Shiva Lucifer's serpentine secret

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Shiva is undoubtedly an nickname for Lucifer himself, being very prominent in the culture of ancient India.

His abode, Mount Kailas, is an extremely cold and icy place, which induces the image of « the cold stone », being the cold abode in which Shiva resides , accompanied by its snakes, among which the Naga Vasuki curled around its neck stands out.

His Trishul or trident is also a weapon of the Siddhas, and in the framework of Hinduism it has multiple meanings. These three points of the Trishul indicate their dominance over the three modes or Gunas of material nature or Prakriti. (Satva guna or goodness, raja guna or passion and Tama guna or ignorance).

In addition to being on the three instances of time, known as past, present, and future. And in a transcendent condition above Ahankara (The principle of erroneous identification of the Self with the soul subject), karma, and illusion or Maya.

In that transcendent state, of complete liberation without the possibility of being influenced by anything material, Shiva-Lucifer is in a state of perfect full existence or eternity, infinite knowledge and unlimited bliss. Aspects that have been referred to in Sanskrit as Sat-Chit-Ananda.

This is the same symbolism and meaning of the 3 horizontal lines, or Tilak, with which the sadhus Shivaistas mark their foreheads.

The third eye located at its eyebrow ( is also highlighted, where the Ajña chakra is located, linked to the pineal gland ), whereby Shiva can reduce to ashes and destroy the entire world.

And also his drum Damaru, which plays rhythmically when it must carry out the destruction, in his Tandava dance. Hence Shiva is known as Nataraja, or « The King of Dance ».

Her matted hair is said to contain the flow of the Ganges, which means that it completely dominates the flow as a river of hidden knowledge, and the serpentine-energy flow of multiple shaktis or powers.

His body is also covered in ashes from the crematorium, where he is very fond of visiting and dancing, or to grant his gift to some Sadhu-Aghori, who perform their sadhana in the cemetery, meditating on graves and corpses, and drinking in a human skull.

Thus Shiva is the source of all the siddhis or mystical powers that these Aghoris, Kapalikas, Vamacharins, Naga babas, and other sadhus possess.

Sadhus who, as followers of Shiva, sometimes wander completely naked and covered in ashes, like the Naga babas, and / or also carrying a trident, tambor damaru, and skull as a container.

The meaning and symbolism of the serpent with which Shiva is always portrayed, has several explanations, ranging from popular folklore to more esoteric explanations, associated with tantra, and mystical yoga.

Listing the main reasons attributed to the snake, called Vasuki, around Shiva's neck, we can mention:

– Snakes generally inspire fear in many people, and a deep idea rooted in the collective unconscious, associated with death. So Shiva carrying the serpent on his body clearly indicates that he is free from fear and death.

The serpent has always been directly linked to forbidden wisdom, and immortality. So it is another indication of Shiva as knowing the most secret mysteries, and on the transcendental platform, beyond death and everything phenomenal in this world.

Vasuki is coiled 3 times around Shiva's neck, suggesting that Shiva is not under the influence of time, it has complete control of time in its three phases of past, present and future.

– Shakti or energy is always represented as a snake, due to the undulating and serpentine movement of energy waves, its movement of ascent and descent, similar to how a snake moves. Shiva has complete command of the Shakti, as well as, being the perfect Yogi model, of the ophidic power that is asleep at the base of the spine.

When through yogic or tantric practices the snake / lizard awakens, it is said to ascend through the spine, undulatingly, through two nadis or subtle ducts called Ida and Pingala. Thus, an image like two snakes forms around a third conduit, Shushumna, in the center of the column. This is like an caduceus, with an energy crossing occurring around the central rod.

– In the practice of tantric yogic, it is common for different siddhis or mystical powers to be activated. These siddhis are said to be able to distract the initiate on his path to transcendence, and as such are dangerous as snakes. This is another meaning of why Shiva is represented with snakes throughout his body, neck, arms, wrists…. Like arranging and handling these siddhis.

The snake around Shiva's neck is called Vasuki. The snakes in his ears, Padma and Pingala. The snakes he carries in his arms, Kambala and Dhananjaya, on his Asvatara and Takshaka anklets, and around his waist, Nila. All of this is referred to in an ancient Sanskrit text known as the Vamana Purana.

The snake always keeps its eyes open, and this has a link to Shiva's eye located in its eyebrow, also known to many occultists as « Lucifer's eye », who possesses the power to destroy the illusion, or Mayan, and watches guarding the initiate on his path to liberation.

Also, of the snakes around Shiva mentioned above, special emphasis is always given to Vasuki, the snake around his neck.

This is because Vasuki covers Shiva's throat. In the throat is an energy center or chakra called Vishudhi. Vishudha means filter. Whoever manages to master that energy center or chakra is said to be able to filter all the poison from outside, be it physical poison, or in the form of negative emotions, bad vibes, etc.

Vishudhi filters the poison, and the snake carries poison. The poison is distilled by becoming antidote and an elixir….

The serpent in this sense is the guardian of an ancient and secret elixir, which some tantrics and followers of the kaula path manage to obtain from a certain glandular segregation, through certain practices, including the intake of some Kalas and the sahaja maithuna.

And this elixir has been coded into numerous myths and legends as a mixture of blood and snake venom.

It is from the snake's own venom, that the antidote is distilled and in a more refined elaboration, the alchemical elixir of transmutation.

The poisonous power of the serpent contains within itself the power of its own healing or healing. Thus, from ancient times some tantrics and ancestral cultures learned the art of using poison as an antidote, and even extracting their elixir!

Furthermore, this elixir can be obtained, either externally from the substance generated by the snake itself, and on another internal level, through tantric practices of the kaula, through glandular segregation.

The same snake bite conferred on some shamans or priestesses the serpentine power in their own blood, being subsequently immune to this poison.

The contemporary case of Bill Haast, who owned a serpentarium, and was bitten no less than 168 times, his blood sometimes being used for medical purposes, proves it. The striking thing in his case is the appearance that a few years ago he had of no more than 50 years, which he presented in his already 90 years of birthday.

The serpentine symbols of the rod of Aesculapius, or the symbol of Higeya, daughter of Aesculapius, bearing the limestone with the coiled serpent, which later became the emblem of the pharmacy, indicate that the key to the healing of the poison is in the poison itself.

Plus there are also variations of poisons, from the chemical poison, to the subtlest poison of some negative emotions, thoughts, or vibes. And likewise, the serpentine remedy is also found in that same vibe or energetic wave, from which the antidote must be distilled.

It is said in the Puranas that when the Devas and the daityas beat the ocean to obtain the amrita, or nectar of immortality, many things emerged from the ocean… But the most dangerous was the poison Hala hala, which threatened the Gods themselves.

To remedy this problem, Shiva drank the poison whole, and holding it in his throat, which turned blue, so from then on it was known as Nilakantha, or « the blue throat ».

To prevent the poison from passing from his throat, Shiva's consort, Devi, placed a snake around his neck, which thereby held the poison there without letting it pass. And also the crescent was placed on his forehead, giving it a refreshing effect.

According to another version, or perhaps in another kalpa or eon, the snakes that were there also helped Shiva drink the poison, which is why Shiva gratefully gave Vasuki, the king of the Nagas, a place of honor in his body.

In this episode of the ocean shake, the Devas or heavenly beings, and the Daityas or beings from the underworld, are said to have used the Vasuki serpent as a rope, coiled around Mount Mandara, pulling one on one side and the other on the other.

Here we have a direct link between immortality, or the elixir of immortality and the serpent, something that is common in many traditions around the world, and well known to alchemists.

Another version tells that in a very distant time, the snakes were in danger of extinction, and they approached Kailas, Shiva's dwelling place as a refuge .But given Kailas' cold and icy condition, the snakes sought heat from the body of Shiva, who gladly accepted them, and have always accompanied him ever since.

Although there are more stories or « lilacs », one that stands out is that on one occasion ,Shiva was wandering through the forest after having been interned in deep areas of the forest meditating. Returning to Mount Kailas, he met the wives of some Brahmins, who, seeing him naked, were excited feeling intense passion and desire for him.

The Brahmin husbands of these women were very enraged to know it, and wanted revenge on Shiva. For this, with their mystical powers they assumed the form of a tiger, a snake, and a dwarf.

Shiva killed the tiger, putting the skin around it as a garment, took the snake as a garland around his neck, and put his foot on top of the dwarf. This representation of dancing Shiva, or Nataraja, is well known, and appears to be treading on the dwarf, as well as dressed in the clothing of the tiger and snake skin.