of the conscious subject, now synthesized in the same structure, under the control of the Self.

From there all that synthesized and unified energy baggage is capitalized, for the direction of the liberation of the Self, and not merely staying in that « soul individuation », but arriving at the Self itself, already unaffected and immutable as stone.

It should be noted that although any hyperboreal release pathway is « alchemical », regarding the transmutation process that is operated on the initiate, however, the path of alchemy is distinguished as such.

Orientation to Origin necessarily implies the mystical remembrance, through the purification of blood, of the Lady of Origin.

The Origin symbol itself is a runic image of Her, a framework in which the Self is, and which must be made aware and transcended, to find Her in the Origin.

The confusion and disorientation looking for Her in this world, from the essential passion, is the main tapasign of the reunion with Her.

To this end, various liberation routes include vital female assistance for the Virya, such as the Kali woman on the left-hand wet road, or a Yogini, or a Kalibur Lady within a hyperborean strategy, or the mystical Soror on the path of alchemy, or inspiration even from the blood on the warrior by a Walkirya on the path of heroic death or warrior action, etc.

As for the lightning path, his practice alludes to the mystical oriented (and not merely the superficial playful framework with which it is commonly approached) of martial arts, obtaining through the rigor of discipline, practice and perseverance, the resignation of human pain (sacred symbol in front of which all lost Virya succumbs), reaching at its culmination the isolation of the Self, above psychophysical limitations.

It is no coincidence that in martial arts the last belt is black! And it is that indeed the oriented martial Virya, arriving at his own Self, and in complete mastery of his psycho-physical microcosm, is ready to launch himself into the infinite blackness of himself.

A seventh way, not explicitly mentioned, but if implicitly, can be seen from the minne and gnostic understanding, being slyly referred by Nimrod de Rosario in « The Mystery of Belicena Villca ».

It is about, according to belonging to a certain lineage, following and perfecting a family mission (not confusing the family mission with the family test mentioned above),which consists of the improvement of a certain activity, taking it to the archetypal limit, and then recreating it in the Origin, which means going beyond the archetype in question, towards its original form or « perfect mold » let's say, in the Origin.

The family mission was entrusted by the Siddhas to different hyperborean lineages, when these had fallen into a degree of strategic confusion in which there were almost no hyperborean initiates who could contemplate the symbol of origin on the stones of Venus, they had received as a legacy from the White Atlanteans.

It is prudent to quote verbatim what Nimrod de Rosario tells us, since the development of such a liberation path is perfectly outlined there, without specifically mentioning it as such.

The excerpt from « The Mystery of Belicena Villca » says the following:

« Starting from the principle that everything exists

in this world it is just a gross imitation of the things of the True World, and

faced with the impossibility of locating the Origin and the Path to the World

True, they chose to use the last remains of Wisdom to capture

in Blood Stretches Purest a “ family mission ” consisting of the

unconscious understanding, with the Sign of Origin, of an Archetype. There is

to notice the modestness of this objective: the Ancient Initiates, the Warriors

Wise, they were able to “ understand the serpent, with the Sign of Origin ”; and

the snake is a symbol that contains all the archetypes created by

the God of the Universe, a symbol that was consciously understood with the Sign

uncreated of Origin. Now the Initiates proposed, and there were no others

options, for a family to work “ blindly ” on a created Archetype,

trying to understand the Symbol of Origin present in the blood

casually someday and reveal the Truth of the Incredated Form.

In short Dr. Siegnagel, to certain Stirps, through whose veins the

Divine blood of the white Atlanteans, they were assigned a family mission, a

objective to achieve with the passage of countless generations that would repeat

perpetually the same drama, revolving around the same Archetype. As

the Alchemist turns the lead, the members of the chosen family would repeat

tirelessly the tests established by the ancestors, until one

of them one day, turning a circle traveled a thousand times under other skies, reach

to fulfill the family mission, then purifying his astral blood. Would be produced

thus a transmutation that would allow him to trace the involution of the Kaly Yuga or

Dark Age, return to Origin and acquire Wisdom again.

It is obvious to clarify that the family mission would be secret and that it is currently

unknown to members of the Stirps descended from the Atlanteans

whites. The mission demanded compliance with a specific guideline whose content

would not have a necessary relationship with the goals or objectives of the cultural community to

the one that belonged to the chosen Stirpe; even, according to the Epoch, the guideline could

be incomprehensible or simply collide with cultural canons in

vogue. But none of this would matter because the mission was embodied in the

family blood, in the tree of the Styrup, and the descending branches would go

inevitably tending towards the pattern, in an unconscious effort and

superhuman for overcoming the spiritual fall. Of course, the specific guideline

described the Archetype to be understood in the blood, with the

Symbol of Origin, to transcend it and reach the Incredated Form. TO

some families, for example, were entrusted with the perfection of a stone,

a vegetable, an animal, a symbol, a color, a sound, a

determined organic function or instinct, etc. The perfection of the thing

patterned required penetrating its intimate essence until it touched the limits

metaphysical, that is, until adjusting to the perfect shape of the created Archetype:

therefore, considering that the created Archetype is only a mere copy

of the Incredated Form, it would be possible to orient oneself towards the Origin if

included the Archetype with the Symbol of Origin present in Pure Blood; and

there was Wisdom.

The family mission did not culminate, then, with the simple apprehension

transcendent of the created Archetype but demanded its spiritual re-creation.

Starting from an existing quality in the world, one would become upon it and

again, tirelessly, for eons, until penetrating the intimate essence and

concretize its archetypal perfection: it would then be re-created to the quality in the

Spirit and it would be understood with the Symbol of Origin. Only then would the

Existence condition for the Spirit, only then would the Spirit be something existing

beyond creation: not perceiving the illusion of the created but recreating the

perceived in the Spirit and understanding it with the Uncreated. By fulfilling that

way with family mission, astral blood, not hemoglobin, would be purified

and would make possible a transmutation that is characteristic of Hyperborean Initiates or

Wise Warriors, the one who transforms man into an immortal superman.

In the course of this non-evolutionary path, those summoned, those called to fulfill

With the family mission, they will be able to create “ magically ” various things. The

Initiated in the Mystery of Pure Blood they obtain, for example, a magical wine,

soma, haoma or amrita; after an ancient distillation of the patterned liquor,

it is incorporated into the blood, recreated, like a transmuting nectar. Also

sound manipulation allows you to arrive at a higher harmony, music

of the spheres; the Spirit, vibrating in a single note, om, recreates the essence

ineffable of logos, the Creator Word. And both that nectar and this sound, u

other similar archetypal forms can be recreated in the Spirit and

understood by the Symbol of Origin, understood by the Incred, opening

thus the doors to Origin and Wisdom.

His family, Dr. Siegnagel, was destined to produce archetypal honey,

the exquisite juice of sweet. Since ancient times, their ancestors have

worked all forms of sugar, from cultivation to refining; from

the grossest molasses to the most excellent honeys. One day the

empirical management and a metaphysical sugar, that is, an Archetype, was incorporated into the

astral blood of the family, beginning a slow process of refining

interior that culminates in you. Today the metaphysical sugar has been adjusted to the

archetypal perfection and the effort of thousands of ancestors has condensed

in his person: the desired sweetness is in his Heart. It's up to you to give the

last step of transmutation, recreate that archetypal sugar in the Spirit, and

understand it with the Symbol of Origin. But it is not I who should speak to you

of this, because his ancestors will be present one day, all together, and

will demand the fulfillment of the mission »

In the case of Belicena Villca's own lineage, her family mission consisted from ancient times of perfecting the cult of Pyrenees, the Goddess of cold fire.

Cult that passed different instances through time, from the carved menhir of the Gorgon (and being previously known by different names such as Lilith, Frya, Belisana, and Belilith), to its camouflage under the guise of the Goddess Vesta in the period of Roman rule, and of course in later times ( pretending to be Christians), known as the « Virgin of the Grotto », or Virgin of Agartha.

On the other hand, it should be noted that we are referring to a cult with a hyperborean orientation, and therefore its culmination is wisdom, unlike the demiurgic cults.

This is important to highlight, since after the external appearance of a cult, or religious symbols, such as the image of a virgin, etc, it must attend to the internal conception of its followers (often hidden from the general public) before issuing a value judgment as to whether or not it is demiurgic.

Beyond this qualification, the ancient dichotomy between worship and wisdom remains, of course, the basis.

Similarly there may be « hyperborean cultural objects », both emerging and referent, in the conformation of the spiral staircase in orientation to the Origin (that is, within a hyperboreal artificial real system framed for this purpose in a strategy), that cannot be classified merely and superficially as projections of external culture.

Rather, it is a hyperborean cultural orientation (starting, of course, from the elements available in this world, more always under the Minne), and not in this case of culture as a strategic weapon of the enemy.

« The mystery of Belicena Villca » is indeed, from the gnostic initiatory, a mythical-historical-cultural report and deployment, with the hyperborean perspective!

Thus, both culture and worship can have a hyperborean orientation, and this principle must always be taken into account.

At this point there is a road, which we know is not so much a road in itself, but rather a rescue led by the Siddhas, who come to the aid of the Virya.

For this reason, we speak of « seven plus one pathway », distinguishing one of them apart, since it is not « path » as such.

In this regard, we know that it may indeed happen that a Siddha manifests himself to a stone man, with the indications of some strategic mission to follow, after which, complete release is obtained.

Or, follow Siddha by abandoning everything, and abide by his directives whatever they may be.

Or even, disincarnating from the physical plane, being received by a Siddha or some Siddhas, giving an archemon in the astral plane, where it will remain strategically isolated from the time and demiurgic space,to the Kairos of the final battle.

Just as the hyperborean Pontiffs have manifested liberated or archematic squares on this physical plane, so it is the case in the astral realm.

Whatever the path of liberation followed, the ultimate goal is always, through the initiatory instance of the Self, to understand the serpent with the sign of origin, which leads to liberation.

This results from the astral purification of blood, by raising awareness of the symbol of origin, from which the 13 plus 3 Vrunas or runes derive , which are expressed and understood through the language of the birds (Understand, the ancient language of the lizards, mutated into birds by the action of the kalachacra).

This is discussed in « The Mystery of Belicena Villca »:

« This is how the Wisdom of Navután would be synthesized: whoever understood the

alphabet of sixteen Vrunas would understand the Language of the Birds. Who

understand the Language of the Birds would understand the Sign of Origin.

Whoever understood the Sign of Origin would understand the serpent. AND

whoever understood the serpent, with the Sign of Origin, could be free

in the Origin. »

This understanding or understanding of the serpent is never enough to repeat it, it is nonological, or the understanding of the serpent from the Origin. This means and alludes to the serpent God Lucifer and the serpent Goddess Lilith, Lilith and Lucifer being (beyond their own separate identity) expressions in the blood memory of the original couple.

Which leads to the reptilian aspect itself in the Origin, and the Lady of the Origin, the Serpent woman.

It is also guiding that beyond the path of liberation assumed (Be it due to some nonological perception of the mystery of Love-t itself, or even some fleeting intuition, also the product of the spirit), it is feasible to follow a specific path, combining or adapting it with elements of another release path.

Thus, regardless of the path followed, all Virya can simultaneously follow the path of strategic opposition.

We are dealing with liberation routes individually. Of course, there were always cases in history, where through the Luciferian charismatic influence of the Gral, some Pontiffs have planned a strategy of collective mutation of a race, which is part , due to the charismatic influence of the Gral, of the so-called O strategy of the Siddhas.