



HINDUISM

Ideology

Part 3: Monotheism, Section 1

Hinduism

Hinduism is another monotheist ideology purporting to be 'for everyone' while in reality being for the brown people of India. The origin of the term 'Hinduism' derived from the British Empire which arrived in India and labeled the various spiritual practices they observed 'Hinduism' though the spiritual practices were separate and only related to varying degrees.

The antecedent form of Hinduism called 'Vaishnavism' is a composite of vedism (the Rg Veda and the earlier tantras and "The Law Code of Manu") and the Dravidian negro shamanism and 'demonology' that originally derived from the sunken continent of Lemuria, a.k.a. Pan, a.k.a. Mu.

This juxtaposition of the completely diverse forms of ideology, the Solar-Uranian of Aryan man coming from the Gobi desert and the cthonic-tellurian lunar mother goddess religions deriving from Lemuria becoming mixed through the colonialist expansion of the Aryan race and their formation of Empire.

The creation of 'Hinduism' or 'Vaishnavism' was presumably undergone during the Ashoka regime and Emperor Ashoka was the Indian subcontinent's version of Julius Caesar, the strongman backed up by jewry. That jewry existed within the Indian subcontinent at this time is reasonable to conclude and this period of history follows the same pattern of dialectic that jewry employs to 'divide and conquer' the nation (of the gentiles) namely: create decadence and corruption amongst the upper-class simultaneous to sowing seeds of discontent amongst the poorer caste and inciting the latter to riot and rebel through pacifistic ('non-violent resistance' a.k.a. Satyagraha) or overtly forceful means.

Jewry's installation or fostering of Ashoka via financial means served the phase of their dialectic of putting order into the initial chaos they created in the first place. Thus Vaishnavism is a religion which, installed by Ashoka as is Indian version of christianity, served to unify the distinct castes and work toward the destruction of the castes originally outlined by the Aryans according to the "Mānava-Dharmaśāstra" ("The Law Code of Manu") and its 'Varnashrama Dharma' ('the law of color and social function') which outlined a strict segregation along color lines of the different castes with Aryans constituting the Brahmanical priest caste as well as the Kshatriya warrior nobility and the lower castes being comprised of the darker substratum of the 'races', the Dravidians constituting the sudra or worker caste who were subordinate to the Aryans.

The breakup of the caste system, similar to what happened in ancient Rome, was instigated by jewry as a means of acquiring more power for themselves as a rootless trader cast (Vaishya) who interbred with the indigenous of that cast and thereby insinuated themselves into the caste system from without, eventually, again as in the case of Rome, acquiring enough power to enable their takeover to at least as great a degree as they were able.

Hence what is called 'Vaishnavism' and which to whatever extent metamorphosed over time into contemporary 'Hinduism' (the British term), is not an authentic Aryan religion but a syncretism of primordial vedism and Dravidian shamanism and which is hence authentic for the hybridized brown indigenous stock of modern India but not for anybody else.

Should one wish to partake of this religion and its practices he simply becomes assimilated into the culture of the brown people of India. Therein he may find some degree of spiritual truth but spiritual truth which is completely mixed with foreign thought forms (and hence falsehood, a syncretic result of hybridization of types) and thus becomes confused mentally and on the basis of this confusion of his mind becomes confused in his actions.

Thus the ideas of Hinduism may hold themselves out as wonderful, wise and insightful. They are nonetheless appearances and illusions that simply beguile the mind of the investigator and lead him toward a state of pacifistic resignation and ultimate extinction (Nirvana) on the one hand and on the other an ecstatic dionysian immersion in the left-hand path Tantric exercises which lead toward the immortalization of his soul.

The latter is a redeemable and more spiritually virile component in the broad category of ideas and practices now called Hinduism. It is the distinction between the right-hand path of contemplative immersion in 'the One'; the Demiurge, leading to one's extinction and on the other the left-hand path of Kaivalya, immortality via Tantric maithuna and other left-hand path techniques, the former leading to disempowerment the latter to empowerment.

'Hinduism' has become and perhaps was beginning a catch-all term for the sum total of spiritual practices in the region of the Indian subcontinent. It has value within it but also much in the way of distortion. Though Sanskrit was an Aryan language (related to contemporary German) it is now a dead one and us culturally foreign as the basis of a living culture supplanted in India with the living languages of Hindi and the twenty two other officially recognized languages of India.

Thus it may have preserved the original Aryan culture to a great degree but this culture cannot be accessed by any today save through modern languages which are themselves distortions and syncretisms of the primordial language.

Hence in a world of ruins one can discover treasures of the past though to find them entails wandering amongst the ruins and in most cases getting lost, following blind alleys or paths to destruction.

Since Vedism, one of the original Aryan cultures, is not Hinduism and Hinduism is to vedism what ruins are to an ancient temple in their midst, to follow the Hindu or vaishnavic path must be understood to be an inauthentic path for Aryan man tout court. Aryan man can however venture amongst the ruins and still discover spiritual treasure therein making use of these treasures pragmatically to empower himself and serve his race.

Many such as Rene Guenon would contemptuously sneer at such as 'eclecticism' and condemn they who do not follow a path which he considered to be an authentic 'tradition' (for more on which see the article "Counter Tradition" which critiques Guenon's position and path he followed).

His books "Introduction To The Study of Hindu Doctrines" and "Studies in Hinduism" present the mainstream right-hand path religion of Hinduism in terms of its symbols; meaning; cosmology and etc. in 'scholasticistic' and relatively basic outline.

Though inadequate in and of themselves they constitute a general presentation of these concepts of Hinduism, part vedic part Dravidian shamanism. Julius Evola's book "The Yoga of Power" (retitled from "The Man of Power") which is a general critique of yogic practice and Arthur Avalon's "The Serpent Power" present some redeemable practices within Hinduism.

The book "Tantric Kali: Secret Practices and Rituals" by Daniel Odier and "Kundalini Tantra" by Swami Satyananda Saraswati present some probably valid practices of tantrums and which could be subsumed under the category of "Hinduism".

These practices undoubtedly improve one's control over his soul and True self serving to empowered through strengthening the self against countervailing forces one subjects oneself to.

All things being equal, to participate in Hinduism wholesale in a manner of Rene Guenon is to subordinate oneself to the hybrid stock of India and to allow oneself to be absorbed into the cloaca gentium of the Indian subcontinent whether one lives in Delhi or Detroit.