

Clarifying misconceptions of some Viryas, regarding the Serpent!

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With all the burden of so many centuries of rejection of the serpent and the reptile as initiatory, it is not of

It is surprising that even today, some Viryas also maintain this cultural filter, responsible for a gnoseological colour blindness, when it comes to the understanding of the serpent.

First of all, it should be emphasised that the serpent must be understood from the symbol of origin, as Nimrod of Rosario rightly points out. This noological understanding necessarily corresponds to the realm of the spirit in the Origin, and therefore it would be a mistake to assign to this ophidic dimension a frame in the soul realm.

The Siddhas themselves, in their expression of essential hostility, and in maintaining the Vrila, have chosen to express themselves in this aspect, which they still maintain in the world of Agartha.

And so it must be until it finally departs into the uncreated world, where such an unknowable realm is purely runic.

Moreover, the strategy of adopting the reptilian aspect obeys to clear reasons, to stay out of all that is psychic, and from cold blood to elude all the archetypal whirlwind without being captured by such deployment or entanglement.

Of course there are also hyperborean expressions of combat and hostility from the bersekir rage, such as the wolf and the bear. Again, in these mammalian forms, the predatory and attacking aspect has its root and expression in the reptilian brain.

Thus in such cases, the soul dimension has been completely resigned, and the bear or wolf warrior, a Virya or even Siddha under such aspects, retains as the pivot of his tactical movements the reptilian predator.

So it is clearly understandable that it is from the hard and cold, the stone and the reptile (which in the initiatory instance are the same thing) that a Siddha must be mobilised.

This is not to be confused with demiurgic archons, who also sometimes display a reptiloid or ophidian aspect, but in this case the difference is clear, as they do not exhibit the essential hostility to the world of matter, nor do they exhibit the orientation or axis focused on Origin.

And in this case, if we are dealing with a reptilian archetypal expression.

This clarification is extremely important, so as not to confuse the Hyperborean lizard men of Venus with some kind of alien race variety, the creation of the demiurge.

That is to say, the lizard men of Venus (so called because they entered this world through the gate of Venus, and not because their ultimate provenance is Venusian) are not a race of this world.

The essential antagonism of the demiurge to the giant reptiles of yore became evident with the provoked extinction of the dinosaurs.

The way many dinosaur fossils have been found, with their heads thrown back, backs and tails inverted and limbs retracted, suggest death by asphyxiation or poisoning,  
But the surprising thing is that this "extinction" did not affect other forms of life present, be they aquatic beings, amphibians, crocodiles, etc.

So it was undoubtedly a "selective death", and therefore planned.

The confusion of this reptilian issue is compounded by the synarchic misinformation put forward by some ufologists, proposing that the so-called reptilians, or lizard men, are just one more of the From other planets, they say, but as part of the "creation on this planet," they say.  
And that is the fundamental error, for the lizard-men come from the uncreated world, Hyperborea.

And at present, they are in the extra-dimensional world of Agartha, in connection with Venus.

As is also well referred to in the Fundamentals of Hyperborean wisdom, Lilith and Lucifer are not archetypes, but a memory in the memory of blood or Minne, of the original couple.

And let us remember that Ophis Lucifer is the serpent God, as Lilith is the serpent woman. So, these serpentine, ophidian aspects clearly correspond to the realm of spirit in the Origin.

There are viryas who, under this confusion of concepts (due in part to impurity of blood, the remnants of Judeo-Christian cultural influence, and synarchic misinformation), have considered that both the cold reptilian blood and the warm mammalian blood should be resigned (as if they were both a Pasu component), in order to arrive at the hyperborean blood.

First of all, mammalian warm blood corresponds to the Pasu, who was a hominid. Not so the cold-blooded reptilian.

The Siddhas, all of them, when they enter this world, even before they divide into two groups, assume equally the reptilian form.

So the reptilian womb, and its cold blood, comes from the Siddhas (Siddhas traitors when they copulate with the Pasu race, but Siddhas nonetheless), and not from the Pasu as the work of the demiurge. The Pasu was only a hominid, Neanderthal class.

It is from the Cromagnon, father of the present white race, that the lost Virya appears, possessing both a hominid matrix (inheritance or legacy of the Pasu) and a reptilian matrix (legacy of hyperborean blood).

Thus, it is not as some Viryas argue, that one must first enter or place oneself in the reptilian blood, and from there to go beyond the cold reptilian blood to the hyperborean blood. Reptilian cold blood, on the other hand, is the racial expression of the hyperborean spirit in this world.

Its first manifestation in fact, since the Siddhas enter the gate of Venus, and aspect which they maintain to this day in Agartha, as may well be noticed in the description of the Kiev Siddha: "for it gave him the undoubted appearance of a being from another world, or belonging to an unknown Race, were his pupil-less eyes, composed only of an emerald green iris: those eyes, devoid of human expression, testified to the disturbing evidence that the Story of the man has forgotten something; something that is perhaps unavoidable to remember in our Epoch"...

Why also but the reference given to Ophis Lucifer, the serpent God?

It is by positioning oneself in the cold blood, by resigning the soul life (this expression of the mammalian warm blood), that the symbol of origin can be reflected in a clear and conscious way, with coldness towards this whole world, and in essential hostility.

Nor is it that it is necessary to leave the reptilian blood, or to resign it, to express the Bersekir fury from "A hyperborean blood that would be beyond or outside the reptilian blood". Rather, it is from the cold reptilian hyperborean blood that such a state is expressed.

What are the Saurians but a reptilian expression of pure Bersekir fury?

So the Virya, from his or her hybrid nature, must first master and resign himself or herself to the aspect Such is the work to the black or Nigredo, in terms of alchemy. Then, he must position himself on his reptilian side, i.e. the stage known as Albedo. (Cold-blooded, and Archcephalic).

This aspect is strategically maintained until the final battle!

Battle that will take place not only on this and other levels of significance, but also in the Venusian-Reptilian context of origin, for it was from that realm and its projection on this plane that the disagreement and division of the Siddhas into two camps took place.

Finally, in the definitive departure from this world, the work is consummated in the Luciferian red or Rubedo, in this instance the hyperborean spirit is pure rune, and can express or manifest itself in different ways.

aspects, from the absolute, infinite and uncreated.

One concept that is sometimes misunderstood is the Pasu symbol of the spiral.

Although at first glance it may be associated with the serpent because of its spiral appearance when coiled, it is explained in the Fundamentals of Hyperborean Wisdom that such a spiral, representative of the Pasu, corresponds to the functional matrix of evolutionary development and is a semiotic expression of the snail design.

A distinction is then also made with regard to different spiral shapes.

The subject of the relationship between the serpent design and the snail design has been masterfully expounded by the Pontiff, Nimrod of Rosario, in Fundamentals of the Hyperborean Wisdom, and requires no further comment. It is more appropriate to quote the Pontiff verbatim, to make this point clear: "It is clear, then, that the law of evolution is expressed by the fixed spiral of the snail's design and not by the variable spiral of the serpent's design" (FSH, Volume 2, Article C, The Snail and the Serpent).

So, to return to the initial point, it would be wrong to take such a symbol of the Pasu as representative of the serpent.

And however this is viewed or interpreted, it has no connection with Ophis Lucifer, the serpent God.

Another error and deviation into which some viryas fall is to postulate that they must first resign themselves and eventually kill the serpent. Nimrod of Rosario never says to kill the serpent, but to understand it, from the origin.

In any case, when it is proposed to resign the serpent or to fight the dragon, it must be made clear that the serpentine demiurgic aspect kundalini, or the demiurgic dragon Enlil, is being alluded to. The dragon of Sodom, etc., is also spoken of in a figurative sense.

But the emphasis on this issue should not obscure or obscure the hyperborean reptilian aspect of the Siddhas themselves.

In this sense, under the perspective of combat, there are those who propose to confront the snake, the reptile, and the dragon.

And they omit or ignore that in the return to the origin, when the activation of the reptile matrices of the origin is propitiated, the Virya must assimilate the aspects, essence and power of the serpent ( Su wisdom and poison/antidote/elixir), the lizard (cold blood) and the saurian (bersekir fury).

Likewise, Siddhas have entered this world, in the guise of Saurians, lizard-men, and serpent-men.

Nor is it valid to argue that the angular runic is opposed to the sinuous serpentine, since in the case of Lucifer and the loyal Siddhas, the reptilian aspect is entirely functional to the runic strategy.

The Self, isolated in the archimony of the Odal rune, has completely resigned itself to the subject and soul environment, positioning itself in the cold blood of the reptile.

And the noological transition to Selbst is because the serpent has "acquired wings", just as the winged representation of the octopod unicorn Pegasus implies an elevation above the condition of the soul, orienting itself towards the spirit.

Thus the Virya is like a Quetzalcoatl, or serpent with wings, or even like Siddha a winged dragon.

The colours in which the analogue model of the spirit sphere has been allegorically represented are also significant. In its normal condition, green on the inside and red on the outside. Which in the reptilian context alluded to, suggests the image of a green lizard with a red crest.

Then, in the reversion, the green interior has been exteriorised. This suggests the blurring of the Vril (Vril evoked in the suggestive reptilian green, which must be recovered). And the red, the expression of hostility essential to the Bersekir fury, has been hidden or strategically neutralised. Such is the oblique meaning of the representative colours in the analogy of the sphere spirit.

Continuing with the erroneous or deviant approaches, another error is that claimed by certain viryas. In this respect, after understanding the serpent with the sign of origin, one must understand the dragon with the symbol of origin.

The confusion here lies in the fact that the sign of origin is the outward expression (visible to the virya awake) of the symbol of origin which is in the astral blood. That is to say, the symbol of origin, is expressed externally (they say in the area of the ear) as the sign of the origin. They are not two different runic expressions. Therefore, the understanding of the serpent with the symbol/sign of the origin is a noological understanding, so that it already comprises all aspects in which the snake, including the more oblique ones, such as the dragon.

Hence, understanding the serpent with the symbol of origin already comprises or includes the understanding of the dragon aspect.

To conclude this review and analysis of some concepts from the Hyperborean wisdom, although in many myths the bird (eagle, bird, peacock, etc.) and the serpent are presented as opposites, and in others as conciliating opposites, it is not correct to conceive of the eagle (or any other bird in question) as a negative aspect of necessary understanding after the serpent and the lizard. In this respect, the value of the initiation of the wings, representative of birds, has also been included in a very oblique plane of expression of the serpent. Such is the case with Quetzalcoatl, "The Feathered Serpent", or even the dragons themselves. For the dragon is, after all, a kind of winged serpent.