

## Supposed Dualism in the Hyperborean Wisdom

By Christian C.

While a first reading or approach to hyperborean wisdom might lead to an understanding in dualistic terms, as many Viryas maintain, a closer look reveals that it is indeed about extra-universal truths of a larger scope.

We have on the one hand, from "The Mystery of Belicena Villca" onwards, an explanation always in terms of two opposing sides. And this is necessarily so, since the Virya is imprisoned in the world of the Demiurge, and therefore two clearly defined battlefronts are established.

We thus see the Unknowable and the Demiurge, the loyal Siddhas against the treacherous Siddhas, the white Atlanteans against the brown Atlanteans, the stone of Venus and the lamp, always confronting each other.

perennial as a legacy of these two groups, the blood covenant and the cultural covenant, hyperborean lineages and the demiurgic sacred race, the Gral and the tablets of the law, the Atlantean Kristo and the Hebrew Christ, the strategy of hyperborean groups such as the Circulus Domini Canis, vs. the synarchy, etc, etc, etc.

Of course, the hyperborean spirit, being completely alien to this world, cannot have any kind of co-substantiality 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 primordial dichotomy: spirit and matter!

Also every hyperborean strategy starts from the Virya as opposed to the Demiurge, or his agents, or the world of the Demiurge. To this effect, the dichotomy expressed in the above-mentioned examples can be seen.

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

And in that sense, one can no longer conceive of any kind of duality in terms of dichotomy. Instead, there is a duality in the essence of the hyperborean spirit as El-Ella. That is to say the spirit

hyperborean (Who is an absolute God), and She, as a pure runic expression of the Vril, being thus also a Goddess.

In a deeper sense, one can no longer speak strictly of "duality", but of an indissoluble unity between Him and Her, while at the same time each retaining their separate individual identity. But in this separation there is a permanent conjunction.

At this point we understand that in the hyperborean realm of Origin, there is no longer dualism as opposing forces. There is no longer the opposition of the Unknowable vs. the Demiurge, but a plurality of Gods and Goddesses (if one can call them so, since they are still limited terms of human language) of absolute character.

It is thus a "transcendent metaphysical polytheism". Unlike the polytheisms known from many ancient cultures, in which the divinities rule or personify the forces of the universe, this is a "transcendent metaphysical polytheism".

nature, here we are dealing with extra-universal Gods. Hence the term "transcendent", in contrast to the immanent polytheism of the universal gods.

To speak of a "metaphysical polytheism" should not be misleading either, insofar as metaphysical refers to the archetypal. Here we are talking about a supra-archetypal instance, and in this metaphysical sense of the highest order.

In "The Mystery of Belicena Villca" it is stated that the Demiurge comes from the same place as the other hyperborean spirits. The point of origin, according to the initiatory novel, is, according to the Hebrew kabalah, the Ain Sof.

That is to say, it is accepted that the Demiurge has the same origin as the hyperborean spirits. And this means that the Demiurge is also another God, equal in essence to the other hyperborean spirits. A question which, under the strategic confusion, the lost Self of the Virya fails to realise.

The problem arises, from that variety of hyperborean Gods, when some of them (the treacherous Siddhas) disorient other peers of theirs, i.e. similar to them in essence, in order to achieve the phenomenon of the "lost self" on the part of those disoriented hyperborean spirits, and thus add Vril alien to the world of the Demiurge, who is also similar to them.

It should be noted that this situation, while a tragedy of the highest order for the Virya, in the realm of the Gods is nothing more than a kind of competition or game, in the form of a "lila", using the term "lilac".

Sanskrit term for the recreation and pastimes of the Gods.

The world itself, as the creation of the Demiurge, is in reality an unfolding from his own Vril, expressed in dextrorotatory form. The problem is when other hyperborean spirits get caught up in his game.

And then war breaks out between one faction and the other.

Even the traitorous Siddhas conform to the illusion of this world to a certain extent, playing at recognise the Demiurge as the "one God", but obviously as long as they are given their place of power in this world.

In the background every Siddha, loyal or treacherous, knows indeed the reality of the Origin. And in fact the traitor Siddhas effect the genetic key, embodying the symbol of the origin!

So this question of a Demiurge, the traitorous Siddhas who go along with his plan, and captive Hyperborean spirits, all of them being Gods in the Hyperborean Origin, may already have occurred on other vanished worlds of which not the slightest trace remains.

This is not in fact the first Demiurge, but this story, with different Siddhas, has already taken place previously, and may even after this world disappears with its ruling Demiurge, come back to the world. occur with other Siddhas and under other coordinates.

The Demiurge also conforms to this "lila", for as a further God belonging to the unknowable world, he cannot express his infinite aspect. If he did, spiritual enchainment would not be possible. Hence he assumes a masquerade, let us say, a limited aspect, which as such can have an end.

In the story of Nimrod and Princess Isa, we have the episode where Nimrod at one point mistook Kokabiel for the Demiurge himself, and tried to eliminate him. What does this mean? That the Demiurge possesses a limited manifestation or aspect, according to his regency of manifestation in this world, which may eventually die.

But not the eternal spirit of the Demiurge, behind that masquerade, the limited aspect which is in reality the Demiurge as such.

Nimrod of Rosario mentions in "Fundamentos de la sabiduría Hiperbórea", Volume VI, the case of the Oleg, spirits chained to minerals, who were already present when the Hyperborean spirits came to this world!

This tells us that the Demiurge had previously experienced this question of spiritual enchainment.

However, of course, once released, the hyperborean spirit is already sufficiently oriented so as not to be misguided and confused again.

But we have infinite hyperborean spirits (each of them infinite in itself) in the infinite world of the Unknowable. For that is just the meaning of infinite, Infinitely infinite, so that this possibility, framed in a "lila" as already referred to, can always take place among some of these Siddhas.

Despite this, we have in the hierarchy of Siddhas, the emissary of the Unknowable, Lucifer, who possesses the attribute of never being able to be deceived or confused. There is no possibility of any 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 its own reality) is resolved under the question of the turning or unfolding of the Vril in a dextrorotatory or levorotatory sense, which expresses itself in a manifestation of the demiurgic, or hyperborean, serpent.

The key to this ambiguity is, unsurprisingly, resolved in the wise Serpent.

Thus we have, on the one hand, a serpentine demiurgic expression, alluding to the myth of Eden, quoting "The mystery of Belicena Villca":

"Remember, Priests, that the Temptation of the Serpent plunges a man into sin but

leaves his virile function intact; and that the virile man can always

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

of the Enemies of Creation!"

The text goes on to comment that the fall brought about by the serpent of Eden will be replaced by the dragon of Sodom, thus irreversibly sinking the Viryas.

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

"It will be difficult for anyone to imagine the marvellous spectacle of the General descending into the seven hells. Perhaps if one thinks of a Green Ray, of blinding brightness and Gnostic influence over the seer, before whom the Demons turn their fierce faces frozen with fright; a Ray which, like the reaping blade of an invincible Sword, goes tearing through the four hundred thousand worlds of Deception, seeking the Heart of the Enemy; a Green Flying Serpent bearing in its teeth the Fruit of Truth, hitherto denied and hidden; if one thinks of the Thunderbolt, the Sword, the Fruit, the Serpent, perhaps thus it is possible to intuit what happened at that crucial moment when Truth was made available to the captive Spirits. Yes, for since the Gral settled on the Vruna of Orichalcum the Tree of Science was planted within the reach of those who had been held in captivity.

who, completely confused, lived in Hell believing they were living in 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: awakened and transmuted men!"