

## Hyperborean Wisdom in Hinduism

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We find various terms from Sanskrit and concepts from the Hindu tradition when we study the Hyperborean Wisdom exposed by Nimrod de Rosario.

Concepts such as transmigration or metempsychosis, karma, the Demiurge named as Brahma, the kundalini shakti, the chakras, the referents of Lilith and Lucifer in the figures of Kali and Shiva, the cyclical concept of the time of the four yugas (Satya, Treta, Dvapara and Kali), periods of cosmic manifestation Manappas

The Sanskrit terminology used should not give rise to misunderstandings, since sometimes the same terms receive different meaning according to the context.

A very concrete example is that of Siddha, which means «perfection or perfect », and can allude to who through sadhana or a systematic tantric or yogic practice achieves perfection. And so there are various kinds of Siddhas according to the path adopted.

Then eight siddhis or mystical powers are mentioned, and whoever possesses these Siddhis is actually considered to be a Siddha.

And, according to puranic cosmogony, on the plane known as Bhuvar loka (also known as outer space or antariksha sthana, since it is located between the earthly plane or Bhur loka, and the heavenly plane or Svargaloka) it is among another variety of worlds the abode of the Siddhas or Siddhaloka.

They are heavenly beings, with the ability to fly from their own bodies, who possess all mystical powers. Furthermore, it is not about the hyperborean Siddhas, but about another kind of Siddhas.

Similarly we have the term «brahmaloka », which can allude to Brahmadev's personal abode, as the spiritual dimension of brahman, as a spiritual substance.

And «brahman » or «brahmana » also calls the priestly caste in India.

Thus, the same terms (such as the case of Atma, which can refer to the body, soul, or spirit) must be considered in the context cited.

A key concept, common to Hinduism and Hyperborean Wisdom is that of Maya as an illusion of the world, being that in «Foundations of Hyperborean Wisdom » an entire article called «The Great Secret of Maya is developed » .

On the other hand, when we examine the Hindu tradition we discover that the ultimate goal of life is the liberation of the samsara wheel, repeated cycle of births and deaths, a goal referred to as moksha, beyond the worldly achievements of dharma, artha and kama (religiosity, economic development and complacency of the senses).

Of course, the concept of moksha varies according to the school in question. Since for the Vedantists brahmavadis, moksha consists in the fusion of the Atma with the Brahman report, while various Vaishnavas schools conceive Mukti or liberation from an eternal individuality, the Jivatma or living being being being promoted to the transcendental abode of Vishnu, Vaikuntha.

The liberation of samsara, without losing the individuality proposed by Vaishnavism, is a concept closer to Hyperborean Wisdom, although not exactly equivalent, since Vaishnavism seeks a personal relationship of subordination between the Atma or spirit and Vishnu ( or some of his personal manifestations), while in Hyperborean Wisdom, the goal is the condition of oneself as a God, or Goddess (from absolute individuation), a question that in Hinduism is more similar to the conception of the Kaula school.

Thus, the objective is to reach the condition of the absolute and infinite Self, as conceived in the Origin, that is, the absolute individuation from the Selbst (The Self of the infinite Self), and not the impersonal fusion (brahma-nirvanam) or a relationship of God and his creature, o Master and servant (being that in Vaishnavism this relationship is conceived in purely spiritual terms, from transcendence).

Regardless of this or that school in relation to how liberation is considered in terms of impersonal fusion, or retaining individuality, we see that Krishna categorically affirms to Arjuna eternal and separate individuality, both from him and from those around him in Kurukshetra :

«There was never a time when I did not exist, neither you nor all these kings. And in the future, none of us will cease to exist ».

BG. 2-12

The very condition of the Self in this world is conceptualized by Nimrod of Rosario using the Sanskrit terms of Pasú, Virya and Siddha.

Consideration of the Devas is essential in Hinduism, distinguishing the Devas as heavenly Gods, from absolute and unknowable being, beyond all the Devas and Devis of this phenomenal world.

Even as a assumed function, Vishnu and Shiva receive the qualification of Devas, being Vishnudev and Mahadev respectively. But the status of Vishnu and Shiva is transcendental to the Mayan world and the gunas, be it satva guna or the mode of goodness ruled by Vishnu, or tama guna, the modality of darkness ruled by Shiva.

Beyond a certain assumed cosmic role, both Vishnu and Shiva maintain a full existence without limits, of absolute knowledge and infinite ecstasy, or Sat-Chit-Ananda.

Similarly, each Deva has its own consort, who personifies her shakti, with Lakshmi being Vishnu's consort / shakti, and Parvati / kali being Shiva's consort.

And when we talk about shakti in the case of Vishnu and Shiva, we are talking about the Vrili, and prototypes of the original couple.

In the case of Brahmadev, the Demiurge, his own Vril or shakti is saturated, given the unfolding employed in this creation, and his shakti is subject to that creative design of the world, which has been mythically represented in the lila in which Brahmadev rapes his own consort and daughter, Sarasvati, Goddess of arts and knowledge.

Unlike the Abrahamic religions, in Hinduism there has always been a distinction between the creator of this world and the supreme absolute being, who can manifest in different eras or yugas, as Krishna refers in the Bhagavad Gita.

Under this consideration, and with the understanding of the key concept of «lila » that appears so much in the Puranas, the oriented Virya, understanding the «game of the Gods » (both on one side and the other, both of the loyal Siddhas and traitors), it must focus on the own liberation and transcendence, and not be engulfed by the or the lilac of cosmic manifestation.

In any case, return to the Origin, as a God, and together with his original partner (El-Ella, Ella-El), manifest his own lilac, out of all influence and demiurgic reach.

Furthermore, the assimilation of the Abrahamic cults of aspects of Hinduism, among other traditions (Sumerian, Egyptian, Persian, etc.), is more than evident, and a forceful example will be cited to demonstrate it.

In Judaism is the patriarch Abraham, a figure that must necessarily refer to the Demiurge, since this patriarch is the father of his people, just as Brahma, the Demiurge, is the father of his creatures in this world.

Well, if the similarity of the name Abraham with Brahma were a coincidence, we have on the other hand that Brahma's consort or wife is Sarasvati, and Abraham's wife is Sara!

We then have the iconic example of Kali, or also Bhairavi, terrifying forms of Parvati (Devi consort of Shiva). According to Hyperborean Wisdom, Kali is the terrifying and obscured form of Lilith, Goddess of Origin.

And this agrees with the puranic version, as Kali is a terrible choleric form assumed by Parvati. Being Parvati and Shiva, referents of Lilith and Lucifer.

Then Kali also represents a shakti or external power, or manifested in this world, Vishnu power known as Bahiranga shakti. And it is convenient not to forget the identity relationship, expressed in different forms of Shiva and Vishnu.

Thus, it is also understood that in some lila Krishna even manifested the form of Kali. After all, they both share the same bija mantra, or root mantra, Klim.

In the lila of Krishna's own birth, this same shakti manifested itself as Krishna's sister, Subhadra.

And as Vishnu / Krishna shakti, he maintains a relationship of identity and simultaneous difference, a concept defined in Vedanta as Shakti shaktimator abhedah, which defines the hyperboreal concept of the original couple, in which both He and She maintain their own separate individuality, at the same time that they make up the same interactive essence.

More depending on the various Hindu currents, these same manifestations can be assimilated under another paradigm. So for some Shivaists eg. Jagannath, Baladeva and Subhadra (Krishna, Balarama and Subhadra) are three manifestations of Bhairava or Shiva. (Trishiro Bhairava).

This aspect is characteristic of Indian theism, where depending on the school or sect, the other Devas and Devis appear subject to Ishtadev himself or the predominant deity. A matter that can be seen both in Vaishnavism and in Shivaism or Shaktism. It should also be noted that from Hyperborean Wisdom, the Devas are often considered as agents of the Demiurge, or even in some cases their manifestations.

In this sense, the Devas are the lords of karma, and custodial rulers of the kalachakra key, an archetypal engineering system structured in a topological plane between Earth and the sun, through which the chaining, conditioning and illusion of spirits is maintained. lost hyperboreans.

This is necessarily so, since the Devas govern aspects of the material world, its elements and various manifestations.

In relation to the Kalachakra key, its term refers to «the wheel of time », and we find various mentions, including in the Bhagavata Purana or Srimad Bhagavatam. Furthermore, we find that the Kalachakra maintains a closer approximation to the Shambhala system, in Tibetan Buddhism, where according to the text «Tantra Kalachakra », the King of Shambhá, Suchandra, was initiated by the Buddha in the Kalachakra tantric system. Thereafter, Tibetan Buddhists maintain tantric-andogical initiations and practices of the Kalachakra to this day.

The figure of the Buddha has also been distorted by the sinarchy, it is better to remember on the other hand, that the same Sanskrit term «Buddha » means «the awake » or » enlightened » , and there are according to the Buddhist tradition itself several Buddhas.

In the case of Prince Siddhartha Gautama, he is said to have been a kshatriya, awake in the Hyperborean Gnosis. Furthermore, some of the «other Buddhas » may be shambálicos masters of the white fraternity.

Sidhartha Gautama Buddha's opposition at the time to the Vedas, Brahmins, and Devas themselves is understood in the context of the synarchic manipulation that the Brahmin caste carried out on behalf of the Vedas, overshadowing the original Vedic hyperborean elements.

This consideration of the Devas, as rulers of karma, and of an evil nature, also finds a certain echo in the Persian tradition of Zoroastrianism, where the figures of the Devas and Asuras as representative of good and evil, are reversed, considering the «Daevas » of the Avesta as malefic, and his adversaries, the «Ahuras <

However, it should be noted that Zoroastrianism also falls under the consideration of a demiurgic cult, although its study allows us to appreciate the link between the ancient Vedic tradition, and the Abrahamic, Judeo-Christian-Islamic tradition.

Proof of this are the similarities found by academic experts, between hymns of the Rig Veda and portions of the Zend Avesta, practically identical.

Or even the same deities, in cases like Varuna, Mitra, Yama, etc., without forgetting the essential role of Ahura Mazda (who refers to Asura Maya) and Angra Mainyu (Angirasa Muni).

Notwithstanding this, we also have divisions and factions among the Devas, who can respond to one side or the other from the hyperboreal. That is, aligned with the loyal Siddhas or the traitorous Siddhas.

Consider the following mention in «The Mystery of Belicena Villca »:

«In Sanskrit we have the words “Dyans pitar ”, which in the Vedas are used to name the “Father who is in Heaven ”. Dyans is the root that Zeus and Theo produce in Greek, with a meaning similar to Sanskrit and that becomes Latin Jupiter, Deus pater or Jovis. The ancient Germans also referred to Zin, Tyr or Tiwaz as the God “Creator ” of the existing, words that also come from the Sanskrit Dyans pitar. »

This name, Dians pitar, or also mentioned as Dyaus pitar, is mentioned in the Rig Veda, as king of heaven in an earlier kalpa, and we know he was regent of Saturn (Shani).

He was subsequently defeated by Indra (just as Zeus defeats Chronos / Saturn), of whom we mention as adhering to the side of the loyal Siddhas.

And from this defeat of Dyaus pitar, Indra becomes the king of heaven!

And here we also have the same traitorous Siddhas, as parents and prototypes of different races, after spiritual chaining, in the figure of the Manus, with fourteen Manus in the cosmic period of a kalpa or Brahma day, or fourteen Manvantaras.

On the other hand, among the Devas also appears the aforementioned Indra or Indradev, which in «The mystery of Belicena Villca » is mentioned as aligned with the loyal Siddhas.

And according to the Puranas, the next Indra in the next Kalpa will be Bali Maharaja, current regent of Satalaloka, being a follower of Vishnu, but that his position as regent of the Daityas in Satalaloka places him in a cosmic antagonism towards the Devas who are in Svargaloka.

Here again we have lilac-like antagonism between Gods!

And so, Shiva as Mahadev, remains neutral, favoring both the Devas and their enemies, the Daityas, depending on the occasion.

An example of this is found in the Puranas, in the lila of the Samudra-manthan, where both Devas and Daityas collaborated in beating the ocean of milk or kshira samudra, to extract amrita, nectar of immortality.

The rope that both Devas and Daityas used to beat the ocean was none other than the Naga Vasuki, a snake that Shiva carries around his neck!

A question that also refers to the initiatory relevance of the serpent in alchemy and obtaining the elixir.

When the poison was first distilled from the ocean, Shiva drank that poison, favoring both one group and the other side, acquiring a bluish hue from then on, which is why it would have been known since then as Nilakantha or «the blue throat ».

A matter that does not prevent Shiva from later having its leading role in the destruction of the world, when the cosmic devastation occurs, be it in the Pralaya, partial devastation at the end of a day in Brahma, or the Mahapralaya, complete and total devastation at the end of life of Brahmadev.

In this cosmic devastation, in addition to Shiva Mahadev, Ananta Sesha, king of the serpentine Nagas, has his leading role, who, setting fire to his mouths with a thousand heads, consumes the cosmic manifestation. Balarama, who appears in Krishna's lila as his brother, is said to be an avatar of Ananta Sesha.

This destruction is carried out by Shiva through his Tandava dance (dance that the sadhus Naga babas know very well, who also appear naked and covered in ash, and carrying a trident, emulating Shiva), with his trident, and his eye located in the eyebrow, which reduces everything that looks to ashes.

Due to the lilac or hobby of this dance, Shiva is known as Nataraja, or «The King of Dance».

The sensuality of the Mayan world has no power against Shiva-Lucifer, and thus it is staged in the lilac or pastime in which with his third eye, Shiva reduces Kamadev (Cupid) to ashes.

The Shiva trident represents here among various meanings the control and transcendence of the three material gunas, the mastery of time in its phases of past, present and future, and the complete dominance of the states of prajña (vigilia), svapna (dream) and susupti (deep dream).

Similarly, the mark or tilak with ash is appreciated, with three horizontal lines on the forehead of the Shivaists, also representing the domain of the false ego or Ahankara (the structure of the soul subject in which the true Self is plunged), maya or illusion, and karma.

In the aforementioned lila of the Samudra-manthan, a female avatar of Vishnu, Mohini Murti, emerges, who seems to favor the Devas to drink the elixir and not the Daityas, dancing in front of them and confusing them.

However, Rahu (a figure considered disastrous at the astrological level, like his Ketu extension) manages to drink the amrita. To this day there is a certain sect of Rahu's followers, who wear black, and know mantric formulas to avoid the astrological influence. nefarious of Rahu and Ketu, and on the other hand obtain the siddhis or mystical powers that allow them to be as powerful as Rahu or Ketu himself.

And let's note that Rahu and Ketu are considered in Vedic astrology as «the head and tail of the dragon», who carry the amrita, so the domain of shakti that this means is understood.

More if it seems that Mohini Murti showed partiality to the Devas, a demonstration of his, Mohini de Patala, always remains with the Daityas in the Bilasvarga or underground world.

Regarding Kali, similarly in the case of Shiva, we have Shastric references to Puranas and Agamas, which were before the manifestation of this world, and before all the Devas. Hence the preeminence given to the Goddess Kali, who brings terror to the soul, and helps the spirit.

Their initiated adepts are mystically beheaded by the Goddess, passing their heads to integrate and decorate her skull necklace.

In this «decapitation » lies the initiation in which the Goddess confers liberation from the archaic reptilian aspect, which is hidden in the brain itself.

And just like Kali and Shiva, we then have Ganesha, Elephant-headed Deva and God of Wisdom, who is mentioned in «The Mystery of Belicena Villca » as «stone boy ».

Certainly, from the alchemical union of Purusha and its shakti or Vril, that is, of Shiva and Kali as prototypes of the original couple, the stone child arises or is generated, and the stone man!

In addition to Shiva, Sukracharya, the Daityas guru, is also representative of Lucifer, given his regency of Venus, as well as opposition to the Devas, in alignment with the Daityas., And Sukracharya responds in hierarchy to Shiva, the supreme mystic. .

In «Foundations of Hyperborean Wisdom », Volume VIII, -The «aberrant typology » of nonological ethics- a correspondence between the four Varnas or social classes of India is mentioned in a graph, with different categories.

Thus, they are equated with Rishis (great sages of ancient India mentioned in the Puranas) as Siddhas, and certain Gurus as awakened Viryas.

Then the Brahmins, the priestly caste, fit into the sacralizing attitude, while the kshatriyas as warriors, under the Luciferic Gracious Attitude.

The Vaishyas (the merchant and agricultural class) under the playful typology, and the shudras (working class) identified under the condition of Pasú.

Beyond this general description that Nimrod de Rosario brilliantly provides, it should be noted that in the Kali yuga the Varnashram system (social classes and life orders) is highly degraded, so perhaps a shudra can be born into a family of Brahmins, or a ksatriya in a vaishyas family, or a brahman in a kshatriyas family, etc. Thus, birth in the Kali yuga is not a determinant of the varna or social class to which the person belongs, but its adhikar or qualification, depending on the type of gunas or qualities that the person manifests.

Notwithstanding this, the priestly class of Brahmins, in alliance with the Sinarchy, manipulated this question in their favor, to establish that the mere birth in a higher caste like brahman, was a determinant of superiority over the other social classes.

At the same time, by not considering the nature and qualities of the person, but his birth in this or that goat or family, the sinarchy in its Brahman aspect created a chaotic disorder, promoting degradation and confusion, and losing the kshatriyas values of yesteryear. .

On the other hand, the Brahmins claimed a monopoly on the Vedas and Shastras, stopping many times in the merely formal and ritualistic aspect, thus filtering access to initiatory knowledge.

And for those who maintained a certain inclination to jnana or knowledge, brahmanism instituted a predominance of Vedanta in its monistic aspect, exposing as a goal of life, the fusion with the One. (Sayujya mukti).

From the perspective of this school, he is more confused, arguing that all the Devas are on the same level, being manifestations of the Nirguna brahma, or brahman report.

Then, in addition to the Varnas or social classes mentioned (brahmins, kshatriyas, vaishyas and shudras), the Vedic system contemplates four ashrams (Varna-Ashram system) or states of life: Brahmachari

(celibe student), grihastha (head of family or leading family life), vanaprastha (withdrawal and sannyasi (resigning)).

The four sections of the Vedas (Samhita, Brahmana, Aranyaka, and Upanishad) are intended for each of these ashrams or life orders.

And as Nimrod de Rosario mentions well in «The Mystery of Belicena Villca », both the western monasticism, as well as the communities of vratyas and munis (ascetics and anacorets) of India, remained under synarchic control, with interesting parallels regarding a similar monastic type disciplined and regulated way of life, with the same directives

This is because both Benedictine priests, Westerners, as well as some Brahmins and Buddhist monks, were aligned with Chang Shambalá's white fraternity.