

HYPERBOREAN BUDDHISM



SIEG GRUN

BERSERKER

BOOKS



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Dukkha:

The notion of *Dukkha* in Buddhism has often been translated 'suffering' or 'pain' in the sense of being the condition of worldly existence.

Julius Evola in his work "*The Doctrine of Awakening: Buddhist Varieties of Asceticism*" has qualified this interpretation with that of his own researches into primordial Buddhism interpreting *Dukkha* to mean 'anguish' or 'agitation' or 'commotion'.

The notion of *Dukkha* or the condition of samsaric (worldly) consciousness constitutes 'anguish' and equates semantically to 'pain' and is unrelated to 'suffering' in the sense of 'endurance' or 'enduring' the hardships of life or the transience of phenomena and this impingement on the consciousness. This is to import subjectivity into the thing itself which is equivalent to samsaric consciousness and is not equivalent to 'agitation' or 'commotion' alone as these latter may be a part of samsaric consciousness but may also be contained in the Buddha consciousness (*Buddhi Manas*-the 'Buddha mind').

'Agitation' may be a state of mind voluntarily entered into as a deliberate or willful choice, to transform or manifest oneself into a Berserker for the purpose of combat in the world in this state of consciousness, of 'commotion' or 'agitation', being an instrumental means for the realization of optimal striving within the combat.

The combat may be waged with a 'Buddha mind' that incorporates within itself an agitated state, yet itself governed by the buddhi state of being, the soulful mutability of the phenomenal self by the True Self or *Buddhi Manas* (Spirit).

Such superintending over the consciousness is consistent with what Buddhism deems 'liberation' from 'the world' and perhaps even the attainment of *samadhi* though it is not strictly implied.

The purpose or *telos* of the Berserker is the attainment of *kaivalya*, a total individuation or separation from 'the one' (Brahma; Allah; Jehovah; the Demiurge) and not a passive fusion or a 'merger' with 'the one' as a pathetic slave who courts his own extinction, but rather a transcendence therefrom and a return to the Origin of Hyperborea away from the world and its transience of becoming.

Dukkha thus is, if properly interpreted, simply a state of being neither good nor bad but simply a state of being that detracts from the higher state of Being if and only if it is descended into as an acquiescence before 'the one' and his 'creation'; paradoxically the general conception of Buddhism consists of ascribing a moral quality to *Dukkha* and condemning it as a state of being wholly irreconcilable with transcendence, rather than the state of consciousness is something inherently wrong or bad carrying with it the weight of moral disapprobation.

Should this be the primordial or authentic conception of Buddhism it is wrong as the place of 'agitation' is simply the spur to action that enables achievement to be realized or indeed, in accordance with cognition or mentation of whatever kind provides information that conduces to the realization of the *telos* of the being (entelechy), his self-realization, the very something purpose for his incarnation in the phenomenal world.

To condemn outright immersion within the world is to negate the very being of oneself and to deny the value or validity of his existence. If such a state of being is considered undesirable this rejection amounts to extinction of the Self through weakness and a fusion of the self in *samadhi* with 'the one' or 'progress' towards this goal, itself nothing desirable (and therefore is a complete contradiction of the doctrine of Buddha making of it a death cult similar to christianity, indeed the Eastern version thereof).

Insofar Buddhism must be rejected as diametrically opposed to a vital life of progress toward the true goal of kaivalya and this latter attainable through combat within the world through challenge and testing of oneself. The moralizing inherent in contemporary Buddhism (that which developed into the various sects of Mahayana; Zen; Theravada, et. al.) is a clear indication of priestly caste limitation imposed upon the population as control mechanism with its system of 'thou shalt' and 'thou shalt not' conducing to the construction of a slave population docile and obedient to authority as the priest caste desires. Such is 'peace' and 'love' according to them and their hegemonic overlordship is the determining factor of the minds of the population, the exact antithesis of what Buddha (assuming he ever existed) taught is prescribed by the priests rather than the teaching of detachment and separation from worldly affairs. Their function, as with all priests is to interlope and parasitize off the productive as a self-appointed *pontifex maximus* or bridge between heaven and earth who established themselves as an oligarchy of despots concealed behind priestly vestments, though exceptions of a more heterodox kind may exist.

The Buddha's doctrine was about self-control and transcendence and to whatever degree it admitted of 'moralizing' ('moral') elements they were only related to a condemnation of worldly attachment and samsaric consciousness (*Duḥkha*?) and beyond this morality had little place. Given that such an aristocratic doctrine of self-control was unattainable for the 'broad masses' the priestly caste imposed their commentary gloss thereon, extending it with apparent authority to justify the imposition of their rules upon the broad masses.

Thus the restrictions and prohibitions imposed by the priest caste upon the masses are illegitimate though primordial Buddhism's restrictions being self-imposed would not be attainable by those who had incarnated into lower states of consciousness as the 'animals' the priest caste evaluates them also as.

The suffering of the masses is perhaps in some part alleviated through such doctrines of mind control yet these same shackle the mind and create undue limitations amplifying the pain and suffering the 'broad masses' experience through unduly restricting their capacity to achieve their full potential. This undermining of individualism is the necessary consequence of priestly caste hegemony as the latter's function is control of those beneath them and this not necessarily to their detriment but overall an excessive infringement on their potentiality to be something beyond their socially conditioned capacity.

In accordance with the parameters of their dogma all are forced to adhere to those rigid rules which become, in order to maintain this state, extremely Talmudic in their intricacy and stultify any potential expansion or the realization of the full potential of the folk not so much serving as a springboard towards higher states of being as being established as an 'in-itself' restricting the being of the members of the nation.

Thus *Dukkha* is compounded under a priestly caste regimen in many ways though it is alleviated in others through the masses having imposed upon them a standard of behavior which maintains a certain state of society though at the expense of adequate dynamism, the state becoming ossified under the priestly caste despotism.

The claim of Buddhism that women are a problem is yet more of the examples of the extinction death cult which undermines the essential desire principle that enables the perpetuation of the species and creates an unnatural relationship between men and women through the desire (a natural and healthy behavior within the context of worldly existence) existing between the two being construed as 'bias' or as 'suffering' in the immoral sense of a state of consciousness conducing to 'pain' or 'anguish'.

The fallacy of this claim lies in the fact of woman's place in the world and in the life of men that being a *soror mystica*; a companion and an instrument for the perpetuation of the species and for transcendence via tantric practice. Such things are considered by Buddhism as *Dukkha*, as 'commotion' with the connotation of immorality projected upon them, the presence of women as in the case of Abrahamic religion being considered a state of inferiority and a degradation of consciousness, indeed of Buddhism itself and an incarnation of an inferior entity existing within the hells or lower astral dimensions, a veritable denizen of hell. Such a conception is one-sided and perverse as well as unjust though the notion of women being an incarnation of a being whose past lives entail more carnally oriented motivation or experience may very well be true given their stunted development in terms of genitalia, etc. (the clitoris being a stunted penis suggesting they may be a being incapable of higher and more differentiated development-else they choose to incarnate in that form to play their role according to their own will).

Women thus are represented unjustly in Buddhism and yet, from the pragmatic perspective of the priest caste it was an instrumental means of regulating their conduct and limiting their desires, preventing them from becoming priests and thereby preventing them from attaining power as power was still concentrated in the hands of the priests caste out that time.

Buddha allegedly warned that if women were allowed to enter the priest caste they would bring about the degeneration and disintegration of their nations. This has been borne out by practical experience with women working as a collective (coven) to absorb into themselves as much power as possible. As then so today the feminist agenda was used as a means to accelerate this degeneration, the cabal who engineered it knowing full well that it would have this consequence and that this would sufficiently soften up society to enable it to take it for themselves as the priest caste oligarchy of despots they are. Hence the Buddhist prohibition protocol was just and desirable and his prediction as to the deleterious consequences in enabling them to have power within the priest caste was correct.

This however does not mean that desire cannot have its place. Should it not, no bond of spiritual union can possibly be formed as a higher form of motivation [which should justly be called 'desire' (*tanha*) which conduces to 'commotion' (*Duḥkha*)] is essential and morally obligatory insofar as the race will be enabled to continue.

Failure to have desire (in a higher sense) means failure to form bonds of Union. Failure to form bonds of Union means a failed society and nation and therefore desire is essential in order to maintain a harmonious and life-affirming order. In so far Buddhism reveals itself to be a death cult modeled along the lines of christianity and indeed, according to Acharya S. and other authors was an antecedent form of christ-insanity sharing many similar themes [the adept or 'master'; salvation through 'good works'; karma/dharma; the doctrine of 'love'-Bhakti Vedanta, etc.; monotheism (Brahma/Jehovah; passive- contemplation; preaching 'non-violence', yet violating those who don't subscribe to their creed if only through passive-aggressive shunning and other aversive behaviors)].

Nietzsche thus was right in his critique of Buddhism though only as respects its priestly caste slave religion and the construal of *Duḥkha* as 'suffering' in a moral sense of something purely negative and to be transcended, not 'worked' with as a means to attain transcendent states of consciousness, the 'right-hand path', a pacifistic contemplation of 'the one' (Demiurge death cult) as opposed to the 'left- hand path' of active nihilism which Nietzsche's doctrine paradoxically shared in common with Buddhism to a degree and Evola's construal of Buddhism as an 'active nihilism', a formula for imminent transcendence through self-negation of the lower states of consciousness.

Anattā ('no-self'):

The conception of 'no-self' (*Anattā*) in Buddhism is a source of much controversy and deviation into error. The Buddhism of today has adopted a mistranslation of the term and applied it incorrectly to the True Self/Spirit, has created a nihilistic death cult oriented around extinction (*nibbana*) as the goal of its spiritual praxis, it's 'active nihilism'. The confusion between the phenomenal self and its attributes in the True Self, that which precedes and endures beyond the death of the phenomenal self.

Anattā as the conception of primordial Buddhism simply implies that all of that which is not the True Self (Spirit, etc.) is not the self, not the True Self but the attributes which belong to the realm of contingency or 'the world' in christian terms.

Hence the practice of Buddhism, that of *nibbana* (extinction) is designed to detach the True Self from the false, phenomenal self of the perishable attributes which are considered accessory and non-essential attributes of the True Self. The intention is liberation from the material world in a state of *Duḥkha* which is the state of 'being-in-the-world'. Insofar Buddhism is an escapist doctrine and practice designed to detach oneself from worldly contingency through returning to the Origin whence the Spirit came. Such a general conception does not strictly imply a disregard for worldly duty and acting according to the principle of one's incarnation, his *telos* on the earth.

Buddhism would contend that the purpose of the incarnation is *mokṣa* (liberation) and a merger with 'the one' of which he is alleged to be a divine spark or fragment whose return entails a fusion with Brahma (the Demiurge).

Such a purpose is indeed '*nibbana*' in the proper sense of extinction as fusion with 'the one' entails his destruction and phagocitization eventually and a fueling of the cosmic vampire (Brahma; Jehovah; Allah, etc.).

In so far Buddhism is indeed a death cult. However it retains value if used in tandem with other practices that enable a transcendence beyond the universe of the Demiurge, practices that were integral to vedism in its origin and the primordial Hyperborean wisdom which preceded this, incorporating within itself left-hand practices of tantric maithuna and working with runes; runic yoga and other forms of spiritual development.

Thus Buddhism in its impotent form of a mere 'negation of a negation' becomes transmuted into Ódinism, a positive creed of self-development of the transmutation of the soul (the phenomenal self) into an immortalized vehicle for the Spirit to remain on the earth as a black sun an immortalized phenomenal Self rendered no longer 'false' but true as incorporated into the gravitational vortex of the True Self.

Buddhism as a praxis of negation, of concentration of mind control, the control of impulses in its intentional supercession of the desires of the phenomenal self, is thus acceptable as a basic practice whether undergone solo (preferably) or in collectives (perhaps pragmatically useful for special purposes-networking, etc). Thus this path, under the current conditions of Kali Yuga is the only viable path of existent predominantly mainstream 'spiritual' religious organizations should one seek affiliation therewith. The criticisms of the varying subsects in their mainstream forms (of Buddhism) follow and the reader must keep in mind the erroneous doctrine of them all in terms of their exoteric rites and ceremonies the major sects of Buddhism which had developed throughout history may be presented as follows in order of utility as a potential path along which you tread: Theraveda; Vajrayana; Zen; or Mahayana.

Vajrayana Buddhism being as closest to the original Bon Po religion of Tibet as possible, it is closest to the Hyperborean Wisdom that can be obtained as of this time in the form of a coherently existent system of practices in organized form though it is of course an extremely degraded form thereof. The only thing closest is the 'mythos' of the European concealed and buried behind (and by) christianity and its mythological folktales, etc. and thus has yet to be accessible as a spiritual formation as of the time of this writing on a sufficiently organized or broad scale to be accessible to the average person so inclined.

Indeed the paganism of the ancestors does not exist in any organized form any longer though it pervades in distorted form the religions and indeed the secular world though the form of its manifestation is held captive just as they who exist within this matricized world are held captive by their jailers the wardens of the prison of Zion.

Vajrayana thus appears to be a valid path and is foremost amongst those which may be conducive to transcendence if not in whole then in part (as aforesaid owing to the fact of Vajrayana not incorporating yoga and other practices, especially those of a runic nature).

Nimrod de Rosario critiqued yoga in general in his work "*Fundamentals of the Hyperborean Wisdom*" though it is questionable whether his critique is valid. He contends it causes the fusion of the Spirit to the soul through the rupture of the kundalini organ leading towards the eventual extinction of the Spirit and not its liberation from the Time-cube of the Demiurge (spatio-temporality). Whether this is true or no Vajrayana entails redeemable elements in spite of the possible inclusion of kundalini yoga and therefore is tolerable and pragmatically useful though by no means exhaustive or adequate spiritual path.

Second in order of possible paths to tread would be that of Theravada which adheres closely to what it alleges to be the original Pali canon of Buddhist texts though this canon itself incorporates much gloss and texts not attributable to the Buddha (assuming he ever existed which is not likely, making Buddhism itself largely a priestly caste invention to attempt a rectification of the degeneration of vedism/vaishnavism through a rationalist philosophy which functioned to discipline the Brahmanical caste).

Theravada thus may serve as a template of primordial Buddhist philosophy and practice though its fundamental flaw lies in its adherence to a conception of 'no-self' as a True Self, ie. identifying the Spirit, with the transience of becoming and denying the immortality of the Spirit, claiming it is simply an ever-changing conglomeration of forces. Such a conception is a blatant contradiction of the True and primordial Buddhism which articulated 'no-self' as that which is not the True Self, ie. that which is simply extraneous thereto, accessory or inessential in and therefore 'not-self'. This fundamental error of Theravada makes it at best a vehicle of study of the original source texts and a collective organizational template as well as a pragmatically useful vehicle of collective social coordination and networking.

In and of itself Theravada is limited and divisive and would at most serve as a basic level to develop from but if one had to confine oneself to it *sensu stricto* according to its priestly caste so-called ethics and limitations then it would be a net negative path to follow.

Zen perpetuates this error with its nihilistic conception which had transmuted the Japanese culture in a negative way orienting it toward a nihilistic form of culture in too many ways. The endless rules and regulations of the conduct of Buddhists renders Buddhism more of a regulatory mechanism for mundane affairs at least for the laity and a vehicle of developing a transcendent state of consciousness.

Mahayana Buddhism is a characteristically Chinese adoption of Buddhism refracted through their consciousness with much moralizing and oriented toward a doctrine of 'peace' which conception is foreign to the original Buddhism which was oriented around transcendence not any 'morality' or expression of the sentiments of a particular culture group (culture organism) encoded in what this same calls 'morality'. Buddhism in its proper form, being oriented toward the Origin, is by definition not concerned with morality and insofar as it concerns morality it fails of its mission to 'liberate' the captive Spirits who can only affirm such liberation by transcending the worldly state (*Duṅkha*) and the lower condition of the false self and transcending this through overcoming desire (*tanha*) the orientation of the consciousness toward the phenomenal plane of being, keeping us trapped within the matrix of Zion.

Extinction (Nibbana):

The Buddhist conception of *nibbana* or extinction relates to the 'active nihilism' of Buddhist asceticism or practical asceticism and entails the negation of the externality of the phenomenal self, detaching oneself from these states of one's being which are extent only as perishable and transient analogs of the self (and what therefore are not the True Self, ie. and that 'not-self'). The dissociation process of extinction is similar to what Edmund Husserl has called 'bracketing off', dissociating the Self from that which is phenomenal as an active or dynamic process of nihilistic non-identification, as means of identifying the Self in its Truth, 'intellectually' understanding it in terms of the Origin of one's being divorced from accessory states of existence. Extinction thus is nihilating nihilism, an active-dynamic process or realization of the True Self through this process of 'bracketing off'. It is a means of self-identification, a positing of one's True Self not through an affirmation of a phenomenal and transient appearance but rather through a negation of the 'not-self' (no-self) and if so an automatic emergence or manifestation of the Self (Spirit) through this process.

The ethically imperative nature of this process lies in the goal of the captive Spirit to return to the Origin (Hyperborea; the Uncreated Light) and to oppose 'the current of disintegration' which leads to the dissolution over the incarnations of the Self and its energy/substance/essence through the phagocitization by the monad ('the one'-Brahma; Allah; Jehovah, et.al).

To attain transcendence entails an active nihilism, a dissociation from the phenomenal plane and this is the active process of the *vama marg* or left-hand path of opposing the Time-flow of 'the one' (the will of 'the one' having begotten the cycles of Time, temporal ecstasies-which are this 'current of disintegration', that may be identified with entropy).

To attain Eternity, to return to Hyperborea, is to follow the path of the leftward swastika which is that of resistance to 'the one' and His causality ('Time-flow' of manifestation), against the cycles of Time. Contrary to popular opinion Buddhism is not a passive contemplation or an ideology centered around 'morality' but rather an ideology that is a praxis centered around transcendence. In itself it leads to problematic conditions within the world (if improperly understood) with the would-be practitioner being 'indifferent' to his own race and indeed to all of that which is 'other' to himself (and his phenomenal self as his True Self entails a purpose and this implies an ethical obligation to care for and assist those of his own kind first and foremost and those other to his own kind posterior thereto to the extent these groups conduce to the ultimate goal that of the spiritual return or realization of *Kaivalya* the true *telos* of an authentic Buddhist praxis-complete individuation and separation from the universe of the Demiurge and his spatio-temporal causality-for himself and his own).

Extinction thus is the *conditio sine qua non* of transcendence and yet in and of itself is inadequate if construed as a simple dialectical process of negation or a conscious negation of transient states of consciousness voluntarily or involuntarily undergone. In and of itself it is nothing save a 'clearing the path' of that which it is not and without sufficient challenges that enable the clearing to be effective, through placing across one's path external appearances and sensa or stimuli that disrupt and activate the consciousness and necessitate as a reaction a nihilating nihilism or 'bracketing off' (it is ineffective and simply a recipe for extinction of the Spirit through not having developed a sufficiently strong Self) and self-attachment and self-identification through realization, a sufficiently stable bond (to enable its endurance).

A positive path is necessary and this entails the appropriate techniques of self-realization: tantric maithuna; subjecting oneself to external stimuli as a challenge to strengthen the Self in relation to which one must comport oneself without effect, immersion of oneself in these challenging situations and a willingness and ability to oppose them with an essential hostility as their defining characteristic. In this context martial arts are an example of the challenges one might subject oneself to especially in their traditional form of a lifestyle of a complete devotion to the art. So too the life of a mercenary or a criminal might be an option for those willing to transcend their base state of samsaric existence, that of the bourgeois moralizer whose existence entails an adherence to rules and regulations imposed from without and not adhering to a law of one's own, being conditioned by externality and not by one's inner being (which is not to say the bourgeois lifestyle cannot accommodate some forms of transcendence). Indeed the riskier the action the more probable that one may attain this return to Hyperborea as subjecting oneself to the highest degree of challenge that which threatens one's life in his phenomenal self.

Such an experience or challenge whether undergone over time or no is of necessity the surest path to victory in Eternity though to all appearances it is a defect in this world.

Mara-ism:

The 'evil' deity referenced in Buddhism is named 'Mara'. This entity seeks to trap one within the material plane and to distract the captive Spirit with his spatio-temporal causality rendering this captive a 'reverted Spirit' whose conscious awareness is directed toward the false infinite or the 'Demiurge' creator of the material plane of transit becoming. Indeed this deity may himself be likened to the Demiurge and the deceiver Mara is a generative principle of 'the great deception' of samsara or illusion, the spatio-temporal causality that is 'becoming' or 'Time' and that is the substance or essence of the Demiurge whose essence is his existence.

Hence Mara is equivalent to the Demiurge who is equivalent to Jehovah; Brahma; Allah and is the true 'evil genius' of the creation, the architect of evil of the world of matter.

To avoid becoming entangled in the world of the Demiurge, in his false appearances, one must be oriented toward the Origin and this through the appropriate techniques of meditation; yoga practice; fasting and other forms of dissociation from the spatio-temporal sensory manifold; conditioning the consciousness to avoid being affected thereby.

The true worshippers of the false god Mara are mainstream organized religions and are the true evil of the world, they who would emphasize a devotion to Mara (the Demiurge) and to his illusory creation and to an immersion in the false reality of the religious texts scribed to mock and enslave the population with these as instruments of mind control and enslavement.

The agents of Mara, like their 'father' in the lower heavens, use those and myriad other instrumental means to condition their slaves to bear the yoke of their despotism and to harvest their energy from them.

These true agents of cosmic evil, the devotees of 'the one', perpetuate endless hardship and pain throughout the world and this by nature as their only form of existence is 'conditioned existence' that is to say 'worldliness', an immersion within the world of entities and the necessary states of temporality bound up with same (determining or conditioning their consciousness yet further to be *samsaric* and worldly, spiraling down with the entropy that is the Time-flow of the Demiurge, the slippery slope into the abyss which they of necessity follow as so many turds in the toilet bowl sucked down into the hells through being unable to ascend beyond their state of lowest density of consciousness).

Such leaden 'men of clay' may make pretense of having attained a state of 'transcendence' when in actuality they have attained nothing but simply posited themselves yet further as a being whose being is *samsara*, 'conditioned existence'.

They who worship Mara and who have bound themselves through counter-initiatic rites and rituals, they too are *de facto* suicides existing simply to expire and yet, diluted by their own ego, puff themselves up in vanity that they are 'immortal'-immortal to the limits of their deity existence to be consumed by him in *Pralaya* (the night of Brahma when the Demiurge consumes Himself as the terminal point of his 'temporalizing temporality').

This creed of Mara-ism (which amounts in practical terms to the contemporary mainstream monotheistic religions-Abrahamic and Hindu) is that which is a recipe for the extinction of the Spirit over the incarnations, subjecting oneself to a gradual degeneration of vital essence of the True Self through a failure to strengthen it, to integrate its elements and through a failure to oppose the countervailing forces which are equivalent to the 'creator' in his manifestation, His 'will-to-power' or 'Time-flow', which is to say the same thing. In the cosmic *bellum omnium contra omnes* it is a 'kill or be killed' scenario with the killing of the '*tanha*' (desire) consciousness or its transmutation toward a higher orientation, toward the Origin of Hyperborea.

Those who allow themselves to follow a path of contemplation and have not developed the capacity to resist these forces which impinge upon them round-the-clock fail to attain a sufficiently strong state of being, of integration of the facets of the phenomenal self into the 'Olympian nucleus', to use this term of the Spirit, will undergo the disillusion in this life or in a subsequent one, either fused to the Demiurge as a living dead entity, a mere projection of the consciousness of 'the one', or will simply become fragmented through their disintegration by the elementarwesen and their earthly minions, the slave system they operate as mechanism of loosh harvesting, feeding themselves on the energy of their slaves the captive Spirits.

Carrying out 'the Lord's work' is tantamount to carrying out the word of Mara, Jehovah-Satan-whatever the name may be one uses to designate the Demiurge or creator of matter. The minions of the Demiurge or the architects and co-creators of the architecture of Zion, the slave system of usury and slavery which constitutes the world order and indeed has always so constituted the world order throughout the Kali Yuga, (the last 5,400 years) through the agency of the demon seed or children of 'the one' transplanted onto the earth for the purpose of its enslavement by the extraterrestrial servants of the Demiurge, the 'Yahweh collective' (reptilians; greys; mantids; insectoids, etc).

These 'chosen' minions, constituting Jehovah-Malkuth according to their kabalistic lore, are the earthly instruments of the will of 'the one' and His hierarchy of dark forces culminating in themselves as intermediaries between the non-magian 'gentile' masses and their overlords the black magician pontiffs of the false light of the Demiurge and of Chang Shambala (the occult hierarchy's highest echelons beyond the humanoid level).

Mara worship is the orthodoxy of modernity and shows its true face under the influence of an aeon of accelerating Time-flow, the death spiral of the Kali Yuga perhaps the ascending spiral (and spiral of ascension) of the Satya Yuga of a new golden age, a toroidal spiral of Vril elevating the consciousness of they who are still trapped in densest lead (but this may very well be a pipe dream).

Of course the artificial timeline concocted by the demon seed (and presumably their overlords the 'Yahweh collective') and encoded in their sacred books of witchcraft (Torah; Quran; Talmud and perhaps even the Bhagavad Gita) all serving to attempt a hijacking of this 'end times' aeonic shift or transition and to attempt a re-presentation of a fear-based 'doom and gloom' state of consciousness which serve to situate one in the matrix and to enable them to perpetuate their slave system rather than to permit its destruction and an escape therefrom.

Mara demands sacrifice and the 'culling' Time is clearly being prepared at this point with the devotees of Mara beginning to hoard their wealth and to sequester themselves in their privileged enclaves while they simultaneously orchestrate chaos, blaming it on their victims as a classic and for them characteristic act of black magic inversion or reverse projection. Mara seeks blood and the bloodlustful slaves of Mara are eager to serve him the lives of those they deem 'unworthy', ie. those they have no use for as slave labor.

The intention of the synarchy is a mass culling of the population and the time of the reaper is 'at hand', and 'end times' scenario they themselves seek to orchestrate and manifest into being. However, the tables have a tendency to turn as the rulers of the Aquarian age are Saturn as well as Uranus. Saturn is the restriction of the world order synarchy, Uranus the liberation of the Spirit from the maw of Mara. Those who follow the Saturnian path of right-hand path Demiurge worship find their fate with Him, those who seek liberty must follow the leftwards swastika to the Origin.

The christianity of the East?:

Nietzsche's conception of Buddhism as the christianity of the East is invalid for the following reasons: 1) it is not a passive creed; 2) it is not oriented around worldly resignation in its original and authentic form; 3) it is not concerned with messianism or reliance upon an external Savior but upon oneself (self-realization). Nietzsche's conception of Buddhism views this creed from the perspective of the surface appearance of a purely contemplative and pacifistic worldly resignation and escapism, an atrophy of the consciousness through this apparent failure to cultivate adequate will-to-power. In so far he has missed the mark completely as the 'Buddhistic praxis of acesis' is that cultivation of will-to-power itself, the active nihilism of non-identification with some states of consciousness and a transcendence thereof through the nihilating nihilation of concentration and mind control tactics, a self-regulation of consciousness and a dissociation from identification with an attachment to the phenomenal self and sensory effect.

Insofar Buddhism in its proper form is the antithesis of anything christian as it represents and embodies the solar masculine principle of consciousness, that of the immortal (or putatively and relatively Immortal Self) Spirit, that which transcends the spatio-temporal matrix of the Demiurge and has its place in Eternity in contrast to the 'lunar-magian' mutability of the *samsaric* consciousness oriented around feelings and emotions, the transient states of mind which have their place in the lower senses and can't overcome these states.

The messianism of christ-insanity is a complete absence in Buddhism as this 'absent god who is coming' motif is an absence in Buddhism which concerns itself exclusively with self-development or rather annihilating the non-self (nirvana) or that which negates the states of being that are accessory to the being as means of transcending the undertow of phenomenal existence.

Messianism in its Abrahamic/magian form by contrast consists of a reliance upon an alleged (and indeed fictional) plasmation of the 'alleged' absolute 'the Demiurge' and an absolution of any self-support or independence instead of a reliance or dependency upon the thought form of the 'fictional man' the Messiah be he the Imam Mahdi; or 'Jesus' or 'the chosen people', etc.

Buddhism in its original form is not oriented around worldly resignation but an active practice within the world as means of transcending it, a focus on a certain self-conditioning, of Olympian detachment as means of overcoming worldly entanglement and the concomitant *samsaric* consciousness developed through such attainment. The christian program consists of what it calls a 'being in the world and not of the world' yet its entire focus is on having a population subordinate themselves to the thought form of 'christ' and thereby transmit their thought energy to the 'chosen people' through sympathetic magical resonance, binding themselves to the egregore and positioning themselves in a weakened state of being (through the christian 'ethics' of a pacifistic weakness and self-abnegation) to be vampirized by their self-chosen masters. 'Being in the world' for the christian means existing as a 'milch cow' as Nietzsche said, to be leached off energetically through the black magician manipulation of the 'chosen people'. 'Being in the world' for a Buddhist entails an ascetic praxis that is the entirety of his life and which is the antithesis of christian 'ethics' which are the practice of christianity, a program of communism and slavery.

Nietzsche's doctrine of 'will-to-power' was undoubtedly influenced by magian. He was affiliated with magian such as Lou Andreas Salome; Paul Rée and Peter Gast as well as masonry ('magian for gentiles') and he was probably a freemason himself, hence his devotion to the Demiurge and to the Demiurgic ethics of masonry which is that of a violent worldliness of black magic witchcraft, of selfish aggression against others.

A further distinction between Buddhism and christ-insanity is the obsession with what Julius Evola called 'moralizing fetishism' and its absence in the original teachings of Buddha which emphasized an aesthetic path and ethics but not a violent aggression against those who did not adhere to the letter of the teachings of Buddha.

These teachings were not established as any divinely inspired law but rather as recommendations and prescriptions bound up with the path of realization, failure to follow which or deviate therefrom being simply the loss of the transgressor, and prescriptions only entailing any punishment in the event of harming others whereas in the christard mind program the obligations imposed upon the population created a monster of a judgmental and control freakish nature that has revealed the consequences of its 'ethics' throughout the history of christ-insanity ('witch burnings'; 'witch-hunting'; the Inquisition; slavery and colonialism, etc.).

Thus Buddhism cannot be said in its original form to have much in common with christ-insanity save perhaps an orientation (in the case of Buddhism one authentic, in the case of christ-insanity one inauthentic) towards transcendence, towards the Eternal and away from 'worldliness'. It is on this basis perhaps that Nietzsche propounded his critique of Buddhism as a world-denying creed. He erred in that the world denial is an 'active nihilism' and not a passive rejection of worldliness in the form of an extinction creed leading to the atrophy and death of the Spirit (in the Sermon on the Mount and the 'path of peace' of christ). Rather the extinction pursued is that of the phenomenal self not through passive rejection and avoidance of worldliness but rather through an active transcendence of worldliness. The path of christ amounts to the path of perdition towards annihilation of the True Self by an assimilation thereof in 'spiritual Israel' the hive mind egregore conjured up by the 'chosen people' who originally formulated the creed and the path of the Buddha being the path toward the attainment of immortality through a detachment from any egregore or structures 'not-self' (*anattā*).

Thereby the True Self is situated in its proper place and the goal of the left-hand path of the leftward swastika is realized, that being the absolute individual or *Kaivalya* as opposed to a fusion with the Demiurge.

Tanhā:

The Buddhist concept of *Tanhā* as typically translated 'desire' or 'thirst' and this is considered the bug bear of Buddhist existentialism, of its aesthetic praxis, the existential modality or state which is to be subject to a negation or overcoming through the praxis of *nibbana* (not-self) a non-identification with the states of consciousness considered as the state of desire consciousness. Deleuze and Guattari spoke of 'desiring flows' and they as typical marxist magian considered the existential modes of consciousness, that being undergone as a default setting of 'consciousness' as the universal condition of 'man', projecting as per the usual magian arrogance their own tellurian/lunar consciousness upon others, they who especially have the Olympian consciousness of the gods inherent in the blood memory that being the Hyperborean.

The 'desiring flows' of Deleuze and Guattari served as a mode 'the chosen' would impose upon their goyim underlings attempting to reduce their level of consciousness, their ontological state to that of a zombified slave minion such as a christian and his lunar consciousness or the communist with his tellurian consciousness directed in the former case towards emotion and indeed an addict of emotional states of consciousness become habitual, in the latter case a yet more extreme case of worldly sensationalism and hedonism, dragging their prey into the mire of the corrosive waters.

Thus can be seen how christ-insanity devolves *ordine geometrico* into communism, from the pseudo-spirituality of the lunar consciousness to the materialism and hedonism of the telluric, both creeds being external forms of certain lower states of consciousness which represent a reduction of level from the heights of Olympus and the Hyperborean Wisdom attained through transcending desire to that of desire itself, the alleged 'divine' christian simply being a transitional stage toward the lowest states of consciousness.

This is a *reductio ad absurdum* of the synarchy which is imposed upon their enemies through cultural confusion and a distortion of the culture of others they wish to destroy. The examples of mithraism and other creeds from which were borrowed to concoct the christ ideology being transmuted into a counter-initiation reveals the 'mystery' of the cabal's black magic, rendering an initiatic praxis purely materialistic, leading the Olympian consciousness of the hero toward the slave consciousness of the 'christ archetype'.

Tanhā is a state of consciousness the synarchy wishes to 'work up' and their slave minions as means of binding them to the material plane and eventually fusing them to the Demiurge, their Spirit being extinguished thereby.

The man of Buddhi Manas who has detached himself from this state of consciousness cannot be torn down by the synarchy and its endless agents and their pervasive assault against him using all manner of phenomenal means to drag his consciousness down to a lower level of being. "All life is struggle" and the greater jihad of this incarnation is a self-overcoming, an overcoming of the phenomenal self and its reactive mindedness, its emotional mutability and its attachment to entities (sensa; percepts et.al).

Viveka/Paviveka:

The Buddhist conception of *Viveka* or *Paviveka* has been translated 'detachment' or 'aloofness' by the translator of Julius Evola's work "*The Doctrine of Awakening: Buddhist Varieties of Ascesis*". This is the fundamental basis of Buddhism, that of detachment to the consciousness and the transience of becoming, situating it in the higher principle, the 'Olympian nucleus' of one's being. The stream of consciousness that is the phenomenal self-cognizing the endless 'Heraclitian flux' of becoming amidst the ocean of Being one must shift his focus away from and towards the irreducible 'I' (Spirit; True Self) that has no relationship to this flow of *samsara*.

This indifference however or an 'aloofness' does not preclude one's duty to one's own kind, far from it. Rather it entails this duty and that it will be undergone with detachment with that same aloofness which is reflected in the Taoist conception of '*wei wu wei*' or 'actionless acting', acting without being affected and from principle.

The modern world and its proselytes have embraced Buddhism in a specious way as means of seeking a psychic soporific or draught of 'inebriation', and mind numbing narcotic to pacify their neurotic sensibilities and to enable their perpetuation of a state of selfish comfort and pleasantness which they associate with 'peace'.

Such a self-serving hypocritical stance is diametrically opposed to that of an awakened *Buddhi Manas* which has no relationship to self-satisfaction but rather to a transcendence of any feeling state, a complete aloofness (*viveka*) from the emotional state of lunar consciousness.

Indeed in so far this distortion of primordial Buddhism is a re-presentation of christianity and the 'christ archetype' though inverted toward a selfish and not an ostensibly altruistic comportment toward those 'not-self'. It purports, does this hypocritical stance of 'aloofness' to be a display of transcendence or even an attainment of such a state and yet is simply a mode of consciousness adopted for the purpose of selfish feelings and a self-conditioning of a state of pacifistic 'inner calm' which are tantamount to a certain feeling state that absurdly represents itself as 'transcendence' but in reality is simply a state of flatness or lethargy (apathy). The existence of the being on earth entails a destiny of purpose and this same implies that such a state of purely passive inertia is contrary to the *telos* or purpose of one's incarnation, which of necessity entails duties and obligations towards others and not indiscriminately but always to the exclusion of some and the inclusion of others, a devotion to some and an antagonism towards others even to the extent of one's self-immolation and destruction of others.

Viveka meaning 'aloofness' simply means a detachment, a dissociation of oneself from phenomenal existence as it impinges upon one's consciousness and a 'situating' of the consciousness in the Origin, in Hyperborea. The 'Western' (by which is meant the magianized society and culture of densest lead, the society and culture of the Kali Yuga) Buddhist fails to detach themselves from emotion in addition to failing to perform their duty towards those who are most close in kinship to them which is to say their own kind. In so far they incur their karma and, in spite of their self-satisfied babble about 'peace' and 'one' or 'love' they will reap a whirlwind of karma once the bourgeois democracy enters further into its death spiral.

Anicca:

The Buddhist conception of '*annica*' has been translated as 'impermanence' in the work of Julius Evola (translated by H.E. Musson, aka. Nanavira Thera). This is equivalent to the 'Heraclitian flux' of becoming depicted in the works of Heraclitus as a river that can never be stepped into twice and that others have associated with imminence or a state of 'being in the world' (Heidegger) or 'worldliness'.

The flux of becoming is that state of imminence and is the transience of the phenomenal world which such as Nimrod de Rosario would call 'Time-flow' or the manifestation of the will of 'the one'. This substance that is Time (densified and crystallized light), 'temporal temporalization' in the words of Heidegger, an influence of the 'will of god' rendering the captive Spirits trapped in an ever greater material density through the yugas of the manvantara, the temporal epochs of the 'breath of Brahma' (this substance that is Time) is 'impermanence' (*anicca*) itself and they who have bound their consciousness thereto have become subject to Time, live 'in Time' and 'go the way of all flesh', accelerating the fragmentation of their self through its attachment to the Time-flow of the Demiurge, the 'corrosive waters' of the Kali Yuga.

They who have cultivated the capacity to 'surf the Kali Yuga' to 'ride the waves' of this tempestuous flux of the ocean of being have returned to the Origin, to have overcome impermanence dwelling within the black light of Eternity, the Uncreated Light which preceded the existence of Time (the manifestation of the Demiurge).

The kaleidoscopic whirl of appearances that impinge upon the consciousness 'in Time' and upon the senses of the phenomenal self (the false self of body and soul) serve as the Demiurge's trap to anchor the captive Spirits in lowest density and to absorb their vital essence over the incarnations culminating in the inevitable extinction of the Spirit through its fusion with 'the one'.

They who have come to identify themselves (ontologically, creating a fusion with the lower self of the body-soul complex) as the thing of flesh and bone, of emotion and reason, have in proportion to such an identification 'gone the way of all flesh' through attachment to this 'impermanence' and have thereby lost their place in Hyperborea, having become a 'reverted Spirit' in the terms of Nimrod de Rosario, the consciousness shifted toward the false infinite of the material creation and of lower density 'Time-flow', toward the Demiurge, and away from the Actual Infinite of the Uncreated Light of the black Madonna, the 'Virgin of Agartha' as Rosario has dubbed the ineffable unmanifest, the incognizable sublimity of the black light, the light of night.

Citta-Santāna:

In Buddhism the concept of *citta-santāna* has been translated 'I' and refers to the phenomenal self or that self which exists 'in Time', is perishable and subject to generation and corruption. This self is 'not-self' in Buddhism, not the irreducible principle that is oneself (Spirit; the 'Olympian nucleus' of one's being which supersedes all conditioned states of being, ie. that which is unconditioned and which exists in Eternity).

The conception of this phenomenal self has been likened to a current of Time, of fire, or a state of combustion, like combustible materials igniting through the inner drive of the being that is the amalgam of forces that manifests its will-to-power in the form of a vampiric absorption of being into itself (the 'desiring flow' of Deleuze and Guattari the magian marxist ideologues).

The 'Olympian nucleus' Evola refers to is not identical to this self but to that which exists independently of the Time-flow of the Demiurge, not this all-consuming desiring flow or amalgam of forces which requires the consumption of energies outside of itself in order to perpetuate its existence and swell its form to the limits of its being according to the evolutive process of the Demiurge.

To be in a state of craving or desire (*tanha*) is to enable the lower self to drag down the higher, placing it in a state of 'reversion' to use Rosario's terminology, to become an earthbound soul bound to the material world, to the substance or essence of the Demiurge, that realm or dimension which can be comprehended by the lower self, that of substance or of phenomena, of 'Time'.

The craving or desiring self is that self which the Buddha seeks to transcend and this through a perpetual negation of the negation (an 'active nihilism' as Evola spoken of in his article on Nietzsche and the will-to-power). *Citta-Santāna* is thus the phenomenal self in its existence, a 'craving'; a 'burning desire'; an 'unquenchable thirst'; the phenomenal self as a vehicle of this 'desiring flow' consuming itself as it consumes others.

Apamāna

In Buddhism the concept of *Apamāna* is adduced translated in Julius Evola's work (by the English translator H.E. Musson) as a 'limitless' or 'infinite states'; 'irradiant contemplation'; connoting the dissolution of finite states of being). The notion is through an active process of *nibbana* ('bracketing off' in the terms of Edmund Husserl the magian phenomenologist who reduced the concept to a psychologistic or materialized form of perception), and non-identification with the 'percepts' or states of being that would serve to limit the 'I', to the lower worlds/realms or dimensions of its being. The function of such a praxis of 'active nihilism' is transcendence and the attainment of higher states of being, to transcend conditioned and worldly consciousness and to attain a higher state of being that enables one to escape the matrix of the Demiurge and a fusion with Him.

This process of 'irradiant contemplation' is the radiation of the being in its amplification of its nature and beyond spatio-temporal bonds, amplified in its intensity through concentration and meditation, through annihilation of that which is external to one's True Self. The 'Olympian nucleus' of his being, that is his Being itself, radiating outwardly, breaking through the lower vibrational and lower density states of temporality, of the denser forms of the substance of the Demiurge, his plasmatic or aetheric essence through an elevation and intensification of his own state, strong through the chains of densest lead in which the majority are caught and held captive in the prison of the Demiurge. Just as higher vibration or acceleration of Time-flow shatters glass with the increase of the pitch of an operatic voice so too the leaden bonds which the Demiurge has emplaced around oneself are sundered through and the captive Spirit who undergoes this 'irradiant contemplation' (*apamāna*) has managed to attain his liberation.

In conventional Buddhism, that of today, there appears (as far as a writer can discern) a confusion regarding the state of nirvana which is allegedly attained through this process as its resultant product of the transmutation of the base metals of the phenomenal self into the 'gold' of the purified Self, the immortalized (liberated) Spirit. It is not a fusion with 'the one' which primordial and authentic Buddhism prescribes and interprets to be *nirvana* as this would entail a fusion with the Demiurge.

Rather it is a transcendence beyond such an identification as means of attaining an immortality in the Origin, in the black light and toward the green ray of Hyperborea.

Contemporary Buddhism speaks of *nirvana* as a fusion with the Demiurge and therefore restricts itself to the lower planes of manifestation and precipitates its eventual extinction in *pralaya* even should it have attained the highest states of conditioned existence within the realm of the Demiurge. A liberation of the Spirit may be attained only through the detachment from and hostility towards matter and the material plane and not an acquiescence thereto but an antagonism and indifference.

Thus to speak of 'love' and 'peace' as the goal of the primordial Buddhism is to project retrospectively upon the traditional praxis of Buddhist ascesis the sentimentalism of the 'christ archetype' which has been transmitted to the bearers of the torch of the cold fire through the lunar-magian mind program of judeo-christianity that has in recent times simply transmuted into the form of new age 'love- wisdom', a re-presentation of the same archetype at a denser phase of the Kali Yuga.

A 'radiant contemplation' is a mode of exit from the Demiurgic trap but only goes halfway perhaps. Without sufficient challenge it can only lead to a negation of the negation but in itself does not lead to immortality unless other states of challenge are undergone that are themselves to be consolidated as states of alchemical transmutation and the attainment of the *magnum opus*.

Conclusions Regarding Buddhism As a Path of Awakening:

It is fair to assume that Buddhism may be used as a praxis of spiritual attainment against the Demiurge and as a means of liberation from the matrix prison to a degree. Whether this is a complete liberation is not certain for the writer, owing to his lack of acquaintance with Buddhist praxis only viewing it 'from without' and from a rational stance. Its claims and ideas point toward transcendence, to higher planes of being though whether this is equivalent to a return to Hyperborea or no is a question as what is spoken of as its goal is a 'liberation' from the phenomenal self (that which is 'not-self'), a negation of that which is 'not-self' which does not imply an attainment of any immortalized Self but the possibility of an atrophying and entropic Self fused with 'the one' (though perhaps this is a misunderstanding on the part of the writer as 'the doctrine of awakening' appears to indeed lead beyond the matrix of the Demiurge, severing all bonds and leading to liberation and a dwelling in the Origin rather than a fusion leading to extinction? Such is unclear though Evola's presentation states that such a fusion can be gone beyond following the path of the Buddha).

The contemporary distorters of this doctrine (and this from the period shortly after the formation of Buddhism) from the Zen Buddhist to the Theravapist; Vajrayanist and Mahayanists have distorted and falsified and added to the teachings of the Buddha their 'scholarly' commentaries and gloss which has imported all manner of ludicrous excreta and theological rules and regulations of a purely ceremonial and formalistic nature having no relation to the original teaching of the Buddha (assuming he ever existed beyond the simple archetype of the initiate or guru such as 'christ'; 'Ódin', etc.).

Thus the confusing importation of the exoteric theological 'christ archetype' into the pure doctrine, like a backwash of sewage into pure water has contaminated the original Buddhism and thus it is not readily approachable at this time. The practices themselves are available as far as the writer knows through an actual involvement in orders or organizations and if outside thereof he would caution the reader to compare and contrast the two and, if equivalent, undergoing an independent and isolated practice may be best to avoid the psychic contamination of Others though this itself could pose a challenge conducive to transcendence and thus both independently and separately immersed in a social gathering may be options with an emphasis on seeking authentic practice in both and drawing upon the practice of 'professionals', ideally from the source of most authentic monastic life such as Myanmar (Burma) or Thailand and the surrounding region (Sri Lanka; Bhutan; Tibet, etc.).

In and of itself Buddhism emphasizes a nihilistic nihilation of the phenomenal self and may be positively supplemented with yogic and other forms of magical praxis as means of developing a more purified physical vehicle to enhance the awareness of awareness Buddhism leads to.

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