

Profound Insights into the Hyperborean Wisdom

By Christian C.

One of the most interesting commentaries on the "Fundamentals of the Hyperborean Wisdom", which merits several comments, in order to arrive at profound truths concerning the mystery of spiritual enchainment, is the following:

"Let us consider, then, a HOLLOW SPHERE, of homogeneous substance. It is, topologically, a BILATERAL SURFACE: one side constitutes the inner spherical surface and the other the outer surface. Let us now suppose that such a hollow sphere represents an eternal Spirit BEFORE the fall. Each one of the infinite points of the INNER surface is a nucleus of absolute gnosis LOOKING TOWARDS THE CENTRE. At the centre, at a point in the inner hollow space, all the LOOKINGS of the gnostic-points converge and a total synthesis of Wisdom is realised there. It can be said that at the centre In the spiritual sphere there is an absolute I, which KNOWS every point of its being because it is the synthesis of all these points. How does such a being ACT? By contracting or expanding its volume and applying its absolute Will in inner space. If the Absolute Self wishes, it can contract the It can expand it and create as much inner space as that of an entire universe; and if it wishes, it can also ORGANISE SUCH INNER SPACE and become a Pantocrator, as Abraxas once did. But the Spirit is not a Demiurge, it has no INTEREST IN STAYING IN THE WORLD OF MATTER AND ENERGY; it comes from the Unknowable, and there it must return. How did it get into that demented world? By accompanying the race; by following the bosses; by A-mort to Ella, perhaps."

From the above extract, it is clear that the hyperborean spirit possesses the possibility (by using and organising its own vril) to unfold its own world, i.e. its own creation, and that is the explanation why this world exists. And that is the explanation of why this world exists. The world, in all its gigantic manifestation, is nothing but a demiurgic unfolding of its own substance. And the Gnostic gazes, which in the normal spherical spirit converge in the centre, have become the omnipresent diffusion of the "eye of Abraxas", such gazes being expressed for their manifestation in the world of matter through countless gravis.

But it is not a question of the spirit, as is rightly referred to here, which is completely alien to this world, but the "Demiurge" has its explanation in an uncreated spirit. Hence even after the

Demiurge as such, there is also an eternal spirit, which has expressed itself under the limited and finite appearance of the Demiurge.

This unfolding of the Demiurge, starting from its very essence (the Vril which, after the manifestation of the Demiurge, also responds to an uncreated spirit) forms the prison, in which other eternal spirits can be captured.

In this prison, the hyperborean spirits have been held captive through the expression of the lost "I". That is to say, as a reflection of a glimpse of the infinite "I", after the genetic key, in the so-called "second act" of the spiritual enchainment, after the reversion, dispersion and strategic confusion of the "spirit".
sphere", which in itself constitutes the "first act".

Likewise the power or vril concerning the spirit that assumes the demiurgic mask has been expressed dextrogyrally in its highest expression. Spent vril, Shakti which has become Prakriti.

She "of the infinite spirit behind the Demiurge", without which the Demiurge has gone mad like a mad scientist in the experimental field of this world.

And the only way to rescue that She, as well as the collateral unleashing of other hyperborean spirits, is to put an end to the work of the Demiurge.

But not merely by "destroying the world", for the manifestation of the world would return to its original manifestation. for the manifestation of the world would return to its
The key is then to destroy the Demiurge himself. The key then lies in destroying the Demiurge himself. Of course, in its finite manifestation. That is to say the demiurge as such. O t h e r w i s e , the infinite spirit behind that manifestation is like all spirit also eternal.

That is to say, if we consider the Demiurge as an eternal spirit, he certainly cannot die, since he also belongs to the uncreated world, (he also possesses his own Vril) and as it is referred to in "The Mystery of Belicena Villca, the Demiurge has the same origin as the hyperborean spirits. That is to say, the Origin, which according to what is also commented in "The Mystery of Belicena Villca", in terms of
kabbalistic would be the Ain Sof.

But if we consider the archetypal aspects or manifestations that the Demiurge assumes, such as the planetary logos, the solar logos, and the galactic logos, as well as their expressions in the guise of Devas and archons, these aspects can be effectively destroyed. This is equivalent to, after the dissolution of the

cosmic order and its demiurgic ruling aspects, to bring back the "spent Vril" of the Demiurge to its original condition. That is to say, to liberate and rescue the "She of the Demiurge", i.e. the runic expression (Vril) of the eternal and infinite spirit itself after the demiurgic masquerade it has assumed.

This destruction of the demiurgic world, and even the devastation at the end of the Kalpa, the Mahapralaya, does not please the traitor Siddhas either, for if this were to happen, their episode as protagonist Sidhas in this world and denying the Origin, would also come to an end.

Thus it is that the treacherous Siddhas seek to delay the Maha Pralaya as much as possible, in dissent even from the Demiurge himself!

For this, from his complete control of the Kalachakra system, and mastery of the sign Tipheret (beauty and demiurgic fascinosum), destabilise civilisations and nations that can approach the entelechy of the demiurgic aspects of beauty, power and love in this world.

So it is in the interest of the traitor Siddhas that no people or civilisation should achieve the joint entelechy of the above-mentioned demiurgic aspects, for if it were to be realised, it would dangerously precipitate this world to its very entelechy culmination, or Mahapralaya.

It is remarkable in this light, how a nation like the United States, so advanced in the entelechy of beauty (technology), power (military and financial strength) and the so-called love of the world (professed by such a variety of religious cults), has been dangerously threatened in recent times in the areas of financial power and technological development by another nation, such as China, in the sphere of world sense.

In this way the Siddhas have ensured that no one nation or another can accelerate the entelechy together of the three demiurgic aspects already mentioned.

And it is true that behind the race of Saxon descent, and the Chinese race of Mongolian origin, there is the metaphysical and racial backing (the design of each race) of different Manus, who maintain their own interests under different factions.

These disagreements between the traitor Siddhas, and at the same time with the Demiurge himself, are reflected in the internecine disagreements between the different sectors of the synarchy, each of which receives the support of the other.
metaphysicist.

Continuing with the lurid theme of spiritual enchainment, we understand that the misplacement of the lost self in the Matrix (as a reflection of one of the gazes or "vectors" of the infinite self, which in turn arises as a reversion of the gnostic gazes of the absolute self), means that as a "lost self", it is certainly within the Demiurge himself!

Or, to continue the analogy of the sphere-spirit, the lost self is the reflection of an infinite self lost (i.e. reversed) in the "sphere", to continue the analogy, of the Demiurge himself, a sphere which has been expanded, the Vril of the Demiurge manifesting there, in the form of this creation.

In short, the captive spirits are projected into the interior of the Demiurge.

The case of the traitor Siddhas is also another great mystery, for they have not been reversed, but are in the world of the demiurge, and retain their Vril. But at the same time, in their "lila" or play as Siddhas, they deny the Origin (or play at denying it), so that as in the case of the Demiurge, their Lady of Origin is not manifest, but "forgotten" and denied. This is the reason for the penchant of the traitor Siddhas, and their followers in the synarchy, for ritual sodomy.

Likewise, the lost Self has been fettered precisely by following a "false she" or the image of precisely She (Her lady of Origin), in the projection of the symbol of Origin by the traitorous Siddhas.

Hence the chained Self's quest for self-sufficiency in this world, having forgotten Her, is in itself most aberrant. For in this world, irrespective of the form, whether masculine or feminine, here it is all Him (the Demiurge), for matter itself is an expression of the demiurgic substance or essence.

This means that the lost Self has fallen into a "homosexual" act with the Demiurge. And such is the greatest dishonour to one's own spirit, and to one's own Lady of Origin.

Notwithstanding this calamity, the female hyperborean spirits, the Valkiryas, have come to the rescue of their fallen warriors, precisely because of their loyalty and A-mort.

Lucifer's descent into this world at the time of Atlantis was due precisely to the cry for help from these Valkiryas by their A-mados warriors.

And these same Goddesses, too, have descended into this world by A-mort, but the mystery of the female spirit is that her incarnation was direct, without prior reversion, unlike that of the male hyperborean spirit.

In fact, it is a "fragment" or projection of the feminine spirit that incarnates, for She is definitely in the Origin, waiting for Her A-born.

Then, according to the path of liberation followed, according to the typology of the Virya, we find the Kali woman (wet path), the Kalibur Lady (dry path), the mystical Soror (path of alchemy), or the Vraya woman, oriented and active in a strategy of liberation.

In Gnostic sects or schools which have now disappeared, this Lady was alluded to as Sophia, since she embodied their mystery. Let us remember that the name Sophia derives etymologically from Is-Ophi or light of the serpent.

In modern times (and in ancient times also some dark witches) certain dark ladies allow us to contemplate the dark beauty that can be seen in and behind the signs of death.

It can thus be seen that in various paths of liberation, an initiated woman, or one with certain characteristics, is necessary and present, who, embodying the feminine argument and assisting the Virya, allows him to eventually focus on the original mystery of A-mort, and its Lady of Origin.

In some cases, the woman Lilith (as opposed to the woman Eve, who always keeps the lost Virya in illusion), "breaks the heart" of the Virya, which generates a certain psychic instability. Yet, despite this, there will remain in some the indelible trace, by way of intuition or a certain perception, that such a woman evokes the lost memory of a Lady of immense beauty and splendour, who is not of this world. And the way to reach her, or to go to meet her, is precisely by immersing oneself in and passing through the beauty of abysmal darkness that the woman Lilith embodies.

That is to say, the encounter of Her, behind the infinite darkness, irradiating her own luciferic dark light.

In connection with the extract from "The Mystery of Belicena Villca" quoted at the beginning of this text, we also have the following from "Secret History of the Thulegesellschaft":

"We must now make it clear that anguish has its dark origin in fear. And both anguish and fear are feelings, i.e., vibrations of the "emotional body" of the pasu. The awakened virya, in order to achieve the mutation of his human nature into superhuman and to conquer the Vril, must first abandon all feeling, all emotion. After he obtains the Vril, he can CREATE for himself the WITNESSES that

He will have at his disposal as many feelings and emotions as he wants, without limits, DREAMING of whole universes of EMOTION, of worlds of poetry and of

nameless love. But while abiding in the universe of the Demiurge, it must be borne in mind that every It comes from the vibrations of an astral energy body, associated with the astral body.

.physical, designed to favour the EVOLUTION OF THE PASU. That is why the Hyperborean Wisdom teaches that "fear is a strategic weapon" and that "emotions are the most VISCOUS mode of illusion".

All

emotion, love, fear, desire, etc., is SHARED with the Demiurge because it is generated in a body formed of pantheistic matter".

Here Nimrod de Rosario is perfectly clear that the hyperborean spirit in its state of being The original, like Siddha, is completely free to create his own world, in whatever variety he chooses. Which indicates, and beware of this concept, that it is not "creation or the world per se" that is condemned, but the problem in the present world, and its ruling Demiurge (in truth, it is not the creation of the world per se) that is the problem. (the "creator", but the organiser of matter). The Demiurge has driven the development of his world by using the Vril of other Hyperborean spirits.

Strictly and technically speaking, this occurred after the Demiurge's agreement with the traitor Siddhas. It was they, and not the Demiurge directly, who put the Hyperborean spirits in chains.

Until the entry of the hyperborean Siddhas into this world, the Demiurge was in this world "the only God", as referred to in the Judeo-Christian Bible.

Yet the Siddhas approached this world precisely because they perceived that the Demiurge, by trying out different types of creation and creatures, was eventually intent on capturing other spirits. hyperboreans. Since this question concerned the Siddhas themselves, they then approached, entering through the gate of Venus.

It is said that they may have come from fighting on other worlds. This suggests, given the Kshatriya warrior essence of the Hyperboreans, that analogous situations may have arisen on different worlds, in relation to another Demiurge or Demiurges.