The Mystery of the Labyrinth

In the Sacred Tirodal Crystal Book, constructed by Wotan, is

recorded his immeasurable feat: the comprehension of the

Kalachakra Key. In article “E” has been described the content of the

axiological superobject “Wotan’s Resignation,” referring to the con summation of such a feat. Well, exploring another subsequent su perobject, titled “The Mystery of the Labyrinth,” one can learn

about the legacy that Wotan imparts to all Hyperborean lineages:

the revelation of the spiritual enchainment and the way to liberate

the enchained Spirit. The Hyperborean Wisdom affirms, then, that

the Great Ásur was the true founder of the ancient Mystery of the

Labyrinth, the cultural echoes of which, distorted by enemy action,

have reached our time.

From the beginning, the Mystery of the Labyrinth has only been

accessible by means of a Hyperborean Initiation, being various ini tiatic ways that the Loyal Siddhas have presented to the Viryas, in

different centuries and cultures, for spiritual liberation: the “way of

Strategic Opposition,” for example, is the ultimate interpretation of

the Mystery of the Labyrinth. This way, revealed by the Loyal Sid dhas to the medieval Einherjar Order, is currently utilized by the

Order of Tirodal Knights as the basis of its three degrees of initia tion: the Mystery of the Labyrinth is thus preserved by the Tirodal

Knights, but the initiatic instruction is carried out with modern

concepts through the structural model of the Hyperborean Wis dom. However, the general idea that is revealed in the Mystery of

the Labyrinth has already been symbolically expounded in “The

Allegory of the Imprisoned Ego”: there it is concluded, in effect, that

the only possibility of liberation lies in two inseparable acts: 1º) it is

necessary to awaken and orient the prisoner; 2º) it is necessary to

teach him the secret exit, to reveal to him the way to escape from

the prison. Now we can add that the first act, awakening and ori enting, represents the preparation to the Mystery of the Labyrinth,

i.e., the pre-initiatic stage: it is what the future Tirodal Knights do

when they study the Fundamentals of the Hyperborean Wisdom.

The second act, on the other hand, knowing the exit, constitutes

the initiation itself: only the Hyperborean Initiates can perform

this act; the First Initiation, for example, grants the Tirodal Knights

the permanent vision of the Selbst, that is, the exit toward the Vril

(Figure 34), as well as assuring the immortality of the Ego. In syn thesis, the “way of Strategic Opposition,” which dominates the Or der of Tirodal Knights through the structural model of Hyperbore an Wisdom, is, historically, the ultimate interpretation of the Mys tery of the Labyrinth: as we shall see, its objectives are the same as

those originally proposed by Wotan.

And what did Wotan propose, a$er comprehending the

Kalachakra Key? Answer: Wotan reduced the problem of spiritual

enchainment, of life and death, to allegorical or mythical terms sim ilar to those of “the imprisoned Ego,” i.e., he posed the problem in

two phases:

First Phase: awakening and orienting the Ego.

Second Phase: revealing the secret exit.

In order to solve this problem, Wotan proposed a two-step solu tion:

First Step: awakening and orienting the Ego “by means of

Tirodinguiburr, the sign of the exterior labyrinth.”

Second Step: revealing the secret exit directly to the Ego “by

means of the gnosis of the interior labyrinth.”

All the signs revealed by Wotan are sacred to the Virya: the

runes have been so for millennia and, among them, the most sacred

of all, Tirodal, the expression of His Name. However, that which

has been considered as the sacred symbol of the Virya par excel lence is Tirodinguiburr, the sign of the exterior labyrinth that

Wotan proposed as the First Step of the solution to the problem of

spiritual enchainment: this sign is essentially opposed, of course, to

the “sacred symbol of the Paśu,” the sign of whom is the exterior

spiral. That is why, although Tirodinguiburr has arrived semically

complete until today, its significance and origin has been degraded

and deformed by the enemy cultural strategy, on the basis of a plan

of which we will give an account in the next section. The following

articles will therefore be devoted to defining its true significance,

to showing how the sacred symbol of the Virya solves the first

phase of the problem of spiritual enchainment, to demonstrating

how the cultural degradation of Tirodinguiburr has produced the

various and well-known types of labyrinths, to explaining how the

lost Virya causes such a degradation, to exposing the synarchic

plan against the Mystery of the Labyrinth, etc.

With respect to the Second Step, it must be stated at the outset

that it will not be possible to comprehend it by means of merely

descriptive expositions, since it requires initiatic experience: only

he who performs the proposed act, that is, he who makes the tran sit through the secret exit, will comprehend the Second Step. In

another article we will provide an analogical approximation to the

First Initiation to the Mystery of the Labyrinth that will clarify,

perhaps, what the concrete act of the Second Step consists in; here

we can only repeat, as an appeal to intuition, the general idea men tioned several times in Fundamentals of the Hyperborean Wisdom:

first of all, the lost Ego (or “prisoner” in the animic subject) must

awaken and orient itself toward the Origin, i.e., it must locate the

Tau Point; then, by means of the secret exit toward the Tau Point,

toward the Origin, it will achieve its effective liberation: in this

consists the Second Step, the Hyperborean Initiation. In other

words, the Hyperborean Initiate, the one who has unchained his

Spirit or is in the process of doing so, is one who has situated his

Ego at the “Tau Point,” at the origin of the enchainment: this possi bility is that which is concretized by performing the Second Step

proposed by Wotan, when, upon finding the secret exit from the in terior labyrinth, the Ego is re-signed with the sacred Tirodal Rune.

During the development of the following section, it will be

demonstrated that the First and Second Steps of the solution to

the problem of spiritual enchainment are based on the comprehen sion of a single sign: Tirodinguiburr, the exterior labyrinth of

Wotan. The First Step, awakening and orienting, is effectively

achieved a$er comprehending the significance of the Virya’s sacred

symbol, i.e., by studying the exterior labyrinth sign. The Second

Step, knowing the secret exit through where the lost Ego will have

to advance toward the Tau Point and toward the Selbst, is achieved

by means of the operative function of the sacred symbol of the

Virya, a function that is put into practice in the Kairos of the Hy perborean Initiation. Undoubtedly, the whole Mystery of the

Labyrinth is contained in the sacred symbol of the Virya: what has

been done in the Fundamentals of the Hyperborean Wisdom is to

offer the necessary and sufficient elements in order to bring the

Virya, at this point of the Kaly Yuga, closer to the significance of

the exterior labyrinth of Wotan; such elements, of course, consist of

a structural context that, even if it does not enable us to under stand the noological runes that make up the sacred symbol of the

Virya, at least support it with its archetypal correspondences and

do not prevent us from suggesting its transcendent significance.

Hence, in the following section, a$er explaining the significance of

the exterior labyrinth in the structural context of the Hyperborean

Wisdom, clarifying its operative function will be tenaciously insist ed upon: it will thus be a#empted, via a consistent intuition, to in duce the “noological comprehension” of the Virya’s sacred symbol, a

comprehension that will no longer encompass the merely structur al significance and that is why it will require an ethical foundation.

This should not be surprising because the noological comprehen sion is the apprehension of the Virya’s sacred symbol by the Ego,

without the intervention of the animic subject, i.e., it is the appre hension carried out by a being whose essence is the graceful will

and whose act is Honor: noological comprehension is, then, an ethi cal moment.