

BUDDHISM



Ideology

Part 3: Monotheism

Section 2: Buddhism

The ideology of Buddhism has, rightly or wrongly, that associative monotheism. It is a nihilistic version of monotheism if the writer may be so bold as to claim not being an authority on the subject. It claims that nothing exists, that no determinative Being exists- all is in flux and transience and therefore there is no 'self', no identity; nothing that can be grasped conceptually nor that can be latched onto as a support of any development within the world- only through the active nihilism of one's consciousness can any power be developed for the ever-changing fluxual self.

Heraclitus took up this flickering torch of Buddhistic Promethean flame, the black light of transcendence through imminence, through the perpetual negation of the indeterminate and determinate immediate, the supersession of the transient illusory self. "You never step into the same river twice" he had said, and one might amplify this with a corollary statement: "the same river does not exist"-at least within the ontology of Buddhism which is an ontology of nihilism.

Buddhism has been considered by such as Manly Palmer Hall as more of a philosophy than a religion though that it entails a cosmology and a weltanschauung with a determinate system of ethical principles it could therefore be interpreted to be a religion and properly.

The writer will therefore include Buddhism within his critique of monotheistic creeds while acknowledging that Buddhism entails more of the philosophical orientation to Being and less of a creed-bound dogmatism as the other monotheistic variants.

Buddhism has become a popular ideology in the modern world as a mechanism of "Riding the Tiger" or coping with the conditions of contemporary society and its decline and fall. Buddhism in its primordial or original form of Theraveda as expounded upon by Julius Evola in his work "The Doctrine of Awakening: on Buddhist Varieties of Asceticism", is the only Buddhism which can be said to be authentic, all other varieties being distortions and corruptions of the original.

Such variants as Mahayana are simply later distortions corrupted by the moralism of a crystallized philosophical worldview made by a decadent priest caste itself possibly (though the writer can't affirm it with any evidence) inclusive of Jewry as the perennial corrupter of the pure doctrine of Tradition.

Buddhism as a philosophy and indeed as an ascetic nihilism (an 'active nihilism' in the sense of the article of Julius Evola, "The Active Nihilism of Friedrich Nietzsche") is useful to a degree in the development of the soul, its strengthening and attachment from the kaleidoscopic world of appearances that constitute 'the world' and especially the ever increasing chaos of the modern world of the Kali Yuga.

It may be used as a tool in overcoming pain and affect- and completely removing oneself from the world while acting within the world. Buddhism, in its proper forms conducive to empowerment is thus a valuable tool. It's meditation practice (consisting of void meditation by and large) is instrumental in developing the mind and overcoming hardships that would devastate the average 'mundane' not practiced in the strategy of spiritual virility, this 'bracketing off' of sensa and stimuli.

However unless one pursues a path of Buddhism of the unconventional nature such as vajrayana or Tibetan Buddhism which follows a more left hand path orientation he will only go so far in his spiritual development and power.

Buddhism in this latter form is more akin to the Tibetan Bon Po religion in its practices and is a primordial form of modern alchemy, the Ars Regia or royal art preserved to degree only in modern masonry.

The average everyday forms of Buddhism are simply right hand path pacifistic and nihilistic practices which serve the agenda of the control system in keeping the sheep in the sheep's pen, living a life of rule following servility while the elite practiced the left-hand path 'beyond good and evil'. These practices are spoken of in a fair amount of detail in "The Shadow of the Dalai Lama: Sexuality; Magic and Politics in Tibetan Buddhism" by Victor and Victoria Trimondi. The christian authors of this work stigmatizes practices as 'evil', judging from their perspective of christian 'magian morality'.

Undoubtedly some or all of these practices are practiced by the elite and are done so as they are causally related to the accrual of power for themselves and dealing with higher entities that empower them. This in and of itself is not 'evil' but only a relative 'good' in relation to the purpose for which these practices are undergone.

The true 'evil' of Buddhism consists of its being a distortion of the ancient practices of the Ars Regia in the religion which was formulated by Siddhartha Gautama. It was originally, so the consensus view has it, formulated for the elite but trickled down to the slave caste and became a Middle Eastern or Indian version of Confucianism, a collection of stories and 'ethical' and philosophical teachings which kept the sheep in line.

However, in keeping them in line they were also curtailed in their ability to develop themselves and thus follow of necessity a right-hand path of pacifism leading to weakness and ultimate extinction.

Buddhism, along with Vaishnavism thus was the early version of christianity for the Middle East (the Indian sub-continent) and led and to this day leads to the reincarnation of the soul and its atrophy via entropy over time and ultimate absorption in the Demiurge, ie. 'God'.

This is called, as far as the writer understands 'Nirvana' and is put forth as a wonderful appearance, something to be striven for by adhering to the rites and regulations of the religion but is in reality a path of destruction just as christianity's path is, a death cult leading to 'extinction' (Nirvana).

Joy of Satan Ministries had a collection of articles on the history of Buddhism called "Buddhism: Doctrine of Evil" which analyzes the history of Buddhism and its destruction of the prior secret doctrine of the Ars Regia present in Tibetan Bon Po which is the closest to the True Aryan doctrine as can be attained at this time of civilizational collapse.

This is presumably why Buddhism was installed in Tibet and why Mao Tse Tung, a crypto jew, installed this program upon the Tibetans after his takeover and cause the extermination of much of the spiritual leadership of Tibet who retained this secret knowledge.

That Germans such as Robert E. Dickhoff in his book "Agharta" praise vajrayana buddhism must mean that the secret doctrine is still a presence in Tibet under this mantle and why certain contemporary advocates of Buddhism condemn vajrayana or 'Tibetan Buddhism'.

The National Socialist made contact with the Tibetans as their movie "Geheimnis Tibet" ("Mysterious Tibet") reveals. What was not revealed was the occult connection they had and that their movie was only a public revelation of their presence Tibet. When the twelve body doubles of Hitler were found in his bunker at the close of the second world war by Allied troops with him were discovered twelve dead Tibetans. Perhaps they had followed him in their astral bodies to Aldebaran via a black hole/wormhole? This the writer can't say but can only hold out hope for their return and the final victory of the Aryan race and its secret doctrine.

As to Buddhism it is useful as a crutch for spiritual cripples in the age of the Wolf. In and of itself it doesn't go far enough in escaping the jaws of Fenrir. Only the Ars Regia achieves this purpose.