The Kalachakra Key

The history that we have referred to in the previous article, and

which is recorded in the chrono-cultural series of the Sacred Tiro dal Crystal Book, allegorically tells us about an incomprehensible

wonder and an immeasurable feat. The wonder constitutes, with out any doubt, the “Kalachakra Key,” the genius creation of the

Traitorous Siddhas that lends universal nature to the spiritual en chainment. And the feat, measureless, consists in having broken

the Kalachakra Key and in having comprehended its parts separate ly: this feat enabled Wotan to liberate himself from his own en chainment and to conceive a “strategic way of spiritual liberation,”

suitable for every Virya.

Let us begin with the Kalachakra Key. We have already men tioned that the Loyal Siddhas possess sufficient knowledge to con stitute artificial actual systems: the Crystal Books of Agartha’s Li brary are an example of such constructions. Well, the Kalachakra

Key is also an “artificial actual system”: the most powerful artificial

actual system ever constructed within the limits of the Solar Sys tem. And this product of the highest genius is, of course, the work

of the Traitorous Siddhas. Although the Kalachakra Key is de scribed in the axiological superobject, “The Resignation of Wotan,”

with other symbolic material, it is easy to see that it is an actual

system: the bit, with the spiral or “Sign of Pain,” is equivalent to the

“Emerging Cultural Object” (ECO); the octagonal handle, with the

Sign of the Origin, represents the “Referent Cultural Object” (RCO);

and the “iron shank,” which joins both signs, corresponds to the

“connection of meaning” or “cultural Record” of the artificial actual

system (Figure 85). In synthesis: in the structural system of the Hy perborean Wisdom, the Kalachakra Key of the Traitorous Siddhas

corresponds to an “artificial actual system.”

It is impossible for the lost Virya, who is the victim of its action,

to comprehend the dimensions of this enormous actual system;

however, they can be intuited to some extent if one a#ributes the

universal properties of an Archetype to the actual Kalachakra sys tem: as if it were a true Archetype, in effect, every Virya partici pates in the universal influence of the Kalachakra Key. This enor mous potency suggests the titanic characteristics of the Kala chakra actual system and raises two logical questions: what was

the Kalachakra Key constructed for, and how could an artificial ac tual system of universal archetypal dimensions be constructed?

These questions are answered in the following commentaries.

First - What was the Kalachakra Key constructed for? Answer:

The Kalachakra Key was constructed to make the spiritual en chainment possible. That is to say: we already explained in differ ent parts of the work, the “technique of the genetic key” of the Trai torous Siddhas, by which the human design is re-signed and the

spiritual enchainment is caused; well: this “cause” is “possible” only

by the “universal” action of the Kalachakra Key. It is necessary,

then, to clarify how the Kalachakra Key makes the enchainment of

the Spirit possible. This will not be difficult if we recall that every

designated entity presents a double ontological determination, a

“universal terminus” coming from the universal Archetype, and a

particular terminus, affirmed by the Logos Aspect of the Demiurge:

“the universal terminus of the entity, its being-in-itself, grants it

universal existence and an evolutive impulse, while the particular

terminus, the design or being-for-man, ensures it specific individ ual existence” (page 477). In the case of the Paśu, “The essential ma trix subposed by the demiurgic Logos puts an individual terminus

to the human nature, which the Manu Archetype grants to the po tential microcosm: thus exists the Paśu, the animal-man who evo lutively progresses toward the Manu entelechy or actual micro cosm” (page 498). In synthesis, the demiurgic design’s principle of

individuation, the essential matrix, only acts in order to put a par ticular terminus to the a priori determinations of the Manu Arche type: human nature, universal, proceeding from the evolutive im pulse, makes individual existence possible.

But, behold, the genetic key of the Traitorous Siddhas, causing

the spiritual enchainment, consists in re-signing the human design,

i.e., in modifying the “principle of human individuation”: and this

can only be “possible” if a “universal” principle permits it. It is now

understood that the Kalachakra Key is the universal principle that

makes the individual action of the genetic key in every Virya possi ble: without the universal influence of the Kalachakra Key, the in dividual re-signation in the design of every Paśu could not be

maintained, nor its inheritance in the blood memory.

Of course, it will not be easy to comprehend this universal ac tion of the Kalachakra Key, which equates it to a universal Arche type, for: “The Traitorous Siddhas, faced with the impossibility of,

in any way, modifying the universal Archetypes, which are directly

sustained by the Will of The One, decided to operate on the Paśu

design, permanently modifying the destiny of the animal-man”

(page 233). It means that the universal action of the Kalachakra Key

is to be exercised, not on the Beauty Aspect or Active Intelligence,

which sustains the Archetypes, but on the Logos Aspect, i.e., on the

designating aspect of every entity. But, how is a universal, artificial

principle to operate in order to alter the function of the Logos As pect that individualizes each entity, i.e., each Paśu? Answer: Un doubtedly, by somehow encompassing the total reality of each

Paśu, and affirming the genetic key in each one, in such a way that

the effect is in every way similar to the universal action of an Ar chetype. And that is how the Kalachakra Key operates: by means of

an artificial actual system of colossal dimensions, the Traitorous

Siddhas have achieved a universal effect that makes the individual

genetic key of the lost Virya possible. A deeper comprehension of

such a system requires the knowledge of its construction.

Second - how could an artificial actual system of universal ar chetypal dimensions be constructed? Answer: We can contribute

li#le here about the construction of the Kalachakra Key, having at

our disposal only the “Fundamentals” of the Hyperborean Wisdom:

in truth, it requires more than the Second Hyperborean Initiation

in order to glimpse the secrets of its construction. That is why we

will affirm, by means of sentences, only those aspects that have

clear significance in the context of the structural systematics of the

Hyperborean Wisdom. It is not necessary to insist that these sen tences allude to the most guarded of Earth’s secrets . . . and also to

the most dangerous.

The Kalachakra Key is an artificial actual system constituted

between the Earth and the Sun. Thanks to this system, all the radi ant energy of the Sun is permanently intercepted. But the incan descent celestial body that we usually denominate “the Sun” is only

the physical, exterior appearance of a solar demiurge nicknamed

“the Solar Logos,” precisely because it expresses the Logos Aspect

of The One: from the Sun, accompanying the radiant spectrum, the

voices of the Solar Logos reach the Earth with the message of all

the individual entities’ designs; among them, the voices of the Paśu

designs. In order to intercept these voices, the Kalachakra actual

system was designed and constructed.

One must discard the simple idea that the Earth and the Sun are

the “ECO and RCO” cultural objects in the actual Kalachakra sys tem: however, there is a permanent bond between the two celestial

bodies. The explanation is the following: the Kalachakra actual

system has been constituted “between two symbols,” one found on

Earth and the other on the Sun. The solar symbol is the functional

matrix of the law of evolution or symbol of the “Paśu design’s ontic

autonomy,” i.e., the sacred symbol of the Paśu. The Earth symbol is

the “Symbol of the Origin,” plasmated in every Virya by effect of the

genetic key. Between the two symbols, the Traitorous Siddhas af firmed, millions of years ago, a connection of meaning and consti tuted the actual Kalachakra system: that is why, at all times, there

is an invisible cultural Record between Earth and the Sun. Through

that bond, traversing its extension dimension, must circulate the

voices of the Logos Aspect, the Paśu designs that will thus be re signed by the Symbol of the Origin.

The Kalachakra Key being an actual system, it can be analogi cally represented by Figure 81. We are to suppose, then, that the

ECO “is on the Sun,” although “as coversign (E),” it manifests itself

on Earth: this “ECO” is none other than “the sacred symbol of the

Paśu,” the spiral, i.e., “the Sign of Pain”; the RCO, on the other hand,

is on Earth, but, as coversign (R), it is also on the Sun: such an RCO,

of course, is the Symbol of the Origin. The functioning of the actual

system consists in adjudicating a “particular value” to the ECO or

“functional matrix of the law of evolution” through the connection

of meaning with the RCO or Symbol of the Origin: in this way, the

Paśu designs that circulate through the extension of the bond, and

that thereby establish a relative connection, are modified in their

functional matrix of the law of evolution, i.e., they are re-signed by

the Symbol of the Origin in its snail design. And this action is clear ly “universal,” i.e., it affects “every Paśu design.”

The schema of Figure 81 has yet another important utility, apart

from showing how the Kalachakra Key functions: in effect, by

means of it, it is possible to comprehend where Chang Shambhala,

the city of the Traitorous Siddhas and the White Hierarchy, is actu ally located. Let us advance, then, that Chang Shambhala is situat ed in the transituative nucleus of the actual Kalachakra system,

i.e., between Earth and the Sun, in a “polydimensional conic nucle us” that is invisible to the Paśu and the lost Virya: knowing, now,

where the abode of the Traitorous Siddhas is located, the following

strategic principle should be clear: “whoever a"empts against the

spiritual enchainment, destabilizes Chang Shambhala.” In other

words, whoever “decreases the number” of Hyperborean Spirits in

enchainment, for example, by revealing a “way of spiritual libera tion” as Wotan did, weakens the bond of the Kalachakra actual sys tem and endangers the existence of the accursed city. Thus is ex plained the aggressive susceptibility that the demons of Shambha la exhibit in the face of any a"empt to strategically reorient the

lost Viryas or, inversely, their evident interest in keeping everyone

in deception and confusion. Naturally, today, in the midst of the

darkness of the Kaly Yuga, the bases of Shambhala are stronger

than ever; however, we should not despair: the next coming of the

Führer, when the Pure Blood of the eternal ss “forces the city of hor 762

ror to emerge in front of the Sun, and the Earth appears concave,”

will put an end to this situation.

But, knowing where Chang Shambhala is located is of li"le use if

we do not indicate where its doors are, through what frightful

opening one enters the world of nameless evil. But the answer is

simple, although it may surprise the lost Viryas: everywhere; i.e.,

the door is located anywhere in which one affirms the coversign (E)

of the Kalachakra actual system. Why? Answer: because the path

to Chang Shambhala begins at the “entrance chamber” of the

Kalachakra actual Record, i.e., at coversign (E). And it should be

noted that, as the extension of the actual system is “between Earth

and the Sun,” it is not necessary to place oneself in the HICP in or der to face the coversign because “the Kalachakra actual system

offers its comprehension from the front”: it is enough only to affirm,

facing the Sun, the sacred symbol of the Paśu so that coversign (E)

gives way to the entrance chamber.

It should be clarified that it is not easy for the Viryas to open

these doors; and this is for two principal reasons. The first is that

the Viryas, upon having the sacred sign of the Paśu re-signed by

the genetic key, could never project it and affirm it in the world

with the necessary perfection: only the Paśus can express it with

exactitude; or the Hyperborean Initiates, since the graceful will of

their awakened Ego allows them to force the conscious subject to

project it exteriorly. The second source of difficulty comes from the

guardians at the entrance chamber, those to whom it is of no inter est whatsoever that the Virya should enter it . . . except when the

White Hierarchy has authorized it, i.e., when the Virya has been de ceived and is intended to be used for the benefit of some strategic

area of the universal Synarchy. The conclusion of all this, as it

could not be otherwise, tells us that the path to the White Hierar chy is only cleared for the Paśu or the synarch initiate, that is to

say, for the one who has experienced the “draining of the Symbol of

the Origin.” The Hyperborean Initiate, on the other hand, even

when he knows how to open the door toward the hell of Chang

Shambhala, would never do it unless an action of war or the Kairos

required it.

It is worth adding something else about “the path to Chang

Shambhala”: a mention of “fixed doors,” which exist in various

parts of the world and that permit access to the entrance chamber.

The origin of such doors is the following: the Traitorous Siddhas

have handed over to the White Hierarchy the entrance chamber of

the Kalachakra actual system and entrusted it with its custody,

also authorizing them to use it for the strategy of the universal

Synarchy. As a result of this, the Masters of Wisdom have dedicated

themselves to affirming the entrance chamber in different parts of

the world and to situating, at each one, an axiological superobject

suited to their particular strategic “mission”: in front of each en trance, they have posted guards armed with the sacred symbol of

the Paśu, with the order to allow passage “only to those who bear

the password”; this word, or sign, is a password with which the

fools who come there believe the door to “magically” open; and that

word, or sign, of course, has been “revealed” to them, in the synar chic organization to which they belong, so that “they make the ini tiatory journey.” In this way, numerous similar dens, sometimes in

the form of a temple, sometimes in the form of a palace, sometimes

in the form of a paradise, etc., have been created in the course of

the centuries. In other words: within each culture, i.e., in the capac ity of its superstructure, the Masters of Wisdom affirm the en trance chamber and situate an axiological superobject with a cor responding cultural space; in its context, according to the historical

needs of the evolution of myths, they usually construct the charac teristic ambits: for example, a pagoda, a synagogue, a church, a

mosque, an initiatic cave, a sacred mountain, an enchanted island,

a land of the ancestors, a lost valley, etc., etc.; then, one of the mas ters, under the form of a “Divine envoy,” “Avatar,” “Messiah,” etc.,

presents himself giving signs of his power, constitutes a priestly

caste and founds a secret society, to which comes his “revelation”:

the key, word, or sign, of the entrance chamber. It is not worth de tailing, because it is easy to imagine it, the quantity and variety of

falsehoods that have been analogously gestated. And all this with

the sole aim of maintaining control over the confused Hyperborean

lineages until the day in which the universal Synarchy succeeds in

enthroning the sacred race of the Demiurge on Earth.

It is clear, in the end, that the presence of the entrance chamber

in different places of the world has induced many empty-headed or

unimaginative people, or simply devotees of the Hierarchy, to blind ly uphold that in such places is located Shambhala itself: those

persons, of course, believe that Shambhala is a city of saints and do

not suspect, or dare to imagine, that in reality it is a spatial base of

extraterrestrial beings.