

Spiritual vision of the Tao

Taoism and Hyperborean Wisdom. Spiritual nexus.

"To the one who is able to go with you.

Give him and lead him to the wonderful Tao.

To those who are not capable of going with you and knowing the Tao, be careful not to give them; "That way you won't make a mistake."

Chuang-tse,

The lack of knowledge that the West has regarding the Tao is due to four aspects:

- 1) The lack of knowledge of China as a civilization until well into the Middle Ages, including Marco Polo's "visit" in the 13th century.
- 2) The limited scientific knowledge, specifically regarding geography and its description: cartography.
- 3) The spiritual brutality in which Judeo-Christianity plunged the West these last 2000 years; without a doubt the most serious, a seriousness that continues to this day.
- 4) Without a doubt the most important. The ignorance that alludes to a conflict that far exceeds the framework of what is human and rational, because this conflict is a fight of gods that has been going on for millions of years in this and other worlds.

Given the importance and metaphysical depth of the third and fourth aspects, we will ignore the first two as they are easy to understand and “trace” through history. And what does this have to do with the Tao? The Tao is not a religion in the sense that the West understands it; Quite the contrary, it is a conception of the spiritual world that answers in the usual language of the Chinese ideographic language to the fundamental question: What is man? This inquiry leads us to another: What is its origin? These questions that the Western philosopher would frame in what he understands as existentialism, the Taoist “places” in what he calls “precelestial”; I say in the singular, he places it, since for the Taoist the precelestial is located beyond the duality of the phenomenal world (Yin-Yan); This is at the origin of the spirit, which is the same as saying in the Tao.

It is necessary to understand these concepts, not so much from semantics as from the paradoxical-symbolic, to accurately evaluate the cyclopean physical and spiritual struggle within the framework of the essential war of the yellow race, fundamentally Mongolian and Chinese, that they have undertaken since the collapse of the Atlantean civilization, a fight against the forces of matter; which is the same as saying the forces of evil.

In this war that has been going on for millions of years in this world and in others, which paradoxically is the same world, many civilizations have disappeared of which the sciences, especially modern archeology, have not the slightest idea, with the exception of

missing Atlantis, that some centers Academics accept with reservations, flatly denying that the disappearance was caused by a war.



This war waged by the spirits held captive in matter for the sake of their liberation is masterfully narrated in the work titled: "THE MYSTERY OF BELICENA VILCA"; and the cause of said war detailed in the work: "FOUNDATIONS OF HYPERBOREA WISDOM", both by the pontiff writer **Nimrod of Rosario**, In these two works the two forces in conflict are described; those of the spirit that fight for its liberation, and those of the soul that fight for its salvation; These two forces, whether they know it or not, are made up of all men and women on earth. These forces, certainly irreconcilable with each other, have a foundation on which the triumph of their strategies depends, which (Nimrod assures) begins and ends within the framework of culture (archetypal structure).

After the sinking of Atlantis due to the confrontation between these two forces, the guides loyal to the spirit bequeathed to the yellow race (which was not yet settled in Asia) a wisdom which they called Tao and which

In the West it was known and is known by the name of Hyperborean Wisdom. These two races, along with the white one (Cro-Magnon), the only ones loyal to the spirit, were the ones blessed with said wisdom, since the other loyal race; the red one, shortly after the battle of Atlantis ended and its subsequent migration to what we call Europe today, betrayed the forces loyal to the spirit by making a pact with the enemy.

It is not difficult to “trace” the Hyperborean Wisdom through history, especially if the person seeking the truth has more or less profound knowledge of this Spiritual gnosis.

There have been many philosophers and statesmen who throughout history have possessed, with a greater or lesser degree of understanding (that is, initiation), knowledge of said wisdom. For example: **Plato, Plotinus, Iambicus, Dante Alighieri, Rudolf II Habsburg, John Di, Paracelsus**, and closer to us the teacher **Gurjdief** to name the best known.



Plato



Gurdjieff

There is a profound lack of knowledge about the works of these distinguished men of Western thought, and it cannot be otherwise, since there is a conspiracy in the interpretation of their thoughts at an academic level, whether these facts are ex professed, or a product of cultural preeminences. of those scholars who act in good faith.

The same does not happen with China and the Tao. Due to the four aspects mentioned above, its philosophers are practically unknown and its philosophy even more so (1), except **Confucius** and **Mencius**, because these have a thought framed more in the moral-social and

therefore understandable for the mental and rational structure of the West.



Confucius

One of the gnoseological errors (ex profeso?) that the Western mind, contaminated by cultural preeminences and religious dogmas, commits, is why a word translates Tao, and what word does it use for said translation? The word is: God. This is so true that in the 16th century the Jesuits, when translating the Tao-Te-King into Latin, translated Tao as God, this being the reason (and others) why the Ming dynasty closed its doors to the West; But that is another story. This could not be otherwise since in the first chapter of the Tao-Te-King, "gospel" of the Taoists, it reads: ***"The Tao that can be named is not the true Tao." "The name that may be given to him is not his real name."*** No matter how little it meditates, a sacralizing and rational mind could not translate the word Tao for anything other than God, ignoring, of course, that in the Jewish religion God

It has a cabalistic name of profound theological and metaphysical meaning, a value given by all monotheistic religions, for example Christianity, Judaism, Islam, Brahmanism, etc. From this perspective, the manifest impossibility of the Western mind to understand the metaphysical and transcendent depth becomes evident. of the Tao (In honor of the truth, the Tao is not understood with the mind). This is so because the Tao is "located" beyond the Yin-Yang duality, its apprehension being impossible for the rational subject.

Lao TseIn his book Tao-Te-King which could be translated as: "The Path of the Straight Line" he describes in an elliptical way what the Tao is, stating that:**"The Tao that can be named or spoken of is not the true Tao."**It is not saying anything other than that that path or path is not temporal-spatial, it is not exterior; On the contrary, Lao-Tzu alludes to an interior "path" at a strategic distance between the conscious subject (duality) and a "place" or "topos" beyond it, which the wisdom bequeathed by the superior guides gave the name. of Tao, which in the West is currently known by the name of Selbst. These two words: Tao and Selbst are a spiritual synonymy, since they both refer to a vast point from which one can glimpse and return to the origin, an origin which we have forgotten due to being trapped by desire and illusion; for having eaten from the wrong tree, from the tree of life; We will have to change our diet, we will have to feed on the apple tree of good and evil, the

Chinese and Mongols would say of the Tao, and in the West, of Primordial Wisdom.



Lao Tzu Monument, Quanzhou, China

I will insist on this. The lack of knowledge that the West has of the Taoist “weltanschauung” is such that Taoism is frequently attributed to being a precursor of the Hegelian dialectic. This statement is not gratuitous; it's known that **Hegel** He was one of the first philosophers who was interested in the text of the Tao-Te-King. It is believed that his defense of the opposition's fight was inspired by this text.

This statement is with complete certainty an epistemological error because it considers that in Taoism there is

a fight of opposites; Quite the contrary (pardon the redundancy) in Taoism the opposites complement each other. This is where the difference lies in the interpretation of the world between the West and China. For the monotheistic West everything is struggle (doing). For Taoist China it is a complement; is not doing (Wu-wei). This non-doing for the Taoist is in no way not doing anything, it refers to not doing with the mind, with the senses, with the archetypal structure, or as Hyperborean Wisdom states; not putting meaning into entities.



Ying Yang

So it is an epistemological error, if not foolish, to relate dialectics, whether materialist or classical idealist, with the concept of Tao. It will not be possible for the Westerner to find a method to discern the Taoist paradigms; It will not be possible due to the logical system or the discursive exposition typical of the system of rational knowledge, or as Hyperborean Wisdom assures, due to cultural preeminences. For the Taoist, man

He must recognize the Yin-Yang dualism, and from there tend to achieve the Tao. The Taoist rejects all dogma, all discipline, whatever it may be, if he adheres to one it is to relentlessly deprive himself of all imposed discipline. Under this principle we must understand what Wu-wei (not doing) is for the Taoist. This doing without doing of the Taoist is nothing other than the contempt for everything superficial and partial, exalting and valuing everything deep and general, what in the West we would call a holistic vision, metaphysically speaking of course.

Taoism uses the activity of the mind for its liberation; I say it is valid because the mind (archetypal structure) is of inestimable value to move strategically between heaven and earth, that is, in the Yin-Yang phenomenal world. Needless to say, this movement has to be carried out from a "place" outside of consciousness (Selbst). It is from that "place" (The Selbst) from where the guides of esoteric Taoism, from mouth to ear, teach the manifestation of the phenomenal world exposed from chapter two and subsequent chapters of the Tao-Te-King. This phenomenal world is none other than the expression of the celestial and terrestrial planes (Yin-Yang) seen from the precelestial, which is the same as saying, from the Tao-Selbst-Origin. The difficulty in discerning these two terms (Tao and Selbst-origin), beyond the formal-semantic, are caused by the different ways that China has of perceiving the world. What the Westerner calls Selbst or origin, for the Taoist it is a single term,

since both are beyond the Yin-Yang phenomenal world (consciousness). This is so, since Primordial wisdom in the West gives the name selbst to the place gained and independent of the conscious subject; place is won by the Self from where it will depart towards the spiritual origin. This indispensable place for the Western Gnostic is made known by the guides of esoteric Taoism by word of mouth, this is evidenced by the fact that it is not mentioned in his writings (2). I will take a paragraph from the work of the guide and pontiff of esoteric Taoism **Chuan-Tse**, to irrefutably substantiate the direct relationship that exists between the Hyperborean Wisdom of the West and Chinese-Mongol esoteric Taoism.



Chuang-tse

Says Chuan-tse: "**All it begotten**(it created) **this subject to change**(evolution). **This**

change refers to that which has caused it(The one), ***which is its true nature. Happiness consists of following nature that leads the way to unity*** (entelechy)" .And continues: ***"As engendered and therefore situated at a distance from the unity*** (entelechy), ***"Things are subject to contradictions and options, nothing has a permanent condition."*** Now, Chuan-tse assures: ***"All opposition vanishes when man places himself in the original center***(Selbst)". It is not necessary to clarify or give more reasons for such obviousness. It is in the Taoist work of this superior guide where the Hypoboreal Wisdom is most manifested, a wisdom that he taught using fables and stories presented with an almost childlike simplicity and innocence, using everyday facts that did not lack spiritual depth.

There are many who in the 20th century, due to ignorance or bad intention (that is, as a result of pre-eminence or misrepresentation), have related the Tao with God as explained above, with the clear intention of framing it in a religion and thus depriving it of his deep individuality and spirituality. They also tried and try to relate the Tao with the thought of **Confucius**, who was a contemporary of Lao-tse, of whom he said after a meeting with him: ***"Animals can be snared, fish can be caught with nets, birds can be caught with arrows."***

But how are we going to catch the dragon that is released into the air above the clouds? Today I saw Lao-Tzu; "He resembles a dragon". The abysmal difference that exists between Lao-tse and Confucius is that the former acts from noological (spiritual) ethics and the latter from psychological (psychological) ethics. Lao-Tzu's thought is essentially initiatory and metaphysical, however, Confucius' teaching could never transcend the ethical and social, this does not mean that Taoism lacks social ethics; On the contrary, Taoist ethics is eminently spiritual and individual, while Confucian ethics is eminently psychological and social.

Two centuries after Lao-Tsé, Chuan-Tsé, a contemporary of Mencius, was born; the first, from the Taoist school of Lao-Tse; and the second, from the school of Confucius, giving rise to the same rivalry. To give you an idea of this rivalry that existed between the school of Lao-Tzu and Confucius (between the spiritual and the psychic), I will only say that with Confucius begins what in the West we call enlightenment and reason, two archetypal manifestations that become the axis of Confucius's thought, not only as philosophical speculation, but as a social practice whose objective was kindness and altruism, what in the West we call humanism; on these principles **Maho-Tse** and the Mohist school preached the "doctrine of universal love" participating in the political sphere. The latter was one of Mencius' objectives. From him derive the so-called "100

schools”, which depended on and propagated the ideas of Maho Tzu and Confucius. These schools taught that Lao-Tzu was nourished by them when in reality he was the opposite, with Lao-Tzu being plagiarized and distorted. These “too human” of the 100 schools led by Mencius did everything possible to discredit and annul one of the visible heads of esoteric Taoism, Chuan-Tsé.

After centuries of confrontations, and the alliance of the 100 schools with Mahayana Buddhism, esoteric Taoism strategically retreats underground, leaving on the surface a speculative and syncretic Taoism that is the same as saying a Taoism for the majority, emerging from the underground in a tactical way at very specific moments in Chinese history, supporting or fighting this or that political or religious power (3) that from the 17th century after the defeat of the Ming dynasty (which they always supported) by the Manchu dynasty Qing always fought against European penetration facilitated by the Qing, which incidentally, this ethnic group, the Manchu, was the last one to govern China until the beginning of the 20th century.

These historical arguments, synthetic by the way, are enough to make it clear that between Taoism and the thought of Confucius and Mencius there is no link of comparison, since one is the expression of the eternal spirit, and the other an extension of the soul. as hypostasis of the One, the same as the

Western dogmatists translate by Tao, that is, the creator God.

I will take the work of Lao-tse and that of the pontiff Chuan-tsé, the latter undoubtedly the most respected of the esoteric Taoists, to demonstrate that the spiritual link between East and West, fundamentally between the Mongolian and Chinese race and the white Western (with the exception of Celtic), it is the wisdom that the gods loyal to the spirit bequeathed them after the war that destroyed Atlantis, in which they fought alongside the forces loyal to the spirit. This wisdom was what was used to a greater or lesser degree in a tactical and strategic way by all the peoples of history who fought for the liberation of the spirit from the chains of matter (4). This wisdom in the white race of the West is known (as clarified above) by the name of Hyperborean Wisdom, and in the two yellow peoples of Asia as Tao.

ABOUT TRANSLATION.

**“Knowing others is wisdom
Knowing yourself is enlightenment
Dominating others is strength
Mastering oneself is superiority. Rich is he who is self-sufficient. Energy in application to a goal means character. He who does not leave the place he has will last.
Not ceasing to be after death is immortality.”**

Tao-Te-King.

The difficulty of translating a text from Chinese to any language that is composed of the Latin alphabet, such as the Spanish language, is undeniable. This is evident in the fact of reading a Chinese text like the one we are concerned with here. I have read six different translations of the Tao-Te-King and they all differ from each other! I asked myself, why is this? Without being a linguist (nothing could be further from that) I came to the conclusion that they are "Ad hoc" translations, drawing my attention that the eminent German linguist and sinologist **Richard Wilhelm**, friend of **CG Gun** In the translation I made of the Tao-Te-King I translated the word Tao as "sense". This translation, which in my opinion is a semantic resource of grammatical value, is the one that comes closest to the truth, linguistically speaking of course. This is due to the fact that the word Tao is translated interchangeably as: path, path, logos, God, and others of lesser semantic value such as intelligence or reason, depending on the translator's conception of the intellectual world; If he believes in a creator God, be it Allah, Jehovah, Brahma or any deity that is above man and things (creation), the reader has no doubt that Tao will be translated with the word God (5). If the translator is an atheist materialist he will do it with the word "nothing". If he is a Gnostic of the school of Samael he will translate it as "Logos". If he is a philosopher who stayed in the thought of Plato-Aristotle, he will translate it as "Nous". There are also many fools who translate Tao with the word Love, with whom I will not waste my time. This and no other is the reason I have

to the sinologist Wilhelm beyond technicalities linguistics to translate Tao by "sense"; knowing very well how dogmatized and contaminated the spirit of the West was by monotheism and materialist rationalism.



Richard Wilhelm

Added to this difficulty of translation are the aggravating factors that need to be understood: Interpretation and meaning. It could be said to bridge the gap, that interpreting and translating are synonyms, if it were not that interpretation as a general rule is contaminated by the preeminences of cultural facts, which despite this I will ignore in order to move forward. What cannot be ignored is the semantics of the translation, the meaning of those aspects of the text that are fundamental for the exact understanding of the text.

message given by the writer. Herein lies the difficulty of faithfully transmitting the transcendent ideas set forth in writings of profound spiritual content, this being the case of Taoist texts, with the aggravating factor that they are written in ideograms which differ substantially in their grammar as well as in their syntax, making This makes a philological study of it impossible.

Imagine the reader. If among us Westerners, who have been born, raised and educated in a common cultural environment, with a common religion, with common moral principles, we do not agree on the meaning of elementary values, essential to achieve happiness and joy of living such as honor, courage and love; How can the reader believe that we can, if he wants, get closer to the meaning that the Chinese Taoist gives to these values; not just to the translation, but to their meaning. This and no other is the difficulty in transmitting transcendent concepts, this being aggravated when these are expressed by a culture that affirms and ensures that the truth can be grasped by reason; The reason is that the deepest thing he reached is to have a pale idea of what Being is, that is, to respond to the existence of man, taking great care not to relate existence with the spirit; and this for a reason; Because they do not have the slightest idea of defining the spirit, in fact the majority of existentialists deny the existence of the spirit; Another reason is because it is considered exclusive to theology. It is here, in the existential problem of

man who is essentially spiritual, is where the Hyperborean Wisdom of the Western white race becomes relevant, and the Taoism of the yellow Mongolian Chinese race,

As I said above, this wisdom that was bequeathed by the spirit-loyal Gods to these three races; It is initiatory and esoteric, or in other words; The most important part of their instruction is given by word of mouth, with the differences found in their texts being apparent and in form. These differences are nothing other than the product of the different habitual languages of the respective cultures with the consequent difficulties indicated above, making it evident that their understanding is possible from one's own place; that as Western guides teach: that the I gains its own space outside of consciousness (Selbst).

I will take the works of Lao-Tzu and Chuan-Tzu, without a doubt the best known and respected by esoteric Taoists; also including the thought of the Neoplatonist Plotinus, to whom sacralizing Taoists strive to relate his philosophical concept of "The One" with that of Tao, demonstrating that the spiritual link that exists between the white race (with the exception of the Celtic), and the yellow Chinese Mongolian, is the wisdom that the Gods loyal to the spirit bequeathed to man after the disappearance of Atlantis.

As a warning.

**“Come and I will teach you the highest Tao.
The essence of the highest Tao is deep and dark. The
highest of the Tao is dark and silent.”**

Chuang-tse.

Reading, and even more so, delving into the terrifying and immeasurable secrets of the Tao or Hyperborean Wisdom, is to immerse the soul in places where it will experience unspeakable horrors. This is what Chuang-Tzu alludes to when he states “The Tao is deep and silent.”

There are not a few who stopped and returned (deserted) when the path that led them to the truth, inserted them into that darkness in which they began to hear laments and complaints of pain for forgotten events, with the clear and palpable certainty that those regrets were known, and for some reason they were forgotten.

When these “seekers of truth” were made to know that these complaints came from themselves; that were forgotten because of desire and illusion, fear began. And when they were made to know that the spirit is not from this world, that it was deceived, chained to matter, and to free it, they did not have to desire or give meaning to the entities, and in addition they had to fight to the death against the creator of The illusion, with the certainty of losing everything, spread panic and terror.

This fight is for a few, very few, it requires a lot of courage, will and detachment from the things of the world; This attitude, this way of being and doing is not acquired as a fact of simony; It is brought as a spiritual power, being a "Sine qua non" condition for any war action to free the spirit from the illusion of created things.

The Taoist is not a monk as the sacralists would have us believe, or as they teach, that one can be a Gnostic and a priest. Neither the esoteric Taoist nor the Gnostic Hyperborean build or inhabit temples; Quite the contrary: They destroy them! And if they build anything, they are fortresses, located within them, which the Hyperborean Wisdom gives the name of "Ehre Sphere" that is built with the will of the Self in the space previously gained (Selbst).

Whoever takes sides in this heroic, and not for that reason absurd, war will go through endless experiences and feelings that will make him know irrefutably that he is fighting alone; fight that occurs in the context of the world that the warrior holds as real, and from which he orients himself towards the origin. Rarely will the warrior coincide with another comrade to join forces against the enemy. This is because the comrade also maintains a world of his own as real. This is today the tragedy of the Gnostic warrior: Fighting only among comrades!

There will be those who say that this is a pessimistic vision of the reality of the Gnostic warrior. This is not the case since Chuang-Tse already said it: "**When**

After a thousand generations we meet a holy baron(this is a guide), we will have the explanation overnight. Now it's impossible. If you and I are of different minds and you defeat me, will yours be true and mine false? If we call someone else to rectify, if it is your opinion, how could it be rectified? If it is my opinion, how could I rectify it? If it is not possible to make light between two, the more difficult it will be for everyone to turn back from their loss."And later:"If three companions walk together and one of them gets lost, it is still possible to reach the end of the journey because the few who get lost are: but if there are two who get lost, they will have more work and will not be able to reach the end, because the lost ones They win in numbers. Well now the whole world is lost. No matter how much I want to get my bearings, I won't be able to. The great melodies do not enter village ears; On the other hand, if they hear melodious and spiritual airs, they begin to laugh rejoicingly. Likewise, the high teachings do not rest on the spirit of the multitudes. The high doctrines do not stand out. They are defeated and suffocated by vulgar sayings. If, when two are lost, they cannot reach the end, now that the whole world is lost, even when I seek to find my way, how can I achieve it? Knowing that it is impossible, insisting on it is also an aberration. That's why it's best to leave it and not insist on pushing it."

Without a doubt, Chang-Tse must have gone through an internal state that in some way, whoever more or less, all of us have gone through and others will go through. It is a state of total contempt for the world; a contempt that has its origin in the total certainty that everything is foreign to him, that nothing belongs to him. In summary; that she does not belong to this world. Chuang-tse continues: **“The scholars of future generations will unfortunately never be able to contemplate the purity of heaven and earth, nor the great Tao of the ancients. The doctrine has been definitively broken and split.”**

And concludes: **“Those who dream that they are drinking at a banquet cry out of grief at dawn when they wake up. On the contrary, those who dream that they are crying, at dawn find that they are having fun at a banquet. Only with a great awakening can we understand the great dream we live. “Stupid people think they are very awake.”**

Alluding to the illusory world in the “Enneads” III and V of the initiate Plotinus one can read: **“Freeing yourself from the body is true awakening. Getting up with your body is nothing more than going from one dream to another. The men who live in that dream are so convinced that if they were awakened from it, they would not believe their eyes and would return to their previous dream.”(6)**

Finally, I will say that if we agree that Tao is the inner path, it is clear and irrefutable that all Taoist thought, fundamentally that of Lao-Tzu, expounded in

The Tao-Te-King alludes to a fight that takes place inside man, a fight whose contenders are: the soul, which is an extension of the demiurge The One, against the I, prisoner of matter, which is the reflection of the eternal spirit. ; fight in which, whether man knows it or not, one cannot be neutral.

There are many sentences of those spiritual men who managed to transcend matter and manage to guide their spirit if not free it in that inner struggle to which the Tao alludes in a veiled way.

For example Siddhartha Gautama (The Buddha) when he stated: **“Not even a God can change the victory of someone who has defeated himself into defeat.”**



Siddhartha Gautama

Bodhidharma also says something similar: **“A warrior can defeat a thousand armies in a thousand battles, but the true warrior is he who conquers himself.”**



Bodhidharma

Esoteric and initiatory Chita Islamism; in Jihad (holy war), he also alludes to the same thing when he states: **“Only the pure in spirit who die for Allah will gain heaven.”**

These three sentences, which are the ethical basis of every Gnostic warrior, are none other than the affirmation of the

Hyperborean Wisdom where it categorically teaches that the Self must previously fight and win for its liberation, its own space outside of consciousness where it is imprisoned and lost; This space is neither spatial nor temporal but strategic and its objective is the Selbst.

In accordance with the above, it can be said with certainty that the struggle is internal, and if the strategy requires it, it will be external, which will be demonstrated below with the link between the Tao and Hyperborean Wisdom, which with rigor of truth is the same.

The Hyperborean teaching in Taoism of Lao-tse and Chuang-tse.

The Taoist guides used a teaching method similar to what the Socratic school called “maieutics”, also what we Westerners understand by the inductive method, to bring the disciple closer to the transcendent understanding of the Tao. Chuan-Tzu teaches that what:

“He himself is its foundation and its root. Its existence was already solid and firm before heaven and earth existed.”

Heaven and earth is the phenomenal world, creation. It is obvious that it alludes to the origin (Tao).

“The Tao is a being without beginning or end; Things instead die and come back to life. His being has support in itself.”

Eternity (The Origin) has no beginning or end. Created things are born, evolve and die. Eternity relies on itself.

“In the beginning there is He. Explaining to Him is the same as not explaining to Him. Knowing him is the same as not knowing him. His inquisition cannot have an end and he cannot have no end. In that chaos there is a reality or a truth. From ancient times to modern times it remains unchanged. It cannot have detriment or loss. Is it not what can be called great greatness that cannot be contrasted? In the beginning of creation. With the article “El”, Chuang-Tsé refers to the creator God who is also a

eternal spirit; and not to the Tao as some sacralizers claim. Only The One can be the “incontrovertible great greatness.”

“Those supermen return in spirit to him who is without beginning and sleep sweetly in that region where nothing exists.”

Without a doubt, supermen are those who mutated into Siddhas and gained eternity where nothing illusory exists.

Plotinus affirms something similar. In the “Ennead” VI it reads:

“It is necessary to inquire into the origin of the beings that come from Him; but we must stop inquiring how He was begotten because He has not been begotten. He is the first and you cannot go any further.”And continues later:

“No, it doesn't even have to be said that it exists. The other things are those that exist after Him and through Him. How could he have received the existence of another or of himself who subsists before all existence?”

Here, for both Chuang-Tsé and Plotinus, with the word “The” they are undoubtedly alluding to the One; the one who sustains with his will-consciousness-time the illusion of the phenomenal world. So there is a substantial difference between The One creator and the Tao hypostasis of eternity.

With respect to intelligence as a product of the senses (archetypal structure), the Taoist is lapidary. The pontiff teaches:

“When small wisdom is stripped away, great wisdom shines.”Later: **“We have always heard that those who have understanding are what they understand and we have never heard that without understanding you can understand. But look at the void. In an empty room white clarity is born.”**

Here the little wisdom is that of reason, and the great wisdom is that of the Tao. By understanding we must understand the ability to discern to discern. “Looking at the void” is looking from the comprehensive present; and without

cultural preeminences “the white light is born.” And Chuang-Tse concludes:

“In the past, not hindered with their knowledge the virtue of the Tao. Why do they need intelligence if they don't need to reason?”

Controversy or discussion, which is the same thing, inevitably leads to imposing an argument. This is always a sliced concept, or a part of imposed reality.

Plotinus says about it:

“To know the spirit you have to discard the body, sensations and desires.”

“To know what is intelligible it is necessary not to have any image of sensible things, so to know what is above intelligence, one must distance oneself from what is intelligible.”

“When we believe we are ignorant is when our science is most in accordance with intelligence.” “To unite with the good that has no form, you must divest yourself of all forms.”(Enneada IV and V).

Regarding the body, something very valuable for the Westerner (and not only for him). Chuang-Tsú says:

“Put aside your body and cast away your ears and your eyes; forget the laws of things; unify yourself with the essential and immense; bind your heart and release your spirit; remain insensitive as if without a soul”, Lao-tzu taught:

“Practice abstinence and guard your heart. Wash and whiten your spirit. Get rid of your intelligence. For the Tao is arcane and difficult to express.”

Confucius thought about it:

“They know unity, they ignore duality. They take care of their interior and neglect their exterior. Their enlightenment has introduced them to primitive simplicity and with the stillness of their inaction(Wuwei)“They have restored their native authenticity.”

An anecdote tells that one time Confucius asked an old fisherman (Lao-tzu) to teach him the truth of the Tao. He replied:

“I have learned this saying: Give him who is capable of going with you and lead him to the wonderful Tao. To those who are not capable of going with you and knowing the Tao, be careful not to hit them so you will not make mistakes.” With this it is clear that between the thought of Confucius and Taoism there is no spiritual link, except for cultural values that make up the social organization of China that are valid today. This is because Taoism lacks social ethics. Regarding nothingness, Chuang-Tzu taught:

“The Tao is nothingness that exists as if it did not exist. In the beginning there was nothingness. Nothingness had no name. This was the origin of the One, In the beginning there was nothingness.”(7).

“They enter and exit in the immensity without borders and without beginning, like time. It is said in his praise

what a fusion your person with the unit.

Unified and without Self. Without Self, how can they have Being? Those who look at Being are the friends of heaven and earth. "Those who look at nothing are the ancient wise men."

Entering and leaving the "immensity without borders" is manifesting at will on the material plane. Here time has no "beginning" since it is the consciousness of The One creator; and that we only perceive the entities designated in that and by that consciousness time.

Merging (transmuting) your person (microcosm) with the unity (the Tao) you are no longer self or being. He is a God.

Those who look at Being (phenomenal world) are the "friends" of heaven and earth (those who look from consciousness). Those who look at nothingness (can discern it) are the ancient wise men (The pontiff guides).

With respect to the phenomenal world (heaven and earth), Chuang-Tzu states:

"Great wisdom enters that world, but does not see its end. For he who has made things to things is not limited by things. Things have their own limits. These are the contours that limit them. But the limits of the unlimited are the limitlessness of its limits. He is said to be plain and empty, languishing and dying. But He, who calls Himself full and empty, is neither full nor empty. He who is said

languish and die, does not languish or die. He who calls himself a beginning and an end, has no beginning or end. He who calls himself "gather and disperse" is neither a congregation nor a dispersion.

"Entering that world", which made "things to things" is nothing more and nothing less than, as Hyperborean Wisdom assures, knowing the secret of the serpent (the innumerable created worlds). He, the One creator, is not limited by created things, for the simple fact that they were conceived for man to give meaning to, and thus create culture. "The limits of the unlimited, are the unlimited of its limits", is nothing other than the limit of any ponderable matter, and the unlimited of what sustains it is nothing other than the indiscernible point.

The One creator, since he does not make things out of things, does not possess any of the qualities that he is said to possess. This is what makes Chuang-Tzu say:

"If you go back to the Tao and the Te(virtue)float and rock. Not being praised or blamed, hovering like a dragon in the heights or crawling on the ground like a reptile, without being held back by anything in particular, being content with being the same above as below, taking as the only measure to adjust and harmonize. Thus, floating and walking through the kingdom of the progenitor of the ten thousand beings who does things without becoming anything with things. In this way, what difficulties can there be? This was the rule of life of the ancient masters."

The realm of the progenitor is his time-consciousness. The ten thousand things are all beings and by extension everything created.

Chuang-Tzu advises that one must be like the progenitor (The One). Don't do anything with things. And he continues:

“Only he who has understood that he who does things is not a thing, will have power over people and the world.”

Plotino says:

“He is none of the beings and is all beings. None of them, because the beings are later; and all, because they all come from Him.” He is none of the beings because The One is a God and therefore is eternal. He is also all beings because he manifests himself hypostatically in the transmigrate soul and in the indiscernible points of every animate or inanimate body.

With respect to the uniqueness of the Tao, the similarity of Taoist and Neoplatonic thought is surprising.

Plotinus says:

“A unity is needed prior to multiplicity, because multiplicity comes from unity...otherwise multiple beings would be in a state of dispersion and only chance would bring them together.”

“It is necessary to reduce thought to the true One, different from all multiplicity. The One is all simplicity and really simple.”

The Tao-te-King contains a curious chapter: number 42, which without fear of being wrong, could be said to be a Kabbalist description of the phenomenal world. Lao-tzu writes:

“The Tao begets the One, the One begets the two, the two begets the three, the three begets the ten thousand beings.” (8)

The lack of operability or action of the Tao is little understood. To the Western mind, the Taoist position on the matter will seem absurd to say the least. Lao-tzu says:

“The Tao in its usual state does not work and stops doing nothing.”

“The supreme virtue does not act because it has virtue. The inferior virtues do not stop acting because they do not have virtue.”

“With study, knowledge is accumulated day by day. With the Tao one diminishes day by day until one reaches inaction.”

The usual state is the origin. From there you work and you don't work. The supreme virtue is the only virtue that manifests itself from the comprehensive present. The lower virtues do not stop acting because they manifest from the extensive present. With study the labyrinth (loss) increases; with the Tao it decreases (orientation) until reaching Selbst, Wuwei, inaction (not giving meaning to entities).

Chung-Tse adds:

“The Tao has its reality and its truth. It has no action or figure. And if we start to enjoy his

idle independence. Isn't it calm, silence, solitude, purity, harmony and leisure?

“What is the Tao? There is celestial Tao and there is human Tao. The Tao that remains inactive, is venerable and estimable, is the heavenly Tao. The Tao that works and gets tired is the human Tao.”

The different experiences between the question mark are an affirmation, which the Taoist experiences in the state of Wu-wei, which for the soul would be ineffectiveness.

Here Chuang-tse makes a clear difference between the divine and the human; between the celestial Tao that is the gracious luciferic will of the Self that has gained its own space outside of the consciousness from which it acts. And the human Tao, which is the I lost in consciousness, which uses his will to evolve.

Plotinus speaks of the ineffectiveness of The One, that sacralizing idiots insist on making it similar to the Tao. Plotinus says in Ennead V and VI:

“From Him come all things. From Him comes the first movement that does not exist in Him. From Him comes the rest that He does not need. He is neither in motion nor at rest. He has nothing to rest on and nothing to move around. Where would He move if He is the first being?

“Everything is in Him. Everything belongs to Him. The knowledge that he has of himself is a kind of consciousness that consists of an eternal rest, different from the thought of intelligence.

Western academics (and not only them) poisoned with cultural preeminences and brutalized with Judeo-Christian dogma inevitably, as I said above, confuse the demiurge The One who orders matter with the Tao. This would be pitiful and shameful if it were not about thinkers and academics (9)

The "ineffectiveness" of the Tao is also understood as "ruling without intervening." Lao-tzu says:

"The subjects did not know about the emperor except that he existed."

Chuang-tse adds:

"The way of governing the world of those who achieved the Tao was to incite the will and induce their subjects so that they reform customs and uproot all evil desires; Thus each one could proceed according to his own desire as moved by his own nature and without people forgetting the origin.

"If someone who is beautiful is not given a mirror or is not

They warn, he ignores that his beauty surpasses that of most men. The wise ruler's love for men is also like this; If you don't warn him, he doesn't know that he loves men."

There is no way to govern a people; that they reform behaviors and uproot bad desires if it is not under the mystique transmitted charismatically by a leader. The mirror is the same town where the leader

look. The “warning” gives him the certainty that love is not gregarious; It is transcendent spiritual. Chuang-tse continues:

“If the sovereign could ensure that his feelings do not disperse, and could not use his intelligence, if, being still as a corpse, he could appear powerful as a dragon, if, maintaining the silence of the abysmal depths, he could thunder like thunder, if he could make heaven second the impulses of his spirit; If, being calm and doing nothing, he could move the crowd like the wind stirs up dust, what impocility would he have to govern the world?”

“If those above kept inaction and those below also kept it, the same Virtue would be in force below and above. With the same virtue being in force below and above, there would be no subjects. But, on the contrary, if there were action below and action also above, the same law would act above and below. Acting the same Law above and below, there would be no sovereign. At the top there must necessarily be inaction in governing the world. Below there must necessarily be action. This is the Law of the Immutable Tao.”

The first observation describes the conduct of the king or emperor of a given region; Behaviors are observed in the majority of Chinese dynasties of the last millennium with the exception of the Manchus (10).

The second observation is of cardinal importance, since this is the hidden key to domestic politics and

exterior of China these last 60 years, which was not communist and which is not capitalist today. What China has achieved with the tactical weapon of synarchy, which is financial power; National Socialist Germany achieved it with the democratic one.

Of punishments and the death penalty Chuang-Tzu said:

“Punishments are the trunk, courtesy the wings, expertise the guarantee of good administration, and virtue the standard of conduct. Punishments are the core of their policy. Thus in killing they were broad.”

Lao-Tzu adds:

“If in the course of the evolution of things the desire to act arises, we should repress them in the anonymity of the trunk. Without ambitions there is peace and the world is ordered spontaneously.”

“If the people did not fear death, it would be useless to frighten them with it. If he fears dying, as he always fears, and still commits a crime, I can arrest him and kill him. Who will dare to continue? The manager must kill him for this. If someone else killed him for him, it would be using the ax, replacing the master. Rare will be those who, replacing the teacher, do not hurt their own hands.”

“I understand what others have taught: The violent man will not die a natural death. I consider this as part of my doctrine.”

“The trunk of politics” without a doubt is the ruler who has achieved the Tao. The wings (courtesy) respect for the condemned. Expertise; knowledge and honesty. And virtue (honor), standard of conduct.

If one acted outside the Law, the offender would have to be repressed without the knowledge of the ruler (the trunk).

If even though one fears death, a crime is committed; It is irrecoverable and must be killed, making it clear that they must be in charge (The Law). Outside of it (substituting the teacher) is committing a foul.

Nature for the Taoist had divine aspects. Chunag-Tsé taught:

“What men do easily turns out to be deceptive, what is done by heaven hardly deceives.”

“The highest wisdom is that which distinguishes the work of heaven from the work of men.”

“From the beauty of heaven and earth, the wise man understands the reason of the ten thousand beings. That is why the wise man does not act.”

“Man in possession of the Tao does not interfere with desires of the senses, nor does he put in place or supplement the work of heaven with human contributions.”

The ones that men do culturally speaking. What is made by heaven are the designated entities. The highest wisdom is to distinguish the difference between the natural and the cultural; and from this knowledge the wise man understands the actions of men.

One of the fundamental rules of the Taoist is not to alter the course of nature, which he calls here

darling. It is a serious offense to try to correct its course (design). This way of "seeing" the nature of the Taoists goes against all the reforming thought of Confucius, which is based on equity and kindness, something that Taoism rejects outright because it considers them to gain fame and renown (Psychological Ethics) and destroy the virtue of the Tao.

Chuang-tse says about it:

"I call goodness and fairness good. Goodness is only in the virtue of the Tao."

On one occasion Lao-tzu says to Confucius: **"The gray heron does not need to bathe every day to maintain its whiteness, and the crow does not need to be dyed to maintain its black color. Once the well has dried up, the fish gather together and spray each other with the moisture of their breath and get wet with their saliva. It was better for them before when they lived forgotten about each other in their river or in their lake. What need does the man who lives from the Tao have of your goodness and your equity?"**

After hearing this, the disciple who accompanied Confucius asked him what his opinion was of Lao-Tzu's lesson. He replied:

"My mouth is open and I can't close it. What reform was I going to advise Lao-tzu?"

Chuang-tse says of men who want to reform nature; to Confucius for example:

“It is enough for fish to find a well so that they can find everything they need for their life there. It is also enough for men to live in the Tao to not experience any need.” “Ducks' legs are short but if you try to lengthen them it will be with pain. The crane's legs are long, but if you shorten them it will also be painful. What is naturally long does not need to be shortened, nor what is short need to be lengthened.”

“Since the three dynasties, the world has always been in turmoil and disorder! Wanting to regulate everything with rope, compass and square is violating nature. Using ropes, pastes and glue to fix things is to injure them. In nature there are already curves drawn without bevel, lines drawn without strings, circles without compasses, squares outlined without squares, welds without glue or paste and ligatures without strings.”

“Water springs pure spontaneously without needing to do anything for it. Nor does the virtue of summit men need to be cultivated so that things adhere to them and do not separate. The sky is by itself high, the earth is by itself rough, the sun and the moon are by themselves luminous. What need do they have to be perfected?

In this the difference that exists between the noological ethics of Lao-Tzu and Chuang-Tzu and the psychological ethics of Confucius is evident. Or, as Hyperborean Wisdom teaches, the purpose is fulfilled and

suprapurpose of the pasú: Give meaning to entities and create culture; except that the making of meaning is strategic from a place gained independent of consciousness (Tao-Selbst).

There is in Taoism a noological relationship between Tao and spiritual origin that, as I said above, the sacralizing synarchs want to relate to the One creator of matter, using and changing the meaning of the terms used by the initiate Plotinus. In order not to tire with redundancies, I will transcribe verbatim the first Chapter of the Tao-Te-King and a thought of Plotinus to make it clear that Tao is the origin, and The One of Plotinus is the creator of matter. It is read in the first chapter of the Tao-Te-King:

“The Tao that can be expressed

It is not the true Tao.”The origin has no name. **“The name that can be given**

“It's not his real name.”It is spread by word of mouth in the West and it is also made known in the same way.

“Nameless is the beginning of the universe;

And with a name she is the mother of all things.”

Today it is known as: God, Jehovah, Allah, Brahma and its feminine aspects, etc.

“From non-Being we understand its essence; And from the being, we only see its appearance.”From non-being (The origin) we understand. From the being (The phenomenal world) we see its appearance.

“Both things, being and non-being, have the same Origin, although a different name.

His identity is a mystery”.He is a spirit and his consciousness is time, with which he sustains the designated entities.

“And in that mystery

The door of all wonder is found.”Revealing that mystery (The Mystery of the Serpent) opens the door of origin.

Plotinus says in Ennead III:

“He is the power from which everything comes, without Him nothing exists. He is a source that has no origin. He gives his waters to all the rivers, yet he does not run out.”

Later he gives his opinion on the origin of matter and its creator.

“Matter does not have the being that allows it to participate in good, and it is said equivocally that it is when it should truly be said that it is a non-being...”

“Evil should be found, if it exists, in what really is not and as taking the form of non-being or in what is associated with non-being.”

“Bodily nature is evil, because it participates in matter, but it is not the first evil because it has a certain form that does not properly exist in it, since it lacks life.”

It is evident that Plotinus knew what he was saying. If Evil participates in matter; ergo Evil is the one who created it, he demiurge The One.



Plotinus

After these quotes I will not allude further to the relationship between Plotinus' Hyperborean thought and the Tao, as these are too obvious.

Taoism is a staunch defender of the preservation of life, as this spiritual gnosis is eminently individual.

Regarding preserving life, Chang-Tzu taught:

“The empire, although it is large, cannot be changed by one's own life. In this lies the difference between men who possess Tao and vulgar men. Shun wanted to cede the empire to Shan Chüan. Shan Chüan replied: “I live in this world. In winter I dress in furs and wools; in summer with thin fabric. In spring I plow and sow my fields. My body can handle this task. In the fall when the harvest is harvested, my body can rest and eat in peace. Upon leaving

When the sun sets I go to work and when it sets I retire to rest. I live comfortably between heaven and earth. My spirit is happy and satisfied. Why should I take on the tasks of the empire?

It is clear that the master Shan Chüan opposes and questions the ambition to govern because it is his individual liberation strategy, whose way of applying the Wu-Wei (Do not do) principle is as follows:

“Orange trees, pear trees, grapefruit trees and pumpkins, once their fruits are ripe, suffer the injustice of being stolen. Its branches, the large ones, are broken and the small ones battered. Their own worth has made their lives painful.”

“The big trees are cut down. Fat lights the fire that will consume you. Cinnamon is cut because it is edible. The varnish tree is indented for its usefulness. “Every wise man knows the usefulness of being useful for nothing.”

“See nothing, hear nothing to keep your spirit calm and it will rectify your body. You have to possess calm and purity and not tire your body or agitate your spirit. “That way you can live a long time.” “You have to be like the child who walks without knowing where he is going. He stops not knowing what he is going to do. His life is to slide with things and rock to the rhythm of their waves. This is the procedure to protect and preserve life.”

“The right tree is the first to be felled. The freshwater spring is the first to be depleted.”

This strategic way of moving is inherent to the esoteric Taoist.

This way, impossible to achieve if a total detachment from the external entities of the superstructure and from the sacred symbols so dear to the archetypal structure of the Westerner (and not only him) has not been achieved.

The Westerner has no other movement left to go socially unnoticed. It is the most effective strategy to avoid being the object of meaning making by the social environment with which the Virya is related (11).

Needless to say, for esoteric Taoism the phenomenal world (the Yin-Yang) is an illusion; This is the cause of evaluation errors. Chuang-Tsé taught and his disciple Kua-Yi:

“Everything that has a visible appearance, sound and colors is a thing. There is nothing in them other than color and appearance.”

“What can be seen are figures and colors. What can be heard are names and voices. Sad thing! The men of the world believe that figures, colors, names and voices can be enough to capture their true realities. But the figures, the colors, the names and the voices are not really enough to learn their truth. That is why he who knows him does not speak and he who speaks does not know him.”

“Things have their natural truth, things have their power to be. There is no thing without its truth. To divide things is to constitute them and to constitute them is to destroy them. In the things themselves there is no such thing as making them and undoing them, but rather they are identified in the common unity.”

Esoteric Taoists teach the truth behind things from mouth to ear.

This truth was none other than that taught by Hyperborean Wisdom: The creation and ordering of matter in its time consciousness, and its pantheistic manifestation as metaphysical support through indiscernible points.

And the pontiffs add:

“The flowering of the distinctions of *is* and *it's not* came from the decay of the Tao. Decadence due to the genesis of love and sympathies. Here they have their origin *is* and *it's not* of the Confucianists and the disciples of Mo-Tse. Do *is* and *it's not* of the other. They want what the other considers to be true to be true and what the other considers to be true to be false. It would be better if they understood it clearly once. There is nothing that cannot be called *that*, there is nothing that can be called *this*. ...*that* and *this* are nothing more than expressions that are born right now. They are born now and die now.”

The decay of the Tao is nothing other than the chaining of the spirit to matter, which with the subsequent creation of meaning by the lost Self constitutes the rational subject. *is* and *it's not*, by

extension all opposites. Here the conspiracy of the 100 Moist schools of Confucian orientation indicated above against the esoteric Taoism of Chuang-Tsé is evident.

Regarding this, Chuang'Tsé states:

“When the foot is forgotten it is because the footwear is well adjusted. When the waist is forgotten, the belt is too tight. When understanding has forgotten

He is and he is not, it is that the spirit is well adjusted.

When nothing alters the interior of man and his exterior does not go after things, things proceed properly. “When you start well, that is when you forget the good of what is good.”

This is being beyond things, the Ying-Yan of the phenomenal world. It is nothing other than having achieved a space. And why not a proper time; transcend what Plotinus described well:

“The sensible universe is not a true substance, but only an image of the true substance; a shadow, and above this shadow images, pure appearances.”

(Ennead VI) **“Every corporeal being is an event and not a substance. It is born and perishes, it does not truly exist.”**(Ennead IV)

“Beings do not have their own reality, they are born and die. The reality they have is nothing more than a loan that has been made to them.”(Ennead I).

This Gnostic description of the illusion of reality, which includes man, of course. Needless to say, it is what has to be transcended, a strategic objective of esoteric Taoism.

For Chunag-Tsé the truth is found in the Tao; out of things. He says about it:

“The point at which *this* and *that* They do not have their partner, it is the key of the Tao. The pivot is originally in the center of the circle and from that center it can correspond to everything. He *is*, in that unity it is inexhaustible. He *is not*, in that unity it is inexhaustible.

That is why it is said that there is no way to have understood it correctly.”

“Everyone knows beauty and therefore ugliness. They know goodness and through it evil. Being and non-being mutually engender each other. Easy and difficult mutually make each other. Long and short mark each other. High and low mutually uneven. Sound and voice mutually harmonize. Front and back they happen.”

“If seen from the point of view of the Tao, in things there are no differences between precious and vile. From the point of view of the things themselves, each thing considers itself precious and the rest as vile. Looking at them from the point of view of worldly feeling, the precious and the vile are not in the things themselves. Looking at them according to the differences that exist in them, if they are considered great because of their own greatness, there is none of the

remaining that is not large. If they are considered small because of their smallness, there is none of the rest that is not small. From this it follows that the universe is no larger than a grain of rice and that the tip of a hair is as big as a mountain. This looking at it according to its differences. Looking at it according to its value or effectiveness, if you appreciate in them what they have, there is not one of the ten thousand things that does not have its own value. But if you consider in it what they do not possess or lack, there is not one among the ten thousand things in which something is not missing.

In this chapter and others Chuang-Tsé makes a description of the subjective perception of the opposites that make up the phenomenal world; or as Hyperborean Wisdom teaches. The illusory evaluation that the observer obtains of them, due to the creation of meaning and the subsequent comparison of reason, with the aggravating factor that the comparison of the inverted archetype (external entity) is with the universal archetype of the entity in the archetypal structure . From this comparison the universal archetype is eliminated, leaving only the particular or design. This is synthetically the foundation of understanding for what Hyperborean Wisdom calls "illusion of the real"; something that the esoteric Taoists knew very well and taught by word of mouth. Chuang-tse concludes:

"By coming into contact with things, the spirit becomes entangled with them, originating in it the daily struggle.

They are small concerns that bother you, or big fears that completely paralyze you. They spring forth suddenly as if fired by a crossbow spring. The mechanism that triggers them is the distinction between what is and what is not. Happiness and anger, sadness and joy, worries and regrets alternate or stagnate, becoming chronic. They sprout with light lust and profuse prodigality like sounds that are born in the void and mushrooms that humanity breeds.”

Is there any doubt that this is the teaching of Hyperborean Wisdom?

They are the archetypes that from the sphere of shadow (in the void) emerge (spring forth, says Chuang-Tsé) in the sphere of light before the Self, such as fears, desires, feelings, worries, etc. Many lose energy and return to the shadow sphere, others stabilize (become chronic).

The energy with which they emerge is given by the force of the crossbow.

Much has been said and will be said about the calm with which the Taoist lives; This calm is the product of a principle, of an inner discipline that they call Wu-wei. Wu = do and wei = nothing. The correct translation would be: Do not do. This term is the foundation, the foundation on which the spiritual gnosis of Taoism rests, since "Not doing" refers to the "pathos", to the function of the mind, or if you want, to the archetypal structure, or to paraphrase Hyperborean Wisdom: "Not putting meaning into entities."

Western sacralizers define Taoist Wu-wei as “apathy,” which is an academic way of saying lack of will. Could not be farther from the truth. If the Taoist is apathetic; it is in the sense of *Apathy*, a word that comes from the Greek that etymologically means *indifference*, and not lack of will as they would have us believe. So Wu-wei-do-nothing-indifference-not-make-sense-of-entities, is defining an interior attitude that the Self, a reflection of the spirit, must have; or the Tao that manifests itself as will-vril, against the emergencies noted in the last chapter.

Inner calm is defined by Chuang-Tsé in the following reflections:

“Even when lightning splits the mountains and the hurricane shakes the ocean, do not be amazed. The change of life and death does not alter him. When everyone is busy, the wise man remains still.

Join all times in the purity of unity.” Nothing alters the Self when it has earned its own place. Or as the Taoist says: the stillness of the state of Wu-wei.

“People are not going to look at themselves in running water, but in still water. Only stillness can still everyone in stillness.”

The myth of Narcissus can be applied here; clarifying, of course, that the lake in which he looked at himself was his subconscious.

“Neither sorrow nor joy can enter me. This is what the ancients call having untied the knot. “When one cannot untie oneself, it is because external things have tied one.”

Nothing can enter a place won by the Self. What binds in the superstructure (external things) are the sacred symbols.

“Don't become a hanger for fame. Don't make yourself a project file. Try to blend in with the infinite and walk without leaving traces. Don't worry about anything other than creating a void in yourself. The spirit of the wise man is like a mirror; He dismisses no one, he welcomes no one; He reflects, but keeps nothing. He thus triumphs over things without receiving harm from them.”

The advice is clear. Do not seek recognition. Don't give advice. Take a look beyond the world of phenomena. Don't build culture. Putting less and less meaning into the world.

And continues:

“He who has understood the Tao will let things act by themselves quietly and hiddenly, so that his calm is not disturbed in any way. The wise man lives in stillness, not because he has heard stillness be good, but because all beings are not enough to disturb his spirit. When the water is still, it is clear and the hairs of the beard and the eyelashes of the eyes are reflected in it. Well, if the water is clear, how much more so will the spirit be.”

“If you work, and you want the work to be correct, you must let yourself be carried away as if in spite of yourself. “This letting oneself be carried away despite oneself is the doctrine of the wise.” “It must be in the movement of water, in the mirror stillness and in the echo response.”

Whoever has understood wisdom does not give meaning to entities, and does not create culture. Nothing in the superstructure disturbs his stillness. Here it alludes to the spiritual cleansing of the wise man. “To let oneself be carried away as if in spite of him,” is to make one believe that he is carried away; It is doing it strategically. The water does not resist; In the mirror only the one who looks at himself sees himself; The echo is what the other wants to hear.

When talking about “happiness”(12)Chuang'tse taught:

“You have to do like the progenitor of the ten thousand beings who does things without making things happen. In this way, what difficulty can there be? This was the rule of life for Huang-Di (13). But these are not the realities that we see in the ten thousand beings, nor is this the doctrine that is taught among men. On the contrary, what is united is disunited. What is done is undone. The angular is filed. What is worthy and stimulating is discussed or criticized.

If something is done or achieved, it will not be with its corresponding loss. If anyone shows talent, he will lie in wait for them. If you have been defective, you are mocked. How can you achieve any stability and joy? Sad thing!

My disciples; make this resolution! Make the *CAT* and of *Te* your homeland!"

The progenitor here is the demiurge The One, who willingly sustains creation without making a thing out of things, which was the norm of the ancient wise men. At that time Chuang-Tsé witnessed the decline of man due to the lack of teaching the Tao, which is why he advised the master to take refuge in the homeland of the Tao (Origin) and Te (vril). He continues:

"Fish walk in water, men in the Tao. For fish that live in water, it is enough to dig a well for them and their sustenance is assured there. In the same way, for those who live in the Tao, it is enough to do nothing to stabilize their life." Taoists like to use water to demonstrate how the spirit should move in the phenomenal world. It lacks color, flavor and smell, with the ability to adapt to any terrain without offering any resistance, with the certainty of overcoming any obstacle over time. Doing nothing, as stated above; It is not giving meaning to entities.

Later:

"I will walk with those who can soar to heaven and wander among the mists, circulate there indefinitely, forget about life and also death."

This is the only way to walk alone or with peers “among the mists” (unknown worlds), or wherever you please beyond life and death. Chuang-tse continues:

“The man who has understood this: That things are nothing other than color and external appearance and that their creation is in the non-sensible and their rest in the immutable, he will keep his position and will not go too far. He will walk there where the ten thousand beings have their end and their beginning. Unified nature will nourish his spirit and remain united to virtue in communion with the Tao.”

It alludes to the man who has understood that everything is an illusion and that this is sustained by the immutable (The One). He who has reached this understanding will not go too far and will be able to walk where the ten thousand things “have their end and their end” (at the moment of man's tragedy), and with gracious will he will nourish the spirit and remain united to the Tao. (Origin).

“Only the wise man is capable of walking through heaven and earth without haughtily disdaining the rest of the ten thousand beings. In the heights he walks through the house of the creator of things, and here below he likes to make friends with those who ignore the differences of life and death, of beginning and end. “Achieving this is the most beautiful and delightful thing. “Whoever has achieved that beauty and has walked through that supreme joy is a supreme man.”

Walk anywhere in the macrocosm,

Respecting all of humanity. He can “go” to the Origin and when “coming” he likes to make friends with his equals, those who make no difference between life and death; those who are beyond the Yin-Yang duality. Whoever has achieved this is a summit man (A Siddha).

The teacher concludes:

“The top man could go all day without blinking. He doesn't get distracted by things. He walks without knowing where he is going. He stops not knowing what he is going to do. His life is to slide with things and rock to the rhythm of the waves.”

In other writings I have defined what it is for me to meditate. This definition fits (it is my criterion) what Chuang-Tsé wants to convey. Says so:

“Let the Self fly wherever it wants. The he is neither logical nor rational; He is timeless, he will stop where he satisfies him. He is a child, he has no law or morals.”

“Having risen above the entire world and if it were squeezed by the world, it would not support even the sky itself. “His spirit will soar over the celestial sphere of the cosmos and will be located at the origin.”

The guide will evaluate the situation in which you live and manifest yourself; If the conclusions are adverse to them, he will return to the Origin.

I do not want to tire the reader with more interpretations, which are in some ways redundant. My criterion is that

all the works of esoteric Taoism that are read “between the lines”, or as Hyperborean Wisdom teaches; from the comprehensive present, which will lead the reader to the conclusion that without a doubt there is a link between Taoism and the Hyperborean gnosis; This link is based on the objectives of said teachings.

(1)I use the word philosopher to refer to the Taoist “master” and make it more understandable to the reader not familiar with “Chinese thought.” The most appropriate thing would be to call them guides, since for the Taoist the words teacher (teaching) and philosophy (love of wisdom) are semantically different things from how the Westerner understands them.

(2)There is an ideogram in Chinese writing whose translation into the Spanish language is “Te”. This word is translated as Virtue, having a certain semantic synonymy (noologically speaking of course) with what Hyperborean Wisdom understands by **Vril**(Spiritual power) whose manifestation is honor.

(3)The most significant interventions were in the 19th century, for example in the Taiping rebellion, supporting the two synarchic forces in conflict, and in the two opium wars, and in the Boxer rebellion. The last three were against English colonialism.

(4)The peoples who strategically used Hyperborean Wisdom were those who fully understood its postulates; for example the Kassites, an ancient people of the Caucasus region, the medieval Cathars, the Mongolian people of Genghis Khan; and more here in the 20th century the heroic German-German people to name historically the best known. The peoples who used wisdom tactically were the Tartessians, Akkadians, Babylonians, Sumerians, Persians, Achaeans, Dorians, Ionians, and in the reign of Rome and part of the Empire. In these peoples and others, Hyperborean Wisdom was manifested in the context of polytheistic religions,

which had an esoteric and initiatory teaching known as the mystery of Pirena regarding the Tarssesos, the mysteries of Eleusis, Dionysus and Apollo in the region of Greece, the mysteries of Aura Mazda (Mazdeism) in the Persian Empire among others. , the mysteries of Pirena and Eleusis being the most important and for this reason the most unknown. Suffice it to say that Plato was initiated into the mysteries of Eleusis; So was Plotinus, creator of Neoplatonism, his disciple Iamblichus, and Maximus of Ephesus, among others. All of them persecuted by the Judeo-Christian church; that is, by those who were and are opposed to the spirit being freed from the chains of matter.

(5)These forced translations “Ad libitum” are refuted in chapter 42 of the Tao-Te-King where it reads:“**The Tao**(The origin)**begets the one**(The one),**one begets two, two begets three, and three the ten thousand beings.**(all things)”. Also in chapter 25 it reads:“**Man has heaven and earth as his norm**(Yin Yang)**heaven and earth to Tao**(The origin),**and the Tao is its own Law.**”

(6)This paragraph by Plotinus is inspired by the allegory “The Cave” by Plato exposed in “The Republic” Book VII, in which he describes the loss of man (Virya lost), which I recommend reading; which for reasons of space I do not transcribe here.

(7)The word nothing, used in the context of a language, is the deformation of a transcendent concept that defines “something” prior to creation; It is what the Self resorts to to define something that it senses, something that is not foreign to it, that it cannot define.

Nothing is a word that defines something, which at the same time Is and is not. The Taoist would say: “The Tao is the nothingness that exists” (The non-nothing). If one is located in some of the innumerable points that are supported by what we call reality, the I will take nothingness as “something”; but contextualized by reason he will use it to designate a lack of something; of what is not. On the contrary, if one is located where there is no point of support (outside consciousness), nothingness is something that can be grasped and understood.

Nothingness Is and Is not, depending on where the Self “looks” from; whether it is from consciousness, or from outside of it.

(8) We will deepen footnote number (5). Pythagoras taught something similar to chapter 42 of the Tao-Te-King; But where the similarity is most evident is in the Hebrew numeral Kabbalah. In the sefirotic tree of bliss, which is nothing other than the creation of the universe by The One, it is detailed that: **From sefira 1 Keter (The One). It comes out on the 2nd Chokmah (Wisdom). From the 2 comes the 3 Binah (knowledge).** These three sefiras, which are a hypostasis of The One, make up the upper triangle of the tree of life, with the remaining seven being the phenomenal world or creation. Where the sacralizing Taoists, who relate this trinity of profound metaphysical meaning with the Tao, come to wobble, is when it is read in esoteric Taoist writings. **“The Tao begets the One (Keter)...”** etc No matter how little you meditate, you will reach the conclusion: Yes, The One is an eternal God. Ergo; The Tao cannot be anything other than the spiritual origin, which is to say we never abandon Hyperborean Wisdom. Chapter 42 of the Tao-Te-King is the only Taoist text that I have read that alludes to the creation of the universe using a numerical order.

(9) In it in parentheses *“and not only them”* He alluded to Dr. Suzuki, a Japanese with a Western soul (that is, a traitor to the spirit), who calls himself a specialist in Buddhism (Mahayana of course); He once said of Chuang-tse:

“He is the greatest philosopher, poet, writer and essayist in the entire history of the Taoist school and even more so, perhaps in all fields of Chinese literature.”

This language is typical of a professor at the Sorbonne. Chuang-Tsé was neither a philosopher nor a poet, much less an essayist and with many reservations a writer; He is also not certain that he has influenced all Chinese literature. Chuang-Tsú would die of laughter hearing it in Japanese. Sorry! To the western Suzuki.

(10) The Manchus do not belong to the Chinese race; They were Siberian Tungus warriors who invaded China through Manchuria. Hence Manchus. They were assimilated after the Qing dynasty founded by them (1644-1912) fell, analogous to what happened with the Yuan dynasty of the Mongols. The truth is that the Chinese race is made up of the Han ethnic group, which out of 1,350,000,000. population; 93% belong to this ethnic group.

(eleven)One of the Westerners' difficulties in moving in this way is due to what they understand by pride. This eminently spiritual quality in the Virya without strategic orientation is acted on emotionally, an objective sought by culture; or in other words acted by a sacred symbol, after phagositization and dramatic tension, with the exception of racial pride that is charismatically produced between a people and its leader. The Third Reich for example. Pride for the esoteric Taoist is an inner attitude framed within alchemy that is related to the concept of woman; But this is an other history.

(12)I write the word happiness in quotes, because it is the least suitable to define the spiritual state of one who has achieved the Tao.

The goal of Taoist asceticism is the joy of the spirit; This joy is found on the other side of things; when you manage to do without things, when you are not a thing. With agnostic certainty one could affirm that if joy is found "on the other side of things" (The Phenomenal World); Joy belongs to eternity.

Happiness, on the other hand, is purely psychic, animal-mal, and therefore perishable, because it is in things, belonging to things; or as Chuang-Tsé says "doing things with things." Here it could also be said with certainty that if happiness is possessing things, it is found in things; and that things were created, happiness is not found in the one who experiences and feels it, but in the one who created the things; and the one who created and sustains them is the demiurge The One.

(13) Huang-Di, to whom Chuang Tsé alludes, is none other than the legendary "Yellow Emperor" of Chinese mythology, ancestor and father of the Han ethnic group who lived 4,700 years ago. He is credited with the creation of mathematics, the cultivation of worms that gave birth to silk, the invention of the compass, the construction of ships and medicine whose works are known as "The Canon of the Yellow Emperor."

Something mysterious happens with Chuang-Di (not for me). Chinese scholars came to the conclusion that this legendary character was none other than the God of thunder of the Indo-German people of the Kushan (a people twinned with the Kassites of Nimrod), who are also known by the language they spoke, which was Tocharian. This people with their language already disappeared, is what we know today as an ethnic group and

Uyghur language that make up the Xinjiang autonomous province of the People's Republic of China.

The conclusion of all this, otherwise obvious, is that: Chuang-Di, the Kushan God of Thunder and the Germanic Wotan are the same God. The Chinese scholars reached the same conclusion, with the difference that they include the God Apollo, something with which I do not agree because for me this God is Lucifer and the God Ares (Mars) the Greek Wotan.

If Chuang-Di and the God Wotan are the same God, is there any doubt that Chuang-Di bequeathed to the Chinese race (The Han) a wisdom that would provide answers to the tragedy of spiritual chaining? I have no doubt that it was like that. It's more; He was the founder of the Dao "school" where the aforementioned wisdom was taught, which when "magically" infiltrated by the forces of evil became Tao, whose greatest historical exponent was without a doubt Lao-tse.

Needless to say, the original writings of Chuang-Di's teaching were in runic characters, which is why they also attribute the creation of writing to him; The currently known clergy is this, which as I demonstrated in other writings is of runic origin.

The difficulty of understanding these events in their real dimension and metaphysical depth is due to the terrible deformation and distortion that Chinese history and mythology has suffered; superior to what they did with India. But that is another story.

About the disease.

The disease can be considered as a defect or an overabundance typical of material bodies that do not maintain order and measure; in the same way that poverty is a lack and a deprivation of everything we need due to this subjection to matter, the nature of which is destitution itself.

By Ur-man Croy