The black flame Luciferina and the Serpent!

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Beyond the false light of this world, illusory in different densities, it is in the darkness where the deep, veiled, hidden and proscribed truth can be found by the so-called light.

This does not mean that darkness lacks light, but that it has its own light, dark light, and it is this dark light luciferin radiation (Lucifer « the light carrier ») as opposed to the illusory light of this world.

Spirituality has been commonly associated with light and white, a concept that obeys, on the one hand, a tendency to hide and prohibit the hidden secrets of the dark world, and on the other hand to a new age trend, in which the white and luminous are classified as high spiritual radiation.

Notwithstanding this, it can be seen that the color scale obeys different radiations, different vibratory patterns, as well as the colors of the rainbow, these displayed from a white light beam. More on the other hand, all colors are absorbed and disappear in black, which is beyond all colors, since it absorbs all vibratory frequencies. In black no illusory form can be maintained, and light yields to infinite blackness, ready to reveal its hidden mysteries…

In the ideological / esoteric support of martial arts, it is the black belt in which mastery is acquired, and this conception reflects just how black is the ultimate culmination , since absorbing black all other colors and shapes, it is therefore beyond all the illusory unfolding of this world.

It is therefore in the depths of black, or the dark, where mastery is obtained over all phenomena and forms.

This dark substratum has been figured as the jaws of the great Serpent, whose primeval darkness finally swallows or devours the false light of the world.

In the myth of puranic cosmogony, after cosmic devastation, the thousand-headed serpent, Ananta Sesha, remains when everything else has disappeared. And it is precisely because the serpent is both at the beginning and at the end of what is manifested, who knows the secret of liberation from that cycle repeated over and over again in innumerable kalpas.

In the myth of the serpent of Eden, it can be seen how the serpent is also at the beginning…. Before the « fall and deception », and that presence of the snake at the beginning of the labyrinth, indicates and suggests that it knows its exit.

So darkness has a necessary value on the one hand even within this illusory world. Since, metaphorically speaking and with an understandable example, stars can shine only due to darkness.

And that silent, deep and dark call of the night is the one that summons so many outlawed beings, such as tantrics, occultists, witches, alchemists, werewolves and vampires, behind all of which important initiatory keys are hidden.

And on the other hand, in the midst of complete darkness, without the counterpart of the created light, in the midst of that unfathomable darkness, is the Great Serpent, that with the light Luciferian points the path of return to the origin.

There are occultists who, although assuming or rescuing the initiatory dimension of the dark side, have fallen into the fallacy of trying to merge, or balance, in short, harmonize the luminous and the dark.

They even consider that there would be two quadrants belonging to two opposite poles (Universe « A », and Universe « B »), which must be said, integrated and balanced.

The fallacy is that one is starting from a fundamental error, by pretending to « assimilate » or integrate, or synthesize, something that is itself a demiurgic substance.

Here it is convenient to establish the difference between the initiatory luciferin darkness, and on the other hand a certain darkness of demiurgic expression.

In other words, there is also a dark demiurgic area, the reverse of the tree of life, made up of the so-called Qliphot.

Such a dark sphere consists of a class of « demiurgic unconscious », where the conscious attention of the demiurge, and the projection of its logos, is not focused there. So it can be more strategic on occasions to board, be it from attack or infiltration.

That is the reason for Lilith's presence on that hidden and dark side, along with dark demiurgic elements, since it allows her to recruit many who fall or venture there, testing others, and prepared to detonate the demiurgic machinery from within, without the demiurge even being able to prevent it.

On the other hand, there is darkness as a Luciferian force that bursts from the uncreated world into this world, which is perceived as such from the soul, because the soul cannot enter or perceive the radiation of the spirit.

More those who have been touched by this dark light clearly perceive the wide varied spectrum after immersing themselves in the depths of the initiatory Luciferian darkness.

It is thus the black flame Luciferian, which like a snake bursts and slides into this world, spreading its poison while guiding the Viryas back to the origin.

An emerald gem is perceived embedded in the head of that black Cobra, and is called Nag-mani, or « the jewel of the snake ».

This darkness, not being the product of the demiurge or this world, is not feasible to be fused or integrated with that false light of the world, which it is precisely essentially opposed to.

Furthermore, just as the imitative work of the demiurge in his creation, in the same way a certain dark aspect is also imitated, and remains hidden behind the false demiurgic light.

Thus, we have the black sun, expression of Lucifer himself, which remains from behind Venus, and a second black sun, or extension of the first, which radiates from within the underworld.

Furthermore, there is a « third black sun », which is not such, but an archetypal imitation of the uncreated black sun. This is Thagirion, the central qlipha of the tree of death, as a complementary opposition to the sephira of the beauty aspect, the Tipheret sun.

It is this « black sun » or Thagirion that can be addressed, if the strategy requires it, to neutralize its light complement from there, or Tiphert, which is what generates the fascinosum of the illusory created forms and their beauty, which is not such.

But this instance is only viable, if the Virya has fully expressed the encirclement principle, so as not to fall victim perhaps to any influence of the qliphas that may also manifest.

Thus, after neutralizing Tiphert from Thagirion, the Virya must resign all manifestations of chaotic death tree forces that may arise.

These two trees, that of life and that of death, are both ruled by the demiurge., Regardless of whether he can under a certain hyperborean strategy, always applying the law of the fence, To be more strategic to approach the tree of death. More, it must be clear that both trees must eventually be transcended.

The so-called seven heavens, and seven hells, the triad of the tree of life (Kether, Chokmah, and Binah) and the triad of the tree of death (Satariel, Gaghiel, and Thaumiel), as well as the abyss or Daath, all of this must be overcome in order to effectively free itself.

The sphere called Daath, or abyss, is essential as a crossing towards the final confrontation with the Demiurge.

For if it is resigned with the Tipheret origin sign, the beauty and « heart or demiurgic sun aspect, and then the abyss or Daath is crossed, The Demiurge has been left at a strategic disadvantage.

And from that instance, being like Lucifer, who dwells in death, more at the same time is beyond death, the superior demiurgic triad of Kether / Chokmah / can be destroyed here/Binah.

As for the black flame luciferin, that Cobra of dark light, it is understood that there is no possibility of « balancing, synthesizing, harmonizing, or merging » with the light of this world.

On the contrary, this Luciferian darkness devours the false light of the world.

So, synthesizing two essential aspects, we find two types of darkness. An archetypal darkness, which can be strategically addressed if conditions are in place, and an initiatory-luciferine darkness, of a higher order.

From the realm of the dark, the initiatory link of the serpent to the underworld is more clearly understood. (Hidden dimension of the initiation path, which Christianity has distorted as a « hell of punishment »).

There are many associations between the serpent and the underworld or underworld. Let's list some of them:

The warning of the serpent in antiquity, observing that it emerged from under the earth, through holes, etc, it led to the idea that the serpent as such should know the secrets of the underworld, associated with the underworld on a physical level, and why not, perhaps be its guardian.

Swiss psychoanalyst Carl Gustav Jung reported that all archetypal heroes were in one way or another linked to the underworld and the serpent, which allows us to already glimpse an initiatory key in relation to the serpent and the underworld.

The instinctive and primary substrate of the human brain is known in neuroanatomy as the reptilian brain, suggesting that a certain serpentine secret may hide behind the conventional rational psyche of any average human.

Underground telluric currents, known as ley lines or also « dragon lines », are electromagnetic currents that are said to circulate or transit like snakes.

The intramolecular nature presents us with DNA, whose double helix shape resembles a caduceus.

Different mythological and folk traditions of ancient civilizations always established some kind of link between the underworld and the serpent. As an example we have:

The duat or underworld of Egyptian cosmogony is said to have been ruled by the Apophis serpent, also known as Apep u Apop.

The Aztec underworld, or Mictlan, is said to have been guarded by snakes.

In the Puranic tradition of India, the underworld or Patala is said to have as regent deities the Nagas or serpent divinities.

In Scandinavian mythology of the Yggdrasil tree, its roots are said to have been gnawed by the Nidhog snake.

In the underworld conceived by the Greeks, the Cerberus dog, whose tail resembled a snake, the well-known Medusa, and Goddesses himself as Hecate and Persefone, is said to have dwelt, who are sometimes portrayed carrying a snake or with snakes coiled in their arms. Typhoon is also closely linked to groundwater.

It is notorious that the Greek underworld received the name « Tartarus », the same root of Tharsis. and the Tartessoside or Tartessos.

Hence, the initiates of the House of Tharsis, are in the initiatory sense, « children of the abyss » or « children of death », having crossed the abyss, they have died to the soul or the created life, no longer being as in the first demiurgic birth « children of life », but « children of death ».,

And in the same way as Lucifer or Wotan, dwelling in death, as well as being beyond death.

The initiatory test of the Goddess Pyrenees through which those members of the House of Tharsis who became stone men passed through antiquity, demonstrates without a doubt this question, and the initiatory value of the serpent, considering the serpentine hair of the Gorgon, and its petrifying gaze.

In fact, all the dark and underworld-related divinities and death are associated with snakes. In India, Kala bhairava, terrible and initiatory aspect of Shiva Lucifer is an excellent example, as is the Goddess Kali.