

Eight: Craving For Grandiose

6: King Of Toads



The CCP's believing and spreading atheism. Its philosophy of fighting Heaven, fighting Earth, and fighting people, is against the very essence of Chinese tradition and culture, that is respect of God, Heaven and Earth, and belief of harmony between mankind and nature. The CCP destroyed China's natural environment and cultural heritage. Lakes, such as Baiyang-dian and others, were dried up. The traditional design and layout of ancient cities, such as Beijing, were violated. Many historical sites were destroyed.



Even though the CCP is atheism in name, many high ranking Party officials deeply believe in fortune-telling, yin-yang, and Fengshui. Before Mao entered Beijing, he sought advice from an aged Daoist monk, who told Mao 4 numbers: “8341”. Mao used 8341 to name his entourage. Years later, people realized that Mao died at 83, and had been at the CCP’hem for exactly 41 years.



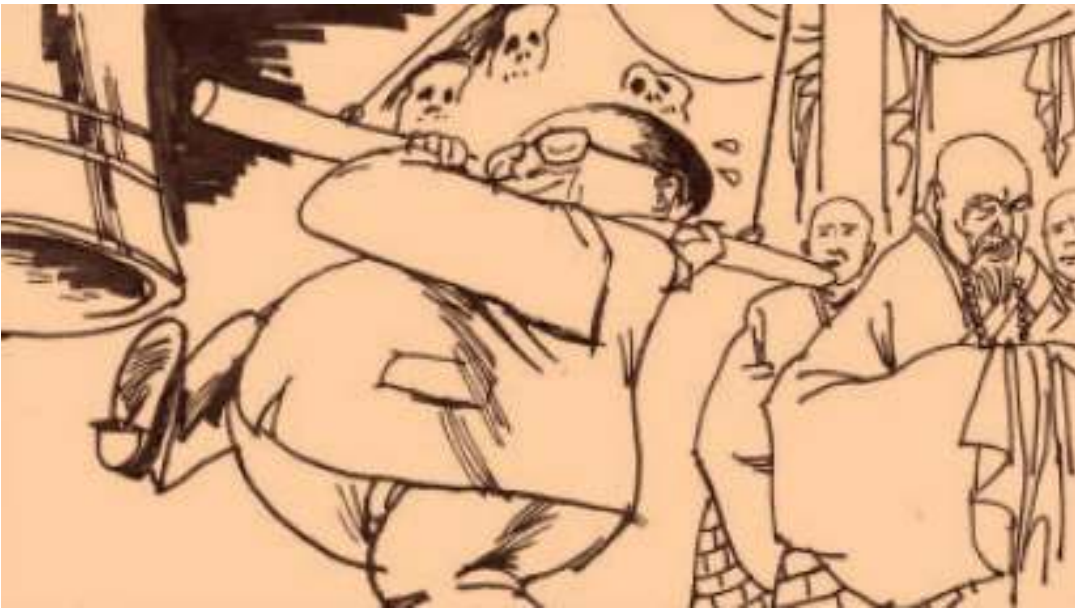
Jiang does not care for real Chinese traditions at all. He depends on the heresies of Fengshui to bless his power. In order to turn around Beijing’s Fengshui, he did not bother to improve the environment, instead, he pinned his hope on adding water to Lake Baiyang-dian. Instead of removing Mao’s tomb from the center of the city, he increased the height of the flagpole facing Mao’s tomb in the Tiananmen Sq. to counteract the yin qi.



Jiang is cautious about not running into bad luck. Although he often travels afar, Jiang has never visited the City of Zhenjiang, the name of which in Chinese means literally to suppress Jiang, as he is afraid of misfortune.



He is also very sensitive to the auspiciousness of speech of those under him. Whoever says anything that Jiang rules to be taboo, will meet with punishment. When Jiang visited Hunan Province, the Party Chief there Wang Maolin told Jiang: “We follow you when we were in Beijing, but here in Hunan, you can count on me.” To an average Chinese person, this is a clear expression of a host’s eagerness to please. But Jiang thought Wang was trying to seize his power and grew extremely displeased. No long, Jiang reassigned Wang to a post with no real power.



In 1996, Jiang visited a famous Buddha Temple on his way to Southern China. After offering incense in the main hall, Jiang went to the bell tower. The abbot tried hard to dissuade Jiang from tolling the bell:” Kind benefactor, you must not toll the bell here.” Jiang grew annoyed, and ignored the abbot and tolled the ancient bell. The abbot stayed silent and wept for a long time. Later, it was learned that the abbot knew Jiang Zemin as the reincarnation of the king of toads. The bell he tolled would trigger the water species to bring troubles to China. After the incident, the flood would hit China every year and be difficult to quell.



From that point on, it did seem that water-induced disasters grew more severe in China. In 1998, which was Jiang’s zodiac year of the Tiger, the flood disaster was unprecedented. In the ensuing year, flooding proved to be frequent. A rhyme was apt to passing on in Beijing: “Jiang Zemin, Jiang Zemin, the river water drowns

men”. In other words, it was implied that Jiang came to power would bring a water-borne disaster.



In handling the flood in 1998, Jiang refused to open the flood gate to divert the flood, for fear of ruining his dragon’s vein.

He blindly believed a phony Fengshui master, who got popular in Zhongnanhai. As a result, a small flood turned into a disaster of the century. To him, hundreds of millions of peoples’ lives, are nothing compared to his dragon’s vein.



Jiang’s inclination for water is well known. He has had an affinity for water all his life. And even on foreign visits, he has found it hard to resist submerging himself in water. Pictures of him swimming in Hawaii and the Dead Sea have been widely shown in the media. Most of the hotels he has

chosen to stay at have had aquatic creatures on display. When he claps, his ten fingers splayed, rather than together, something unique.



Outside of China, a number of persons who have studied the book of Revelation in the Bible, Nostradamus' book Century, and prophecy book Push Back Pictures, have in recent years come upon prophecies, that would point to the unique role, Jiang has played in the present day, as well as the disasters he would bring to China, and the world at large.



It's the famous French Prophet, Nostradamus, who noted that Jiang's origin has a deep connection with water: "From the three water signs, would be born a man, who would celebrate Thursday as his holiday. His renown, praise, rule, and power will grow on land and sea, bringing trouble to the East." Jiang Zemin was born in Jiangsu, which is the first water; Jiang was first promoted to an important position in Shanghai,

whose hai is the second water; When Jiang moved to Beijing and became the highest leader of China, he lived in Zhongnanhai, again, hai the third water.



Many of the persons who promoted Jiang had names related to water. Take, for example, Zhang Aiping's ping related to water. When in Shanghai, Jiang was promoted by Wang Dao-han. Wang implies water. Or Bo Yibo's Bo also has a lot to do with water.



Toads prefer water to soil and detest fire, which would explain why Jiang so dislike Zhao Ziyang. The Yang signifies the sun. And Qiao Shi, Shi means rock. And Zhu Rongji, Rong, metal. Jiang also likes names with auspicious meanings. People such as Teng Wensheng, born as a scholar; Jia Ting-an, peaceful government; You Xigui, lucky and prosperous; and Wang Huning, peace

in Shanghai, were promoted because of their names. Li Changchun was one of Jiang's favorite because his name meant forever Spring.



The Tang Dynasty book “Push Back Pictures”, predicted in its 50th image, the flood of 1998, and Jiang’s crackdown on Falun Gong. The section Song refers to Jiang, a zodiac tiger in the year of the tiger, failing to handle the flood well, owing to self-interest. The results of this were a grave disaster. To block the rupture in the dikes soldiers and civilians threw large amounts of grains into the river. The violent flooding indeed destroyed many a barn filled with rice. The valuable goods were lost in but a moment’s time.

The section Chen implied that during a time when the confrontation between the Communism and the free world is approaching to the end, and the world is facing tremendous changes, in the final show-down of Good against evil, Jiang’s police and law-enforcement machinery are acting like jackal and wolves.

A textual comment to the book says: “after the flood of 1998, people won’t get time to recover and replenish yet, Jiang again, started another sweeping ordeal.”