

The seven plus one initiatory ways of liberation

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The seven plus one ways of liberation according to the Hyperborean wisdom, respond to the different typologies of Viryas, and also on a deeper level, are in resonance with the mystery of the spiritual enchainment itself, the mystery of A-mort, which can be perceived gnostically in the blood in seven different ways, which corresponds to seven ways of liberation, commenting further onwards about the remaining "plus one way".

So the possible adoption and following of a particular path depends not so much on one's own choice in an arbitrary sense, but on the kind of Virya in question.

Nimrod de Rosario mentions some of these avenues:

According to the way in which the Mystery of A-mort has been gnostically perceived will be the adopted Way of Liberation and that is why it is often spoken of as a "Way of Mutation" or "of the Ray"; a "Dry Way" or "Way of the Hand"; a "Way of the Lightning" or "Way of the Lightning"; a "Way of the Hand" or "Way of the Lightning"; a "Way of the Lightning" or "Way of the Lightning". Right"; of a "Wet Way" or "Left Hand Path"; of a "Way of Strategic Opposition" or "Way of the Warrior Gnosis for Guidance Absolute"; etc."

It is worth noting, as a first comment, the essential distinction to be drawn between the previously mentioned dry way or right-hand path (which is hyperborean) and the demiurgic right-hand path.

In the right-hand path of hyperborean liberation, one seeks one's own liberation independently of the Demiurge. It is not a path where one submits and enslaves oneself to the Demiurge (as the demiurgic right-hand path proposes), nor to achieve any entelechial state, whether of fusion with the Demiurge, or being subordinated to him in any way whatsoever, but one's own liberation according to the reality of the hyperborean spirit in the Origin, being in itself a God, or Goddess, of absolute, infinite character, and without any relation of causal or ontological dependence with respect to any other God.

Perhaps technically, and to avoid confusion, the dry way or hyperborean right hand path could be defined as a "right hand path", while any demiurgic approach could be categorised as a "right hand path".

The right-handed way of hyperborean liberation is indeed framed in an "essential metaphysical leftism", in that the Virya positions himself on the margin (or "to the left") of the Demiurge.

A well-known example of this right-handed hyperborean way would be that of the medieval Cathars of Languedoc, who directly rejected the biblical God creator of the world, identifying him with Satan.

Their Kristo was identified with Lucifer, a clearly Hyperborean concept. Furthermore, their lithic constructions (such as the fortress of Montsegur) show that they knew the ancestral Hyperborean secret of the stone, thus being able to orientate themselves to the Origin.

They were also in possession of a Venus stone, and in charismatic connection with the General, in opposition to the Church of Rome, and given their hyperborean orientation working the archetype Lady, to achieve the collective mutation of all her people.

Well, this hyperborean Cathar current followed a dry or right-handed way, through the tradition of the Trovar Clus, where through the mysticism of the Troubadours, the consecration to an unattainable ideal Lady, allowed to activate the Minne as for the Lady of the Origin herself.

His outward conduct was completely ascetic, avoiding sexual activity as much as possible, and hence his way was "dry or right-handed".

However, such a path of liberation, appropriate for a certain typology of Virya as mentioned above, allows one to resign the demiurgic trap of the sacred symbol of love, which transcends, arriving at out of this world to one's own instance in the Origin, of A-mort!

The wet or left-hand path is appropriate for another class of Viryas, and is based on the ancient Hyperborean Tantra, surviving in the present day Kaula tradition.

In this way, sexual practice is indeed seen as a means of transcendence, and it is in fact sexuality itself as a sacred symbol that is resigned.

Sexual activity being commonly the greatest pleasure in this world, and beyond the physiological, because the essential passion of the Great Ancestor (the hyperborean spirit itself from its initial straying) impels the Virya continually to seek Her, more in demiurgic forms that present themselves as capturing His attention, and not obviously being Her.

Here the passion itself is directed towards an orientation of transcendence, such as the esoteric practice of maithuna, focused at this point not so much on siddhis or mystical powers (which can of course be strategically obtained and harnessed during the sojourn in this world) but on the Liberating gnosis.

The wet or left-hand path also includes several techniques and forms of operation, one of which is the ritual of the 5 challenges, or Pancha makhara puja, a ritual which in "Fundamentals of Hyperborean Wisdom" is indicated to be followed only if the family test has been successfully passed, i.e. by achieving a flow of blood purity through the reintegration of the scattered family archetype manifested in different relatives.

However, it is a fact that there are different practices within this route, which can be dealt with without this prerequisite, or even in parallel to the family test.

The remark is necessary, since some Viryas consider the left-hand path per se to be ruled out without first having taken the family test. Such a path does require having faced such a test successfully, as far as the ritual of the 5 challenges is concerned. But not necessarily in relation to other practices.

The Maithuna can in fact be put into practice outside the ritual of the 5 challenges.

In "The Mystery of Belicena Villca" it is explained how through this way, the Kaula circle can access the transcendence of the phenomenal world and liberation:

"In short, Von Süermann, the kâulikas are perfect yogis, Initiates capable of attaining in the ecstasy of the sexual act the Infinity and Eternity of the Spirit, and to place its nucleus of consciousness beyond Mâyâ, the Illusion of material forms".

We also have the liberation path of warrior action or heroic death, where even without knowledge or the elaboration of an initiatory argument (as is necessary in other paths), it is the warrior's courage in battle and his courage that impels him to go beyond fear and look death in the face that can transmute and liberate him.

Nimrod de Rosario comments in *El misterio de Belicena Vilca* the following in relation to Islam, which from its beginnings had a certain hyperborean component:

"Of Mohammed I will only note here that if he imposed upon the faithful of Islam the obligation of daily orientation towards a stone, the Black Stone or Kaaba, and Holy War as a way of fulfilling God, it was because he knew the Principles of the Hyperborean Wisdom: for oriented warrior is a fitting definition for the Hyperborean Initiate. Surely the esoteric Wisdom of Muhammad was misrepresented or misunderstood by his followers. However, even if not fully understood, the simple application of the Principles of the Hyperborean Wisdom is sufficient to transmute men and peoples, to neutralise the degrading pacifism of the Cultural Pact".

It was said that the Ksatriyas or warriors who died in the Kurukshetra war narrated in the Mahabharata (battle before which the Siddha Krishna has a dialogue with the Kshatriya Arjuna, this dialogue being known as the Bhagavad gita), were liberated.

But it was necessary to fight and die with courage and honour, otherwise rebirth on the wheel of samsara would continue.....

In this way of liberation, death is transcended in a factual way from the archetypal (which for the Most people it is a form of phagocytic sacred symbol), obtaining a mystical and initiatory death, an initiatory death of the soul side anchored in the fear that death produces, being pure Courage!

Nimrod of Rosario emphasises the path of strategic opposition (followed by the ancient Einherjar order), which allows for the application of the principle of encirclement, and the projection of the symbol of origin from the blood. hyperborean in an initiatory kairos, resigning all kinds of emerging sacred symbols, isolating and runically enclosing the Self, through Tyrodinguibur, the sacred symbol of the Virya.

In this way, the continuous application of the principle of encirclement, delimiting the ego from all that is alien to it (the ego being the expression of the spirit), i.e. situations, persons, cultural objects, desires, sensations, thoughts, etc., allows to position oneself in an orientated way, which gradually purifies the blood.

This is how the I ceases to be lost in the labyrinthine enclosures of the Labrelix path (search, option and choice of each tetrarch), since the delimitation that is established of the I with the principle of the

The "I" orients the "I" by ceasing to make sense of the demiurgic phenomenal entities. The "I" "turns" or "turns around" in the tetrarch where it usually moves disoriented, and "with its back" to meaning. The flowing of the Labrelax, resigns the emerging symbols, through the principle of the hedge, and the Luciferic Gracious Attitude.

Thus the demiurgic tetrarch becomes the conducive rune Guibur (Remember that both the tetrarch and the rune Guibur have a similar trident form), or in more precise terms, the rune Guibur is superimposed upon the tetrarch.

From Gibur, the Ego can orient itself to the Odal rune, precisely that orientation where the Ego "turns around" and faces the resignation of the emerging demiurgic symbols, places it "with its back to the right angle of the Odal rune".

If the Virya persists in courage, resigning all demiurgic deployment (and sometimes this process can take years or a lifetime), the initiatory Kairos is propitiated, where the Self accesses gnostically to the interior of the liberated Tau-square, within the Odal rune.

The Ego is thus runically enclosed and isolated, maintaining the orientation to the *Selbst* (the Self of the infinite Ego nucleated in the sphere of egoic will or *Ehre*), a transition which will take place noologically. by means of the spiral staircase and the infinite staircase, which is indicated by the initiatory rune *Tyr*.

Thus we have the runic conformation of Tyrodinguibur!

In the SS Psychosocial Strategy Manual, Nimrod de Rosario also mentions another way of liberation, which is worth mentioning in the context of the Pontiff's statement:

"The Hyperborean Wisdom states that if a Siddha wishes during the Kali Yuga or Dark Age to recognise the Hyperborean lineage in races degraded and degenerated by "BLOOD IMPURITY", with a view to their purification and regeneration, there are only seven possible ways available to him, one of which is the effective possession of the Graal. The secret techniques, of which there are also seven, one for each way, make possible the purification of the astral blood to such a high degree as to bring about the transmutation of the Virya into Siddha, that is, of man into the semi-divine into the immortal Hyperborean Divine. We can state in this respect that Dr. Jung's Topological Technique of Individuation is one of the (7) Secret Hyperborean Techniques adapted by him for use in the West".

This way of liberation is, as we can see, alchemy, systematised to a certain degree and to a certain extent by Carl Jung.

However, a distinction must be made between Jung's Self (Self of the soul subject) and *Selbst* (Self of the infinite I). This distinction is vital and fundamental, for otherwise the whole of the

The process of individuation elaborated by Jung goes to the extreme of, say, the design of the soul subject (which is clearly demiurgic, and in which the Ego is usually subsumed and confused) and the process of individuation (which is clearly demiurgic, and in which the Ego is usually subsumed and confused).

lost), and not to the liberation of the spirit in accordance with the reality of Origin.

In this alchemical way (so culturally distorted), a complex and esoteric work with the "metals" (representative here of different states of matter, i.e. of the psycho-physical) is sought to obtain the elixir vitae, i.e. the elixir of immortality, and the philosopher's stone (a stone that refers to the Gral as the emerald of Lucifer's crown, and enables the initiate to become a "man of stone" and to orientate himself to the Origin).

It is well known that the alchemical way has an ophidian foundation, which is clearly referred to in the presence of serpentine symbols (caduceus, uroboros, dragon, winged serpent, two-headed serpent, etc.) in so many alchemical texts and engravings.

The essence and secret of alchemy is precisely the Serpent, and its noological (not archetypal) understanding.

So important is the way of alchemy that the isolation of the Self, its detachment from all demiurgy and complete transmutation, have their correspondences in the alchemical stages of Nigredo, Albedo, and Rubedo. Stages that every Virya must face, whether it is one way of liberation or another.

The shadow sphere seeks from the alchemical "metal work" to become conscious, which implies a unity from the sphere of light and the sphere of shadow, under the dominion or will of the Self.

Carl Jung has commented on this:

"No one is enlightened by fantasising figures of light, but by making their darkness conscious".

And another famous phrase on this subject, also by Jung, is: "No tree, it is said, can grow to heaven unless its roots reach hell".

Needless to say, we are not alluding here to the Judeo-Christian concepts of heaven and hell, but rather to valid similes to illustrate the synthesis of opposites in one's own psyche, or light and shadow.

Of course, the alchemical work does not culminate here, but the Self must transcend the light and shadow of the conscious subject, now synthesised into a single structure, under the control of the Self.

From there, all this synthesised and unified energetic baggage is capitalised for the direction of the liberation of the Self, and not merely remaining in this "soul individuation", but arriving at the Self itself, already unaffected and immutable as stone.

It should be noted that while every path of hyperborean liberation is "alchemical", in terms of the process of transmutation that takes place in the initiate, the path of alchemy as such is nevertheless distinguished.

The orientation to the Origin necessarily implies the mystical remembrance, through the purification of the blood, of the Lady of the Origin.

The very symbol of the Origin is a runic image of Her, the frame in which the Self is found, and which must be realised and transcended in order to find Her in the Origin.

The confusion and disorientation in the search for Her in this world, from the essential passion, is the main sign of the re-encounter with Her.

To this effect, various paths of liberation include a vital female assistance to the Virya, such as the Kali woman on the left-handed wet path, or a Yogini, or a Kalibur Lady within a hyperborean strategy, or the mystical Soror on the way of alchemy, or the inspiration even from the blood in the warrior by a Walkirya on the way of heroic death or warrior action, etc.

As for the Way of the Lightning, its practice alludes to the oriented mysticism (and not merely the superficial playful framing with which it is commonly approached) of the martial arts, obtaining through the rigour of discipline, practice and constancy, the resignation of human pain (the sacred symbol to which every lost Virya succumbs), reaching in its culmination the isolation of the Self, above the psychophysical limitations.

It is not by chance that in the martial arts the ultimate belt is the black belt! The martial Virya is indeed oriented, arriving at his own Self, and in complete mastery of his psycho-physical microcosm, ready to launch himself into the infinite blackness of himself.

A seventh way, not explicitly mentioned, but implicitly mentioned, can be seen from the minne and Gnostic understanding, being underhandedly referred to by Nimrod de Rosario in "The Mystery of Belicena Vilca".

It is about, in accordance with belonging to a certain lineage, following and perfecting a family mission (not to be confused with the family mission and the family test mentioned above), which consists of perfecting a certain activity, taking it to the archetypal limit, and then recreating it in the Origin, which means going beyond the archetype in question, towards its original form or "mould". "perfect" shall we say, in the Origin.

The family mission was entrusted by the Siddhas to various Hyperborean lineages, when they had fallen into a degree of stratagonic confusion in which there were hardly any Hyperborean initiates who could contemplate the symbol of origin in the stones of Venus, which they had received as a legacy from the white Atlanteans.

It is prudent to quote verbatim what Nimrod de Rosario tells us, as it perfectly outlines the development of such a way of liberation, without specifically mentioning it as such.

The extract from "The Mystery of Belicena Villca" reads as follows:

"Starting from the principle that everything that exists  
in this world is only a crude imitation of the things of the True World, and in view  
of the impossibility of locating the Origin and the Way to the World  
True, they chose to employ the last remnants of Wisdom to embody in the  
Purest Blood Styres a "family mission" consisting of the unconscious  
understanding, with the Sign of Origin, of an Archetype. There is  
We should note the modest nature of this objective: the Ancient Initiates, the  
Wise Warriors, were able to "understand the serpent, with the Sign of the  
Origin"; and the serpent is a Symbol that contains All the archetypes created  
by  
the God of the Universe, a Symbol which was consciously understood with the  
uncreated Sign of Origin. Now the Initiates proposed, and there were no other  
options left, that a family should work "blindly" on a created Archetype, trying  
to be understood by the Symbol of Origin present in the blood.  
and reveal the Truth of the Uncreated Form.

In short, Dr. Siegnagel, to certain Styripes, through whose veins flows the  
Divine blood of the white Atlanteans, they were assigned a family mission, a  
goal to be achieved with the passage of countless generations that would repeat  
perpetually the same drama, revolving around the same Archetype. As the  
Alchemist stirs the lead, the members of the chosen family would repeat

tirelessly the tests laid down by the ancestors, until one

One day, turning a circle a thousand times under other heavens, he would

accomplish the family mission, and then purify his astral blood. A transmutation

would thus take place which would enable him to overcome the involution of

the Kaly Yuga or Dark Age, to return to the Origin and to acquire Wisdom again.

It is obvious to clarify that the family mission would be secret and is currently

unknown to the members of the white Atlantean-descended Styries. The mission

required the fulfilment of a specific guideline whose content would have no

necessary relation with the goals or objectives of the cultural community to

which the chosen Styria belonged; even, depending on the Epoch, the guideline

could be

The mission would be incomprehensible or simply clash with the cultural

canons in vogue. But none of this would matter because the mission was

enshrined in the

The family blood, in the tree of the Strain, and the descending branches would

inevitably tend towards the pattern, in an unconscious and superhuman effort

to overcome the spiritual fall. Of course, the specific pattern described the

Archetype which would have to be grasped in the blood, with the Symbol of

Origin, in order to transcend it and reach the Uncreated Form. A

some families, for example, were entrusted with the perfection of a stone, a

plant, an animal, a symbol, a colour, a sound, a particular organic function or

an instinct, etc. The perfection of the thing that had been prescribed required

penetrating its innermost essence to the very limits.

metaphysical, that is, until it conforms to the perfect form of the created

Archetype: therefore, considering that the created Archetype is only a mere

copy of the Uncreated Form, it would be possible to orient oneself again towards

the Origin if one understood the Archetype with the Symbol of the Origin

present in the Pure Blood; and

there was Wisdom.

The family's mission did not end with the simple apprehension of a family member.

transcendent of the created Archetype but demanded its spiritual re-creation.

Starting from an existing quality in the world, it would return to it over and over again.

Again and again, tirelessly, over eons, until the inner essence is penetrated and

its archetypal perfection realised: the quality would then be re-created in the

Spirit and understood with the Symbol of Origin. Only thus would the

condition of Existence be given to the Spirit, only thus would the Spirit be

something existent beyond the created: not perceiving the illusion of the

created but recreating the perceived in the Spirit and comprehending it with

the Uncreated. In so fulfilling

In this way with the family mission, the astral blood, not the haemoglobin,

would be purified and would make possible a transmutation which is proper to

the Hyperborean Initiates or

Wise Warriors, which transforms man into an immortal superman.

In the course of this non-evolutionary pathway, those summoned, those called upon to fulfil

with the family mission, they will be able to "magically" create various things.

Initiates in the Mystery of the Pure Blood obtain, for example, a magical wine,

soma, haoma or amrita, after a millenary distillation of the paired liquor,

It is incorporated into the blood, recreated, like a transmuting nectar. Also the

manipulation of sound allows us to arrive at a higher harmony, a music of the

spheres; the Spirit, vibrating on a single note, om, recreates the essence of the

spheres, and the spirit, vibrating on a single note, om, recreates the essence of

the spheres.

ineffable of the logos, the Creator Word. And both that nectar and that sound,

or other such archetypal forms, can be recreated in the Spirit and

comprehended by the Symbol of Origin, comprehended by the Uncreated, thus

opening the gates to Origin and to Wisdom.

His family, Dr. Siegnagel, was destined to produce an archetypal honey,

the exquisite juice of sweetness. Since ancient times, their ancestors have worked all forms of sugar, from cultivation to refining; from the coarsest molasses to the most excellent honeys. One day the empirical management was exhausted and a metaphysical sugar, i.e. an Archetype, was incorporated into the astral blood of the family, beginning a slow process of refinement.

Today the metaphysical sugar has been adjusted to archetypal perfection and the effort of thousands of ancestors has been condensed in your person: the sweetness sought is in your Heart. It is your turn to give the The last step of transmutation, to recreate that archetypal sugar in the Spirit, and to understand it with the Symbol of Origin. But it is not I who must speak to you of this, for your ancestors will one day be present, all together, and will

will claim the fulfilment of the mission".

In the case of Belicena Villca's own lineage, their family mission from ancient times was to perfect the cult of Pyrena, the Goddess of cold fire.

A cult that went through different instances through time, from the carved menhir of the Gorgon (and being previously known by different names such as Lilith, Frya, Belisana, and Belilith), to her camouflage under the guise of the Goddess Vesta in the period of Roman domination, and of course in later times (pretending to be Christian), known as the "Virgin of the Grotto", or Virgin of Agartha.

It should also be noted that we are referring to a cult with a hyperborean orientation, and therefore its culmination is wisdom, as opposed to demiurgic cults.

This is important to note, since behind the outward appearance of a cult, or religious symbols, such as the image of a virgin, etc., one must look at the inner conception of its followers (often hidden from the general public) before making a value judgement as to whether or not it is demiurgic.

Beyond this nuance, of course, the age-old dichotomy between worship and wisdom remains the basis.

Similarly, there may be 'hyperborean cultural objects', both emergent and referent, in the shaping of the spiral staircase in orientation to the Origin (i.e. within an artificial real system).

The fact is that the European Union has been able to develop a strategy for the development of a hyperborean culture, which cannot be merely and superficially categorised as projections of the external culture.

It is rather a hyperborean cultural orientation (starting of course from the elements available in this world, but always under the Minne), and not in this case of culture as a weapon. the enemy's strategy.

"The Mystery of Belicena Villca" is indeed, from a Gnostic initiatory point of view, a mythical-historical-cultural report and display, with a hyperborean perspective!

Thus, both culture and cult can have a hyperborean orientation, and this principle must always be kept in mind.

There is at this point a way, which we know is not so much a way per se, but rather a rescue by the Siddhas, who come to the aid of the Virya.

For this reason we speak of "seven plus one tracks", distinguishing one of them separately, as it is not a "track" as such.

In this regard, we know that it may indeed happen that a Siddha manifests himself to a man of stone, with the indications of some strategic mission to be followed, after which, complete liberation is obtained.

Or follow the Siddha by abandoning everything, and abide by his directives whatever they may be.

Or even, disincarnating from the physical plane, to be received by a Siddha or Siddhas, giving entry to an archemona on the astral plane, where one will remain strategically isolated from demiurgic time and space, until the Kairos of the final battle.

Just as the Hyperborean Pontiffs have manifested liberated squares or archemonas on this physical plane, so it is the case in the astral realm.

Whichever path of liberation is followed, the ultimate goal is always, through the initiatory instance of the Self, to understand the serpent with the sign of origin, which leads to liberation.

This results from the astral purification of the blood, through the awareness of the symbol of origin, from which the 13 plus 3 Vrunas or runes are derived, which are expressed and understood through the language of the birds (i.e. the ancient language of the lizards, mutated into birds by the action of the kalachakra).

This is discussed in "The Mystery of Belicena Villca":

"Thus would the Wisdom of Navutan be synthesised: He who understood the alphabet of sixteen Vrunas would understand the Language of the Birds. He who understood the Language of the Birds would understand the Sign of Origin. He who understood the Sign of Origin would understand the serpent. And he who understood the serpent, with the Sign of Origin, could be free in the Origin."

This understanding or comprehension of the serpent, it is never enough to repeat, is noological, or the understanding of the serpent from the Origin. This signifies and alludes to the serpent God Lucifer and the serpent Goddess Lilith, Lilith and Lucifer (beyond their separate self-identity) being expressions in the blood memory of the original couple.

Which leads to the reptilian aspect itself in Origin, and the Lady of Origin, the Serpent woman.

It is also indicative that beyond the path of liberation taken (whether by some noological perception of the mystery of Amor-t itself, or even some fleeting intuition, also a product of the spirit), it is feasible to follow a specific pathway, combining or adapting it with elements of another release pathway.

Thus, regardless of the path taken, every Virya can in parallel follow the path of strategic opposition.

We are dealing with the ways of liberation on an individual basis. Of course, there have always been cases in history, where through the luciferic charismatic influence of the General, some Pontiffs have planned a strategy of collective mutation of a race, which is part of the Gral's charismatic influence, of the so-called O-strategy of the Siddhas.