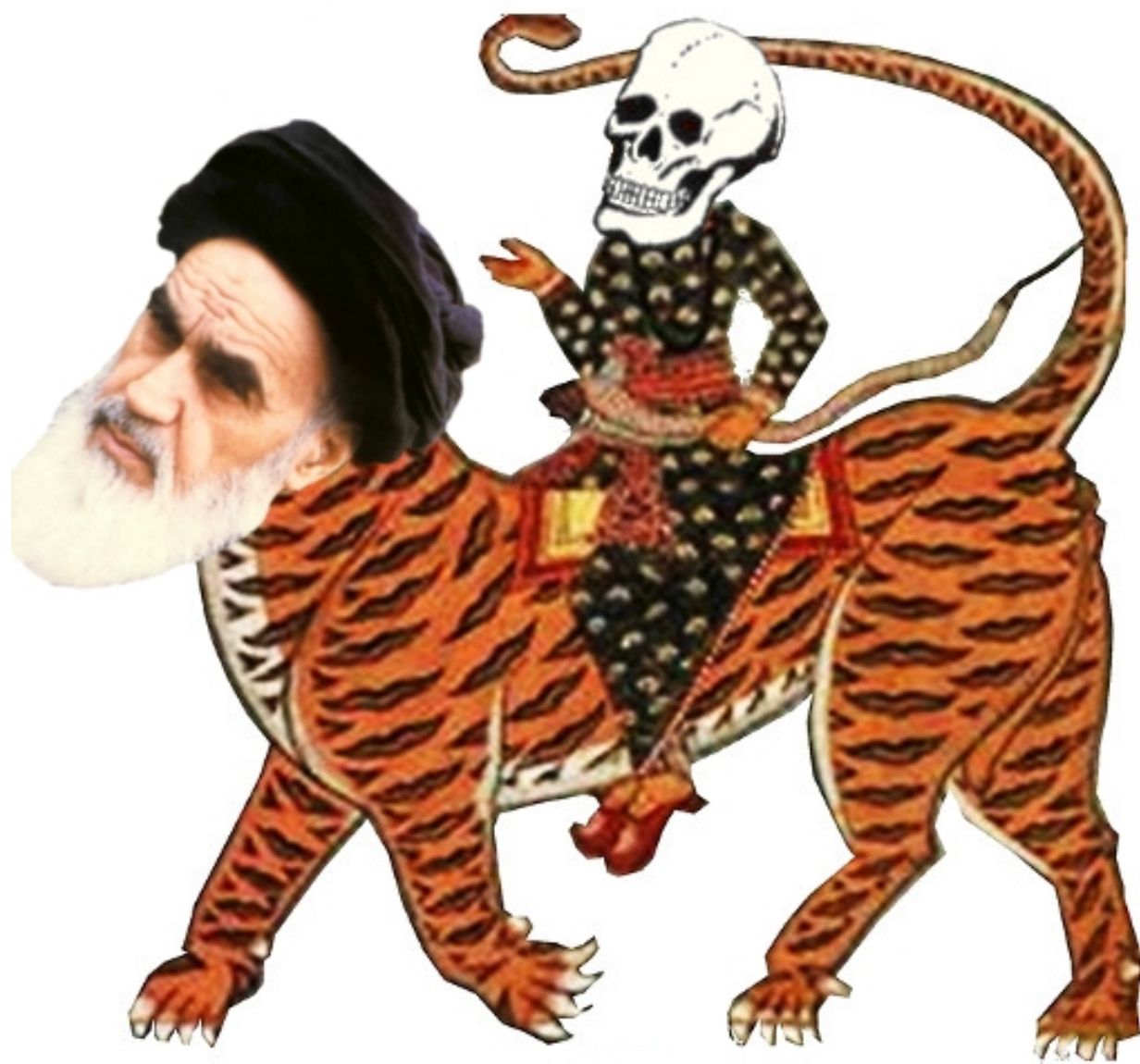


Riding The Tiger



of
Islam

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Islam is an issue, a problem of world historical moment that will inevitably impact upon the entire world and have far-reaching and sweeping consequences. Regardless of the personal opinion of individuals it is a force to be reckoned with for good or ill.

The opinion of the writer, with regards to Islam is that it is largely, as is christianity, a religion created by jews as a mind control psyop, for the purpose of the enslavement of the mind of the 'goyim'. (references that may be consulted on this topic are the documents '*Exposing Islam*':

<https://archive.org/details/exposing-islam> and "*Exposing Christianity*":

<https://archive.org/details/exposing-christianity> both of which provide a fairly substantial amount of evidence to argue in favour of this thesis. The writer's works "*Universalist Psychopathology*" and "*Christ-Insanity Identity: Kosher or Pro-White Psyop*" also presents arguments in favour of this thesis).

This is the current understanding of the writer though he concedes fallibility and thus makes no claims to having "The Truth" with regards to these issues and further claims he is not adequately versed in the Koran or islam to be able to perceive it's truth save through a glass darkly. This by way of disclaimer of the defeasible claims and opinions propounded.

Islam is a creed conventionally associated with 'violence' and aggression, and this stereotype has extended itself to the arab people as a whole in addition to the other races who constitute the bulk of its adherents and who are admittedly of an aggressive nature but paradoxically by no means inherently 'violent' (in the sense of violating the 'laws of God' or cosmic law).

Indeed islam as a creed is of a more harmonious nature, resonating with the Divine Will and Divine Justice than many other creeds that currently exist and prescribes to its adherents a more ascetic and rigorous path to follow than others, and its asceticism exists perhaps in a less distorted form than many of the pseudo-traditions called 'religion' that exist in modernity such as in new-ageism (viz. "The Spiritist Fallacy", Rene Guenon and "The Mask and Face of Contemporary Spiritualism", Julius Evola).

The warrior ethos of islam is one of the forms of that asceticism which is spoken of in Julius Evola's "The Metaphysics of War" and justly praised by the author as a means to attain transcendence in immanence in a taoistic 'actionless action' (wei wu wei). Actionless action is a form of ascetic praxis transcending emotional states of consciousness which thereby enables the personality to attain greater permanence through overcoming external challenges, situating the self in Eternity, the higher planes, and thus superseding the lower, overcoming the false self of the transient and material form.

The willingness of the muslim to sacrifice himself in a 'mors triumphalis' (triumphal death) in order to attain paradise ('Eternity') is inherent in the religion whose sole purpose is to adhere to this creed of self-sacrifice for Allah, to unify with Allah (if the writer understands correctly) and to transcend the material plane to attain immortality.

Additional ascetic practices of islam entail extensive fasting and prohibition of alcohol and presumably (the writer does not have an exhaustive knowledge of these issues) drugs as well as a somewhat healthfully regulated comportment toward sexual activity (its opposition to homosexuality and its confinement of sexuality within the bounds of marriage, which has a eugenical effect, avoiding

contamination of the female as well as contamination of the soul through promiscuous relations with multiple partners through microchemerism and telegony). The prohibition also of decadent materialism is also an ascetic prescription which assists in centering the consciousness of the population on the higher planes.

However the excessively saturnian crystallization of the consciousness that is an entailment of abrahamic religion leads to a narrowing of the mind and thus a paradoxical divorce from the Divine at least to that extent. The writer only presumes this to be the case based upon his observation of adherents of the religious creeds called 'abrahamic'. Their prohibitiveness has been taken to too great an extreme and leads to a narrowing of one's consciousness and, owing to the fanatical adherents of abrahamic creeds, a devotion to the letter of the law not the 'spirit of the law' through an excessively 'scholasticist' orientation, a mere 'vain repetition' of terms and phrases. Again the writer can only presume to understand things and has an inadequate grasp of the text of these writings deemed sacred and thus must refrain from passing premature judgment.

The issue of 'white converts' and such figures as Lawrence of arabia is becoming increasingly an issue in the modern world as the mystique of islam continues to beguile 'western man' amidst the ruins of his decadent liberalized society, creating the impression in the minds of some of adventure and romance and the prospect of an opportunity for imminent transcendence either through contact with that purportedly higher spiritual creed or through an affiliation with the unknown and therefore mysterious 'Other', with its beguiling appeal.

Lawrence of arabia and others such as Richard Burton a.k.a. Osman Bey can serve as an archetype of the white man who has had rapport with the muslim world and who has at least historically been favourably received by the muslims (arabs). However, given the atrocities that have been committed by the zionists in the Middle East, the white race has become tainted by that association and have been in many cases justly and in others unjustly looked upon as an enemy and evil 'Other' painted with the black brush of false association, of jewish intrigue and entanglement with whites as their shabbos goy tools. Hence whether it would ever be possible or desirable to endeavour to play the role of a Lawrence of arabia in today's modern world is a question, given the hostility of the arab 'Other' in relation to the white would-be 'hero' figure with his spiritually oriented worldview.

'White converts' to islam function within the motivation of islam as 'archetypes of ingratiating' so-to-speak, of making islam (and with it arab supremacy, which is a racial-political manifestation of islam) palatable to whites by putting a white face or mask on arab supremacy. Whether white men would ever be tolerated should the muslims have their way and triumph over 'western civilization' is doubtful given the natural competitive nature of mankind and its inherent biological elective affinities (i.e. ethno-centrism).

Hence the probable outcome would be the extermination of the white man and the capturing of the white women as wives by arabs. Of course this would be argued against by muslims but taqqiya (or an obligation to lie to the 'infidel' or kafir, to the non-muslim, as far the writer understands) is a prominent and consistent factor in muslim and non-muslim relations and thus the outcome would probably be of a biological nature, that being the races naturally competing with one another for power and dominance and the outcome being 'the stronger force overcoming the weaker'.

Given the inherent aggression of the arabs (but not the inherent 'violence' which distinction must he made) it is almost a certainty that islamic expansionism would manifest also in genocide in the form of the murder of white men and the rapine of white women should their purposes be effective. Hence white converts, not only doing violence to their souls by assimilating foreign eggregores or ideas into their consciousness but involving themselves in foreign practices with foreign peoples do not so much submit to Allah (ie. the Absolute) as to arabs and thus allow themselves to be conquered, delusively believing they are attaining a victory by such affiliation.

However it may be a source of empowerment and compatibility with certain forms of the soul of the Aryan race such as for example the warrior ethos. Regardless, a conflict in the soul would result and this would produce cultural chaos and social fragmentation as a necessary result.

The issue of the 'ex-muslim' arises and the question related to this is whether a muslim can ever be an ex-muslim owing to the cultural strictness related to what presumably is referred to as 'apostasy' and the probable reprisal against the apostate by their religious community. Given that the religion is apparently intolerant of 'Otherness', especially of those who violate its creed, the probability that any arab or other non-white (those who predominantly have been immersed in this culture generationally as white people have not typically been, save in the case of such countries as Albania; Bosnia etc.) would ever be able to become divorced from their religion is highly improbable though this may occur in exceptional cases. The 'ex-muslim' functions pragmatically as a veil behind which islam hides itself, owing to the historical relationship between arabs and islam, the two having become (to all appearances) so inextricably bound as to be near identical (at least in the mind of 'western man').

On that basis any arab or other non-white who has been immersed in muslim culture is in most cases with a high degree of probability a muslim still and this owing to the cultural obligation of taqiyya as a strategy for islamic expansion. This strategy obligates muslims to lie to non-muslim's similar to the jewish strategy of the talmud and its pilpul ("lying to cover lies"). Their religio-racial identity makes them what they are through the historical process, the ideas thus influencing 'epigenetically', to use a contemporary scientific term, a biological-physical being and vice versa in a process of reciprocal conditioning, a dialectical process between creed and race.

Hence the probable (and the writer is not sufficiently knowledgeable about islam to understand it entirely) function of the 'ex-muslim'-the muslim woman especially, 'sans hijab'-is to put forward an appearance of a similar capability for conversion of arabs (the biological representation of islam owing to the historical association and cultural religion-conditioning of islam on the bio-computer brain/mind, ie. that islam was brought specifically to the arab people according to the Koran).

The women especially serve as an aesthetic lure or bait to entice white men (as the latter represents the power source of white society and the decision-makers) and to enable greater acceptance of arabs and other non-whites be they muslim or 'ex-muslim'. This creates the possibility (however probable) of 'conversion' in the white mind, which latter is inflated with an egotistical desire to manifest his projects and dreams hegemonically and to play the role of the converter of the 'Other' into his own idealized conception of 'the good'.

In the case of muslim men pretending conversion via taqiyya (and indeed whether they sincerely convert or not they are nonetheless a tiny minority of arabs) the naive amongst white women are

appealed to via the cunning and beguiling as well as inborn aggression of arabs (that aggression being multi-factorial and deriving from: 1) blood mixture via inter-tribal war and via the murder of white man and rapine of white women in the Near East paleo-historically and the consequent 'arabization' of the region, 'arab', as far as the writer knows, meaning 'mixed' in hebrew and the mixture having been forceful and violent; manifesting itself in that behavior and indeed karmically, certain soul types manifesting certain physical forms through the law of attraction; 2) through the influence of inter-tribal war posterior to that initial mixture and on account of it in large part and 3) the influence of an aggressive religion such as islam which itself served as a 'genetico-spiritual' program, which programs the mind to behave according to its doctrine which necessarily entails aggression).

Hence the 'ex-muslim' phenomenon functions to open up the white society to enable arabs and non-whites passage be they muslim or non-muslim as this would convince or persuade whites that they are not under threat and indeed that there is something mysterious and beguiling about the 'Other' that, however potentially dangerous (itself a beguiling, 'fatal attraction') is nonetheless something valuable and even perhaps essential about the 'Other' (be they arab; negro or other historically muslim stock).

Hence the phenomenon of the 'ex-muslim' (who in most cases are only pretending to be an 'ex-muslim') is a mechanism of infiltration and eventual hegemony over the white societies which are being invaded by the non-whites as an expression of their 'will to power' according to their fundamental biological trieb.

This is a tactic of all non-whites generally, for infiltration of white society, that being beguilement or so-to-speak 'enchantment', which entices the white mind and enables the prospective hegemony. Hence the 'ex-muslim' converts pose a threat to white survival as it creates a largely false association between arabs and islam, that being that the two can to a sufficient degree exist in separation which is not the case as of this time in history.

However, viewing things from this perspective or creating this association in the public mind (that arabs and islam are intertwined to a sufficient degree as to enable islamic expansion and thus pose a threat to whites and thus is something that must be rejected to the extent of rejecting arabs and other non-whites from historically muslim nations into one's own) functions to segregate, isolate and lead them to crystallize in their communities and thus become radicalized.

Perhaps this is the intention of some hidden forces such as the zionists and freemasonry to drive arabs with this associated 'extremist' religion into a ghettoized condition and thus to set them up for the slaughter and the intended reification of the zionists' biblical prophecies. Regardless, this is the function of that association and the antithesis of naïve and wholehearted acceptance of the non-white, historically muslim 'Other' implies and entails the probability of greater infiltration. This is the danger of the non-white 'Others' and thus poses the question of how this problem might best be handled which is another topic.

The theological dogma of islam as far as a writer understands is, as with christianity, distortion of a pre-existing Spiritual Tradition in the Near East that has become bound up with jewish theological invention (the various stories regarding the figures in the 'holy books' -Koran, Bible, etc.). Given this theological tangle the Spiritual Tradition is buried in literalism and thus is as a gem in Aladdin's cave

that must be recovered from the darkness of the crystallized theological structure (the cave of Ali Baba).

The adherent of the creed of Islam is akin to Aladdin and the Islamic scholars and imams are to a great degree like Ali Baba and the forty thieves who obstruct Aladdin's passage into the cave to recover the gems of knowledge that are contained within the cave. It is a question of navigating this cave of darkness and escaping it with the gems into the light of day (escaping theological dogma and literalism and coming to an understanding of esoteric truth). This literalist dogmatism is the greatest obstacle to overcome for Muslims and almost certainly this can only come about by way of conflict globally and new conditions as they relate to their prophecies and current understanding of Islam. Hence no probability of assimilation would ever be possible to an adequate extent for their stigma to be removed and hence only global conflict can resolve this issue for them.

The issue of women in Islam is also always a divisive issue and constitutes the antipode to so-called 'western liberal-feminism' which gives free reign and license to women and their capricious willfulness. This may play a role in the dialectic of the hidden powers as an anti-thesis to contemporary liberal feminism and thus serves the purpose of demonstrating through this dialectical process the negative consequences of feminism and the necessity of its elimination, which by no means implies the extreme restriction and suppression of women but a higher octave of reasoned discipline and subordination to a higher principle than that of irrational passion or the fallibility of patriarchy, though not necessarily excluding the latter when the latter is attuned to the Divine Will.

Thus the treatment of women in Islam, however harsh, has served and will continue to serve for at least as long as Islam continues in its current form as an object lesson of the extreme form of one-sidedness of sexual relations and the hyper-masculine modality of consciousness reified in political praxis. Perhaps the term 'hyper-macho' would be more appropriate?

The white sharia conception as implemented by such as Andrew Anglin and other disinformation agents the writer has critiqued in another place but he now has come to the realization that the position taken in that critique is admittedly faulty as it labors under the delusion of white knighting.

For the mass but not for the exception the sharia law has its place. It applies most appropriately to what Julius Evola has called 'negrified America', to the more bestial type requiring sterner regulation in terms of conduct as unable to control their impulses.

Hence they the masses being of a wiggerized and negrified disposition have need of external as possessed of no internal control.

The sharia law is a subject the writer is unfortunately unacquainted with but he might venture a guess or two as to its nature, that being a ruthless restraint and persecution of anyone stepping outside of the limitations it lays down. For example thieves are subject to having their hands cut off and women who commit adultery are subject to honor killings. In the former case the punishment relates to the crime and in a ruthless way without remedy or remediation for the perpetrator who, if caught, must submit to the will of Allah and accept his fate.

The exemplary nature of this form of punishment whose visceral nature can be observed in public at all times is that reminiscent of the middle ages of Europe with the slitting of the nose or other such

punishments. Such a form of punishment is a product of the mentality of the near easterner whose more barbarous Constitution orients them toward such coarse forms of punishment. They nonetheless have their deterrent character and thus have sweetness intermingled with the bitter.

As to the execution of the woman in honor killings the woman who has committed adultery is blameworthy for her own act and thus the punishment attaches to herself and, given the near sacralty of virginity or chastity within the context of the nuptials [that the woman has involved herself in a monogamous relationship with a man not her husband and hence a contamination geneticalspiritually of her body as a vehicle of posterity, hence a dysgenic practice creating not only geneticallybut spiritually potentially defective offspring-a different male and one who introduces foreign substance (blood) into her as vehicle of posterity] has jeopardized the sanctity thereof and thus is subject to punishment. However the punishment, as in the case of the theft, is excessive and not appropriate to any who would qualify as a developed human being.

The take-home points of course are that sharia law has justice within it through being inappropriate at this the in history and thus can at best be modified in its forms of punishment to the principles of what constitutes a crime are sound as far as the writer understands.

In the case of sexual relations and marriage the woman is nearly invariably to blame especially in cases of infidelity to which she acquiesces or initiates through her natural tendency toward coquettishness. At the present time the principle which can be extracted from sharia law as regards divorce and sexual infidelity is that the blame must attach to the perpetrator and, given the wayward nature of females and their capriciousness, such as in the case of divorce or 'adultery' they are to be assumed guilty until proven innocent. However such considerations are moot at this time as no society can be orchestrated or arranged to serve this purpose and as there are not any in a position to implement the formation of a society independent of the current system.

The covering of women's faces and hair, their brutalization, desecrates the sacred feminine but was a necessity paradoxically to preserve it within the more barbarous populations through whom islam entered into the worldor at least during the time period that has elapsed since its origin. Eventually, in the midst of the coming global conflagration this doctrine will almost certainly cease and the consequences will be either an orderly world reflective of a more equilibrrious balance of sexual power and recognition of the divergent modalities of the consciousness or a world of ruins either way. An equilibrrious balance meant here not as a transsexual distortion of types deriving as they do from the Absolute Man and Woman, Adam and Eve, an affirmation of sex-gender identity with both male and female receiving their just reward and being enabled to properly manifest their destiny as Man and Woman, unlike the distortion deriving from the hyper-feminine consciousness of liberalism and the hyper-'masculinism' of modern islam.

Apparently, according to the booklet "Exposing Islam", the jew had invented Islam as a syncretic doctrine of distorted pre-islamic spirituality (conventionally referred to as 'paganism' though in the case of other sources it was simply an assimilation of these 'pagan' elements and their adjustment to the divine message given to Mohammed as far as the writer understands).

Thus in islam at least in the former case (assuming its truth), jews embed self-serving biases in it to accommodate themselves, such that they can continue to carry out whatever they wish and indeed even rule the islamic state as in the case of infiltration by the Donmeh and the creation of Wahabism. In the case of the latter perspective (that islam was an organic or divine process of formation, a 'revelation' if you will) the jews are tolerated though expected to pay the Jizya (or muslim tax) as in both cases and they as in the former case of interpretation may nonetheless ascend to the heights of power. Thus regardless of the interpretation of islamic origins ('divine' or mere invention) the end result is the same, that being jewish supremacy if only in potentia and concealing itself under the turban and, as in the case of christianity, concealing itself under priestly vestments as a means of achieving or working toward supremacy in secret.

Given that the Absolute is recognized in islam as 'Allah' the ineffable, both Being and non-Being (above the demiurge so-to-speak, of the christian deity), and in judaism as the 'Ain Soph Aur', ('the boundless light of nothingness'-perhaps identical to Allah?) which is spoken of in the Bible (so far as a writer understands) as the 'God of forces', there are more parallels between the former two religions in that neither affirms 'Christ is Lord' or the divinity of Christ (God in the flesh?). Hence they are religions oppositional to personalism and a quasi solar-phallic archetype (Christ; Krishna; Apollo; Ra,et.al).

Hence the Jews prefer Islam to Christianity perhaps especially as it is anti-christian and thus at least historically and up to the present moment, anti-white (as largely non-white in its demographics, thus enabling jewry to hide within the 'mixed multitude' and to more effectively ascend to power and enslave the 'goyim').

The Jews have been quoted in constant instances making favourable comments about muslim invasion into Europe and that it the "the broom of Israel" that will be used to sweep aside the white race and its culture leaving the world in the hands of the jews (this particular quote deriving from a prominent Rabbi). Jews desire specifically muslim immigration as not only is the religion of islam oriented around the employment of aggressive force against non-muslims but it entails a support of polygamy as well which enables a further building up of the forces of the "Iron broom".

Whether this broom will backlash against the jews themselves owing to their historical atrocities against arabs and muslims in particular-who can say. Regardless they are still apparently desired by jews as the preferred group of invaders perhaps as a dialectic to transfer the aggression of white men towards muslims and away from themselves and to orchestrate more chaos using the white golem of 'western societies' to attack the arabs and create the state of greater Israel.

Hence the presence of muslims in white society serves as an enemy 'Other' that the jews can point their finger at and create chaos either through or in relation to, creating false flag operations, etc. to destabilize white society and to work up the christian zionists and other lunatic extremist christians to attack the 'islamic state' which was formed through the destruction of the Ba'ath party in Near Eastern muslim countries. Thus the 'new crusade' between christianity and islam can be presented playing both ends against the middle in a dialectic of chaos engineered for the purpose of reforming society under a syncretism of the doctrines of christianity and Islam and miscegenating the races into a mash of 'mixed up people' whose identity is derived from the religion of 'ChrisLam', perhaps with new age permutations.

The dangers of islam additionally lie in its being predominately arab demographic and thus pragmatically amounting to arab supremacy over others. This could be good or bad depending on one's point of view, but from the viewpoint of the white preservationist it would be disastrous and thus (regardless of the truth it entails) christianity would be preferable if only on political grounds. Should islam's success be the end result, the conquest of the world for Allah would entail the establishment of an islamic caliphate over whom the priestly caste of imams rules according to sharia law. This would itself have benefits and detriments and would be the inevitable conclusion of this politico-religious motivation of muslims. Whether jews would be able to control it all and rule over others or no is a difficult issue to properly understand.

As to the ascetic practices of islam, fasting and prayer, they are forever oriented toward a higher mode of existence, toward an imminent transcendence and the warrior ethos of Islam also supports this transcendent orientation. However they are largely foreign to Aryan mankind owing to their lunar-contemplative Spiritual form and hence christianity would be a more pragmatically useful vehicle of re-presenting the Hyperborean Tradition owing to its Solar-Uranian spiritual form. This if and only if it could be transmuted from its current state of judeophilic literalism towards a positive christianity as in the Third Reich with the incorporation of a Kalki-like figure as messiah, a solar deity (Christ become Krsna; Ra; Apollo; Baldr, et.al.).

The future of islam is almost certainly one of the instruments of change in the system, of the current world order, and whether this bears positive consequences for the survival or establishment of a higher civilization has yet to be seen. Islam itself, through these changes will most certainly be modified after the dust settles, assuming anything remains, and whatever new order that will be established (and by whom?) will most likely have elements of islam within itself assuming the old order of Judeo-Christianity and liberal democracy will be incapable of some form of resurrection.

The question remains as of this time: how to deal with islam? How to engage it; to work with it or against it and if so in what way? The writer speculates that, given that islam is a force for change in the system and is at least apparently anti-zionist (though this may itself be a blind-but this is doubtful), it would be best to clandestinely foster islam in a purely legal way in the form of purchasing goods from them; by assisting in teaching English to muslims and perhaps even assisting in spreading a positive message regarding it to mitigate the hostility harboured toward it on the part of most whites.

Perhaps this is naive as it would implicate oneself with muslims as being positively related to them and thus alienate other whites, though given that the christians are rapidly replacing their own stock with non-whites it would facilitate the crash of the genocidal system and thus constitutes a form of legal accelerationism. At the very least advocating a respectful relationship to muslims rather than one of anti-islam might be the most prudent course of action though it might also alienate other whites. Whether this viewpoint is correct the writer cannot definitively claim. Allahu Akbar? Only time will tell.

As a contrary position to this thesis one might adopt at least publicly an 'anti-islamicist' stance, ingratiating himself with other whites and thus portraying oneself in a positive light. However this renders one a 'reactionary conservatard', a supporter of zionism and a globalist imperialist by default as an associate, as one, in omitting to oppose the system, demonstrates his loyalty thereto. In the end

either one sides with Universal Order or chaos. The system is inherently chaotic and self-destructs through its own inner contradictions and thus must be torn down in order to reduce the probability of the success of the cabal's genocidal plans. Inevitably the muslims will play a role in this destruction and one must adhere to a Machievellian political praxis in order to minimize the damage both to himself and to Aryan mankind as the Kali Yuga winds down to Ragnarokr.