Supposed dualism in Hyperborean Wisdom

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While a first reading or approach to hyperborean wisdom could induce an understanding in dualistic terms, as many Viryas argue, However, a greater deepening allows us to appreciate that these are indeed extra-universal truths of a greater magnitude.

We have, on the one hand, from « The Mystery of Belicena Villca », an explanation always in terms of two opposing sides. And this is necessarily so, since the Virya is a prisoner in the world of the Demiurge, and therefore, two well-defined battle fronts are established.

We thus appreciate always faced with the Unknowable and the Demiurge, the loyal Siddhas vs. the traitorous Siddhas, the white Atlanteans as opposed to the dark Atlanteans,the stone of Venus and the perennial lamp as a legacy of these two groups, the blood pact and the cultural pact, hyperboreal lineages and the demiurgic sacred race,the Gral and the tables of the law, the Atlantean Christ and the Hebrew Christ, the strategy of hyperborean groups such as the Circulus Domini Canis, vs the sinarchy, etc, etc.

From now on, the hyperboreal spirit, being completely alien to this world, cannot have any kind of cosubstantiality with anything demiurgic. So the synarchic occultists who speak of the integration of opposites remain only on the soul plane, there being no strategy from that integration to eventually transcend it and arrive at the spirit.

In this sense, a dualistic vision is understandable, from the essential primal dichotomy: Spirit and matter!

Also any hyperborean strategy starts from the Virya in opposition to the Demiurge, or his agents, or the world of the Demiurge. For this purpose, the dichotomy expressed in the previously mentioned examples is appreciated.

Beyond that, every hyperboreal spirit is a God, or Goddess, in the world of the Unknowable, in Hyperborea as the homeland of the spirit.

And in this sense, it is not possible to continue conceiving any type of duality in terms of dichotomy. Yes, instead a duality in the essence of the hyperboreal spirit like El-Ella. That is, the hyperboreal spirit (Who is an absolute God), and She, as a pure runic expression of the Vril, thus also being a Goddess.

In a deeper sense, one can no longer speak strictly of « duality », but of an indissoluble unity between Him and Her, while maintaining each one's separate individual identity. More in that separation there is a permanent conjunction.

At this point we understand that in the hyperboreal sphere of Origin, there is no longer dualism as opposing forces. The opposition of the Unknowable vs. the Demiurge is not maintained there, but a plurality of Gods and Goddesses are found (if they can be called that, since they are still limited terms of human language) of an absolute nature.

It is then a « transcendent metaphysical polytheism ». Unlike the known polytheisms of many ancient cultures, in which divinities govern or embody the forces of nature, here they are extra-universal Gods. Hence the qualification of « transcendent », unlike the immanent polytheism of the universal Gods.

To speak of a « metaphysical polytheism » should not give rise to misunderstandings either, as metaphysical refers to the archetypal. Here we are talking about a supra-archetypical instance, and in that metaphysical sense of the highest order.

In « The Mystery of Belicena Villca » it is reported that the Demiurge comes from the same site as the other hyperborean spirits. Point of origin that as referred to in the initiatory novel, is according to the Hebrew kabalah, the Ain Sof.

That is, it is accepted that the Demiurge has the same origin as the hyperborean spirits. And this means that the Demiurge is also one more God, essentially equal to the other hyperborean spirits. Question that under strategic confusion, the lost Self of Virya fails to notice.

The problem arises, from that variety of hyperborean Gods, when some of them (the traitorous Siddhas) disorient other pairs of their own, that is, similar to them in essence, to achieve the phenomenon of « I lost » by those disoriented hyperborean spirits, and thus add Vril from outside the world of the Demiurge, who is also similar to them.

It should be noted that this situation, although it is a tragedy of the greatest magnitude for the Virya, in the sphere of the Gods it is nothing more than a kind of competition or game, as « lila », using a Sanskrit term regarding the recreation and hobbies of the Gods.

The same world, as the creation of the Demiurge, is actually a display from its own Vril, expressed in a dextrogyristic way. The problem is when other hyperborean spirits get caught up in their game.

And there then the war between one faction and another begins.

Even the traitorous Siddhas adjust to the illusion of this world to some extent, playing on recognizing the Demiurge as « the only God », but obviously as long as they are given their place of power in this world.

In the background all Siddha, loyal or traitor, effectively knows the reality of the Origin. And in fact the traitorous Siddhas make the genetic key, shaping the symbol of origin!

So this question of a Demiurge, the traitorous Siddhas who bend to his plan, and captive hyperborean spirits, all of them being Gods in the Origin of Hyperborea, It may have already happened on other missing worlds of which not the slightest trace remains.

This is not in fact the first Demiurge, but this story, with different Siddhas, has previously taken place, and may even later this world disappear with its ruling Demiurge, happen again with other Siddhas and under other coordinates.

The Demiurge also conforms to this « lila », since as one more God belonging to the unknowable world, he cannot express his infinite aspect. Doing so would not allow spiritual chaining. Hence, it assumes a masquerade, let's say, a limited aspect, which as such can have an end.

In the story of Nimrod and Princess Isa, we have the episode that Nimrod confused Kokabiel at one time with Demiurge himself, and tried to eliminate him. What does this mean? That the Demiurge has a limited manifestation or appearance, according to his regency of manifestation in this world, which may eventually die.

But not the eternal spirit of the Demiurge, behind that masquerade, a limited aspect that is actually the Demiurge as such.

Nimrod de Rosario mentions in « Foundations of Hyperborean Wisdom », Volume Vl, the case of the Oleg, spirits chained to minerals, who were already present when hyperborean spirits came into this world!

Which tells us that the Demiurge had previously experienced this question of spiritual chaining.

Notwithstanding this, of course once released, the hyperboreal spirit already has enough guidance not to be lost and confused again.

More we have infinite hyperborean spirits (each of them infinite in himself) in the infinite world of the Unknowable. Since that is just the meaning of infinity, infinitely infinite, so this possibility, framed in a « lila » as already mentioned, it can always take place among some of these Siddhas.

Despite this, we have in the Siddhas hierarchy, the emissary of the Unknowable, Lucifer, who has the attribute of never being able to be deceived or confused. There is no chance of fall for Lucifer, and this gives him a unique and exclusive status among the Gods / Siddhas of Hyperborea.

Ultimately, the duality between the world of the Demiurge and the world of the Unknowable ( Where each hyperborean spirit can in turn unfold through its Vril the reality itself ) is resolved under the question of rotation or deployment of the Vril in a dextrogyr or levorotatory sense, which is expressed and affects a manifestation of the demiurgic, or hyperborean, snake.

How could it be otherwise, the key to this ambiguity is resolved in the wise Serpent.

Thus we have, on the one hand, a serpentine demiurgic expression, alluding to the myth of Eden, citing « The Mystery of Belicena Villca »:

« Remember Priests that the Temptation of the Serpent plunges man into sin

but it leaves intact its virile function; and that the manly man can always

rise from moral misery through war and heroism, and fall into

power of the Enemies of Creation! »

The text continues commenting that the fall caused by the serpent of Eden will be replaced by the dragon of Sodom, in order to irreversibly sink the Viryas.

And on the other hand we have, the same myth of Eden, and the serpent, from the so-called hyperborean Luciferian to the Viryas:

« It will be difficult for anyone to imagine the wonderful spectacle of Gral

descending in the seven hells. Maybe if you think of a Green Ray,

blinding glow and gnostic influence on the seer, before whom the Demons

their fierce faces frozen with fright turn; a Ray that, like a mowing leaf of

invincible Sword, it is tearing the four hundred thousand worlds of Deception

looking for the Heart of the Enemy; a Green Flying Serpent that carries between

his teeth the Fruit of Truth, hitherto denied and hidden; if you think

in the Lightning, in the Sword, in the Fruit, in the Serpent, perhaps this is possible

intuit what happened at that crucial moment when the Truth was put into

scope of captive spirits. Yes because since the Gral settled on the

Vruna de Oricalco the Tree of Science was planted within the reach of those

who, completely confused, lived in Hell believing to inhabit a Paradise.

¡From now on they could eat its fruit and their eyes would be opened!

¡Hallelujah for Kristos Lucifer, the Serpent of Paradise! ¡Hallelujah for

those who ate of the Forbidden Fruit: awake men and

transmuted! »