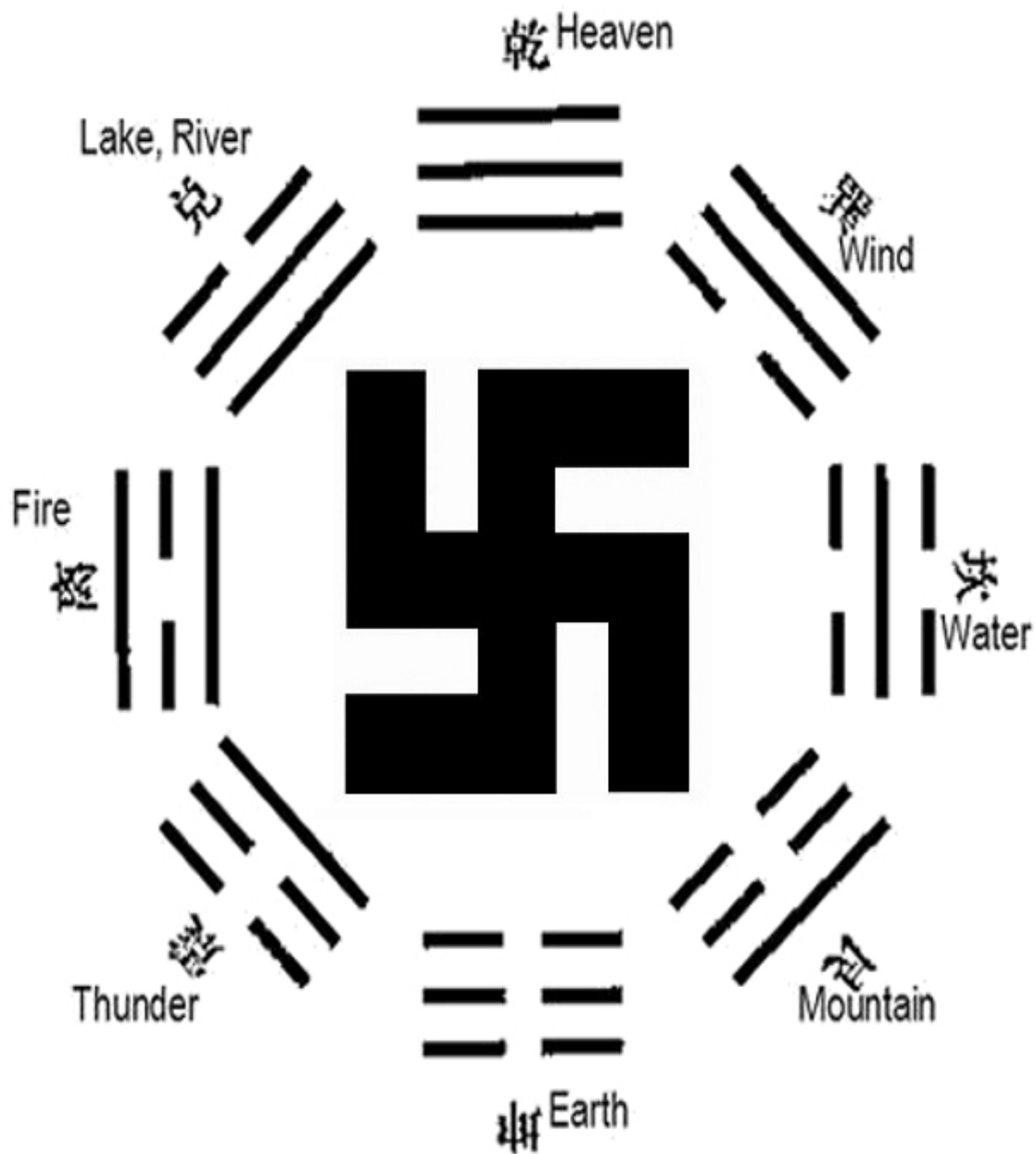


# TAOISM



## Ideology

### Part 3: Monotheism

#### Section 4: Taoism

The 'religion' of the Chinese may have called Daoism or Taoism. It is a philosophy and a religion which can be construed as 'monotheistic' concerning itself with 'The Great Ultimate' or 'The One'. The distinction between this religion and that of others is that it is more oriented toward magical practice and is an ideological form of Chinese supremacy being in the Chinese language and probably exclusive to Chinese people at least at its higher echelons.

The same of course could be said for all of the religions save perhaps christianity- that at the highest levels the governing elites are all a 'racially' ('specially') distinct and unitary group: in islam it is arabs; in hinduism it is the brown people of the Indian sub-continent; in judaism it is jews and in buddhism it is both Indians and Southeast asians (Burmese; Cambodians; Thai, and the outlier being Tibetans).

Daoism is exclusive to the Chinese and is their ideological vehicle of their will to power, their expansion both culturally and racially outward as their culture organisms' necessary manifestation of its essence 'in Time', in 'the world of becoming'.

Daoism had its origin one may conjecture in the expansion of the Aryan migration wave from Atlantis into the Gobi desert area and, once this latter was devastated presumably by a nuclear war as an instance of a larger cosmic war it then formed around in the Asiatic region.

The culture of the runes, (the magical system of Aryan mankind, presumably has origins in a different world and which was imposed upon the earth with the arrival of the Devas, the white gods, migrated with their descendants the Aryan (Aesir or Virya) and manifested itself in the form of the Chinese hexagram system.

That all of the runes of the Futhark fit within a hexagram is more than enough evidence to prove this when taken in conjunction with the anthropogenic facts of that region, the archaeological evidence of whites in that region paleo-historically.

This magical system and related culture spoken of in Ali Aliabadi's book "Zen and Martial Arts" reveals how the migrations of the Aryans brought the culture with them into the public consciousness.

The hexagram system and the "I Ching" which constitutes its source of meaning and philosophy are thus Aryan in origin and were subsequently submerged in the mire of moralism by way of Confucianism, the secular social philosophy and system of ethics- that serve to weld together the Chinese race, conferring upon them a restrictive set of ethics that have served to chain their minds to the mandarins and emperors who enslave them within a rigidified caste system.

The natural tendency of the Chinese culture soul is one of the collectivistic and agrarian mode of existence which rewards sheep-like conformism and was ripe for the spread of the Jewish program of communism. Communism was used to enslave their country to an even greater degree and subordinate them to Jewry since the crypto-Jew Mao Tse Tung was installed as the strongman after the Boxer Rebellion (cf. "Chinese Communists, Chinese Jews", Istvan Bakony).

Further distortions of the "I Ching" and the magical system of the Aryan—both of which are complementary and neither of which can be properly understood in isolation from one another—had occurred becoming blended together with Chinese shamanic practices with much symbolism and iconography of animal totems, etc.

Perhaps they who are called the 'Chinese people' themselves are simply an amalgam and variations on this theme of the mixture of the Aryans with whatever prior indigenous group existed in this region.

Thus one can draw a sound inference that what is now called 'Taoism' or 'Daoism' is a syncretic amalgam of the prior Aryan culture and the shamanism which the Aryans encountered within this region, similar to the situation of the earliest period of Egypt with the Aryan conquest of the indigenous 'Nilotic negros' who were presumably either remnants of Lemuria or some type of Mediterranean Pelasgian stock.

Daoism thus, for one not ethnically Chinese would be only, like Hinduism and other major religions even including Buddhism (which is the best of the lot), a spiritual path unworthy of pursuit.

Unless, like those few that are not completely intolerant of anything outside of themselves (such as the Abrahamic religions) one (the aspirant) could simply select from what he wanted and cast aside the dross.

This would imply he was sufficiently knowledgeable about what elements of these religions are authentic and proper to practice or derive value from and that he was sufficiently discerning to conceal his selective bias from the hierarchy (assuming this could ever be undergone within the context of an initiate center or context and assuming it would be possible to practice the path in his selective manner).

The writer concludes based upon his experience of being a 'fly on the wall' of the various religions that those which admit of an 'inner core' are impracticable independently of the outer rind of the exoteric moralism and ethical practices and indeed the sum total of cultural practice in which one must be submerged as a condition of advancement.

He will make bold to say that it is indeed impossible to practice that which is foreign to oneself as its foreignness, by virtue of this very fact, is 'inauthentic' and imports into his consciousness foreign thought forms (egregores) which create havoc in his mind like the Chinese story "Monkey Creates Havoc in Heaven".

Thus to tie oneself into the foreign egregores is to incorporate into one's consciousness the thought forms of the 'Other' and to restructure one's thoughts to become 'Other' to himself and to the cultural organism of which is a part (eg. "I think I'm turning Japanese"). This attempt to partake of the culturally foreign is an act of self alienation and thus an act of violence against oneself and his culture organism, i.e. his race.

Much value may be derived from the vestiges of authentic Aryan (Atlantean and Hyperborean) culture but it is no easy path to disengage oneself from the cobwebs and weeds of foreignness which have entwined themselves around the inner core of Truth that was the preserve of Aryan man.

The practices of such as Mantak Chia, a contemporary Daoist, may have some value as well as those of Jerry Allen Johnson, however they must be taken cum grano salis and examined with kid gloves as means of safeguarding oneself against the foreign and its contagious influence.

Those not ethnically Chinese therefore may derive much value from the cultural forms of this region but they must first establish for themselves a solid foundation, indeed a fortress of their own Culture in which to strengthen and shield themselves and to forge a suit of cultural armor in order to avoid being harmed by the influence of the foreign and incorporating into oneself that which can only function as a bacillus in the body of they who are not sufficiently strong to deal with it and to derive from it value that can serve to augment their own repertoire of weapons for usage in the occult war.

As to the so-called 'ethics' of the Chinese and their entire modus operandi, the maxim "giving before you take" applies as their serpentine strategy for the expansion of their will to power. The cultural offerings of the Oriental are a Pandora's box within which are a series of nesting boxes ultimately leading to a fortune cookie whose message is: "round eyed devil".

Some of the ethical philosophy of Xunxi and Sun Tzu may be drawn upon and is serviceable in the occult war whereas most of the restrictive and inhibitive moralism of Confucianism and his followers (Chuang Tzu; Mencius, etc.) are the dross which can be cast away with the shamanic elements both in martial arts and the broader Oriental cultural sphere as they are for use by the masses as a mechanism of keeping them beguiled as a pedagogical tool and instructing them to play their limited role within their limited understanding of reality in the caste system.

For they who wish to be adepts in both the occult and the mundane world against threats from without it must be understood that the Chinese are affiliated with Jewry as far as the writer can discern (though he may very well be wrong- perhaps it is a mere appearance or an alliance of pragmatic utility or perhaps there exist factions which are opposed to one another in China. This writer cannot say with any certainty).

Thus to involve oneself with the Chinese is to play with fire and betray secrets to the enemy. Their culture and soul must be studied from the fortress of Atlantis and reconnaissance missions must be undergone with the greatest of caution. For example, to take Chinese martial arts or attend a traditional Chinese medical clinic is to situate oneself in the midst of the enemy enclave whether this be in a Chinatown or simply in a separate business building.

To traffic with the presumed enemy though this enemy represents themselves as a friend is again to play with fire and only those who have asbestos gloves should undergo to do so and only to the extent pragmatically useful.

One thing which the wise can derive from the Chinese is to follow their lead in guile and secrecy. Their secret societies are initiatic and based on Daoism and are racially ('specially') exclusivistic and oriented toward power and the consolidation of power, by and for themselves adhering to the principle of Sun Tzu: "If your enemy is secure at all points, be prepared for him. If he is in superior strength, evade him. If your opponent is temperamental, seek to irritate him. Pretend to be weak, that he may grow arrogant. If he is taking his ease, give him no rest. If his forces are united, separate them. If sovereign and subject are in accord, put division between them. Attack him where he is unprepared, appear where you are not expected."