

Hyperborean vision of Lovecraft's cosmogony

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By Christian C.

Howard Phillips Lovecraft mentions throughout his literary work different extradimensional and alien entities, with different characteristics, such as the Old Ones, the Primeval Ones, the Deep Ones, etc.

Although often confused by the inexperienced or unfamiliar reader with Lovecraft's work, the examples mentioned remain distinct categories.

A good guide book in this respect is "In the Mountains of Darkness", where Lovecraft mentions those beings from outer space who inhabited the Earth in ancient times.

The so-called "Ones" (sometimes translated as Ancients, Primordia, or Elders) are said to have arrived on Earth in the period officially known as the Neoproterozoic.

They are also sometimes referred to as "Elder things", similarly translated as "the Primordiales".

Its physiognomy resembles a cylindrical shape, with a head seen from above like a s t a r f i s h , with an eye on each extension.

They are said to have 5 cerebral bulbs, as well as 4 tentacles at their base, which they use for prolongation, and other prolongations in the middle, which are used as arms.

They also possess alas, and their habitat corresponds to the amphibious way of life, reproducing by bipartition, with the ability to decompose matter and feed themselves, although they have a preference for meat.

The Ancient/Primordia are said to have genetically engineered another class of servant beings, the Shoggoth, who assisted in the building of numerous cities, of which it is said that only the ruins of one of them are currently standing in Antarctica.

Shoggoth are said to have the appearance of a shapeless, protoplasmic, bubble-shaped mass with eyes and maw, continually appearing and disappearing.

In time, the Shoggoth turned against the Ancients, who were also attacked by other races from outside, such as The Great Ones (not to be confused with the Ancients mentioned above).

Prominent among the Primeval Ones is Cthulhu and his offspring, known as "the half-elven of Cthulhu", a being of gigantic appearance similar to the pope, with draconic features.

Among the primeval ones, Lovecraft mentions throughout his work in different stories, about 7 principals: Azathoth, Yog-Sothoth, Shub Niggurath, Nyarlathotep, Cthulhu, Yig, and Dagon.

Some scholars and occultists have proposed correspondences of these extra-dimensional beings with Sumerian gods.

In addition to the rebellion of the Shoggoth, and the attack and confrontation with the Primeval Ones, the Ancients also had to face the Mi-Go race, known by their physiognomy as "the fungi of Yuggoth" (being a cross between fungus and animal), with Yuggoth being identified as Pluton, and also the race of Yith, or Yithians.

It is worth noting that the monstrous appearance of the Primeval Ones is notoriously different from that of the Ancient Ones with their star-shaped heads.

In the case of the Primeval Ones, their appearance is of a monstrous and inhuman type.

Notwithstanding the noted difference between the two groups, the term "Ancient" is very ambiguous, so we also have a mention by Lovecraft in his short story "The Dunwich Horror" of Yog-Sothoth and his allegates as "Ancients" or "Elders", depending on the translation, being again the English term "Old Ones".

Except in the case cited above, in other stories Lovecraft refers to these entities as "The Great Old Ones", which has been translated as "Primeval Ones", thus distinguishing them from the Antarctic Old Ones already mentioned.

Lovecraft sometimes uses this appellation of "Primeval Ones" or "The great old ones" also for other alien and strange beings, such as the Mi-Go, or the inhabitants of K'nian.

Nor should they be confused with the Deep Ones, hybrids of human and fish, or a class of "fish men", as they appear in "The Shadow over Innsmouth".

A term used by Lovecraft that has been misinterpreted, depending on the different translations, is "Elder Gods".

Translated in textual form it would be "Dioses mayores", but it has also been variously translated as "Antiguos", "Los otros Dioses" (not to be confused with a Lovecraft story with this title), and strangely enough in Spanish, as "Arquetípicos".

The confusion does not end here, but August Derleth, who belonged to the "Lovecraft circle", distorted the concepts somewhat, stating that these "Elder Gods" or "Elder Ones" were good Gods, as opposed to the Great Gods (Great old Ones) and categorising them as malevolent.

This scheme, more sympathetic to the Western Judeo-Christian mentality, in a literary analogy that evokes the struggle of "angels and demons", never appears in Lovecraft's work, as the Primordial beyond the morally known categories in this world of good and evil.

Nyarlatothep being the emissary of the Primeval Ones, and principally of Yog Sothoth, it can be seen that he maintained a certain dissonance with respect to Nodens, "Elder God", mentioned by Lovecraft as "Great Lord of the Abyss".

These Elder Gods, or "Elder Gods", among whom Nodens is mentioned, protected the ruling Gods of the "dreamlands", Gods known as "Great Gods".

Moreover, the fact or mention that there were some greater Gods, and they were not part of the group of Nyarlatothep, led Derleth to develop the idea that these Gods were to be opposed to the Primeval ones, and under this dualist view, one was good and the other bad.

Added to this is the aforementioned Spanish translation of the "Elder Gods" as Archetypal Gods, something Lovecraft never mentioned!

The deviations do not end there, but Derleth then also elaborated the concept of the "elementary primordials", where the primordials were each associated with an element of nature. E.g. Cthulhu, water; Cthugha, fire; Ithaqua, air, etc.

Later, and years later, in the game The Call of Cthulhu, the Outer Gods appear, marking a difference with certain major Primeval Gods (namely Azathoth, Yog-Sothoth, Shub Niggurath, and Nyarlatothep), with respect to other Primeval Gods, such as Cthulhu, or Yig for example.

The concept of "Outer Gods" may have been derived from a reinterpretation of the Lovecraft's "The Other Gods", a story in which the wise Barzai pretends to spy on the Great Gods, or earthly gods, because of which he is punished by "the other gods", also called "the outer gods of hell". also called "the Gods of the external hells", from which the appellation of external Gods was derived, associating them with Azathoth, Yog-Sothoth, Shub Niggurath, and Nyarlatothep, beyond the known world, hence they are called "the outer gods".

These outer Gods are not to be confused with the outer beings mentioned by Lovecraft in "The Whisperer in the Dark", where the term refers to beings called Mi-Go, who have actually interacted with the human race.

Whereas, according to the aforementioned classification of external Gods, their sole vision produces the locura or

(With the possible exception of Nyarathotep as an emissary, who has expressed himself in the world through various avatars).

As can be seen, there is, in the original English language, a variety of similar terms that Lovecraft uses (Old Ones, Great Old Ones, Deep Ones, Great Ones, Elder Ones, Outer ones), but referring to different entities, races and beings from other worlds.

While August Derleth, as well as Donald Wandrei, made a major contribution after the Lovecraft's growth in the dissemination of his writings, through the Arkham House publishing house, is also a fact that they turned the hitherto lovecraftian approach on its head, reinterpreting and expounding his cosmogony in a way that does not fit Lovecraft's writing and exposition.

This dualism was eventually attenuated by Derleth himself some time later, as he ended up ascribing a "beneficent" status to some of the Primeval Ones in his own tales.

Nevertheless, this vision of good and evil in relation to humanity on the part of the Primeval Ones was never expounded or developed by Lovecraft.

Similarly, the capture or imprisonment of the Primeval Ones under certain magical signs was attributed by Derleth, and others such as Lyn Carter, to the "Archetypes", a question and concept also not expounded by Lovecraft.

The discrepancy of opinion on this point has led some to consider that it was the Ancients who imprisoned the Primigenes (due to some kind of unexplained fault), while others have considered that the Primigenes sympathetically "sleep, for in due course awaken again, and continue the cosmic batalla.

We do not know to what extent writers like Derleth , Carter or Wandrei acted out of innovation. own, intending to make their respective contributions to the "Cthulhu Myths", or there was perhaps Some synarchic interest and interference, to distort and degrade lovecraftian mythology and cosmogony,

that could eventually reveal dangerous metaphysical truths, as well as the Viryas' orientation to the Origin.

Particularly if we consider the reptilian reality that Lovecraft gives us in some of his stories.

It must also be understood that Cthulhu is the Demiurge.

Simple, as Cthulhu is not a creator God, nor does he have any complete power over this world.

The Court of First Instance, having in fact been sealed, until such time as it is re-released.

These attributes are not consistent with the Demiurge, who is said to be the creator of this world, and over whom he possesses omnipotence.

If one were to refer to a creator in Lovecraftian cosmogony, Azathoth may be said to be the origin of all that exists in this world, but he is not entirely clear or precise.

This is the issue that arises when comparing cosmogonies, mythologies, and different currents, for although equivalent concepts appear, there are never exact equivalences.

This is because these different mythologies have been systematised in different cultures from varying degrees of blood impurity, which has enabled them to reflect truths in their myths.

(i.e. his approach to the archetypal demiurgic archetypes, extracting some partial truth in terms of the Gods and Myths that

These archetypes connote).

And of course (and here there is an important point) much less ability to grasp the reality of Gods from outside this world. The approach of the lost Virya is in such a sense always horizontal in the Present Extensive.

Thus, the irruption of Gods from beyond this world is received and codified in the myths of the culture under archetypal parameters, thus obtaining a conceptual shadow of the real thing.

Thus we have Azathoth in the Mythos as "The Blind God" who has fallen asleep in relation to the rest of the world.

Moreover, considering Azathoth as a dark God, who carries the dark essence of the "black Sol", he generates irruption and chaos in the world, in opposition to demiurgic forces.

In fact, and technically speaking, given their opposition to the world from the dark primordial chaos, some occultists have considered it precisely in Gnostic terms, as an "Anti-Demiurge", and in that sense it would be "the origin of everything" from a deeper consideration, in terms of its infinity and chaotic expansion, which is diffused and superimposed everywhere from the chaos, in which it wants to make the world succumb and disappear.

His "blind" condition would therefore be nothing but a cryptic metaphor, in that he "does not look at this world by putting meaning into the entities", but maintains the hostility of the essence.

In "The Whisperer in the Dark" Lovecraft refers to Azathoth as a "horrificing nuclear chaos that exists throughout outer space".

Lin Carter, continuing Derleth's misrepresentations, ascribes to the so-called modern day The "Archetypes" are the origin of life, even claiming that it was they who created Azathoth and Ubbo Sathia, which would have given rise to everything else, a clear and distinctly demiurgic concept, since these "Archetypes" are placed as the ultimate source of everything.

In any case, if we go back to Lovecraft himself, in his work "On the Mountains of la Iocura", he comments on "Ancients who came down from the stars and created life on earth by mischief or by mistake".

This may allude to two groups of Ancients, who came to a world that had already been created (Earth), and then evidently some of them experimented with certain life forms, with some ambiguity remaining as to whether it was by play or error.

After the confrontation and war with other aforementioned races, the Old Ones or Primordia disappear from the scene...

Both the appearance of the Primordia and the Primordial Ones may seem shocking and even disreputable to many people. This is precisely because in some cases their physiognomy does not conform to the demiurgic aesthetic canons of this world.

If we consider the "sea star"-like appearance of the Ancients/Primordia on their heads, and that this star traditionally had 5 points (or in some cases more), as well as their 5 brain vessels, and that this number has been linked to Venus' eastern orbit, and if we add to this that the Ancients had as one of their abodes the plateau of Venus, and that the Ancients had as one of their abodes the plateau of Venus, and that this number has been linked to the eastward orbit of Venus, and if we add to this that the Ancients had as one of their dwellings the Antarctic plateau, then there are some clues as to who the Ancients referred to by Lovecraft were.

Consider also the warrior spirit of these Ancients, as evidenced by the wars they waged with other races, and also the architectural art in which they discarded!

In *The Shadow over Innsmouth*, Lovecraft provides an additional detail, which completes the clarification of the question:

"In certain places they left small stones like talismans with a sign engraved on them, one of those that are now called swastikas. They must have been symbols of the Primordia."

The Venusian sign, its dwelling in Antarctica, and the symbol of the swastika, leave little or no doubt that it is referring to the Hyperborean Siddhas.

Siddhas which, as we already know, are then divided into two opposing groups.

Then, Lovecraft, as already mentioned, deals with a very wide variety of races, civilizations missing persons, beings from other worlds, extra-dimensional entities, the Deep Ones, etc.



We are not, of course, implying that all these categories are of hyperborean origin, but there are signs of some of them that they are.

Then we also have the race of the Primordial Ones, who sometimes even clash with each other.

It is worth noting that around the Primordial Ones there have also arisen various tales, some of which are related to practices and rituals that are not in accordance with the Hyperborean Gnosis.

In other cases, some of the rituals of these obscure tales can be interpreted as an impetuous way of transgressing the conventionally established system of 'worldly dwellings', penetrating the abysmal mysteries through the Necronomicon.

And likewise, sages appear in various histories, who have sought wisdom through esoteric procedures and initiatory systems. All of which is valid, considering the variety in the type of Viryas, and that according to this, there are seven plus one ways of liberation.

In addition to these complex questions, which deserve to be addressed and decided in each kingdom according to the Minne itself, the animosity of the primordial ones towards this world stands out.

Hence we can also consider this race as having (at least in some cases) a certain strategic orientation. If not initially when they first came into this world in confrontation with the Ancients, then perhaps later.

Considering certainly the suffering and pain that prevails in this world, it is understandable that the Primordial Ones' purpose is to bring everything to destruction, to return to primordial chaos.

Although the question of the Ancient Ones and the Primeval Ones is not entirely clear (and again, it is suggested to approach each case and story from the Minne itself), within the complex lovecraftian cosmogony it is valid at a certain point to consider as a reference of orientation that humanity (the Viryas The "average") possess the blood of the Old Ones, maintaining a de facto alliance or blood pact, and the opposition of certain Elder Gods or "Elder Gods" is maintained.

Thus, in Simon's Necronomicon, in a paraphrase of the mythical Babylonian text Enuma Elish, we find the following illustratively:

"And was not man created from the blood of Kingu, Commander of the Hordes of the Ancient Ones?

Does man not possess in his spirit the half-Illa of rebellion against the Elder Gods?

The blood of man is the blood of vengeance.

And the blood of man is the spirit of vengeance.

And the power of man is the power of the Ancients.

And this is the Alliance".

Lovecraft, on the other hand, in some of his stories, explicitly mentions Atlantis and Hyperborea.

Two key stories where Lovecraft mentions the Hyperborean civilisation are "On the Mountains of the Fury", and "The Shadow Out of Time".

In "The Shadow Out of Time", he mentions a Primordial, Tsathoggua, who possesses a terrible  
And Lovecraft mentions that the Tsathoggua legends were known to the Hyperboreans.

In fact, Clark Ashton Smith, who also belonged to Lovecraft's circle, wrote several stories related to Hyperborea, and his "Book of Hyperborea", or the most recent new one, was published.

edition of Ashton Smith's "Hyperborea Cycle", "Hyperborea and other lost worlds", published by Vaidemar Gótica.

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By Christian C.

Lovecraft's mention of the "Elder Ones" has undoubtedly been the gateway through which writers who have gone on to develop "The Cthulhu Myths" have fallen into misrepresentations of concepts that Lovecraft never mentioned.

In addition to the aforementioned diversity of "Great Old Ones" and "Elder Ones" systematised by August Derleth, successive editions and translations have created further confusion in translating "Elder Ones" into "Great Old Ones".

Indistinctly as Old Gods, Ancient Gods, The Other Gods, and the more distorted Spanish translation: Archetypicals, something which in English, with the duality systematised by Derleth was already unintended, but then translated as "Archetypal Gods", he left the egg of his synarchal mark!

Indeed, these post-Lovecraft writers conceive of these archetypal Gods as the most powerful, and the origin of everything, including the Primeval Ones.

The confusion that this issue generated was then highlighted in various exposés and versions contributed by various authors and writers, trying to locate and position the so-called "archetypal gods" in one way or another.

Some even go so far as to confuse them with the Ancients (Old Ones), precisely because, strictly speaking, the Ancients were the first to arrive in this world in Lovecraftian cosmogony.

Considering specifically the case of the Ancients or Primordiales, we find indications of the context in which they arrived in this world in the excellent account "In the mountains of the locura".

An important side note to this story is that Lovecraft sets the scene in relation to archaeologists who make an astonishing discovery of the remains of those ancestral races in Antarctica.

Considering that the archaeological characters were not at all familiarised with this ancient primordial setting, we must take into account the clues here and there that Lovecraft provides throughout the story, more is not to be expected of course, given that the characters were not initiated. The Hyperboreans, a composite reconstruction according to the Hyperborean Wisdom, but hints.

Therefore, in the analyses and conclusions of these archaeologists, the approach to a historical fact is anticipated, where the pre-eminent cultural premises condition the elaboration of history as such.

Thus we have on the one hand characters that Lovecraft presents as sleeping Viryas, the archaeologists who know nothing of what they are discovering, being stunned by the enquiries, and therefore their approach to the discoveries is always from an Extensive Present, or horizontal and frontier vision.

While Lovecraft himself, as an awakened Virya, holds the perspective of IHPC (Hyperborean Initiation in the Present Understanding).

With this principle in mind, Lovecraft, as an initiate and awakened Virya, refers, under the literary cloak, to deep and ancient truths already forgotten, in a somewhat veiled or hidden form.

The passage previously mentioned in question from the story "In the mountains of the locura", concerning the descent of the Ancients into this world, is the following:

"There could no longer be any doubt about the nature of the beings who had built this monstrous dead city and who had lived in it millions of years ago, when man's ancestors were archaic and primitive mammals and when giant dinosaurs roamed the tropical steppes of Europe and Asia".

Note the coexistence of this class of proto-human mammals with dinosaurs, which is consistent with the record of the controversial Ica stones, rejected of course by synarchic anthropology.

These ancestors of man, who were "archaic and primitive mammals" are evidently an allusion to the Pasu, and indeed, Lovecraft mentions that the Primordia Ilegan a world already formed, in which a faction of them (the traitor Siddhas) continue to make their own contributions:

"They were undoubtedly the ones who created and excavated that life and the modes on which were based the perfidious primordial myths that are fearfully hinted at in the Pnakotic Manuscripts and in the Necronomicon. They were the Primordia who had come down from the stars when the earth was young - the beings whose substance had modelled a strange evolution and whose powers were greater than those which had been known to them. ever existed on this planet".

It is mentioned here that some ancients "created and esclavised" a certain form of life, which gives a hint of the genetic change operated by the treacherous Siddhas, a situation that allowed, as we know, the mutation of the Pasu into Virya, with the extraterrestrial genetic contribution.

Lovecraft also gives glimpses of two groups of these Ancients or Primordiales, when he refers to one group remaining in the marine realm, in the depths, while another group wandered ashore.

At the same time, as we know, in the modification of the demiurgic design of the Pasu, through the interception and modulation of the demiurgic solar logos between the sol and the Earth, by means of the system known as Kalachakra, these Siddhas produced a destabilisation in the conditions. The result was the manifestation of new archetypal matrices, with previously unknown forms of biological life.

Lovecraft's story continues in this regard:

"There was no external help for personal movement, for the Primordia, on land, in the air and in the water, seemed to possess the ability to move at enormous speed. The loads, however, were dragging draft beasts: shogoths under water and a curious variety of primitive vertebrates in the later years of terrestrial existence.

These vertebrates, as well as countless other forms of life - animal and vegetal, marine, terrestrial and They were the product of undirected evolution of living cells created by the Primordia, but whose development was outside the radius of their attention. They had been allowed to develop freely because they had not caused the dominant beings any conflict. The evaluated forms that proved inconvenient were mechanically exterminated. "

After the confrontation with various cosmic races already mentioned in the first part, the Ancients disappear from the visible scene, retreating either into the deep sea, or into some abode beneath the terrestrial world, which harks back to the intraterrestrial Agartha abode of the Siddhas.

On the other hand, the confrontation of the Ancients with the Primitives cannot be regarded as demiurgic, since in the case of the Primitives the hostility to the world is seen as such, to such an extent that their liberation under the magical signs in which they were born, and later on, that the Primitives were not only the first ones, but also the first ones in which they were born. emergency, it would virtually wipe out the world as we know it.

Such a destructive predisposition would be an interference to the Demiurge, since it would be hindering the evolutionary development of the entity up to the Maha-Praaya.

The reason for the imprisonment of the Primeval Ones remains unclear, and so different post-Lovecraft authors put forward different theories, some of which add to the confusion.

This is how it is distortedly said that the Primeval Ones were originally integrated into the major or "archetypal" Gods (Lin Carter's theory), and that after a rebellion led by Yog Sothoth and Ubbo Sathia, stealing some hidden knowledge tablets, they would have separated, leaving the Earth in new space-time coordinates.

From then on, a war would have been unleashed between these major ("archetypal") Gods and the Primeval Ones, who were eventually captured and killed.

Lovecraft's mention of tales of various kinds around the Primeval Ones in an attempt to liberate them, has also contributed to the error of catalogising them as demiurgic.

However, the fact that a quantum of Ia is formed around a primeval is no reason to mistake the primeval itself as demiurgic.

The example of Ka'i and Shiva in India, hyperborean divinities, around whom all manner of tales have been formed, many of them far removed from the ancestral hyperborean truths, will suffice.

Strictly speaking, with the exception of the Kauai tradition, practically all other currents and sects of shaivas and shaktas, to a greater or lesser degree, maintain some strategic confusion.

On the other hand, the expansion in the world of the Primeval Ones, does not in any way conform to the development of the entity in accordance with the Manus' rational design, being in fact that in such a conception  
demiurgic, man is the centre of creation.

Whereas for the primordial ones, man is something insignificant and without any value.

According to another theory, these elder/archetypal Gods were born when the Primeval Ones were asleep, and after arriving in this world and discovering them, they rushed in horror to save them.

This antagonism, which is seen as a product of horror, on the part of the "archetypal" towards the The Primordial Ones also indicate that the Primordial Ones were not in tune with the archetypal demiurgic plan.

A third theory suggests that the Primeval Ones sympathetically "hibernate" or "sleep", and in due course, with the corresponding astronomical alignment, re-emerge.

However, here too, the Primordial race is being subordinated to astronomical, and consequently archetypal-demiurgic, considerations.

The most plausible view is that the Primeval Ones were in fact imprisoned by the Ancient ones, in accordance with a certain war strategy, to take advantage of the ancestral fury and horror that these monstrous beings will unleash when they are unleashed, sweeping away everything in opposition to the demiurgic world.

It should again be noted that Lovecraft did not specify much in these categories, which were later developed, as he sympathetically used the terms "Old ones" to refer to the Primordia of Antarctica, and "Great old ones" to refer to a variety of races and beings of immense power.

However, it is noticeable, for example, that given the ambiguity of these terms, at least once in "The Dunwich Horror" Lovecraft uses the term "Old Ones" or "Ancients" in allusion to Yog-Sothoth and his followers, who are considered by the general as Great Ones.

And similarly his story "In the Mountains of the Ice" also features a mention of "Great Ones" in relation to the Ancient Ones of Antarctica, all of which suggests that Lovecraft was indicating, in a somewhat veiled way, some link or kind of alliance between those Ancient/Primordiales and some Primordiales.

Agreement that may have been reached after numerous battles between the two sides.

Nor is the origin of these Primeval Ones clear, but their essence as a monstrous chaotic force. There are those who whisper under their breath, as if it were an old secret, that the Primi Primordials come from other unimaginable worlds, being prior to the Demiurge of this world itself, or more precisely, prior to the demiurgic scenario set up here.

In any case, this question does not find its reason in this world, but in the primordial chaos, in the demiurgic world.

Given the intrinsically warlike essence of these beings, both Ancient and Primeval, and in opposition to this world, we can glimpse that in the manner of an "lila" or game/passtime of Gods, a feud arose between certain groups, going back outside and beyond the present universe.



Such a possibility is analogous to that outlined in the Fundamentals of Hyperborean Wisdom by Nimrod of Rosario, when he mentions the following:

"...the Hyperborean Spirits, whose nature is hostile to the material order of the Demiurge, entered the Universe through a cosmic door known in the Mysteries as the 'Gate of Venus'.

Why did they do it? It's part of the Mystery, but some have assumed that they came from losing a cosmic war in other unimaginable universes... "

At the same time, it must be considered that in the variety of cosmic and hyper-dimensional races mentioned by Lovecraft, some are indeed demiurgic and archetypal, while others have been infiltrated into the world of the Demiurge, having in some cases entered this universe through dimensional gaps, with certain specific objectives, such as fighting other races, creating chaos in this world, strategically leading other lost races towards liberation, or using them in accordance with their planning, etc.

The race known as "the fungi of Yuggoth" or Mi-Go (who are said to have been at war with both the Primeval and Ancient Ones) are sometimes referred to as having lost track or memory of their own history and origin... which is not without significance...

This is important, for an unwary Virya could get lost in the mysterious "Dreamlands", with all their variety of strange beings, or even in the underwater abode of the Deep Ones, if not properly oriented.

It is the Minne itself, according to the purity of blood and the degree of strategic orientation, that allows the Virya to decide on a case-by-case basis.

Specifically in the cases of Yog Sothoth and Azathoth, as well as Nyarlathotep, they have become, not as other powerful alien races or beings within this world, but beyond time and space. From Azathoth is said to dwell in the centre of the infinite chaos....

Thus, it would not be appropriate to consider them as one of many cosmic races, but rather extra-cosmic, or extra-universe.

This extra-universe status of these beings or Gods has led them to be considered separately by post-Lovecraft authors as "external Gods".

It is important to highlight the relevancy of these Gods (Azathoth, Yog-Sothothoth...), beyond the known and unknown world, as they are above all manifestations of other races and beings (including the other Primeval Ones).

Azathoth is directly linked to "Infinite Chaos", which refers out of this world.

Azathoth is not a defined being or entity like other gods in Lovecraftian cosmogony. Given his attributes, he is at the centre of infinite chaos, from where he radiates or drives the force of primordial chaos.

Its very name etymologically hints at the "Azoth" or secret component of alchemy, which is necessary to operate the transmutation.

It is said to be the "most monstrous chaos beyond the space of the world", which refers to that which Esoterically it is regarded as the source of chaos, as opposed to the archetypal of this world. That is, the Black Sol!

His very epithet of "antithesis of creation" is in line with this sense, being also rightly called from the synarchic point of view "Histan of demons", or "Histan of chaos".

It is, in fact, the engine of chaos, which must be understood as the force emanation that opposes the archetypal order.

With all that has been said about Azathoth, the Shambhai and synarchic hatred, which has manifested itself in the derogatory appellations of "idiot God", or unintelligent, is to be expected.

Of course, under the demiurgic and archetypal limitant parameters, "intelligence" is conceived only in archetypal terms, being in fact one of the aspects of the One. Hence, it is inconceivable to the demiurgic and shambhalaic archons for something to be "outside" this demiurgic intelligence, calling it "idiotic".

In the same way "the blind God", since "he does not look into the world", and as he is black, the source of infinite dark radiation, he can never manifest in his essence and radiation the demiurgic light, which has been interpreted shambachically and synarchically as "he does not see the light of the One", or what is the same, "blind".

The "tentacles" with which it surrounds itself, with which it can destroy everything, are a figuration of the rays of the black soy.

Likewise, the caricaturing of him as "gnawing, moaning and drooling, from the centre of the void", in allusion to his expansion of the dark branch, the source of the Vril.

He is also sometimes depicted as possessing innumerable eyes and jaws, which is a figuration of his immense reach, and the infinite devouring force of all creation.

It is said in the myth that he has surrounded himself with a court of flaitful musicians, who keep him asleep with their music.

The Gnostic truth behind this mythical figuration is the charismatic chant of the Siddhas accompanying Lucifer, which resounds in the blood of the Viryas.

It has become outside the reality of the world, at the same time as it radiates its infinity there, from the mystical dream in which it has become.

Its awakening would bring about the destruction of the world.

In his first version of the initiatory novel, entitled "The strange adventure of Dr. Arturo Siegnagel", Nimrod de Rosario comments in a brief introduction: "You will seek help from our Serpent God Christ-Lucifer. But he sleeps to awaken at the end of the Kall Yuga..."

Transposing this hyperborean conception to the myth of Azathoth, already conceptualised as "sol black" ( Lucifer's own expression), its sleeping condition in the present instance is also equivalent.

One of those closest to Azathoth is Yog-Sothoth, of whom it is said in "The Dunwich Horror":

"Yog-Sothoth knows the door. Yog-Sothoth is the door.

Yog-Sothoth is the 2ndSave and the keeper of the gate. Past, present and future are all one in Yog-Sothoth.

He knows where the Great Old Ones entered in the past, and where they will break in again.  
"

Cthulhu, who has also fallen asleep, also appears among the Primordial Ones.

Precisely about Cthulhu it is said: "That which can lie eternally is not dead, and with the passing of strange aeons, even death can die".

This awakening or resurgence of Cthulhu, according to the phrase quoted, has been connected with the idea of  
to "overcome the imposition of death", in other words, to achieve immortality.

From the limited human consideration, proper to the lost Viryas, the condition of Cthulhu in his sleeping state is regarded as death. But, strictly speaking, this is only in a figurative sense. In any case, Cthulhu dwells in death, being immortal.

From that consideration one can understand the ancient legend that says Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn , which means "In his abode of R'lyeh, the dead Cthulhu waits dreaming".

So it can be seen between the lines, that the return of Cthulhu would in fact be the opposite of the captivity of the cycle of life and death that governs the Demiurge and his Archons.

Also very significant is the reference in the story "The Mountain", where it is said that in the caverns of an underground dwelling, Cthulhu and Yig were portrayed looking at each other.

And the fact is that, from the Hyperborean Wisdom, the context allusive to the serpent and the pope, refers precisely to the Origin. Hence the prominent place given to them by Lovecraft.

Cthulhu also represents in each Virya a hidden power submerged in the depths, which must be released, R'lyeh, the abode of Cthulhu, being the collective unconscious, where the primordial power is hidden behind a whole archetypal framework. That is to say, the power of the reptilian brain, or Archycephalus!

It is interesting that according to the Hyperborean Wisdom, the constellation of the pole will rule the East during the final bath, from the southern hemisphere (Antarctica, the settlement as Lovecraft refers to the Ancients).

Nimrod de Rosario mentions in Fundamentals of Hyperborean Wisdom, in the article "Myth and Sacred Symbolism", the fish God, or Dagon, a God who is also mentioned in cosmogony. lovecraftian.

Dagon, in the exposition given by Nimrod of Rosario, is mentioned in connection with an archetypal sacred symbol.

On the other hand, we are also told elsewhere in Nimrod's work that the fish represents the Pasu and its evolutionary history.

What is noteworthy in this respect is that in the Lovecraftian myth, Dagon (the archetypal sacred symbol) has been subordinated to Cthulhu, who represents the primordial ancient power.

It is sometimes suggested, in the context of the so-called Deep Ones, or strange fish-men hybrids, that they have as their Gods a triad of Cthulhu, Hydra and Dagon. What is certain is that Cthulhu holds supremacy, which in hyperboreal-gnostic terms indicates that the monadic Pasu is subordinated and dominated by a power, also of the depths like the fish, but proper to the spirit.

Thus, with regard to the Deep Ones, a twofold condition can be discerned. On the one hand, the archetypal setting of the fish-man, but on the other hand, Lovecraft gives hints of the actual scope of the name itself.

"Deep", indicating that by plunging into abysmal depths, it is possible for them to achieve liberation.

Thus, in "The Shadow over Innsmouth" it is said: "...we shall plunge into the black abysses to the Cyclopean Y'hanthie, the Cyclopean of my columns. And there, in the company of the Deep Ones, we shall live forever in a world of wonder and glory".

Let us consider in Gnostic terms the initiatory question of "plunging into the blackness of the abyss", in order to arrive at the abode of "the mil pillars", also figurative of "the men of stone".

And just as there is a charismatic link between a Siddha and a certain group of Viryas, so we have the figure of Cthulhu, around whom the Profound Ones are charismatically linked, just like a body with its tentacles!

In the case of Nyarlathotep, as a messenger of Azathoth, and assuming various masks or avatars for his manifestation in this world, his significant epithet of "the creeping chaos" must be highlighted, which precisely links the primordial chaos with the reptile.

And both in the case of Yog-Sothothoth ("the gate", "the llave", and "the keeper of the gate"), and in the case of Yog-Sothothoth ("the gate", "the llave", and "the keeper of the gate"), and Nyarlathotep (messenger of Azathoth), we understand that both are referred to as representing the door to the Occult Gnosis.

Then there is the case of Shub Niggurath, "the black goat of the forests, of the ten my offspring", which refers in its Gnostic meaning to the ancestral aspect of sexuality, so closely linked to the goat, that it must be resigned and transcended.

The black goat is said to possess both male and female organs, which precisely encompasses gender in general, and its name, "Niggurath" refers in latin to Niger or Nigrum, i.e. black, thus "the black goat".

As in the case of Azathoth, from which the "Azoth" of alchemy is derived in an etymological and encrypted form, so here we have both the alchemical phase of Nigredo and the darkness that every Virya must pass through.

And according to the myths of Shub Niggurath, those devoured by the black goat are resurrected again from ella, as "reborn", but being now its "dark offshoots", or what is the same as the "dark offspring". or, what is the same "children of primeval darkness".

Thus, in all the above cases, it is necessary to go beyond the literary view and the myth as such to its hidden gnostic meaning.

Thus H.P. Lovecraft has poured numerous initiatory tales into his stories. For example, one of his stories is entitled "The Stone Man".

And beyond the plot or content of the story, the title itself is in itself a caveat.

With regard to the question of sexual intimacy previously referred to Shub Niggurath, it should be noted that some occultists have expressed experiences of this kind, even with Cthulhu, whether through

"dreams", astral experiences, or under alternative states of consciousness, often induced by entheogens.

Kenneth Grant in "The Fountain of Hecate" refers to the case of priestesses who, being themselves a kind of "carrier" to other dimensional planes, have experienced sexual liaisons with beings. Lovecraftians like Los Profundos.

In these cases where strange siddhis or mystical powers are obtained by such contact, if not a kind of transmutation, it is precisely the reptile aspect or component that produces such a changes, and from this reptiloid aspect the kalas of such beings.

This type of contact and transmutation must necessarily be framed in the left-hand wet tantric way (which includes a wide variety of tantric techniques and operability), being in fact one of the seven plus one ways of liberation!

As a corollary to the present writing, we have a story based on a letter from Lovecraft to Donald Wandrei in 1927, which provides an interesting and very valuable insight into the situation of the Virya who has awakened, but must reorient himself to recover the lost Origin.

Thus, under a literary metaphor, Lovecraft himself is presented figuratively as a character in the story, expressing a situation that every oriented Virya will understand:

"My name is Howard Phillips, my home is located at 66 College Street, Providence, Rhode Island, I don't know what date it is, but I remember that on 27 November 1927 I fell asleep and had a dream, and since then I have not been able to wake up" The being under the light of the moon.

The date sketched (27 November 1927), without discarding any occult numerical significance, is a symbol or allegory of the recognition of an origin of the Self, which is not of this world. But from this innate recognition of the Virya, it makes the orientation to "awaken", or, to free oneself from this dream-world of the Demiurge.