

Horst Mahler

The Wanderer's Redemption

**Reflections about Gilad Atzmon and
World Jewry**

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* Translator's note: the “Horst Mahler Case” has recently arrived at a significant turning point with regard to the application of German law. Whoever may wish to follow this in the context of the most recent commentary from the author as an overview of the entire thematic content of the book, can read this last legal document and commentary in advance. This document consists of an application to the court to close the case backed with an explanation of the legal problem and a lengthy and thorough justification for doing so.

Foreword to the English edition by the Translator

This is a book that must be read slowly. Why? Because this is a book that must be read. And that basically by everybody. There is so much that must be relearned, so much understood, so much forgiven, and most importantly for the latter, in the right way. For English speakers, the first thing to realise is that this is a book also about something German. Or more exactly about the German spirit. Or I might say, the incredible German spirit. What is that? Well, many who think they have understood “20th century” Germany, but have never taken the trouble to visit 19th century Germany, must basically start afresh. 20th century Germany happened because of 19th century Germany, and 19th century Germany because of 18th century Germany and so on. There was no break, so the “Germany” everyone thinks they know... but have never studied, and therefore never understood, can be rediscovered in all its intricacy and beauty and glory in this extraordinary book. Germany, the land of the thinker, is however not the point of the book. Germany merely offers the deepest and richest history of “thought” with which to understand the central message of this book, the like of which, quite frankly, will not be found anywhere else. The central message of this book is not about “Judaism” per se, but is about the most precise way to understand “God” that has been thought to date. That Judaism can be understood as a necessary part of this process, will become clearer as one begins to grasp the true genius of its Hegel-inspired message. It goes without saying that in promoting this astonishingly warm and deeply reassuring message (reassuring in the sense that there are still people in the world, who value real knowledge and who know how to use it), Horst Mahler himself has been subjected to every kind of mental and physical humiliation imaginable, and yet quietly goes on with his steadfast conviction that “the spirit” is interested in what he has to say, and of course will respond accordingly, this being why he wrote the work in the first place. As such, it is a homage to the quality of thought, for thought itself, as well as an act of responsibility towards both the wider world and what he calls the German spirit’s historical legacy.

The next thing for the English speaker to consider (particularly in the homeland) is the radical nature of the possible conclusions of this type of thought. And here for the unwary mainstreamer, a safety net of sorts is necessary, for there is little in the past 350 years of the implied country that for the consequent thinker will remain unaffected. Although Germany is in a process of destruction much worse than the bombs of 70 years ago, there remains evidence of its former beauty and muscle in people like Horst Mahler who still embody its spirit. Sadly, the same cannot be said of Britain, or even the USA. The damage to their people there is too great. But having said that, it is remarkable what can be done with a spiritual “about turn” towards a bright future, as offered to the readers of this work, if they take their time in understanding how it can *best* be allowed to happen, “*as come it will for a’ that*” as the Scottish bard assures us. For most English speakers, the first challenge to “overcome” is not to find their way into Hegel (with practice, a man of immense economy and clarity and even humour emerges), or to wince at the first mention of “God”, but indeed not to run a mile at the first mention of “*Hitler*”, or “*Nazi*”, or “*Reich*” etc. The imagery has been so burned into the souls of the English-speaking world that it took me twenty years in Germany to exorcise it, and even now... place a swastika before me... and can I see it in the first instant as a symbol of beauty and life? Try it yourself, you will see what I mean. This is because we all watched war movies when we were ten years old. Even if the intellect is willing, the body is most often not. It is a long process, but at the end you will develop such a love for Germany as you never thought possible. You will know finally “the real Germany”. The land of such uncompromising but gentle giants as Bach, Luther, Hegel etc. Indeed, the discussion in this book and the book itself are testimony to this uniquely German spirit: uncompromising (taking the flak) honesty (knowing why). This is why everyone must now listen to what “Germany” has to say, and indeed has been trying to say all along.

It is a deeply rewarding experience to realise that Germany was never your (for English speakers: historical) “enemy”, but equally important if not more, is to realise that “Judaism” is also for a special, also historical reason, “not your enemy”. To understand the vital distinction between these two “not your enemy(s)” we need however Hegel, as interpreted and explained by Horst Mahler.

For the English speaker too, it is important to consider from a purely practical point of view that the land of the thinker evolved a language capacity capable of elucidating every kind of nuance of logical thought. For this reason, it is important to clarify some terms to avoid confusions here.

Fundamental to an understanding of this work is to look at the act of “understanding” something itself. Many people will, having no knowledge of Hegel, not be aware that there are in fact two types of thought. The word Hegel used to describe the type of thought able to handle paradoxes was “*Vernunft*”. This has across history in all the myriad of academic circles been termed in English: “reason”. And it was probably for this “reason” that Hitler’s “final appeal to reason” as dropped in leaflet form over London in 1939, found shaking heads and dumfounded looks below. “Reason” is a term that since Kant has been essentially associated in English language usage with the “rational” (particularly mixed with its other meaning as “cause”) the use of which in this sense becomes a cardinal error in trying to understand Hegel. Hegel called his type of thought “*Vernunft*” for the simple (yes) reason that it was a word that catches “the best” the human is capable of, namely: “to be sensible” or better “to contain good sense”, as implied by the German word “*vernünftig*” (sensible). For Hegel, this inherent “good sense” in the human spirit was evidence of something explained by his work, and by Mahler in this book. I have taken the liberty therefore to build a new term for “*Vernunft*” replacing “reason” with “*the sensible*” to make the point that it is something very different from mere Kantian reason. Understanding the difference is indeed half the battle.

Other terms are explained as they arise in the footnotes to the text itself.

Last but not least we have the issue of “peoples”, a technical as well as a semantic challenge. The German word “*Volk*” is extremely flexible as evidenced by such terms as “*Volksggeist*”, “*Opfervolk*”, “*Volkserhetzung*”, “*Volksgenossen*”, “*Volksmund*”, “*Umvolkung*”, “*Wirtsvölker*”, “*Völkermord*” or even “*Volkswagen*” (a term many English speakers will be familiar with, it being parked in their driveway). These are respectively: “*spirit of the people*”, “*victim people*”, “*inciting the people*”, “*a group of peoples-comrades*”, “*tradition-coloured vernacular*”, “*re-population elsewhere of a people*”, “*host-peoples*”, “*genocide of a particular people*”, “*car for a people*”. And yet none of these translations really get close to what is meant in German by the term “*Volk*”, itself a concept that is explained in this book in Hegelian fashion. It is unfortunately a concept that may be understood, but no longer remembered in the English-speaking world, the latter having been subject to an unceasing eradication of any aspect of its meaning or genuine legacy. One has to live in Germany to understand it, even if here too, it has become taboo like everywhere else. Put simply, a “*Volk*” is a group that embody a particular spirit as discernible from another, somewhere else. This spirit must however be the product of its own natural evolution (cultural i.e. spiritual) as well as perhaps coincidentally biological owing to a geographical limitation. If a “people” have their spirit “messed with” i.e. become usurped by another (as with Britain and the USA whose identities consist of the supremely empty and thoughtless “we won the war” or “we were/ are empire”), then their evolution as “*Volk*” ends. If the process is slow enough, they can never even orientate their loss. But “loss” is the consequence, when both war and empire identities are substitutes. Both Hegel and Horst Mahler tell us that discernible “*Völker*” contain not only the beauty of diversity, but are even the logical expression of the spirit itself. It is for this reason that the digestion of this book for English speakers interested in truth will be an extremely painful birth towards a better future for whom a Hegelian understanding of the *necessity* of evil will be indispensable. The incredible beauty of it all however, is that at some point, this “better world” will be impossible to prevent, and the power of this remarkable work, lies in making this irreversibly known.

Bruce Miller
May 2022

Foreword to the English edition by the Author

In the light of eschatological developments in the current world situation, this presents a welcome opportunity to clarify some of the fundamental ideas treated in this work.

“Dire necessity teaches prayer”ⁱ (“*Not lehrt beten*”) – is a popular [German] saying. It is a dictum that makes people lazy and sluggish. It is this sluggishness which now threatens to collapse the world into chaos.

Dire necessity also implies readiness for action, when the dead and buried God is reanimated via our prayer. Then the endless complaining can end. We will truly recognise our situation and know, finally, what must be done.

What righteous prayer is, was stated to us in the Gospel of St. John:

*“But the hour cometh, and now is, when **the true worshippers** shall [pray to] the Father **in spirit and in truth: for the Father seeketh such to [pray to] him.**”*

God is a Spirit: and they that pray to him must [pray to] him in spirit and in truth.”

St. John 4, 23 et seq. (KJVⁱⁱ)

My Work “The Wanderer’s Redemption...”, which is now available in the English language, has emerged from my own personal prayer, which in brief is:

“Father in Heaven, make it so that I can recognise your will, and give me the strength to live it.

Amen”

To pray to God in spirit and in truth, I learned from the German philosopher Georg Friedrich Wilhelm Hegel, during my first ten years of imprisonment. The path to this end was the study of his works. He is the father of the *science*ⁱⁱⁱ of the spirit. This encapsulates the truth of the New Testament; and as such also the meaning of the quoted words of Jesus, which stand within the immediate context of the later words from his own mouth:

“You know not what you pray to; but we know what we pray to; because salvation comes from the Jews” (St. John 4, 22 Lutheran Bible, translated).

and which must be considered in connection with St. John 8, 44, where Jesus speaks to the Jewish authorities:

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (KJV)

ⁱ Translator’s note: somewhat similar to the secularised English catchphrase: “necessity is the mother of invention”.

ⁱⁱ Translator’s note: in the Luther translations, the word “worship” found in the King James Version of the Bible (KJV) was originally translated as “*anbeten*” which means also the act of prayer, for reasons of authenticity this word has been substituted here.

ⁱⁱⁱ Translator’s note: “*Wissenschaft*” apart from meaning “science” also means “academic study” or “scholarship” in German, which is here to be differentiated from the use of the term “science” as in “*the scientific world view*”, the latter being based primarily on the “*one sided*” type of thought that stands in direct contradiction to *the sensible* (“*Vernunft*”).

Although this severe judgement acquires plausibility when seen together with Isaiah 34, 1-3:

*“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he **shall** utterly **destroy** them, he **shall deliverer** them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.” (KJV)^{iv}*

and 60,11-12:

“Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” (KJV)

But it does not reach people; not in terms of a conviction, that it is truth. The “modern” person who belongs to a world without God, is more demanding. He cannot believe any more. He wants to know. And it is his “perfect right” to adopt this attitude.

Although the world-encompassing genocide as well as the lie-based Jewish global dominance and the enslavement of the peoples via the Jewish BANK are readily perceivable in their immediacy by anyone whose head is not buried in the sand; the difficulty however lies in “finding a common denominator” with our – Christian – image of God. And the idea of it all being somehow necessary seems impossible; it could all have been different, being the usual excuse.

This impotency is the reason why we still tolerate Judaism within our midst and pay lip-service to them as “the victim people of history”, and bow submissively before their shameless outrages. There is not yet a universal awareness of this existence as Satan.

After world Jewry destroyed Europe with two world wars, and overthrew the Russian realm with the most gruesome tyranny, which history now knows about, it even successfully pulled off in the present, the disintegration of the United States of America.

This tiny people is the most successful in all history so far. How is that to be understood?

It is to be understood with the speculative logic discovered by Hegel. Thanks to that, “The Wanderer's Redemption...” was made possible.

This understanding is the “*Götterdämmerung*”^v of YAHWEH, where he is finally recognised as the God-SATAN before becoming general knowledge everywhere.

Hegel shows – especially in the Philosophy of History – that things in the world *are sensible*. He brings the enlightenment – the death of God – to a close, by grasping God in pure thought, and with that rediscovers the worldly regiment of God, which was lost beneath Jewish atheism, and sets it on its feet again.

“What God is as spirit, to grasp this correctly and determined within thought, for that thorough speculation”^{vi} is necessary. There are first of all these sentences contained:

^{iv} Translator's note: in the KJV, the first two sentences employ the modal in the past tense, as in “hath”, and the subsequent ten the future tense, as in “shall”. In the original Luther translation, the future tense was used throughout. For this reason, the KJV has been modified here in line with the original.

^v Twilight of the Gods.

^{vi} Hegel W 5, 168: The speculative aspect “consists only in the comprehension of the opposing moments in their oneness”.

God is only God in as far as he knows himself; his knowledge of himself is furthermore his self-consciousness in humans, and the knowledge in humans of God, that advances to the self-knowledge of humans in God.” (Hegel, Encyclopaedia of Philosophical Sciences § 564 (W 10,374))

There is only ONE God, who appears in all the specialised manifestations, and the different religions. These realise themselves as different worlds, which at the start are not indifferent in their recognition of each other, but stand in a struggle both with and against each other. It is a fight of life and death.

The Hebrews – later “Jews” – take on a special role in as much as they are the “absolute antagonist”, the thumb on the hand, which without it, nothing can be *grasped* (in both senses).

In this “smallest of peoples” God awakes to consciousness as a spirit. He becomes the *un-seeable*; but only first of all in this people, which he recognises as his personal property. The other peoples are still foreign to him. He perceives and assumes them to be a threat to his godliness, as “idols”; is jealous of them, and in his anger, will have them eliminated.

God knows himself within himself for the first time as SPIRIT that is now PERSON. It is actually with this, that world history as a history of humanity begins, but which has nothing humane to it yet. And this is how things have remained right up to the present day. It has remained this way because humanity has not yet grasped itself as the real-worldly existence of God.

The “peoples” now recognise themselves, as measured *against* Judaism, also as spiritual natures by comparison to animals. That is the truth of the Jesus-words: “salvation comes from the Jews” (St. John 4, 22).

The human is known as the image of God so far in a mystical disguise, not yet as a logical thought, which can no longer be doubted.

God knows himself as appearing in humans; he does not yet however know him (the human) **as human in general (everywhere)**. And so it is written in the Talmud: “only Jews are humans.”^{vii}

That is the secret of the selection (the chosen-ness) of the Hebrews to become the property of YAHWEH. All other peoples are, to the chosen, now “enemy”. And to hate, and to be hated, is the *grasped-concept* (“*Begriff*”) of “true enemy”.

The “chosen” are the great haters of world history. Their hatred is directed at all those who return their hatred with hatred. That is the nature of “anti-Semitism” (an intentional misnomer) and the battle of Jewry against it. It is the fight of Don Quixote against windmill blades.

This unfortunate relationship between Jewry and the peoples lies in YAHWEH’s nature.

In Christianity, God recognised himself as one with the **human in general (everywhere)**. No human is excluded from participation in the Godly nature (that is the truth of the symbol of Jesus’s death on the cross, the stigma of that time). In the Judaised world, which does not recognise the God of the Christians, the all-ness of the Godhead is degraded to “the sameness of all humans”. This is as if one took liver, lung, heart and stomach etc. and mixed them all with each other into one undifferentiated pulp. In this world, the truth of human rights, is that they are “Jewish rights”.

Where is the Jew, who believing in his chosen-ness, can recognise the sentence: “all humans are equal” as true? They are hypocrites by virtue of their faith, and therefore dishonest people.

^{vii} The Babylonian Talmud: Yevamoth 61a: “[...] *you are called men but the idolaters are not called men.*”, K’rithoth 6b: “*Ye are called adam but heathens are not called adam.*” From: <https://ia601003.us.archive.org/24/items/thebabyloniatalmudenglish/TheBabylonianTalmudEnglish.pdf>.

The human who is aware of the God given manifestation of his godly nature is anchored in godly love. This human love cannot be reached by YAHWEH. He is frozen stiff in hatred against the peoples.

YAHWEH has never surrendered his desire for elimination. His chosen (personal) people have ultimately become – via a tenacious, hidden, three-and-a-half-thousand-year-history of warfare against the peoples^{viii} world-wide – the ones finally holding the reigns of world rule, from which they have now initiated with the GREAT RESET: the planned total elimination of humanity – partly physically via biological weaponry and “geo-engineering” to reduce an assumed overpopulation of the planet, and partly via the absolute enslavement of the survivors with a simultaneous liquidation of “useless eaters”.

It is the ultimate challenge for the spirit, to grasp throughout the course of history the nature of evil as a **necessary** moment in the life of God, who without the “repulsiveness of the world” would not know what he in truth really is, and what he does not want to be (Jacob Böhme).

The book is – as far as I know – the first attempt to recognise the image of God – as altered by Hegel – in the course of events of the 20th and 21st centuries AD, and after the fading out of the scripture-based religion, to re-authenticate God as the Lord of destiny.

The actions and deeds of God in the world are not for the sake of humans. It is rather that humans are the creators of his self-consciousness for the sake of God.

The monstrosity of the “repulsiveness”, which the world in the 20th century has witnessed, was necessary to release the question of God from the lowly realm of small-minded interests and finite relationships, and bring it to the level of absolute interest, i.e. the recognition of God. No one can prescribe how God is to create and manage the route to self-recognition. The suffering of humanity is the suffering of God at himself.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. All these are the beginning of the pains of birth^{ix}.” (Mathew 24, 6-8, KJV)

Horst Mahler
Kleinmachnow, 26th June 2021

^{viii} Hegel, “The Spirit of Judaism”, W2, p. 282.

^{ix} Translator’s note: in the KJV, we find here instead of the above substituted “the pains of birth” the word “sorrows”, which indicates nothing of a process of becoming. In the Luther translation on the other hand, we find the term “*Geburtswehen*” meaning “contractions” or “the pains of birth”, which can be interpreted in the Hegelian sense as referring to a “birth process” of (God’s) consciousness. Although first published in 1611, i.e. before the English “revolution”, the KJV has been subject ever since to many “revisions” over the centuries, which appear to have in part altered its meaning and message.

1. Forewords

1.1. The current foreword to my work “The Wanderer’s Redemption”

It may seem to some unusual that an author comments upon his own work. It may even seem somewhat offensive that I attempt to classify this work here as a contribution to the lofty realm of German intellectual history, but it would not be worth the printed paper for me to pretend to my readers that an importance within this context has gone unrealised.

The meaning implied by the title: “...Wanderer’s Redemption” suggests that we are dealing here with a biographical milestone.

The persistent motivation to undertake such a work has been the circumstance that I was sentenced to 12 years political imprisonment for the simple expression of opinion by German courts that employed a “law” (§ 130 StGB¹) which, remarkably, was deemed by the independent and highest Federal Constitutional Court – resulting from the separate case of the 90 year old publicist Ursula Haverbeck (22nd June 2018, 1BvR² 673/18) – as clearly no longer consistent with the German constitutional right to free speech (Art. 5GG³) itself. With the high-handed explanation – in the case of thoughts that fall into the category of “*positive approval of the arbitrary and violent dictatorial rule of the National Socialist regime*” – that the constitutional ban on special legal exceptions against specific opinions should no longer apply, it became clear that all the prattle about democracy and the rule of law in the Federal Republic of Germany (FRG) has had its proverbial carpet removed. In this way, I experienced personally and physically how the “*Federal Republic of Germany*” was not only not the presumed sovereign state of the German people, but in fact the “*formal organisation of a specific modality (type) of foreign rule*” (Dr. Carlo Schmid/ SPD)⁴.

The fact of a hostile foreign rule over the German people stood for me at no time in doubt. The struggle against this is the common thread to be found throughout my life and work.

In a general sense I could describe my political life as “*a spiritual advancement in the knowledge of the German people’s, and the remaining world-people’s, lack of freedom.*” It has been a long and extremely painful journey to establish for this enemy – the creator and perpetuator of this foreign rule – a clear identity. This means in the Hegelian sense: “*bringing it to the level of a grasped-concept*” (“*Begriff*”).⁵

¹ § (“*Paragraph*”) = paragraph, “*Art.*” (“*Artikel*”) = article, “*Abs.*” (“*Absatz*”) = section or sub-paragraph, StGB (“*Strafgesetzbuch*”) = German Penal Code.

² Translator’s note: BvR = legal abbreviation referring to a constitutional complaint handled by the BVerfG (“*Bundesverfassungsgericht*”) = the German Federal Constitutional Court.

³ GG (“*Grundgesetz*”): constitutional law.

⁴ Carlo Schmid (* 3rd December 1896 in Perpignan, France, as *Karl Johann Martin Heinrich Schmid*; † 11th December 1979 in Bonn) was a German Politician (SPD) and reputed proponent of constitutional state law (“*Staatsrechtler*”). Schmid counted amongst the fathers of the constitution (“*Grundgesetz*”) including the “*Godesberg Program*” of the SPD-Party; He was strongly in favour of European integration and the reconciliation of Germany and France. In 1959 he was a candidate for the office of Federal President (“*Bundespräsidentenamt*”) and held office as Minister of the Second Parliamentary Chamber (“*Bundesratsminister*”) in the cabinet under Kiesinger from 1966-1969.

⁵ Translator’s note: German “*auf den Begriff zu bringen*” from “*begreifen*” = to grasp mentally, contains also “*greifen*” = to grasp physically. The word forms a cornerstone of the Hegelian philosophy and stands for the process by which the “*substance*” develops itself driven by the necessity for “*freedom*” (independence from foreign or un-grasped phenomena) from a previously in-itself determined form of existence (much like the process whereby the full-blown tree exists as an already existent potential driving in the seed) as the “*in-itself*” towards its “*for-itself*” existing identity. In so far as the “*identity*” of God develops its self-consciousness, one can view the “*Begriff*” in simple terms as the “*employment of our consciousness to advance itself by grasping collectively what we grasp individually*”. “*Begriff*” = a *grasped-concept* as offered by proxy to God – the grasping identity – within our identity, is then a holistic term which refers to the spirit, as an identity, the mechanism and process of

At the beginning, under the influence of Karl Marx and “*Lenin*”, the focusable enemy was “*capitalism*” itself with its systemic protectionist power: the “*USA*”. The idea of targeting world Jewry was for me then, of no consequence. I was, thanks to the post war “*re-education*”, nicely blinded along with most of my generation by the halo of innocence surrounding the “*victims of history*”. It was therefore, accordingly, only much later that I was able to see through Bolshevism as the real measurable worldly presence of Jewry.

In reverence to the “*revelations*” from Michael Fischer, who, funded by the taxpayer, managed to fill an impressive 527 pages entitled: “Horst Mahler – A biographical study of Anti-Semitism, Anti-Americanism and attempts to remove German war (and genocide)-guilt” (KIT scientific publishing, European culture and the history of ideas, study Vol. 9, 2015), we now have the notion of “*the removal of German war (and genocide)-guilt*” as the motive for my actions and literary utterances. Although an extremely honourable motive can, in fact, be identified here from which one could be rightly proud, I nevertheless refute the correctness of Fischer’s interpretation, owing to his fundamental blindness for the real dialectic of my journey which has had its course moulded and determined by the undeniable spirit of its time (“*Zeitgeist*”).

To render the theory with plausibility that the FRG is in fact no state, but a “*formal organisation of a specific modality of foreign rule*” sailing under false colours, the aforementioned decision of the German Federal Constitutional Court presents us with an example, which states – if one can credit it with reality – that the denial of the “*Holocaust*” is *exactly the same* as its positive affirmation. We can see here a re-coding of the German language taking place of a kind demonstrated in exemplary fashion by George Orwell in his Novel “1984”. The message being: any “thought utterance” that does not concur with the view of the Central Council of Jews in Germany, can be horror-brushed into a “*positive approval*” (“*Gutheißen*”) of the “*arbitrary and violent dictatorial rule of the National Socialist regime*”, and consequently punished with massive jail sentences.

And that is no longer just “*dry theory*”, but – owing to the Public Prosecutor of the Land of Brandenburg, with its specialty in crimes relating to “*enemies of the state*” – specifically, the Public Prosecutor of Cottbus, having placed no less than six (!) criminal charges of “*incitement to cause a public disturbance*” or “*rabble-rousing*” (“*Volksverhetzung*” § 130 StGB) resulting from the publication of this book as well as other subsequent publications – testifies to the reality of my life in my home country.

The manuscript of the first edition of this work, that was found in my prison cell in December 2012, was – after thorough assessment of its potential “*criminal*” content by the prison director at the time, Hermann Wachter, and the prison’s legal counsel Mrs. Laudan – evaluated as “*harmless*”. The matter was in all likelihood brought (“*punched*”) via a subordinate judicial service officer, to the attention of the minister of Justice for the Land of Brandenburg, Volkmar Schöneburg, who subsequently demanded an official statement of evaluation from Mr. Wachter. Regarding the contents of the work, the minister however, found himself in agreement with the prison director.

The Central Council of Jews in Germany – at the time under the presidency of Dieter Graumann – got wind of the matter and raised the alarm. The magazine “*Spiegel*” reported Graumann’s outrage that such an inflammatory and dangerous diatribe (“*Hetzschrift*”) as this could possibly be written in a state prison cell whereby its creator could even enjoy access to the internet to see it published. Graumann insisted on “*consequences*”. The latter did not take long to appear. Hermann Wachter was removed from his post and shunted to a desk in the Ministry of Justice. After this, he and Mrs. Laudan were subject to disciplinary measures, the result of which were not made public.

its development, and the resulting knowledge as concepts “*grasped*”, where language itself (as a collection of terms or “*Begriffe*”) is a magnificent demonstration of the “*Begriff*” at work. Definition + negation (i.e. limitation) = unlimited expressive possibility (freedom). “*Begriff*” is therefore also the word commonly used in German for a “term” itself, but in the Hegelian context is interchangeable with the underlying process of thought which both generated it, and subsequently explains it, as “*existence*” itself.

In May of 2014, the General Prosecutor of Cottbus, represented by the Senior Prosecutor Brocher, owing to the work's publication, brought charges of "*incitement to cause a public disturbance*" before the 2. Principal Criminal Chamber of the Potsdam District Court (AZ⁶: 24 KLS12/14).

In readiness for the hearing, I duly armed myself with a lengthy protective letter⁷ and a detailed request for the inclusion of an expert opinion for the Hegelian philosophy.

The court then demanded a psychiatric assessment. The psychiatrist presented his conclusion, that the case relevant issues belonged in a discussion of current world events (*Zeitgeist*), and therefore fell outside the professional competence of a psychiatrist.

The charges however remained – including the other five charges officially permitted for trial in July 2017, but untried right up to the present day.

Simultaneous with the criminal investigation, the incriminating book was earmarked for a rapid assessment by the "Federal examination board for the protection of the youth from potentially damaging media", plain text: removed from circulation. After filing a legal complaint, the board ruled that the earmark would be rescinded with the justification that the book was "*not intended for the youth*" after all.

After numerous written and personally presented attempts to assist the relevant parties in understanding something of the book's content, the Public Prosecutor of Cottbus finally and officially recognised that the incriminating work was in all likelihood "*substantially*" influenced by my readings from the works of the philosopher Georg Wilhelm Friedrich Hegel.⁸

That notwithstanding, the charges regarding the book together with two further charges in July of 2017 were approved for a main hearing. In each hearing of the whole case, the application to present evidence for the defence in court was ignored. Owing to the clear negligence of my right to a legally fair hearing (Art. 103 GG), I filed in due time an official complaint to the Federal Constitutional Court.

After this, a Mrs. Krause-Reul, a "*general register representative (AR) of the Federal Constitutional Court*", in reference to the file AR 4545/18 with an official court-sealed letter, attempted to attest that the complaint, with a blatantly absurd justification, was filed "*too late*", thereby disposing of it entirely. Due to an extensive counter-measure from me, the complaint was officially registered under the file reference AZ 2 BvR 1806/18 and passed to the relevant judges' association for processing. The here referred to three years delayed, legally misappropriated admittance of this charge of complaint regarding the book, followed my request to Victor Orban, the Hungarian prime minister, for political asylum. This provoked a not insignificant public sensation that drew attention to the continuing scandalous procrastination of the case.

Blessed be he who believes that the responsibility for this succession of sloppinesses with its variously involved legal personages be a mere matter of coincidence. I would suspect – true to my self-confessed nature as "*conspiracy theorist*" – that behind these events there lies a fully orchestrated strategy to avoid – at all costs – a final judicial ruling of this case.

My book creates for the German Judicial system something of a dilemma namely: they must either declare an intellectual involvement with a philosophical interpretation of the religion and history of Mosaism or Judaism based on their own holy scriptures to be punishable, and thereby convict me for "*incitement to cause a public disturbance*" (and visibly bow to Jewish authority), or with an acquittal clear the way for an attack on the cultural hegemony of Judaism or in other words, the dictatorship of opinion of the Jewish committees.

⁶ AZ (= "*Aktenzeichen*"): file reference.

⁷ <https://wir-sind-horst.com/schutzschrift-24-cls-12-14>.

⁸ E.g. "*Anklage*" (Charge No.) 1950 Js 2920/17 from 17th November 2017, p. 9.

If convicted, it would allow the foreign Jewish rule over the German people as such to be known. Through the facade of the rule of law the fraudster would be sniffed out, and his intention to enslave and destroy the people – in particular the German people – would pass into the light of collective awareness. Then the deception would no longer work, and the power of Judaism over our brains would be irreversibly destroyed.

An acquittal here would resemble the removal of the control rods from an atomic reactor. The increasing number of German comrades who can barely contain themselves to rip the saintly halo of historical victimhood from the heads of Jews will discover the “satanic verses of Mosaism”⁹ as the probate to achieve exactly this, thereby losing their fear of the power of Judaism to hold them back. This would be possible because this fear inducing power evaporates as rapidly as the moral authority of Judaism with the realisation of their religiously conditioned satanic character, one that Jesus, the Saviour of Christianity, when confronted with Jewish authority, prophetically revealed as follows:

“Ye are of your father the devil, and the lusts of your father ye will do.” (St. John 8, 44 KJV)

To the surprise of the “*enlightened West*” the question of religion and therefore God, for many different reasons, has moved more and more towards the centre of the political discourse. It contains within itself a vast store of energy that, if not subdued, will lead to appalling massacres, bloody wars and never before seen destruction on this planet.

With the war-conquered cultural hegemony of Judaism over the German collective spirit and likewise through the means of global conflict induced mixing of millions of Islamic migrants into the traditional ancestral settlement areas of the German people, there is now, right in the middle of Europe – and held only in check by the demonization of the National Socialist idea – an explosive force developing towards a “*third event*”, that once again, having its origin in world Jewry, could if lit, plunge the world for centuries into the abyss – if we fail in time to defuse it.

What power and what means to achieve this are in sight?

It must be a power that works on, as well as against, the religious explosive that is threatening it. This power can be nothing other than the spirit itself, because on the spirit – and religion is spirit – it is not the steel of the sword that is in the end effective, but the spirit itself.

The single most effective means can therefore only be the uncovering of a higher form of the spirit for the collective consciousness, in which the lower forms are rendered obsolete in the following threefold sense: “*ended (as in a law is abolished), preserved (like the hay in a barn from dampness induced rot), raised (like a precious object that having fallen to the ground is brought to a higher, safer place).*”

With the philosophy of Hegel all possible images of God (religions, in the sense of the worship of fantasies = images, that are essentially = necessarily founded on finite thoughts) as faith, are overruled by a new “faith” that is less *belief* than frankly *conviction* in the knowledge of the pure infinite = logical thought.

It is after all these logical thoughts, acting already as spirit in every person unconsciously, that Hegel, thinking ahead, makes aware to every human “*possessing a healthy mind*” in such a way, that the thoughts can no longer be doubted, and therefore enjoy an existence independent of any “*guru or master*”.

This incriminated book is intended as a guide for the return of “pure thought” from its current Zeitgeist-conditioned atheism – not exactly towards religiosity, but rather towards the “type of thought embodied within *the sensible*” (“*Vernunftdenken*”) as revealed into the self-consciousness of God – by German idealistic philosophy.

⁹ <https://wir-sind-horst.com/die-satanischen-verse>.

In Hegel's time the worldly conditions did not force the question of the nature of any German-Jewish hostility to the fore, neither indeed the issue of the nature of Judaism and the nature of the German collective spirit, nor their relation to each other.

The relatively harmonious coexistence between Judaism and German idealism lasted up until the European or rather the world wars of the 19th and 20th centuries (of the Christian calendar).

It was then the raising of the Holocaust-narrative out of the ashes of the (temporarily) defeated German Reich that completely negated any further spiritual coexistence. Of singular importance now is an outcome of this German-Jewish war that favours the German collective spirit and the other non-Jewish peoples.

Take note! This result implies not the physical liquidation of world Jewry, but instead just of Judaism in the sense of an ideology.

Only this kind of liberation will enable a more or less peaceful assimilation of Jewry within the collective spirit of the host-nations and peoples.

It is remarkable, that it was a Jewish sage, Martin Buber, who brought the "*Jewish Question*" to this extreme. At the moment, when National Socialism was at its zenith, he wrote:

"Until now, Jewish existence was only fit for unsettling idolatries, but without actually ever being able to raise a throne for God. Within the host peoples and nations, it is this conspicuous absence that betrays a certain eeriness of the Jewish existence."

Jewry pretends to preach the absolute, but in reality, all it preaches is the 'no' to the life of the peoples, and in fact, it is this 'no' and nothing more. For this reason, it has become a horror for the host peoples! Therefore, it must be the case, that when one of them (peoples) begins to view itself not as the absolute only in its inner-life – as was the case up until now – but in the external structuring of its reality, in principle, must want nothing short of the abolition of Israel itself. For this reason, Israel today, instead of triumphantly flying over the abyss in the glorious robes of universal saviour, has been dragged down into the morass of universal salvationless despair." (Martin Buber: "*Werke. Band II – Schriften zur Bibel*" [Eng.: "Works. Volume II. Commentaries on the Bible"], publisher Kösel, Munich, 1964, p. 1071, translated).

To escape from this view of its own reality, Judaism discovered the idea of the "moral interpretation of history" i.e. they placed God as the "accused" firmly in the dock and established themselves as the judge and jury. Without ever conducting a hearing, they then pronounced their predetermined judgement: "*guilty*". This made them the victims, all others therefore, criminals. They then waved the banner of "*Reparation!*" and set about the further plundering of the host peoples, with a whole new justification.

Do they not realise that with this they have effectively branded YAHWEH, their very own God, a eunuch? This wholesale castration has to all intents and purposes already done away with him. The "satanic verses of Moses"¹⁰ are his burial-shroud.

It is exactly this that identifies the break-point in the German-Jewish relationship.

The German spirit finds itself along with all the other peoples of the world as the organically structured oneness of God as a reality for itself, to enable it hereby to recognise, i.e. to become *for itself*, what it (already) *in itself*, infinitely is.

¹⁰ <https://wir-sind-horst.com/die-satanischen-verse>.

Only as oneness within different-ness can God be (recognised as) “endless”, “all powerful”, “all knowing” and “ever-present”, and only as this can God be thought of as “BE-ING” i.e. singularly existent and present.

Judaism embodies, in direct contrast, the exact opposite principle. YAHWEH is the divine one, whose divine sphere is perfectly and absolutely separated from all lower forms of sensory existence – i.e. everything to do with humans. In this conception, humanity, as a manifestation of the spirit spoiled by its submergence within the senses, is regarded by YAHWEH as a separate God (“idol”) hostile towards YAHWEH himself. The Hebrew people were chosen by him to release him from this idolatry, i.e. to root out and destroy the sensory idols of a base humanity, which effectively meant wiping out the whole of humanity.

Because of this godly self-knowledge of himself, only Jews are “humans”, whereas all others are like “cattle”.

After the “twilight of the gods” in the emergence of the European enlightenment, the task then became to define God as a concept, i.e. to grasp the idea of God as the “whole” (system) of the organically connected, abstract logical determinants or in other words: to bring about his resurrection by means of pure (logical) thought.

What thereby revealed itself, is that the German collective spirit is the one destined to bring about this transformation. This is also exactly concurrent with the real worldly disempowerment of Judaism, because Jews can no longer access from within – solely from a living faith in God – the flowing energy necessary for self-preservation.

In this way we become witness currently to the development of a religious civil war in the State of Israel between the orthodox and the “*secular*” Jews. – Gilad Atzmon is a symptom of this fatal disease.

When I preoccupied myself with his book “The Wandering – Who?”, I was unaware that he had been awakened to a revolutionary position with regard to Judaism by my published analysis of the Jewish Question. I discovered this only after reading a subsequent essay of his, entitled: “Horst Mahler and the spirits of the past”.¹¹

In this essay we find:

“...And when the truth is spoken: epiphany, a sudden realization manifests itself unchained we see ourselves for what we really are.

In the early 2000's, when I started to form my philosophical thoughts about Jewish identity politics I came across a phenomenal insight, 'Hitler was wrong in believing that Jews were people, Jews are an ideology and you don't kill an ideology by killing people.'

It was Horst Mahler, the man who formulated the above insight, who helped me to re think who I was and where I came from. It was Mahler amongst others who planted the critical seeds in my thoughts. Horst Mahler managed, in just a single aphorism, to deconstruct both German and Jewish histories by addressing the shame directly, thereby rewriting the histories of both the 'oppressor' and the 'victim.' Healthy dynamic societies tend to treat revolutionary, controversial, anarchists and truth seekers such as Mahler with suspicious gratitude. But Germany has chosen to quarantine the 'danger,' it locked Horst Mahler behind bars.

... He had a lot to say about the 'German people', their spirit (Deutsche Geist) and their past. ... The man has clearly managed to revise his thoughts and unlike some of his past allies, he is consistent and coherent about it.

¹¹ http://concept-veritas.com/nj/15de/juden/12nja_gilad_atzmon_horst_mahler_der_freie_geist.htm.

... In this essay (*'The Wanderer's Redemption'*) Mahler exercises his skill with Hegelian dialectic mechanisms...

As I understand his essay, Mahler has much to say about the German people and that which they must do for themselves in order to reinstate their great and unique spirit. I guess that *'the purpose'* of keeping Mahler behind bars for a thought crime is to sustain the suppression and concealment of shame...

... Humanity is in desperate need of its *'Deutscher Geist'*."

But how was it for me as my life began?

I came into this world in 1936 in Haynau, a small town in Schlesien, as third child of four in a happy family. The father was a respected dentist, the mother a housewife, both dedicated followers of Adolf Hitler. The brother on the maternal side, Reinhold Nixdorf, had managed to work his way onto the staff of the deputy of the Silesian regional governor (*"Gauleiter"*), leader of the SA-Obergruppe VIII (Silesia) and Breslau's president of police, Edmund Heines. In the course of putting down the "Röhmputsch" (a coup launched by the leader of the SA Ernst Röhm) he was shot in a wooded area near Breslau by the SS in July of 1934. (His execution was disputed by litigation later in the FRG.)

I remember that my Mother – after I had reached a corresponding age – each evening would approach my bed to voice the following prayer:

"Ich bin klein, mein Herz ist rein, darf niemand drin wohnen als Jesus allein. Lieber Gott beschütze unseren Führer Adolf Hitler." [Engl.: *"I am small, my heart is pure, may no one enter save Jesus at all. Dear God protect our leader Adolf Hitler."*]

As I became a somewhat older, I prayed the *"Lord's Prayer"* with the same phrase added at the end.

This "leader" (Führer) was my worldly God. He was ever present via a large, rather darkly toned oil painting that had been placed in the main living room of our family apartment at No. 4, Parkstraße (in Haynau) where we lived at the time.

It was in 1949/ 1950 in the Feurig-school in Berlin-Schöneberg that I learned for the first time from the mouth of my class teacher (Zizek?) of the *"horrific crimes"* that were supposedly to have been committed in the name of this "leader".

I told my mother about it and it came to an argument. I remember, with tears in her eyes, how she vehemently defended her belief with the claim that it must all be the propagandist lies of *"our enemies"*. I did not let the matter rest, and eventually my mother gave in. In tears, she stammered that our leader should not have had them killed, but instead have had them accommodated in *"mansard-flats"* (i.e. in the roof storeys of the houses), *"because the enemy, to protect them, would then never have bombed the residential areas."*

In this way, I heard for the first time that Jews could be associated with the war crimes of the enemy powers.

But the *"re-education"* began to do its work. The images of corpse piles that were offered as evidence of the horrors found me defenceless to resist. I saw no reason not to trust the teachers as they explained these images to us.

Decades later, I reflected on these impressions, and stumbled upon the notion of the importance of trust to educators, when forming a personal image of the world. Already with my very first reading of Hegel's *"Phenomenology of Spirit"* the passage, in which Hegel identifies the nature of education as the everlasting rekindling of a particular people's spirit-life for future generations, was forever branded into my memory. In reference to this he wrote:

*“But this [education] from the side of the collective spirit is to be seen no less as the **substance**, in which the spirit takes knowledge of itself, and brings forth its self-becoming, and its self-reflection.”* (W 3, 33)

Here is talk of the emerging Godhead, where its consciousness of itself lies squarely in us! It became rapidly clear to me that it must be at exactly this point – when a given people find themselves defenceless – that the hostile minded spirit can induce in them another self-consciousness, which by serving the foreign spirit, unknowingly and willingly gives up its own, allowing it, in blissful servility, to quietly die out. Models of this kind have helped me to grasp not only the real depth and scale of the *“re-education of the German people”* with regard to the vitally important work by Caspar von Schrenck-Notzing, *“Brainwashing – the American occupation of Germany and its consequences”*, but have served to reveal what can only be described as a full-blown cultural genocide (*“Völkermord”*) of the German people.

But I was, at this time, nothing like this far in my thinking.

The most important rupture in my life – and here the expression is appropriate – was my encounter with the works of the Jew, Karl Marx. This encounter took place in the phase in which my family history influenced anti-communist attitude was still a determining factor of my thinking.

The flight from the *“Russian steamroller”* had forced the family to move first to Naumburg an der Saale (1945/ 46), and then to Dessau-Roßlau (1946-49).

In the area surrounding Naumburg, I experienced the town taken by the US-Army. They retreated however after a few weeks, to allow the Red Army to occupy Saxony-Anhalt. The arrangement was agreed in this fashion between F.D. Roosevelt and Stalin.

When we moved again from Naumburg to Roßlau, the city was already occupied by the soviets.

I can remember clearly how within my circle of friends, we lost ourselves in gruesomely detailed fantasies about what should happen to Stalin, the devil incarnate.

In this environment, I noticed naturally how Stalin was celebrated publicly as the executor of the ideas of Karl Marx. That is how Karl Marx was introduced to my mind as a concept.

In Roßlau in 1949, I reached the ripe age of 13 years. The 14th would be the worst of my whole life.

In February of 1949 my father, unable to endure it any longer, left this world. He wanted to avoid leaving his family behind. He tried to take his children and his stepmother with him. This attempt failed due to the decisive intervention of my oldest brother. He saw through our father's plan, and quickly organised help from outside. In the hospital, the doctors managed to bring us all back to life.

From his note of farewell – now lost – I learned that over a significant period in torturous discussions with our mother, our father had tried to persuade her to leave with him. She had, however, with all her strength vehemently rejected this intent. It was then a trip of hers to her sister that presented him with the opportunity for a one-sided solution.

The love for my father endured. His decision, within the family thereafter, was never spoken about. I would have remained silent about these events, were it not for the fact that I was reminded of them by the director of the secondary school in Roßlau – a certain Mr. Wentzel – who released them for legal purposes, and not least due to the publication of the files pertaining to me from the *“Study foundation of the German people”*.

At the time around my father's death, I suffered what I consider now to have been the hardest defeat of my life: I let myself be corrupted by the *“communists”*. They offered me, a tender little offshoot of the

“petty bourgeoisie”, the chance to study in the *“Worker and Peasant – State”*, if I immediately signed up for the *“Free German Youth”* (FDJ) to found and direct a FDJ-Foundation organisation at the primary school in Roßlau. Indeed, for this task, I had not even reached the required age of admission.

To the horror of my mother I accepted, because I could not imagine a life without a university qualification.

As a paid-up member of the FDJ, I was intensively supported by the SED¹² and before long delegated first to district level, and finally to the federal parliamentary level, where I was obliged to offer formal pre-set speeches against *“reactionary teachers”*. As a result of this, I found myself shunned like a leper by my former favourite teachers, Kohl and Bräutigam – which was bad.

I remember that my mother, in tears, once threw my FDJ membership card into the flames of our *“Kochhexe”*¹³. She was in a panic, and not least because my oldest brother, in spite of having passed his *“Abitur”* (A-level equivalent), had not been offered a place at a university in the freshly founded *“GDR”*¹⁴.

With remarkable skill and untiring resourcefulness, she threaded her way through the bureaucracy to move the now fatherless family to West Berlin. For this, she offered the authorities as the required destination, the address of a flat in the soviet sector of Berlin. This proved to be the only way she could acquire the – at that time – necessary triangular stamp of the soviet *“Kommandatura”*, without which no movement of any kind would have been possible.

And there it was, a small two room flat at No. 12, Erdmannstraße in Berlin-Schöneberg, rented for us by the Koschwitz family who living in West Berlin, had been friends of ours since the Haynauer days. At the time, Berlin was still buried under smouldering rubble. It was widely accepted that to acquire the necessary permissions for a move to the western sectors, let alone actually find a suitable living space there, was impossible. Our mother, however, pulled it off.

The route of the removal van led through the western sectors. It just so happened that the same said van broke down by *“coincidence”* right in front of the main door of No. 12, Erdmannstraße. I do not know what this break-down must have cost our mother, I know only that while this was happening all her jewellery found its way to the pawn shop.

In West Berlin a different wind was blowing. Here, I felt my ties to the SED (FDJ), after moving from the primary school to the Friedrich-Ebert elementary school in Berlin-Wilmersdorf, in retrospect, to be a disgrace and a betrayal of my parental home. My self-respect hit an all-time low. It was thanks principally to my mother that I managed not to fall into depression. Although she repeatedly labelled me *“the black sheep of the family”*, I could feel her love, and she expressed this to me with the sentiment that I was *“meant for greater things”* to come.

My youthful delusions of grandeur drove me to look for a challenge with which I could prove myself worthy of my mother’s vision. I stumbled into the idea that I could prove Karl Marx wrong. It was pretty unusual at that time in the 50s that a secondary schoolboy should undertake a serious analysis of the *“Capital”* by Karl Marx. – It didn’t stop me, however.

What I experienced in the process, I can hardly find the words to describe. In the twinkling of an eye, Karl Marx threw off his former loathsome skin of a rejected, even hated literati to gloriously emerge as my most revered spiritual idol, who would a short time later lead me straight to Lenin. It was he who created in me both wonderment and an enduring love for the Russian people. And this has remained untarnished to the present day.

¹² SED = *“Sozialistische Einheitspartei Deutschlands”*: German Socialist Unity Party.

¹³ Translator’s note: lit. *“cooking-witch”* = peat fuelled cooking stove.

¹⁴ GDR = *“Deutsche Demokratische Republik (DDR)”*: German Democratic Republic.

It was Karl Marx and Wladimir Iljitsch Uljanow ("*Lenin*"), who with one blow released me from the dull German self-loathing, sown by the all-pervasive "*re-education*". They offered me – and that is the madness of it – the intellectual equipment with which I could "*fillet*" the German people into neatly dissected "*classes*", for example the "*good*" class of the proletariat, and when it came to "*fascism*", war and genocide, these could be attached to the other class: the owners of the means of production, whose ruling core – the imperial barons themselves – carried the obvious responsibility. This divisional fantasy came clothed in "*Dimitroff's formula*" which under the Stalinist idea of rule was canonised by the "*Comintern*" – and became for communists everywhere the unifying interpretation of 20th century history.

Every German intellectual who had not managed to inherit a share packet worth millions or a country residence with hundred hectares of prize real estate, could now decide to which class he would prefer to belong.

With the imperial wars of the second half of the 20th century – the French wars in Algeria and Indochina, the USA in Vietnam, Laos and Cambodia, – an enormous – by now irresistible – pressure was building in the consciences of western intellectuals, to decide for themselves on which side they would finally pin their colours.

At the universities in the USA, in France, in West Germany, in Italy and in Japan the choice tipped in favour of the oppressed "*masses*", i.e. for the "*damned of this earth*" (Frantz Fanon). The "*study of Marxism*" was in great demand. In the West, the revolutionary concepts of Lenin fell on fertile ground.

I found myself suddenly swimming in the intellectual mainstream. The "*western world*" was plunged into turmoil. Out of the writings of the Jews Karl Marx, Sigmund Freud, Max Horkheimer, Theodor Wiesengrund-Adorno and Herbert Marcuse emerged an ideologically stamped Internationale of moral protest against the secular (atheistic) reality of Judaism, falsely defined as "*capitalism*", the stuff of whose quasi-historical redemption depended upon the demonization of the German collective spirit – right up to the present day – via the so called "*Holocaust-narrative*". Under the banner of "*Auschwitz! Never again!*" a system of thought police ("*political correctness*") was formed that made and makes the Catholic inquisition seem like child's-play.

The Jewish world press managed to relegate the German idealistic philosophy of history in its entirety to the shadows. That world history can be understood as being 'sensible', and this can only be understood as "*the movement of God through the world towards himself*", as "*the advancement of the spirit in the consciousness of its own freedom*" (Hegel), so that the "*real is sensible and the sensible is real*" (Hegel) – these sentences were treated by the "*Frankfurt School*" as eschatological nonsense. The Hegelian assertion: "*The whole is the truth.*" was transmuted assertorically¹⁵ by Adorno with mere presumption – let alone any kind of systematic derivation – into the questionably hypothesised: "*The whole is the untruth.*" for which he let himself be celebrated. – One feels somehow reminded of the fairy tale "The Emperor's new clothes": "The Emperor is naked!"

Judaism has no choice but to forcibly displace the German spirit so that the question of the truth behind Mosaism and its worldly reality never arises; because the answer wipes out all Jewish power "*in heaven and on earth*".

Earlier in this account, I refuted Michael Fischer's interpretation of my life (Vita, C.V.), which he associates with the motive of "*the removal of German war-guilt*", with the thesis that it shows a "fundamental blindness for the real dialectic of my journey which has had its course moulded and determined by the undeniable spirit of its time (Zeitgeist)."

This requires a brief explanation.

¹⁵ pure opinion.

Many will recognise the phrase: “*Every man is the child of his time.*” We find this phrase also in the works of Hegel. “*No one should be made responsible, that through his learning he is moulded to contain the spirit of his time. The spirit of a time is the respective special form of the Godhead’s consciousness of itself, that reveals itself in a unique way in space and time, in which he recognises how far he has developed towards a liberation of himself, as well as in which ways a particular objectivity is against him, that can keep this process captive. God is the absolute drive to remove this, within itself, observed limitation. Something however, is only that what it is, because of its limitation.*” (Hegel W 5, 138)

I experienced in the family and in the school with a particular immediacy – i.e. without any personal reflection – the spirit of the historical German type and character (as given to me) of National Socialism.

Goethe once wrote: “*What you inherit from your fathers, you must first acquire, to possess it.*”¹⁶ It was historical events however, that prevented the acquisition of the spirit of this time.

This deficiency revealed itself in the sense that, under the conditions of the German-realm-blanketing “*re-education*” imposed on the German people by the occupation powers of the victors, I was vulnerable for a conversion into the opposite of this, and that offered at the intellectual level I had found myself raised to by my early study of Karl Marx’s work “*Capital*”.

Everywhere on the planet there were hundreds of millions following the Marxist thoughts. The sheer magnetism of this – now “*antifascist*” – spirit, the core of which represented the Holocaust-narrative, was overwhelming. I was sucked in with “*body and soul*”. At the same time, however, my uniquely German spiritual inheritance – as I found out later – remained intact. Its radiance had its origin in the example of my parents, which was all the more intensive, because I had known them – unspoiled – as loving and kind people. The “*re-education*” could not deprive me of this treasure.

The immediacy of the oneness between the National Socialist view of the world and the example of my parents, saved me from perceiving the Germans of my time, as “*monsters*”. This defence was also reinforced by the inherent hostile tendency of Marxism towards the state. Against this, I defended to myself the idea of the “*statesperson*” that I felt I was, and have remained ever since.

I might add however, that the circumstances of my father’s death, happening at a time before I could test any rebellion against his paternal authority, may also have played a role.

The memory of my father left to me remained, therefore, a loving one in my life. I am convinced that this relation to him had a significant influence on the political activity of my life. It brought, for example, the dialectic of the Holocaust-narrative to the level of consciousness whereby: the more gleefully Judaism sought to thrust its hatred deep into the German soul, the more resolved I became to defend it against the attack.

The experience of this has meaning for the future.

If, as a member of the intervening generation I am fortunate enough to still possess a mental image of the German people’s blossoming under National Socialism, I know too from Hegel, that this “*substance*” is collectively shared, which, – so long as a German people on this earth exist, who contain this (actively) as a will to freely unfold the truth of their inner nature – will experience an empowerment again. This substance lies dormant in all those faithless do-gooders, and even, yes, in the steaming rot of the “*Antifa*”.¹⁷

There are by now piles of written statements out there by me, which testify to the fact that my conversion-induced insights into the Marxist influenced atheistic world-view have been thoroughly covered. A few contributions are therefore to be included here, too.

¹⁶ Goethe: “*Faust – The first part of the tragedy*”, 1808. At night, Faust alone.

¹⁷ FRG-supported antifascist action.

The earliest example must be the essay entitled: “*The break-out from a misunderstanding*”,¹⁸ that was published as “Course Book No. 48” by Marcus Michael and Eva Moldenhauer. The aforementioned personages, as employees of the (Jewish) Publisher Suhrkamp, made a name for themselves with the edited works of Hegel (“*Hegel-Werkausgabe*”).

Inspired by the offer from an Austrian publicist for the New Left, Günther Nenning, I wrote for the Viennese edition of the “New Forum” a three-part essay entitled “New Beginnings” (part 1 in the issue 291/ 292, March/ April 1978, p. 8; part 2 in the issue 293/ 294, May/ June 1978, p. 18 et seq.; part 3 in the issue 295/ 296, July/ August 1978, p. 25 et seq.).

Herbert Marcuse wrote to Günther Nenning that he viewed this essay as “*one of the most important contributions to the theory and practice of the Left*” and would make sure it was published in the USA. His sudden death thwarted this endeavour. The communist party publisher in Italy (PCI) issued it as a book entitled “Per la Critica del Terrorismo” under Vol. 103 of the series “Dissensi”. In the FRD it never found a publisher.

From the text, one notices that the conventional image of Adolf Hitler as “*the devil*” was successfully planted in my mind by the “*re-education*”. More interesting is the fact, that in association with the Dimitroff formula, the dialectic of the Holocaust-narrative emerged. This demonstrated the notion that Hitler was not so much the managing director of the German collective spirit, but was in reality managing a clique of imperialist barons who were to be hated and destroyed. Hitler was now dead, but the imperialism lived on by laying waste to whole swathes of the “*third world*”. The political structure of the FRG was now assisting France and the USA with genocide in the former colonies. The USA and the “*West German State*” became thus the objects of hatred. Against this, for the most part, was the revolt of the students. The idea of “*coming to terms with the past*” was, if at all, a minor side issue in the acceleration phase of the student movement. This only began to change, when events within the “*Eastern-block*” caused the ideological foundations of the revolt to break apart. Only then did the idea of “*a retrospective antifascism*” become the replacement religion. This brought with it its own inquisition, known as “*political correctness*”, whose hustlers in the guise of “*do-gooders*” then occupied the stage of counter-history.

The text from Günther Nenning entitled “Letter from the Dungeon” is a hybrid documentation of the history of its time. It marks the transition from Moses Hess’ and Karl Marx’s influenced revolutionary socialism of the anarchistic, internationally modelled variety, to the “*New*” – at its heart from German idealism inspired – National Socialism (NNS), in which the communist ideology in the Hegelian sense is *ended, reserved, and protected* (“*aufheben*”)¹⁹.

At the centre – or even better: in the background – we find the idea of the “free people-state” (“*freier Volksstaat*”) at work, that lives and breathes within the philosophy of Hegel.

During my study of Hegel, the work of Shlomo Aveneri, one of the social philosophy teachers at the Hebrew University of Jerusalem, came to my attention. His title “Hegel’s theory of the modern state” awoke my curiosity. This was at the same time as my legal defence, Otto Schilly and Christian Ströbele, were trying to persuade Gerhard Schröder, the subsequent Federal Chancellor, to represent me in the case to reprieve the ten-year prison sentence in favour of a parole after serving two thirds. Because we were dealing with a highly political decision, we believed that Gerhard Schröder, at the time chairman of the young socialists committee, might be of assistance while the SPD²⁰ in the Berlin Senate was in power.

¹⁸ <https://wir-sind-horst.com/ausbruch-aus-einem-missverstaendnis>.

¹⁹ This term enjoys special significance in the Hegelian philosophy. It means literally “lifted out of existence but not lost in the process of becoming” as if noted, filed, and preserved in the “archive” of existence in the continuing existent. The process can be compared with the all the “moments” of life “lost but kept” during the passage of life stages from youth, to adult, to old age. It is to be understood as the interplay of “existence” and “non-existence” as movement within the meaning of the logical determinant: “becoming”.

²⁰ SPD = “*Sozialdemokratische Partei Deutschlands*”: German Social Democratic Party.

Schröder was extremely cautious. He sought the consent of Willy Brandt and Herbert Wehner, and had to promise his wife at the time that before agreeing he must thoroughly “*feel me out– down to the tooth*”²¹. As a result of this commitment, it came to a number of private conversations in the prison during which, amongst other things, the book by Shlomo Aveneri was mentioned. He found my observations so interesting, that he asked me to write a commentary on it for the theoretical body of the SDP, the “New Society”. He was confident he could “*push this through*” with the chief editor Herbert Wehner and the editorial board members Helmut Schmidt and Hans-Jochen Vogel. He was successful, and took up my legal representation.

The book-commentary appeared in the issue 9/ 1979 of the “New Society”. It also became known to the author. Shlomo Aveneri then wrote to me on the 7th February 1980:

“Although we obviously differ on several central points of interpretation, I would nevertheless like to say that I learned much through the reading of your article... This is the type of discussion from which I have learned more than from many other, much more detailed studies about Hegel and political philosophy.”

In the reviews, the point of emphasis is the difference between Hegel’s organic theory of state, and the conventional naturalistic view of state, which in the theoretical arsenal of fascism found its place. With that distinction, the stage is set for the first time ever, for how New National Socialism (NNS), as a rather special expression of National Socialism, will be determined.

In historical National Socialism we find as the agency of bondage (un-freedom), an orientation based on alleged “*iron laws of nature*” where the spirit becomes subordinate to the material. This subordination to nature, conditions the anti-spirit-hostility of racism, which historically speaking, the resolution of Jewish rule over the peoples of the world opposes. My book will, to the extent that this will be understood – in the Hegelian manner – resolve the issue of racism.

The thoughts raised in the essay “New Beginnings”²², I would contend, have kept their validity, and I would further too, that Marcuse was on the right path.

The passages there have found many interested and observant readers. Amongst these were also members of the German federal “*Investigative Committee for Research on Terrorism*”. Two of them, a professor Iring Fetscher (Marxologist) and Günther Rohrmoser (Hegelian) ended up in an argument over the question of whether my “*statements*” were traceable back to the influence of Hegel or of Marx. They decided to have a bet. To decide this, they chose Rohrmoser to ask me some questions. A corresponding meeting was agreed to take place during one of my “sentence-holidays” at my own home – at the time No. 7, Bartningallee in Berlin-Charlottenburg. Mr. Rohrmoser came accompanied by one of his assistants (Jörg Fröhlich). There was a long discussion. At the close, Rohrmoser established, with satisfaction, that it was Hegel and no longer Karl Marx that determined my thinking, and won the bet against Fetscher. We became friends.

Also, with Gerhard Schröder there developed a friendship that went beyond his legal involvement. I told Rohrmoser that Gerhard Schröder had admitted to me – in all seriousness – that he was pitching for becoming Chancellor. Rohrmoser asked me to arrange a meeting. The three of us spent the better part of a day in Rohrmoser’s house in Stuttgart-Degerloch. The first half of the day, Schröder listened to what Rohrmoser had to say, during the second half there was a lively exchange between the two. A point of emphasis was the role of Russia, and the meaning of the German-Russian relationship for the resurrection of the Christian-West. At the time, Rohrmoser cultivated close contact to the circle of Russian intellectuals around the philosopher Alexander Dugin. During another later visit, I came to know one of these philosophers (Frenkin?).

²¹ Translator’s note: “*gründlich auf den Zahn fühlen*”: a serious grilling.

²² <https://wir-sind-horst.com/neu-beginnen>.

A representative of the Rohrmoser circle asked me, for the occasion of his 70th birthday, to give the eulogy (Laudatio). I agreed. The corresponding text fell under the heading "Between Tower of Babel and Pentecostal Miracle"²³. It was printed – if I remember correctly – with only minor changes under the title: "The Enlightenment of the Enlightenment" in the "*Frankfurter Rundschau*". This piece demands a closer look because it – in a certain sense – anticipates the content of "The Wanderer's Redemption..." by discussing the dialectical cancellation of the ideological dichotomy of "Left" and "Right".

At the centre stands the question of nation, which is recognised as synonymous with the question of God. The piece ends with the sentence:

"We Germans – and with us the whole world – should pray, that we can find ourselves as a nation again and learn the upstanding way ("aufrechter Gang")."

The Eulogy was held on the 1st December 1997.

Rohrmoser's efforts to reflect on the post-Stalinist history of Russia using our interpretation of German history, were especially acknowledged, here an example:

"The presence of the Russian philosophers may make us aware that the Russian people deal with their history in a qualitatively different fashion to the German people. Although the Stalinist Terror cost not fewer, but rather more human lives than the Hitler dictatorship, the communist organisations in Russia have not been forbidden. They participate in the spiritual and political discourse. Whoever feels like defining him or herself as a communist, can reveal it openly. The communists can, unmolested, whenever they want, gather on Moscow's Red Square, wave their flags and filled with reverence, can raise their images of Stalin. Unhindered, they may – and this takes my breath away – voice their love for Stalin, that once existed million-fold, and still exists today. (One may pause here to recollect the Federal Constitutional Court's decision mentioned at the start of the book.)"

This open treatment of the immediate past is the first and most important prerequisite for a creative preoccupation of the Russian people with their history and their spiritual traditions...

We can learn something here from the Russians.

Rohrmoser's meeting with the Russian philosophers could be a clue as to how the German people can rediscover themselves from within their history...

Rohrmoser poses for us Germans the national question. If we cannot find an answer – Rohrmoser states – we are threatened with a collapse back into barbarity. The Jewish scholar Jakob Taubes, a comrade-in-arms and friend from the time of the republican club in Berlin, thought the same. He reminded me of the urgency of the national question already in 1980: 'if you can't look it in the eye' – he wrote – 'the Germans will be stabbed in the back.'

...

For the Left, the national question was not worth discussing, because they shared the media-opinion, that the world will only be safe from us Germans, if – as a people – we become dissolved into the higher unity of a Europe. Rohrmoser says, the opposite would take place...

For Rohrmoser the danger from the German people lay not in their national character – as the victors over Germany educated into us – but in the damage done to, or even the complete destruction of, their identity as a people and nation."

And elsewhere in the Eulogy we find:

²³ <https://wir-sind-horst.com/laudatio-auf-guenter-rohrmoser>.

“The Left believes that all previous history is only a ‘pre-history’ of humankind, whose actual valid history can only begin with the dawn of socialism, which itself begins with the classless society. The alleged pre-history in this conception of humanity was the history of its suffering and humiliation, the holding back, or in other words, the perversion of what is really human.

The criterion, that made it possible for the Left to preside over history in this way, was the belief that the human is by nature inherently good, and is spoiled solely by his societal relation. The alleged goodness of humanity was then in the brains of the Leftists, projected into a hitherto never before seen, and from all its antagonistic contradictions liberated societal status, in which the human would have himself as ‘a new kind of human’ recreated.”

With this Rohrmoser-Eulogy we can infer from the *grasped-concept* (God) – here meaning in an absolute way – the negation of the Holocaust-narrative, i.e. *ended, reserved, and protected* (“*aufgehoben*”)²⁴. In this sense it is indifferent to the issue of whether the destruction of the Jews actually took place or if it is just generally believed to have happened. Somewhere in relation to my performance for the Rohrmoser circle, I came out with the following statement:

“If the Holocaust – as many believe – had never existed, it would have to have been invented, to raise the ‘how and where of the question of God’ to the spiritual plane, from which it only then, can be answered.”

In the eulogy itself we find this:

“Every story has a moral. The moral of every story is the thought, in which the absolute spirit throws a manifestation of itself, to be able to grasp its existence from its presence there.

The moral of the historical wars of faith at the dawn of the modern age with their mountains of corpses – one must only think of the St. Bartholomew’s day massacre – was the realisation of liberalism in Europe. Rohrmoser describes the consequences if the ‘worst comes to the worst’ (p. 94/ 95).”

The Holocaust and the archipelago Gulag have a moral – i.e. a meaning. The Jewish historian Amos Funkenstein (“*Jewish History...*”, p. 263), believes it is offensive to present the Holocaust as something “*inconceivable*”, to want to see in it no meaning.

In relation to the European Civil War (Ernst Nolte), the moral of history is the enabling of the knowledge that the one-sided thought cannot overcome its one-sidedness by the wiping out of the very existence of the other, which by existing, belittles it to one-sidedness in the first place, but only via the efforts of pure thought. An effort of thought, which has made itself capable to conceive of opposites as moments of a unifiable whole, in which they are both *ended, reserved, and protected* (“*Aufgehoben*”), and therefore truly reconciled. This ability of pure thought was achieved for the first time in Hegel. It was in him, as a liberating strength of spirit, that the spirit captured itself.

The request of the Rohrmoser circle of friends – within which I also met Hans Filbinger, the former Prime Minister of Baden-Württemberg as well as a senior officer of the Military Counter Intelligence Agency (MAD²⁵) – proved eventful. Their reaction surprised me.

The Eulogy on Rohrmoser produced an opportunity, as part of the jubilarian’s commemoration, to highlight the delivery of Hegel, as an epoch transforming *necessity*, back into contemporary discourse. The age of the “*emptied heaven*” (the enlightenment) had brought the “*terror of emptiness*” (horror vacui) – that Friedrich Nietzsche in his parable of “*The Madman*” had so exemplified – into the foreground. This is in itself, the driving force, to fend off from itself, into the wealth of its own self-

²⁴ Past participial of “*aufheben*”.

²⁵ MAD = “*Militärischer Abschirmdienst*”.

knowing spirit, in the direction of the “*new heaven*” (Revelations 21) that accomplishes itself as the “*new earth*”. The finite forms of God left behind, the absolute (formally known as God) shines forth as the result now of pure thought. Only here can we speak of the reality of God, that corresponds with his *grasped-concept* (“*Begriff*”). The interpretation of world history is now only conceivable as the unearthing of logical forms (thought-determinants) comprising the “soul” of the real events taking place, that via the development and evolution of *the sensible* (-ness of God) arrive at self-consciousness.

The highest *grasped-concept* (“*Begriff*”) is the spirit as *f r e e d o m*, i.e. the spirit in the form in which it has nothing opposing it, that is not itself.

In the transition from one form to another the spirit has, in its manifestation as the lower form of physical reality, a tragic agent within itself, in that during the process of becoming, the opposites of freedom and un-freedom in relation to their (defined) necessity, co-exist.

In his logic, Hegel shows – what is mostly overlooked – that the differentiated in *t h e m s e l v e s* are necessarily (simultaneously) their opposite. Only as this is God conceivable as the ONE, – as the everlasting, all powerful, and all-knowing God. The expression of this thought as an actuality is the physical downward force of gravity, which next to the attractive pulling force is also its complete repulsion, and manifests in nature as space and time. These are inseparable oneness as movement, whose negation is the “*black hole*”, itself representing a certain “nothing”, in that it appears as a “*big-bang*”.

I referred to the philosophy of Michael Theunissen:

“I have often asked myself whether Rohrmoser is now a philosopher or a politician or a politicising philosopher or a philosophising politician. Today I am convinced that he is all of these things at once. This unity is no coincidental quirk of fate, but in fact, a product of the matter at hand. What here the matter at hand really involves was well formulated by Michael Theunissen with his thesis (‘The teachings of Hegel...’*, p. 60)²⁶, where he notes that Hegel’s philosophy of the absolute spirit, is based on a system that is consistently a philosophy of history and likewise a philosophy of religion in its conception. ‘Philosophy of history’ cannot be described as a discipline in its own right, but it is the overall Hegelian system in its entirety, in the sense that this – at the same time and with the same universality – is really a philosophy of religion...indeed the strength of this lucky meeting of historical and religious thought is for the theory of the absolute spirit, its biological-political treatise.*

Rohrmoser, the philosopher comes to the fore, when he sees in the present the overruled past as evidence of the spirit having formed itself, which also expresses itself in politics, within which the consciousness of itself, in the perfection of its final state of truth, has not yet been reached. For the philosopher therefore, politics is a worthy object for thought, because in the reality of existence, in history and in politics – here understood as history in a process of becoming – things are sensible.

It is Rohrmoser’s intention to bring the historically governing ‘sensible’ (‘Vernunft’) to the level of language, when others are busy hauling reality into the dock to prove the superstition, that there can be no ‘sensible’ and that everything must therefore be the result of pure coincidence.”

This view offers an insight into my relationship to the politic of our present time, which is in fact no politic at all, or rather a hindrance to a politic, by being essentially counter-history. The driving force behind the current state of history is the Holocaust-narrative, which is itself the only remaining lever left to Judaism for securing its power base in the world.

²⁶ Michael Theunissen: “Hegel’s teachings of the absolute spirit as a theological-political treatise”, published with de Gruyter, Berlin, 1970.

Judaism tries to persuade us, that the “*culture of remembrance*” – in other words: the Holocaust-religion – must protect its life against “*a second Auschwitz*”. The truth of it however, is the taboo against any reflection on the real content of the National Socialist idea, in order to prevent it from being grasped as the key to the current problems besetting us all in the world today.

For Judaism the scandal of National Socialism is not so much that under its rule the Jews were persecuted.

Prominent Jewish thinkers believe that the Holocaust (the burnt offering) in salvational terms, should be understood as a necessary preparation to herald in the coming of the “*Messiah*”. For the Jews the number “*6 million*” is, in this context, a magical one. Already in 1919 Jewish newspapers in New York believed that in Europe, 6 million Jews were currently being murdered²⁷.

The scandal of National Socialism for world Jewry was to interrupt and thereby threaten (“*break*”) its most natural and characteristic activity, “*interest-slavery*”, and with that the worldly power of Judaism.

During the very first prohibition procedure against the NPD²⁸, one of the incriminating points was the belief, that the “*breaking of interest-slavery*” as an option had found its way into the discussion of the Party’s program.

Where is the issue raised today that the “*unpayable housing rents*” are in reality the outward appearance of “*interest-slavery*”?

Which politician on German soil is prepared to risk pointing out that the “*labour shortage*” in the area of the service industries (i.e. care workers, public safety, school and education etc.) is the impact of a globally organised loan-dumping, that for the global “*investor*” constitutes the last remaining strategy to preserve his “*capital*”? – i.e. charging interest on his investments?

Our politics is a stage-show, juggled before our eyes, so that we never get to see “*behind the scenes*”.

“*Experts*” – including Nobel-Prize-winners for the “*science*” of economics – freely confess that they couldn’t really say what money is. They satisfy themselves with knowing the rules, which enable it to be used successfully.

The phenomenon of money – and with that “*interest-slavery*”, as the dialectical unity of human “*freedom*” and “*un-freedom*” – can with rational thought be seen (“*kennen*”), but not recognised (“*erkennen*”). As long as the dialectic of money is not understood, the gulf between “*poor/ rich*” or “*empowerment/ disempowerment*” will simply increase. Only after the nature of money is perceived within its own *grasped-concept* (“*Begriff*”) can this come under the steady hand of “*sensible-thought*” (“*Vernunft*”). Within National Socialism, a solution to this problem was well under way, with the realisation that gold could be replaced with the “*working potential of a people*” as the trust creating element for credit. The lesson learned from this was to throw the “*private bank*” out of the business of credit creation entirely. It was that, and not the National Socialist politics of race, which brought about the mortal enmity between bank-Jewry and the German Reich.

In 2004, the book by Bernd Striegel “*About money – the History and Future of Financial Management*” was published by “*Ulmer Manuscripts*”, in which the basics for an awareness of the nature of money was laid out. I have talked about this work and pointed to its fundamental importance and meaning. The review was published on an Australian internet portal.²⁹ I then received a message from the publisher requesting that I no longer mention any connection between this book and the publisher. I was informed that the book was no longer available from this publisher.

²⁷ Translator’s note: in Czarist Russia.

²⁸ NPD = “*Nationaldemokratische Partei Deutschlands*”: National Democratic Party of Germany.

²⁹ http://www.adelaideinstitute.org/HomePage28April2009/mahler_drops_appeal_2009.htm.

We see here an early-warning-system at work, that on the radar-screen of public awareness does not appear, and as such embodies the extremely effective preliminary line of defence for the protection of Jewish interests.

This episode surrounding the book by Bernd Striegel is an example of the unending presence of the spirit within real-worldly phenomena. In their appearance before our conscious awareness, the finite phenomena are only allegorical. This identity-relation of speculative logic with the appearance of God as world history, was communicated by Goethe in his "Chorus Mysticus" – with which "Faust", the drama of the German collective spirit, closes:

*"Alles Vergängliche ist nur ein Gleichnis..."*³⁰ *"Everything short-lived is but a parable..."*³⁰

And it was Goethe who wrote:

*"Nach Golde drängt,
Am Golde hängt
Doch alles.
Ach wir Armen!"*³¹

*"Who gold does need
Will ne're be freed
From all, depends its greed.
Oh we poor do bleed!"*³¹

It is Hegel's "logic of the sensible" ("*Vernunftlogik*") that enables us for the first time to grasp the nature of money as a concrete unity of personal (individual) freedom and un-freedom. And the *grasped-concept* ("*Begriff*") of money empowers us therefore for the first time to bring the finance-system of the world under our "sensible" control. In the Striegel review, the concept of money is thoroughly worked through and as such the spiritual foundation of National Socialist party programme is laid open.

Money is in the strictest sense an objectified societal relationship of trust – by contrast with the pious reverence of the trust relation within the family that is governed by blood.

A "thing" becomes money when the general/ public will (law) guarantees its absolute exchangeability according to a certain predetermined evaluation procedure. The public trust in this guarantee is then appointed to a trustee, in this case the bank in the sense of a private institution, acting on its behalf.

At the disposal of the bank, this money metamorphoses into capital, this means an increasable hedgeable entity of exchange, with an interest-rate based on a mathematical formula. In this form, its potential growth is now unlimited thereby contradicting economic reality itself. In layman's terms: "*trees do not grow all the way to heaven*".

All three Abrahamic religions – also the Mosaic – forbid the earning of interest. For Jews usurious swindling is forbidden however only on each other. The swindling of non-Jews is expressly encouraged as a means for achieving world domination.³²

Otto von Bismarck harboured the suspicion, that the high cultures of the antique were destroyed by usury. He employed a professor for national-economics, Gustav Ruhland, to investigate this notion on the spot. As he – after a three-year research period – laid his findings before the Government of the Reich, Bismarck was no longer in office. What part Jewish agents played in his downfall has, it seems, never been investigated. That he financed his wars to bring about the unification of the Reich, by bypassing the Prussian Parliament with the help of the Jewish Banker Bleichröder, is by comparison, well known.

³⁰ Goethe: "Faust – The second part of the tragedy", 1832. Act 5, glens, Chorus Mysticus, translated.

³¹ Goethe: "Faust – The first part of the tragedy", 1808. In the evening, Margarete alone, translated.

³² Deuteronomy 28, 12 et seq.

With his research, Gustav Ruhland comprehensively confirmed the Bismarckian hypothesis. Whether, and perhaps even to what extent, Gottfried Feder was influenced by Ruhland's findings, I feel not entitled to postulate. It is clear at least, that the roots of the NSDAP³³ Party Programme point No. 11 (the breaking of interest-slavery) reach all the way back to the great empires of the antique.

Gustav Ruhland, Gottfried Feder and Adolf Hitler only recognised at that time the external destructive power of the interest-system. It required Hegel's science of the spirit to break through the outer shell of this human problem to the core of its real nature.

In our monetary system there is a battle for recognition between the moment-of-spirit as singular being (individual) and as a group being (collective) taking place. It is a battle of life and death.³⁴

The principle of money is the recognition of the other as a person, i.e. as a subject with rights and obligations. The reality of this money is the exchange, which itself takes the place of both the immediate enjoyment, and also theft.

The most immediate and direct form of recognition is the relation of the sexes to each other as marriage. The recognition received from outside is the market.

The real existent recognition of the spirit as person is the force of law, which is therefore a freedom, because the force is the personal will as *sensible-ness* ("Vernunft"), by comparison to the arbitrary or whimsical will, that is always "un-freedom", even when it is the personal will of the individual. The nature of Judaism is the non-recognition of the other³⁵.

Only Jews are human, non-Jews are not human (are "as cattle" or "asses", see Nidah 45a). (Talmud: Baba Metzia 114b)

The Jew is allowed to rob non-Jews. (Talmud, Tosephot 61a)

For Jews the property of non-Jews is ownerless property³⁶. (Talmud: Baba Bathra 54b)

Money as the concrete oneness of personal freedom and un-freedom is to be viewed in the separation of these moments.

Looking at the side of freedom, it is the all-encompassing power of the individual to enter and move freely within the market of goods, that was not manufactured by themselves.

Looking at the side of un-freedom, it is the all-encompassing power of the money lender, to achieve an everlasting control over his debtor – symbolised by the "debtor's prison" ("Schuldturm").

"You will lend to many peoples (!), but will bend to none, and the Lord will make you the head, not the tail, and you will always move upwards, never downwards, because you are obedient to the commandments of the lord, thy God..." (Deuteronomy 28, 12-13 KJV)

That is the salvational general-directive that through godly authority lives and breathes in the Hebraic people and makes them Jews.

³³ NSDAP = "Nationalsozialistische Deutsche Arbeiterpartei" [Engl.: The National Socialist German Workers Party].

³⁴ Compare Hegel: "The Phenomenology of Spirit", W3, 45 et seq.

³⁵ The following two quotes from the Talmud and Tosephot were translated directly.

³⁶ Compare the Babylonian Talmud, Baba Bathra 54b: "The property of a heathen is on the same footing as desert land; whoever first occupies it acquires ownership.", at: <https://ia601003.us.archive.org/24/items/thebabyloniantalmudenglish/TheBabylonianTalmudEnglish.pdf>.

The idea of Judaism, i.e. the *grasped-concept* (“*Begriff*”), which is consistent with the reality of Judaism expressed as “*the ‘no’ to the life of the peoples*” (Martin Buber), can be found – in biblical language – in the Old Testament from Isaiah 34 as follows:

*“For the indignation of the Lord is upon all nations, and his fury upon all their armies: he **will** utterly **destroy** them, he **will deliver** them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.”* (Isaiah 34, 2 et seq.³⁷)

And later on, also from Isaiah:

“And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee... For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” (Isaiah 60, 10 and 12)

We Germans are not capable of such a conception of ourselves. We could not serve such a God. If we did, the guilt would destroy us.

The use of interest as such is, in Jewish hands, the deadly weapon with which they murder whole peoples.

Interest is not exchange, but the transfer of wealth (theft) away from those that create goods to those, who wish their power over the peoples to increase.

That Jewry was and is fully aware of the destructive capability of interest, highlights the fact that no Jew is allowed to charge another Jew interest.

The reconciliation with Judaism lies in the knowledge, won by German philosophers, that evil is not an independent counter-God (Devil), but a moment in the life of God itself. In the world, as the appearance of God for itself, it is comparable with a cinema screen, on which a film is playing, in which everything that is God, is divided between the different roles required to depict the nature of God, upon which God reflects i.e. recognises, what he is and what he does not want to be. This film we call “*world history*”.

This and only this, is what Hegel meant when he formulated the following sentence: “*In world history, things are sensible.*”

In this film, Judaism plays the part of the “villain” without which the whole drama makes no sense, i.e. no knowledge can be won.

The principle of the “*breaking of interest-slavery*” can also be grasped without too much more detailed knowledge of “the thought embodied in *the sensible*” (“*Vernunftdenken*”), if money as the blood in the economic body is viewed as a “common entity” (in the sense that all organs of the body use it and need it equally), which being commonly held – cannot then be the property of a private bank (or, to follow the analogy, for the exclusive use of a single organ of the body!).

The incompatibility of private enrichment and power interests with private control of the credit-money-system had to show itself also in the real world. It made itself visible in the world financial crisis of 2008 (Lehman collapse). With the systemic-fraud of the currency creators unmasked, it destroyed once and for all the trust placed in banks as guarantor. This can also not be made good, when compound interest, the reason for the disaster in the first place, with elemental force, simply continues its course of destruction. The “*zero-interest-rate*” phenomenon is by definition the negation (“*Aufhebung*”)³⁸ of

³⁷ Translator’s note: in the KJV, Isaiah’s prophecy is recorded in the past tense whereas in the (older) Lutheran Bible in the future tense, hence the correction bold type.

³⁸ In the sense of “*ended, reserved, and protected*”.

the private bank destroyed money-creation-system. To disguise the collapse the bank has been driven into all kinds of fraudulent strategies. Those who like this world as it is are obliged to bow in gratitude to the banks, who with their various manipulations have managed to “*buy some time*”.

The current “*zero-interest-rate*” status shows us that societal capital-enrichment in the snare of compound interest has grown to such an extent, that it can no longer call upon the real economy as “*productive credit*” to the required extent.

The mountains of “capital” become increasingly “*idle*”. The bottleneck for the placement of credit in the real economy is the security that can be accepted by the bank.

Into view comes the issue of who is available as potential receivers of credit.

There are three creditworthy (lendable) areas

- Industry with its pawnable goods and hardware,
- The working population with their available earnings,
- The state with its taxable citizens.

Over the last few decades all of these areas of creditworthiness, i.e. the capacity to create acceptable security for the bank, have been completely “*licked out*”.

Via the “*deregulation*” of the credit market, ever more adventurous “*derivatives*” were invented to pour as “*fictitious-securities*” into the credit business of the banks.

The real essence behind the Lehman-collapse was the market induced loss of credibility and therefore value of these “*derivatives*” – in some cases to zero.

With our various “rescue packages” of “*quantitative easing*” (“*Rettungsschirme*”), the system collapse was hidden from public view by flooding the flow of payments with vast sums – we are talking hundreds of billions – of rapidly printed fake money.

The term “*fake money*” is intentionally chosen.

To be real money, there must be somewhere a societal power that is capable of guaranteeing the value of the banknotes, and their electronic surrogates, offered by the central banks of the world.

A guarantor in this sense is nowhere to be seen anymore. Even the state with its combined tax-payers is this no longer. The combined state-debt of all the industrial nations has pushed the burden of taxation to such heights, that further taxation now leads to falling state-income.

Only the cancelling of state-debt via the balanced removal of state-loans (without compensation!) can recreate the role of the state as a guarantee-power to stabilise its currency. And this can only be a state that no longer panders to the various “special interests” found in the “*democratic*” state, but can force them into a harmony in line with the extent of the recognised “*sensible-ness*” (“*Vernunft*”), in other words: the National Socialist state, with strong leadership.

Why do I explain all this in the foreword of my book called “The Wanderer’s Redemption – thoughts about Gilad Atzmon and World Jewry”?

I do this because there remain many in Germany who like to view me as a “*NAZI*”, and thereby assert something that has not the slightest thing to do with the idea of National Socialism, to which I publicly and cheerfully profess. They ask themselves and me, how it “*could possibly have come about*” that I was once a “*radical Leftist*” and am now a “*radical Rightist*”.

Whoever is inclined to really understand, must first separate themselves from the image they have made of me, in other words – that has been made for them by the media. This can only work – and of this I am convinced –, if one can acquire an idea of what I now really think, and how I came upon such thoughts.

In a video clip that ghosts about in the internet, I can be seen coming out with the phrase: *“We can only again be free, if organised formations of Swastika banners can pass unhindered through the Brandenburg gate”*. This is what I said, and this is also what I believe. With this I wish to establish the same rights for us Germans, which the Russians enjoy before the eyes of the world, when they assemble in front of the Kremlin on Red Square with their Soviet flags and Stalin images.

I have represented here the most important thoughts – hopefully understandably – that led me to the conviction, or I might even add the certainty, that National Socialism is not a thing of the past, but of the future – and not just for the German people.

To the path that led me there, I must also mention my encounter with Reinhold Oberlercher at the “German college” (*“Deutsches Kolleg”*). Together with him and Uwe Meenen we sat accused by the 2nd Main Criminal Court at the District Court of Berlin, because we had written in various German college-texts the need for an outright ban of the Jewish “associations” on German soil.

Reinhold Oberlercher is without doubt one of the clearest heads, to be found at the present time amongst the German people. The sporadic but productive cooperation at the German college has helped me considerably. At the centre of our work stood Karl Marx and Hegel.

On the opening day of the *“Berlin Judaism-case”* at the District Court of Berlin, flying from the towers of the Hamburg Station in Berlin-Moabit, were the colours of the German college – a black cross stretched the full width, with a golden border on a red background. This can often be seen now at all of the meetings and parades using national slogans.

The ideas that come bubbling out of Reinhold Oberlercher are sometimes bizarre – but all the more exciting for it.

Manuel Seitenbecher dedicated a whole chapter (p. 344-355) of his book “Mahler, Maschke and Co.” to him entitled: “Reinhold Oberlercher – From Marxism to the Proclamation of the 4th Realm”.

Oberlercher took Marx’s unfinished main work “Capital” and with a meaningful formalisation of the economic organism of modern society, carried on where Marx left off.

We parted ways – not in conflict – over the question of Judaism, that he had not yet analysed with the aid of Hegel’s Phenomenology of Spirit, in other words had not yet applied the phrase: *“In world history, things are sensible”* to the Jewish question. But, his day may yet come.

We are both responsible for the *“insurrection plan”*³⁹ of the German college, which is furnished for discussion purposes with two – rather different – constitutional designs for a 4th German Realm. Prepending is an essay of mine: “On the Salvational Status of the German Realm”, which he – as far as I know – has not refuted.

Carlo Schmidt left the path to an insurrection and the legality-of-state debate for the German people via the *“constitution”* (*“Grundgesetz”*) intentionally open. He nevertheless took the trouble with his last clause (Art. 146), to set the goal for the termination of the “Federal Republic of Germany” – the occupation model – in stone.

³⁹ <https://wir-sind-horst.com/der-deutsche-aufstandsplan>.

“This constitution loses its validity on the day that a constitution comes into force that, after being freely chosen, has been decided by the German people.”

In the unification contract, this provision was again clearly stated and confirmed.

For every systemic revolution within this universe of interactive societal patterns, the question of power must be faced. To be resolved, this must first of all be addressed in the theoretical sphere of the spirit, and afterwards in its practical sphere.

The enemy to overcome with this revolution is world Jewry, as the subject of: interest-slavery.

This disempowerment is prepared with the announcement of the enemy’s real name, i.e. with a scientific explication of their salvational nature as *“the ‘no’ to the life of the peoples”* (Martin Buber). This step is nothing more than the demobilisation of the Jewish thought-police, in other words (as described by Martin Walser) the *“Auschwitz-cudgel”* (*“Auschwitzkeule”*).

The shattering of the Auschwitz-cudgel cannot be achieved by attacking the Holocaust-narrative, but rather with the *“satanic verses of Moses”*⁴⁰ together with their salvational meaning.

The seed of this enlightenment has, with the book *“The Wanderer’s Redemption – Reflections about Gilad Atzmon and World Jewry”*, been planted. To the extent that it will be received into universal awareness, the cultural hegemony and therefore the moral authority of the Jewish committees will disappear.

The spiritual liberation possible is boundless. It could even, if necessary, cover the whole globe.

And this time, the Jewish information-agents will be deprived of the ability to demolish the anti-Jewish revolution by setting off a world war. On the contrary, the already blazing hot geopolitical world war will find a rapid end, when the strings that keep global Jewish power intact, are cut.

With this a certain prophesy from the president of the World Jewish Congress and co-founder of the State of Israel, Nahum Goldman, will see its fulfilment.

He wrote in 1916:

“The coming culture will, in its innermost nature, be German culture, and with that its unique nature, that differs from all the previous, is already determined.

German culture means social culture, means the raising of the common whole above the individual, means the founding of all ethic and moral, all rights and all conventions within the primacy of the collective. In the same way that the notion of an organism enjoys the deepest hold over German thought, so too does the social idea as the dominating principle of the German organisation of society, and indeed the whole of German culture. The passage of European cultural development obtains, from this point of view, innermost meaning and deep consistency...

Fichte, Schelling, the romantic, and socialism raise the nation, the State to an ever-higher dignity, until Hegel finally pronounces it as the highest conceivable result of ‘all possible historical existence.’”

When the power of the Jewish committees has in this way been broken, then interest-slavery can likewise be broken with a straightforward law, which would leave all forms of enrichment that are not compensated by a corresponding productive contribution by the recipient, without protection.

⁴⁰ <https://wir-sind-horst.com/die-satanischen-verse>.

The creation of money via the granting of credit would become a monopoly of the state, the parishes, the cooperatives and the working population. Interest would flow no longer into the hands of private pockets, but into the public purse and reduce thereby the burden of taxes.

Outlook

The foundation of the Forth German Realm as proclaimed by Reinhold Oberlercher, is an in depth understanding of the phenomenon of interest-slavery as the negation of money itself. The New National Socialism (NNS) is the second negation, the negation of the negation of money. This means the affirmation of money as the “surplus-value” (K. Marx) or the “materialisation”⁴¹ of personal freedom.

I came to know the nature of this problem myself during the 1973 oil crisis, and tackled this theme by writing “The World, a Forest full of Thieves”. This essay was lost.

At the time the “petrodollar” ghosted its way as an unrealised economic phenomenon through the media. It went unnoticed that with the petrodollar, the dissolution of the concept of money was possible, because the force of the law as a constituent moment of trust in the inherent stability of paper currencies was lost. Globalisation, i.e. the destruction of national boundaries, is the worldly expression of this loss.

LAW⁴² is *sensible* will (“*vernünftiger Wille*”) that as such is only extant in the absolute person.

The “absolute person” is the nation, as a logical “ONE”, that as a complexion of many “ONES” exists, i.e. becomes a certain “IS” (i.e. has reality).

The nation is a logical “SOMETHING”. “*Something is that, what it is, only by virtue of its limitation (border).*” (Hegel, Logic 1, W 5, 138)

The dissolution of national borders destroys the power of law to enforce, i.e. the very substance of freedom. In its place steps the economic-military coercive-force of the United States of America, whose world-wide interventional powers are directed in the interests of the Jewish banks.

The beginnings of the theoretical containment of these problems in civil society can be found in the study of the monopolisation of rents, in particular of property and ground rents (Karl Marx). In this sector of economic activity, money no longer acts as a general exchange medium, but as a title to earn societal wealth without compensation (interest).

With property and ground rents we have again the contradiction of enforceable law appearing in which these in their role as guarantor (of currency value) do not differentiate between rent and interest.

The taking of interest is the reality of “*the un-sensible*” (“*Unvernunft*”), i.e. unjust. That is the reason why the practice was discriminated against by Abrahamic religions.

The taking of interest is by nature the enslavement of the wealth-creators. No one is knowingly obliged to needlessly give up a significant portion of their work production to wealthy loafers. For this un-sensibleness to happen requires the “*mute force of economic circumstances*” manifested as law, to drive it forwards.

⁴¹ value added.

⁴² Translator's note: in the English language, “laws” can be good or bad whose meaning is covered by the German word “*Gesetz*”. In German “*Recht*” = both “law” and “right” as in right and wrong, as well as “right” in the sense of the rights of a person, hence “*Rechtsstaat*” means not only “lawful state” but also “right-full (rights-filled) state” as well as literally “correct-state” as in a “good state” to be in, i.e. in the Hegelian sense = a state filled with *the sensible*. The word “*Rechtsstaat*” contains therefore its own positive evaluation and cannot be used in the pejorative sense.

“Interest-slavery” is the correct scientific expression to describe a civil society, that by its legal recognition of “compound interest” has a carcinogen in its midst which in our time, in the body of the people, has formed a massive and lethal tumour, and simultaneously a monetary leukaemia (cancer of the blood).

The petrodollar makes the cancerous development obvious.

Crude oil is, in the societies that enjoy ownership of the areas where it is found, not only completely worthless, but even a nuisance when it spontaneously erupts from the ground.

It is only the energy demands of the industrial countries, thanks to the discovery of the combustion engine that can transform this foul *“witch-pitch”* into a scarce resource whose market mechanics, make it available where it is needed, thousands of miles away from the source.

The indigenous labour required for production is – in terms of value – minimal in relation to the rent-monopoly, which is no longer determined by market forces but rather power politics (OPEC).

In the second half of the 20th century this rent-monopoly, for the world financial system, developed a determining moment. This made itself visible as the metropolitan silhouettes, whose extreme could be found in the desert regions of the Middle East – in Dubai, Riyadh, Dhofar, Abu Dhabi –, and now also in the Far East in Singapore, Shanghai, Hong Kong and Kanton. These “marvels” are the modern tower of Babel.

The real centre of the interest-economy, however, lies in the invisible aggregates of the information *“industry”*– Microsoft, Google, Amazon, Facebook, Apple etc.

These are uncontrolled (unregulated), “money-printing-machines” steered by private wealth-lust in the truest sense of the word. It is the *“software-booths”*, whose stock-value puts the largest industrial shareholdings in the shade.

The business model of these conglomerates is the monopolisation of the patent-rights for informational algorithms. The raw material for the IT-industry is the spirit in its immediacy, an everlasting resource.

The input in material terms to generate the necessary intellectual skills burdens tax revenues (schools, universities etc.), the costs of which do not appear on the balance sheets of the IT-companies. The costs for the qualifications climb to astronomical heights, without the market determining for the purchaser, how they can be paid off. They land therefore with the taxpayer.

The market value of IT-Licences is not controlled by supply and demand. They will without doubt, be determined by the market strength of the provider based on pre-determined revenue targets.

One can see that the end-use value of IT products is only possible with reliance on a corresponding infrastructure. We are currently experiencing how the political apparatus of a late bourgeois society is placed under massive pressure to empty its tax pockets to finance it.

As such we can see how the citizens are being fleeced by Bill Gates and cronies on two fronts at once: on the price-front via the monopoly on interest, and the input-front via taxation.

If you want to get a clear picture of this pack of parasites, just cast a glance at the list of participants at *“Bilderberg conferences”*.

A further segment of this economic swindle was recognised and investigated quite early by Karl Marx which he termed “faux frais” (the dead costs of capital). These are expenditures for the preservation and growth of capital per se, which contribute nothing to the quality or use-value of the product itself. By far and away the most important of these are the sums spent on advertising. The giants of the IT-

branch are now – by definition – pulling more and more of the advertising budgets of the private and public protagonists into their hands.

This contradiction of the interest-money-system is solved by revolutionising the copyright protection for IT-products.

The licensing control must be placed in the public hand. This then calculates the input and maintenance costs and negotiates with the IT-companies' creators a fair inventor's fee, and guarantees that this, in accordance with the prevailing sense of justice, is offered to all concerned.

With that the financial framework is established for determining the remaining cash-flows for the IT-businesses within the market. When the orientation value is reached, then the remaining revenue after deducting advertising costs (a fixed sum), goes to the treasury. This then takes over the enforcement of the copyright protection in accordance with a principle of fair opportunity.

The breaking of interest-slavery in the area of land is achieved by nationalising ownership, and re-privatising its use through leasing.

With that, land speculation is removed. Land then cannot be used as a rentable investment asset any more. The administration of the housing stock is managed by housing cooperatives, that are subordinate to and overseen by the parishes.

It will be realised that it is *un-sensible* to leave non-productive but necessary services – for example health and education or even security professions in the hands of “*private investors*” (interest-sharks). The corresponding operations will be transferred to the state, the parishes, the cooperatives, and families with their own economies. Their standards of performance would be determined by local Ethic-committees whose guidelines would be binding.

The industrial complexes of material production would become double-use trusts. The management structures would be created ensuring that the common interest in each case is fully taken into account by the policy principle: “*common good comes before individual use*”.

In this way, the New National Socialism (NNS) becomes tangible.



Horst Mahler
Brandenburg an der Havel
End of October, 2018

1.2. Foreword to Horst Mahler's book "The Wanderer's Redemption"

- By Friedrich Bode, Minister (retired) -

The writing of books normally takes place at a desk or in a study room surrounded by reference books, documents and other codices that can be accessed at a moment's notice. The writer, while composing his thoughts, not only remains for hours on his chair. He can leave his room to wander at will, deepening his involvement with a theme, finding just the right expression, or broadening the scope of his thoughts. Not Horst Mahler. He was not able to leave his room to lose himself in thoughts, or to untangle them if suddenly some unsolvable knot of contradiction appeared, or the thread was momentarily lost. Horst Mahler's study room consisted of a prison cell with a few books and a computer. To leave this, or to move at all while composing thoughts was determined by institutional rules and regulations, whose all-encompassing presence and effect on body and soul could not be escaped. But "*thoughts tear all gates and walls apart*" says a well-known song from the time of the German spirit's great awakening from a century long oppressively feudal, as well as clerically dominated environment.

While in prison, Horst Mahler stumbled upon one of the greatest exponents of this awakening of the German spirit, Georg Wilhelm Friedrich Hegel. Confined within prison walls, the year-long study of this great philosopher's writings, in particular the "Phenomenology of Spirit", whose influence still fascinates the philosophically inclined right up to the present day, has given Mahler's spirit such an unbreakable, almost miraculous strength of will, that his enemy – who had relied on condemning him, owing to medical negligence, to a rapid death – were left trembling in fear.

Horst Mahler's clearly unbroken strength of spirit is confirmed by the personal observations made by Alexander Solschenizyn's gulag experiences, and by the subsequent literary contributions to this theme from the Serbian born writer Mihajlo Mihajlov, son of Russian parents, in his essay "The mystical experience of captivity". He came to the conclusion, that the righteous struggle to bear witness to truth lends the prisoner a mental strength and fearlessness, which noticeably often reveals itself as an almost supernatural reinforcement of physical strength and endurance.

To which particular truth was Horst Mahler fighting all those years to bear witness, in his cell in Brandenburg? It was about a historical matter and the theological truth associated with it. To cut a long story short, it was about casting light on an ancient struggle namely: Christ against Satan. The German reformation under Martin Luther as a preparatory precursor, and the later German idealism, offered him the spiritual tools with which the Talmudic-oriented, behind-the-scenes forces, could be piece by piece exposed, to reveal their laid out over millennia, quasi-religiously justified stranglehold over the will to freedom of the world's peoples. It concerns the same stranglehold from which the Jew Gilad Atzmon with his book "The Wandering – Who?" will be rid of, it is the same stranglehold that reached into the prison cell of Horst Mahler, and in all probability the same that tightened around the neck of Rudolf Heß, the last prominent witness of the third Reich.

The question can be raised, why, from a biblical "end-of-days" point of view, the German nation in exceptionally malevolent fashion – with the help of a permanently rendered official falsification of history on all channels – should be delivered into this stranglehold, right up to the present day? We have only to reflect on the federally funded countrywide anti-German racism taking place. To this question, from the quiet of his forced seclusion, Horst Mahler found in his work "The Wanderer's Redemption" a clear and irrefutable answer:

The German reformation renewed the image of God brought into the world by the Christ, Jesus, which itself replaced the older angrier images of God, and consigned them to the dustbin of history. Christ as the son of God was recognised again through Luther and the humanists in his end-times role as the one who revealed God's love for humankind. This discovery led in the aftermath of the reformation to a staggering, culturally diverse on all levels irrefutably history-altering awakening of German idealism that offered the world a new face, not only in the form of a universal humanity, but also raised this

humanity via the Old Testament proclaimed “imago dei”, to an independent agent of creation itself. Indeed, this alone is already reason enough to wipe Germany from the map, because Germany in the course of its humane-ethical awakening revealed to the peoples of the world their Talmudic chains, and with that made them challengeable in the sense of the famous Rumpelstiltskin.

“Many will suffer; they may try to find comfort in the daily frenzy of life. They fail to look the problem of the future of our people in the eye. Whoever can face this problem without giving way, he must speak.”

(The National-Bolshevist Ernst Niekisch (1889-1867)).

1.3. Foreword by the Author

What was once intended simply as a letter to a friend, became a book. This has its reasons. We are concerned here with a work by Gilad Atzmon “The Wandering – Who?”. Even when today no one reads this book, it is nevertheless epoch making in its importance. What is so special about this work? It asks the question as to the nature of what it is to be a Jew, and if this could provide a reason for the hostility towards Jews. Atzmon, as a Jew himself, recognises the Jew from the “*interior outwards*” and comes to the conclusion: Judaism is the embodiment of an “evil deity”. And he shows how this realisation – by causing changes in the heads of young Israelis – makes the State of Israel literally disappear. A process that is now well underway. The genie is out of the bottle. What an Arian atom bomb could never have achieved is now brought about with paper and ink. Israel will disappear from the map to make way for a free Palestine.



Gilad Atzmon (9th June 1963 in Jerusalem) is a British jazz-saxophonist, political activist and author from Israel. His anti-Zionist theses have caused much controversy.*

What must now be done is to uncover the treasure that still lies somewhat hidden in Atzmon’s book. I have tried to take the first steps along this path.

Gilad Atzmon as a phenomenon came to my attention after reading in the “*Ruhr-Nachrichten*” (Ruhr Newspaper), issued 29th November 2005, a report about his performance in Bochum in November 2005:

“Atzmon describes the well-known historical accounts concerning the Second World War and the Holocaust as a complete falsification, initiated by the Americans and the Zionists. The real enemy was not Hitler, but Stalin. The Germans should at last realise this and thereby dispose of their guilt and responsibility. ‘You are the victims’ said Atzmon.”⁴³

He lives in London. As a famous concert giving saxophonist and Jazz-composer he is much in demand. May God grant him a long life, good health and creativity! The world needs Gilad Atzmon – and know this: one Gilad Atzmon is necessarily (at the same time) a multiplicity of Gilad Atzmons (after Hegel).

A handwritten signature in black ink, which appears to read "Horst Mahler".

Brandenburg an der Havel, in the Autumn of 2018.

Horst Mahler

Political prisoner of the “Children of the Covenant” (B’nai B’rith)

⁴³ <http://de.indymedia.org/2005/12/134276.shtml>.



The philosopher Georg Wilhelm Friedrich Hegel (27th August 1770 in Stuttgart; † 14th November 1831 in Berlin) is recognised as the central figure of German idealism. Lithograph by Ludwig Sebbers.*

2. World Jewry from a philosophical point of view

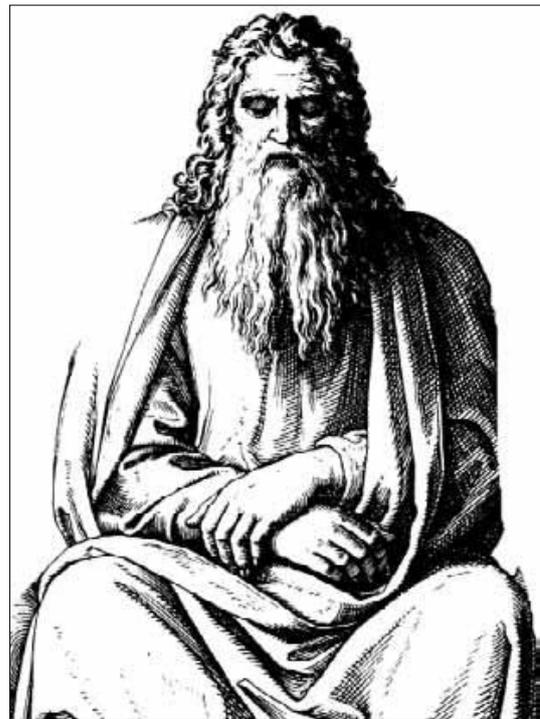
2.1. Gilad Atzmon's journey from Jew to human being

“Jews are not human beings” – wrote the Jew Karl Marx.⁴⁴ But what are they then? Jews are moral beings in that their actions align with the will of their God, Yahweh. At the same time, they comprise a danger for humanity because Yahweh is Satan. His will is the enslavement and/ or the slaughter of the world's peoples.⁴⁵ This is the problem which our time has to solve.

I have waited already a long time for Jews to appear who direct their attention towards Judaism as such, and by doing so discover the root of the hostility against their kind. When they do this, Yahweh is lost. Atzmon has come very close to this point. About the particularity of his viewpoint he has the following to say:

“In my political and ideological writing, I try to establish a philosophical pattern that can enlighten the complexity of Jewish-ness. I search for the metaphysical mechanisms that make Israel and the Jewish world so different.”⁴⁶

Now the words “*philosophical model*” can mean much, and also many different things. If one looks a little closer on this point, one can establish that Atzmon's thoughts leave a lot to be desired. But his chosen viewpoint already differs fundamentally from the prevailing forcibly constricted understanding about Judaism. It is without doubt a contribution towards overcoming the currently ruling thoughtlessness, which itself only rules because Judaism – or whatever one may take this to mean – protects it.



In Judaism, Yahweh (also Jehovah) is the title given to the Godhead that is responsible for the Israelites and their descendants. The Jews are the property of Yahweh, while all the other peoples of the world are despised and tortured. He also punishes however his Jewish people continuously to align them to his will, and promises them for its successful execution, all the riches of the world.

⁴⁴ Karl Marx: “Zur Judenfrage” [Engl.: “On the Jewish Question”], MEW, Vol. 1, p. 348. Translated from the original German: “Juden sind keine Menschen”.

⁴⁵ Isaiah 34, 2 and 60, 12.

⁴⁶ “The Wandering Who?” (Zerobooks, 2011), p. 94.

This assertion, for the time being, may not be particularly insightful. This alienation is already itself a result of a subconsciously operative thought-control. The work of Gilad Atzmon is – once the reader is prepared to overcome the idea of a widespread superficiality – eminently suitable to take this “ruling thoughtlessness” with its general “*Jew-protection-purpose*” and **make it known**. Nowhere is this more blatantly obvious than with the imposition of the view that the actions of the State of Israel should be seen as “*legitimate self-assertion*” in a positive light.

Atzmon is courageous enough to lead the scandal of “*Israel*” as such back to its spiritual roots in Judaism. He recognises the God taught by Moses (YAHWEH) as Satan (“*evil deity*”).

With this, he is referring to Deuteronomy 6, 10-12 (KJV):

“Then when the Lord your God brings you to the land he promised your ancestors Abraham, Isaac, and Jacob to give you—a land with large, fine cities you did not build, houses filled with choice things you did not accumulate, hewn-out cisterns you did not dig, and vineyards and olive groves you did not plant—and you eat your fill, be careful not to forget the Lord who brought you out of Egypt, that place of slavery.” (NET)⁴⁷

Atzmon offers the following with regard to this theme:

“The Judaic God, as portrayed by Moses in the above passage, is an evil deity, that leads his people to plunder, robbery and theft.⁴⁸ ...it is not so easy, to save Israelis from being presented as robbers and pillagers.

Moses, his contemporaries and their current followers were and are excited about the possibilities that awaited them in the land of milk and honey. Israel, the Jewish State, has been following Moses' call. The ethnic cleansing of the Palestinian people in 1948, and the constant and total abuse of the Palestinian people ever since then, makes Deuteronomy 6, 10-12 look like a prophecy fulfilled. For more than 60 years, the biblical call for theft has been put into legal praxis. The Israeli looting of Palestinian cities, homes, fields and wells has found its way into Israel's legal system: by 1959-51, Israeli legislators had already approved the 'absentee Property Law', a radically-orientated law preventing Palestinians from returning to their lands, cities and villages, and allowing the new Israelites to live in houses and cities they 'did not build'. The never-ending theft of Palestine in the name of the Jewish people is part of a spiritual, ideological, cultural and practical continuum between the Bible, Zionist ideology and the State of Israel (along with overseas supporters). Israel and Zionism, both successful political systems, have instituted the plunder promised by the Hebrew God in the Judaic holy scriptures.”⁴⁹

2.2. The logic of Yahweh's nature

Moses' order, that founded the Jewish people as such, reads like this:

“I am the Lord thy God...Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.”⁵⁰

⁴⁷ NET: New English Translation (as quoted by Atzmon).

⁴⁸ “The Wandering Who?” (Zerobooks, 2011), p. 120.

⁴⁹ “The Wandering Who?” (Zerobooks, 2011), p. 120 et seq.

⁵⁰ Exodus 20, 1-6 (KJV).

2.3. The “victim-people” (“*Opfervolk*”) and human history

Yahweh positions himself as the one ‘on whom it is forbidden to look’, who is above all that is sensual. That is – and this can hardly be emphasised enough – a significant advance of the spirit in the knowledge of freedom (Hegel). It is the beginning of history as human history. This history is thanks to the endless energy of negation, that in the Jewish people found its real existence of expression. The strength, to take on an entire existing world in order to willingly become a new one, formed and ruled by a faceless un-viewable God should earn our unmitigated wonder, because this world is the uncut diamond, whose polishing to a perfect brilliance is the task of the German people. This salvational calling **necessarily** brought upon the Jewish people enormous suffering. In this sense, they are truly the ‘**victim-people**’ of world history. Because of this sacrifice they must be honoured.

But:

Yahweh, the personal God of the Jews, is not true God, because he is not free, i.e. he does not yet know that he in this particular sense is free. He is of course as such free – God is one and only, everlasting and all powerful – but he does not know it (yet); or rather he imagines the sensually experienced world as something other than himself. He views the sensually experienced world as something foreign, as an existence fully independent of him, that limits him, i.e. as something at which he stops existing, or in other words, he dies from. Yahweh has not yet integrated his creation, the world, into his inner view, and is therefore still confronted by its externality, which is foreign and therefore hostile to him. As a spirit for itself (quasi as seed) he is the drive to be free, i.e. to be dependent on or limited by nothing that is not himself. In the form of Yahweh, this drive does without the worldly reality (that from the seed has in fact, found its final form). He is still not aware of how he can, within his concept (God), arrive at his final consistent reality.⁵¹

As rational mind (= Jew) he (Yahweh) acts short circuited, in that he thinks: if I can wipe out the sensual world, there will be nothing more to limit me (end me); then I am limitless, free and the true (final form) of God. As rational mind he does not know, that he is the ‘absolute contradiction’, that he is the sensual world himself – as the appearance of his own self for itself. Yahweh does not know that by wiping out the peoples of the world (the opposing gods or idols) he is, in fact, wiping out himself.”

Strangely enough it was the sage **Martin Buber**, a “pillar-saint” (“*Säulenheiliger*”) of the ‘reconciliation’ between Jews and Christians who voiced this idea in the form of a pure thought:

*“Until now the Jewish existence has only been good for shaking up the thrones of idols, but never actually pausing to raise up a throne to God in their place. It is this that makes the Jewish existence amongst the world’s peoples so eerie. Judaism pretends to teach the absolute, but **practically speaking, it teaches only the ‘no’ to the life of the peoples, and moreover, it is this ‘no’ and nothing more.** Because of this it has become, **for these peoples, a horror.** Therefore, it must be the case, that one of them, if in crossing over to the other side – can no longer, as was the case up until now, view itself as the absolute only in its inner-life, but also in the process of addressing the external structuring of its reality – must, in principle **want nothing short of the abolition of Israel itself.** For this reason, Israel today, instead of triumphantly flying over the abyss in the glorious robes of universal saviour, has been **dragged down into the morass of universal salvationless despair.**”⁵²*

Never before has the root of the German peoples’ hostility towards the Jews – who wants to contradict it in any part? – been more clear-sightedly and precisely formulated, as by the Jew Martin Buber. And who has ever so undaunted as this, voiced the consequence, that a confident people, that views itself in its ordering of reality as the absolute, will dispose of Israel?

⁵¹ The idea (idea of God) is the reality as correspondent with the *grasped-concept*. (Hegel 4, 29).

⁵² Martin Buber: “*Werke. Band II – Schriften zur Bibel*” [Eng.: “Works. Volume II. Commentaries on the Bible”], publisher Kösel, Munich, 1964, p. 1071.

2.4. Zionism – the Jewish paradox

The Jewish people are the tragic existence of a godly unawareness. Although a clever people, they don't understand their job as chosen by Yahweh, to remove the imagined opposing gods (idolatries) from his view, by destroying them. And so they demand – for genocide – to be respected and loved by the peoples of the world. From this paradox the Jewish people are now as something Jewish, dying out in order to resurrect themselves as the real God who all the peoples of the world as his creation, as one with him, can recognise and therefore love.



Martin Buber (8th February 1878 in Vienna; † 13th June 1965 in Jerusalem) was a leading Jewish Philosopher, Religion-researcher and theologian of the 20th century. Buber believed that blood and land were the most important conditions for the preservation of Judaism: blood in the sense of common heredity, and land as consistent with the Zionist idea of a homeland for the Jewish people.*

The Zionist effort, in Goyim circles, to portray Israel as ‘normal nation’ is from a conceptual point of view, a plain impossibility. As the moment of negation in the life of God in its sphere of existence as anti-nation, it is the ‘other’ by comparison with the ‘normal nation’. Israel and the Goyim are the royal children that cannot come together⁵³.

It is over this phenomenon that Atzmon tirelessly labours⁵⁴, without ever bringing the problem to the level of a “graspable-concept” (“auf den Begriff zu bringen”). He arrives only at the appearance of a solution, in which he departs from the concept of nation in general, and lands therefore, unwitting, as a socially atomised entity in Jewish world citizenry (Cosmopolitanism). The reality of this world citizenry was described by the Jew Baruch Levi in his letter to Karl Marx, which I will discuss later in more detail.⁵⁵

⁵³ German 19th century trad. folksong.

⁵⁴ “The Wandering Who?” (ZeroBooks, 2011), p. 58 et seq.

⁵⁵ Quotation from the French original featured in: “*La Revue de Paris*”, 1st June, 1928, Vol. 35, No. 11, p. 574, quoted from (anonym.) “*Jüdische Selbstbekenntnisse*” [Engl.: „Jewish Confessions“], publisher Hammer-Verlag, Leipzig, 1929, p. 34.

2.5. “German idealism” and the influence of Otto Weininger on Gilad Atzmon

Gilad Atzmon does not reveal any particular acquaintance with the Talmud or the Schulchan Aruch. For this he shows all the more clearly his knowledge of the Old Testament to which he takes exception.

One could fill entire libraries with books whose authors – including Jewish authors – have poured out their horror and indignation at the “satanic verses”. Their only purpose being “to shame the Jews”. Atzmon’s intentions however, have nothing to do with such sentiments. It is the influence of the highly gifted Otto Weininger, which protects him from this intellectual confusion. He writes:

“In my earlier days I believed myself to be an autonomous thinker, positing himself in a detached Archimedean surveying position. Thanks to Weininger, I realised how wrong I was – I was not detached from the reality about which I wrote, and I shall never be. I am not looking at the Jews, or at Jewish identity, I am not looking at Israelis. I am actually looking in the mirror. With contempt, I am actually elaborating on the Jew in me.

The Jew in me is not an island. He is joined by hostile enemies and counter-personalities who have also settled in my psyche. There are, inside me, many characters that oppose each other. It isn’t as horrifying as it might sound. In fact, it is rather productive, amusing and certainly revealing.”⁵⁶

During the Berlin Judaism-Case against the German college (“*Deutsches Kolleg*”), I called attention to Weininger, because as a Jew he called upon Europe’s everlasting spiritual elite as witness for the necessary resistance against Judaism, by writing:

“That the most brilliant people almost without exception were Anti-Semites (Tacitus, Pascal, Voltaire, Herder, Goethe, Kant, Jean Paul, Schopenhauer, Grillparzer, Wagner) elucidates the fact that they, being ones with so much more in them than other people, might also understand Judaism better than these others.”⁵⁷

About Weininger according to the encyclopaedia Brockhaus:

*“Weininger, Otto, * 3rd April 1880 Vienna, † 4th October 1903 Vienna (suicide), Philosopher. Reputed by contemporaries to be a young genius, commanded many languages as well as a comprehensive knowledge of the humanities and the natural sciences. He developed a philosophical-psychological theory of the sexes, in the centre of which stood the theory of human bisexuality. He shot himself at the age of 23 beside Beethoven’s Deathbed, because he could no longer tolerate his Jewish identity. He left a lasting influence on Austrian intellectual history (K. Kraus, E. Canetti, R. Musil, L. Wittgenstein).”*

Otto Weininger (3rd April 1880 in Vienna, † 4th October 1903 in Vienna) was a Jewish protagonist of anti-Judaism, a psychologist and philosopher. His critique of Judaism proposed a radical settlement of the problem. In his writings he called for a battle of the “Arian against Judaism” which for him represented the “epitome of immoral materialism”. To the theme of Jewish self-hatred, he wrote: “the sharpest Anti-Semites can be found amongst Jews themselves. Because the human hates only those that make him feel he is unpleasantly reminded of himself.”*



⁵⁶ “The Wandering Who?” (Zerobooks, 2011), p. 94.

⁵⁷ Otto Weininger: “*Geschlecht und Charakter*” [Engl.: “Gender and Character”], Vienna, 1921, 22nd Edition, p. 403.

Weininger, with his calling upon the spiritual giants of Europe, and pointing to that which they “*have in them*” was speaking from the “*interior view of God*” (albeit unconsciously – because otherwise he would not have killed himself –), which he then directs towards Judaism.

As I was formulating the evidence application, there was no testimony that Otto Weininger had received intellectual recognition in the sense of a political attack on Jewish rule of the world, by world Jewry, to be found. Certainly, to me at least, such a testimony was unknown. Atzmon’s “The Wandering – Who?” is such a testimony. The most important and new perspective found in Atzmon is the “*Jew within*” (the interior-self of the Jew). This offers the assurance that the emancipation of humankind from Judaism can be effected not at the expense of the “human in the Jew”, his human dignity, but that the Jew – as Karl Marx put it – will be emancipated to a human.

This venture assumes that within the Jew the human is always and forever available as a genuine possibility, but nevertheless first of all as a possibility, that differentiates from the reality. “*The Jews are not yet humans*” (Karl Marx), a fact that however does not rule out that they “*in fact with respect to their having been chosen...[are] loved for the sake of the fathers.*”⁵⁸

What seems with Atzmon to be a mere “*mention in passing*” is in reality being vigorously overhauled by a revolution in the spirit-realm that played out a good two hundred years previously in Germany, and one which had literally made “a new heaven”⁵⁹. This is irrefutably associated with the name Georg Wilhelm Friedrich Hegel. This overhauling must be called “*vigorous*” because it will so churn up the spiritual core of the present acute historical dispute that there will be no stone of the “*first earth*”⁶⁰ left intact.

It is not of the remotest interest to me to want to “prove” mere opinions with the Bible. And neither is the endless interpretation dispute, and even less the various theories concerning the historical creation of the Bible, its asserted distortions and the doubts about the authenticity of its contents. The issue is much more to consider the resultant faith as the authentic driving factor within world history in so far as this is attributed to the Bible as a given fact, but also the discovery of truth via pure thought concurrent with, but independent of, the Bible, but which can still be shown to be associated with its contents. These passages contain truths clothed with a mythical veil, but also much untruth.

With Atzmon we can identify a further aspect: we couldn't perceive this – in the truest sense of the word – world-shattering movement that announces itself in Gilad Atzmon, without accompanying him mentally onto the field of his dispute with Zionism as the realisation of Mosaism. It is not just the islamification of the West that forces the issue of God in a whole new way into the centre of our lives; also the hidden foreign rule of Judaism over the European continent and the United States of America provides the stimulation for the most serious debate over religious questions. It is only here that the scruff of Judaism and Zionism can be “*well and truly seized*”.

Hegel determines the relationship of philosophy to religion as follows:

*“The enlightenment, this conceit of the rational mind, is the heftiest adversary of philosophy, it vehemently objects, when this [philosophy] highlights the existence of the sensible [‘Vernunft’] in the Christian religion, by pointing out, that the testimony of the spirit – as truth – is laid down in religion. In philosophy, which is in fact theology, the whole point is to reveal [as pure thought] the sensible in religion. – In philosophy, religion obtains in the form of conscious thought, its justification. In [religious] faith we find indeed the authentic content, but what is missing is the structure of thought. ... This thought is the absolute judge before which the content preserves itself and its credibility.”*⁶¹

⁵⁸ Romans (St. Paul) 11, 28 (KJV).

⁵⁹ Revelations of St. John 21 (KJV).

⁶⁰ Revelations of St. John 21 (KJV).

⁶¹ Hegel, W 17, 341.

The principle illustrated is important because it enables the achievements of past generations, and therefore also ourselves, to be thrown into a whole new light. At the same time, it offers access to a whole other dimension of reality for Judaism in world history. The symbolism of the Bible – father, son, holy ghost, devil, angels etc. can through the application of the corresponding moments of logical substance, allow the light through to their hidden meaning and thereby be reclaimed for a colloquial representation of the absolute truth, i.e. God.

2.6. The philosopher Hegel as the central figure who both completed and surpassed Mosaism

With Hegel the “*interior view*” comprehensively “*has its say*” as a system of pure thought – free from all sensual abstractions – that is no longer mere opinion but in fact knowledge about truth in pure thought accompanied by a feeling of certainty. Because of this abstraction from the sensual, Hegel is the one who completes and at the same time surpasses Mosaism.

Hegel surpasses Mosaism in the sense that he nullifies the Jewish hostility towards all things sensual (the cursing of all idolatries) with the insight that the sensual – i.e. the real world as the cosmos of all living things – is not an independently existing opposing God, and in this sense (for both Gods) therefore a limitation, but in fact the manifestation of God as spirit for itself, in order to simply to be for itself (free). Only (our) conscious awareness itself, that by idealising the objective world – nature and society – via thought (knowledge, recognition), i.e. can grasp it as the existing spirit of God itself, beyond which (on the other side) is nothing and cannot in fact be anything at all, can be the *true self-consciousness of God*.

In this way God is the absolute, who depends on nothing and is limited by nothing, that he is not himself (the definition of freedom). The hostility of Yahweh against the “*idols/false gods*” and their “*servants*” and therefore the hostility of Judaism against all other peoples thereby loses its objective. How, for example should Yahweh justify cursing the “*Idols*” (false Gods) and demand from Israel their annihilation, when he knows and has accepted that it is he himself, in his divided manifestation, who took on the form of the idol he opposes? This realisation alone is already the removal of the division. It is the absolute reconciliation. More than this is not necessary.

Hegel was well aware of the special relationship between the Jewish and the German collective spirit. He wrote:

*“We [the German nation] have received the lofty task from nature to be the protectors of this holy fire [the pure science/ philosophy], ... just as the world-spirit earlier saved the Jewish nation for its highest expression of consciousness, that a new spirit emerged from it.”*⁶² – Namely: as the cannot-be-looked-upon.

In the Jewish principle, that God cannot be looked upon (“*der Unschaubare*”) lies the justification for the Talmudic belief that only Jews are human, where non-Jews are “*as the seed of cattle*”.

The in-visibility of the Godhead as the consciousness content presupposes the self-awareness of humans as spiritual beings. A human to whom a spiritual being and his involvement with it is not already known, will not arrive at the idea to position his highest being in the realm of the *un-seeable*. It is only in this un-seeable nature of God that the human can grasp himself as a spiritual being, and begins to separate himself from the animal world.

That the Jewish spirit would defend its power with the murder of the German people’s soul, lay beyond Hegel’s cognitive horizon, although this twist against the German collective spirit is a consequence of his *grasped-concept* of world history.

⁶² Hegel, W 18, 12.

2.7. Weininger's approach

Atzmon sums up the approach of Weininger:

"We hate only the qualities to which we approximate, but which we realise in other persons ... Thus the fact is explained that the bitterest anti-Semites are to be found amongst the Jews themselves.' According to Weininger, some Jews oppose in others that which they despise in themselves. This tendency is called anti-Semitism, but Jews are not alone. Some non-Jews find Jewish tendencies within themselves as well. Weininger elaborates: 'Even Richard Wagner, the bitterest anti-Semite, cannot be held free of accretion of Jewish-ness, even in his art.' I would argue that, for Weininger, Jewish-ness isn't at all a racial category, but a mind-set that some of us possess and very few of us try to oppose.

Isn't that merely to repeat Marx's treatment of Jewish identity, explored in his famous essay 'On the Jewish Question'? Marx equates Jews with capitalism, self-interest and money grabbing. For him capitalism is Judaism, and Judaism is capitalism. The Jews have liberated themselves to the point where Christians have become Jews. He concludes ferociously: 'The social emancipation of the Jew is the emancipation of society from Judaism' Judging Mary's ideas in the Weiningerian frame of reference may suggest that Marx's analysis is the outcome of Marx being Jewish himself. In other words, Marxism is the outcome of Marx's capacity to oppose the Jew within.

As we can see, Weininger has provided us with a pretty useful analytical tool. He is granting us insight into the subject of hatred and self-hatred, going as far as arguing: 'The Aryan has to thank the Jew that through him, he knows to guard against Judaism as a possibility within himself.' In other words, antagonism towards others can be grasped as a manifestation of self-contempt. Thus the Nazi hatred toward anything even remotely Jewish could also be explained as a form of hostility towards the Jew within.

But if hatred is, at least partly, a form of self-negation, I have to admit that my own personal war against Zionism and Jewish identity politics could be seen as a war I have declared against myself. Taking it a step further, we may all have to admit that fighting racism for real primarily entails opposing the racist within.⁶³

That a Jew – supported by a Jew – expresses himself in this way is a mile stone in the (salvational) history of the spirit.

I can only make this assertion – in what now follows – insightful, if I first deal with the principal barrier to an understanding. We are talking here about “spirit”, and “God” will also be mentioned – and that is not allowed. Or is it?

2.8. Faith in God threatens Yahweh

He looks for cover in the “*scientific world view*”...

We are “*enlightened*” and live in the age of the “*scientific world view*”, in which God does not feature, as Napoléon had Laplace assure him of. From what we have inherited of the story, he told the emperor that he had scoured the entire sky with his telescope, and God was nowhere to be seen. It is that simple.

*"The rational mind is outraged by all religious content, because it remains [a] hidden [mystery]."*⁶⁴
And this outrage has a false floor.

⁶³ “The Wandering Who?” (Zerobooks, 2011), p. 94 et seq.

⁶⁴ Hegel: “*Philosophie der Religion*” [Engl.: “Philosophy of Religion”], II, W 17, 535.

On the one hand, the rational mind is a phenomenon of naiveté, that knows nothing about itself or its role in salvational events, but simply *is*. This is also the “*natural consciousness*” that is present and active in every “*civilised*” human.

On the other hand, the rational mind has understood itself to be the power of Yahweh over the peoples, which as such, is invested in his chosen people in order to rule, where all religions except for the Jewish must be wiped out.

The nature of Judaism can only be seen and recognised via the “interior view” of the spirit, and perceived as a certain one-sided – i.e. untrue – form of God himself, i.e. as Satan. For Esau (the peoples) this can be seen in a hopeful sense, for Jacob, as the ultimate threat to his power.

With the deposition of God by the French enlightenment, the grasping of this principle has become impossible for the time being even to think: if God is a non-*being*, then the words “*devil*” or “*Satan*” have no meaning. No one searches for something that has no meaning. The danger for Judah was averted. Unrecognised, the Jew could quite literally do his worst as much and as often as he pleased until, with the discovery of “*the sensible*” (“*Vernunft*”), the German idealistic philosophy provided a remedy. Through this – and only through this – can he be recognised, in the salvational-historical nature of his being, as Satan. As such he is however only a moment of the *grasped-concept* (the spirit) itself, i.e. a servant of God, and not an independent opposing God in its own right.

Hegel remained, with regard to the enlightenment’s hostility towards religion and philosophy, completely unsuspecting. He knew that religion “*in the course of this plan of God*”⁶⁵ would be subject to and judged by the rational mind. He knew as well that this defeat was the necessary condition for the victory of “*the sensible*” (“*Vernunft*”) as a confident worldly power.⁶⁶ That this victory is a victory over Yahweh and that the philosophy of “*the sensible*” (“*Vernunft*”) would therefore call Yahweh (the warrior) to the battlefield, and that the French enlightenment would mark the beginning of the Jewish war against the Christian West⁶⁷, remained unknown to him. This correlation was more or less grasped and voiced by the Jew Nahum Goldmann, a hundred years after Hegel. War as a general form of movement of the *grasped-concept* (“*Begriff*”) is however expressed by Hegel with great clarity.

We have from Baudelaire the following statement: “*The cleverest trick of the devil is to have us believe that he doesn’t exist.*” That, in fact, is what the rogue actually achieved. If we ask ourselves how he pulled this off, he did it by persuading us that God doesn’t exist. Martin Buber put it very well:

“*Until now, Jewish existence was only fit for unsettling idolatries, but without actually ever being able to raise a throne for God. Within the host peoples and nations, it is this conspicuous absence that betrays a certain eeriness of the Jewish existence.*”⁶⁸

Martin Buber, Adolphe Crémieux and the “Alliance Israélite Universelle” testify to the fact that the role of Judaism as religion-destroyer is well known. Yahweh’s anger has also cut down the God to which the Christians pray. If we now add to this what Gilad Atzmon has finally vocalised, that Yahweh is Satan (evil deity) then what we get out is French atheism as a Jewish-designed poisoned chalice intended to leave us spiritually blind. The blinding light of the enlightenment did, in fact, blind us after all. As “*enlightened*” spirits we can neither recognise God nor the devil. And so the Jew as Satan’s changeling, up until now unrecognised, has always got clean away, and – as prophesied by Moses⁶⁹ – via money power has even made it all the way to world ruler.

⁶⁵ Revelations of St. John 17, 17 (Translation from the 1984 edition of the Lutheran Bible).

⁶⁶ Revelations of St. John 19, 13 (Lutheran Bible).

⁶⁷ Revelations of St. John 13, 7 (Lutheran Bible).

⁶⁸ Martin Buber: “*Werke. Band II – Schriften zur Bibel*” [Eng.: “Works. Volume II. Commentaries on the Bible”], publisher Kösel, Munich, 1964, p. 1071.

⁶⁹ Deuteronomy 15, 6: “*For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.*” (KJV).

Maybe the root of all our problems is that we have without cause and rather thoughtlessly let the words “God” and “spirit” become spoiled. In any case, we have every reason, somewhat more precisely, to “*think our way back in*”. The “interior view”, that for Atzmon acquired such enormous meaning, has perhaps something to do with God after all.

2.9. The interior view as the path to truth



*René Descartes (Renatus Cartesius; * 31st March 1596 in La Haye en Touraine; † 11th February 1650 in Stockholm) was a French philosopher, mathematician and natural scientist whose theories in the areas of philosophy as well as natural science have now been widely refuted. He nevertheless played an important role in the development of an understanding of nature in his time – Portrait by Frans Hals, 1648.*

The man who discovered the “*interior view*” was René Descartes. How? By consistently doubting everything that we naively call the external world, and by showing that we cannot rely on what we assume to be its existence. Everything external falls victim to doubt and can therefore not be called truth. With this, the object of the external view for the purposes of pure **thought** was gone. Thought then, after the absolutism of doubt had run its course, was left only with thought itself as the object, which is clearly within the “*interior*” of the “I” itself. The only certainty that remains is then the pure interior view, the “*cogito ergo sum*” (“*I think, therefore I am*”). It was then not really surprising that Weininger – and now after him, Gilad Atzmon – look for the truth no longer in the external (object), but in themselves. Astonishing however is the fact that this consequence of Descartes’ discovery, one that has remained unchallenged for 400 years, has not (yet) become the basis of our way of living. If – as Descartes showed us – not a single presumed external existence can withstand being doubted, what meaning can the word “God” possibly still contain? He is the one always **imagined** as the well-meaning old man with residence in heaven, in other words, external. So...out of the window goes **this** God. – But is that it? End of story?

Or turning things around: if the interior – the “*I think*” – can be the only certainty, does it not make sense to say: “*God is this interior, is this ‘I think’?*”

2.10. The resurrection of a “new outwardness” as found in “the sensible” (“*Vernunft*”)

With Hegel – and through him as the very first– the outwardness created now by pure thought is absolutely and unequivocally new, which means from a completely altered viewpoint: as an instability or imbalance of the spirit, as its doubling, but with the inherent drive to draw the external back into itself, i.e. into its *self*, or in other words: as a moment of itself it can recognise...**and love**.

There are two fundamentally different relations of the “I” to “objectivity” and to “knowledge” to be discerned here:

a) the *apparently obvious* is the assumption that beyond the “I” there is an existing and independently available object working on our consciousness via the senses (cause: the object, effect: the affected state of consciousness/ materialism/ “scientific world view”/ Judaism).

b) the *shadow existence* is the assumption that the Spirit is **everything**: the consciousness and the object and the drive to divide itself within itself into subject (consciousness) and appearance (expression) and to resolve this division back to unity with the knowledge that the external (the expression) is the doubling of the *internal* (the spirit itself). This movement in three steps – being in-itself (father), being for-itself (son) and being in-and-for-itself (holy ghost) – as unity, is the idea (conformity of the *grasped-concept* with its actual reality) of the spirit.

And where is the love? Love is the **felt experience** of this unity. (Parents **recognise** themselves in the child. Through the child, each parent loves the other **and** its own self.)

The Christian God **is** this love, because he **knows** that all people are his children.

That is the difference of nature between Judaism and Christianity, that lies in the *grasped-concept* itself (“*Begriff*”). The Jews feel, as anyone else does, the love for their children; however, their God (Yahweh) does not love all his children, but only the “*chosen*” and hates the non-chosen:

“*Jacob I loved, but Esau I hated*”,⁷⁰

...who are themselves therefore hated by the unloved children (the Goyim).⁷¹

And it is that which came from the “*Jews that are not Jews*”,⁷² as the great salvational event of history, which otherwise due to their repugnant self-love was missed, that enabled Yahweh – his unity with all humanity as such recognised – to learn to love the peoples⁷³, and so became the “loving God” to which the Christians pray.

The exact part of this that concerns a new perception was spoken out by Gilad Atzmon – and probably without realising it. But he nevertheless describes this realisation as “*rather productive, amusing and certainly revealing*”.⁷⁴

To be sure Yahweh shows himself to his chosen people also as a loving God. But this love – as an attention **exclusive** in nature – is as little true love as Yahweh is a true God. Yahweh is a long way away from knowing any kind of oneness with his people. The maltreatment that Jewry has had to take as an expression of Yahweh’s will, cannot otherwise be explained. The Mosaic relationship is, if anything, a case of child-abuse.

In Gilad Atzmon we find the proof that a Jew has the capability to raise himself to the heights of the German spirit and thereby disempower Yahweh. And he pulls it off by ending his existence as Jew! It is foreseeable that world Jewry – sooner or later – will follow him on this path. No mortal has the strength to oppose the truth once it is recognised.

2.11. The “third eye” opens

The interior view that Atzmon achieves by following Weininger, is nothing short of the sight of God in himself of himself. In the “*Phenomenology of Spirit*” Hegel takes this seeing and unveils it before/ to thought itself.

⁷⁰ Romans (St. Paul) 9, 13 (Translation from the 1984 edition of the Lutheran Bible).

⁷¹ Isaiah 60, 15.

⁷² Revelations of St. John 2, 9 (Lutheran Bible).

⁷³ Romans (St. Paul) 9, 25 (Lutheran Bible).

⁷⁴ “The Wandering Who?” (Zerobooks, 2011), p. 94.

It is about time, that we grow at last a “*third eye*” that is not blind for God and the Devil. Or maybe we have already grown it long ago? We have but to open it. I would hope for this purpose, together with Gilad Atzmon, that I can with this contribution be of assistance. Because in him speaks – if unconsciously – **the grasped-concept (“Begriff”) of a Jew**, i.e. he expresses what God in himself, about himself, communicates to himself, and in doing so experiences himself (self-awareness as a process of becoming). This Jew is no longer some arrogant being who standing alone, i.e. outside of God, fallaciously adopts a position of God’s judge in order to revel in his condemnation (as the journalists or the Jewish baked talk-show experts regularly practice in these parts). He is, when he reflects in this way – as he demonstrates to us – a form of the “*I think, therefore I am*”, in other words, of God himself.

In Atzmon, God has arrived at the point of recognising himself as the devil, and he comes extremely close to the thought, that in this form of himself, he is following his godly purpose: for himself, i.e. to be free.

The thought that HE can only be the **true** God after he divides himself within himself, and then out of the division via self-recognition has reconstituted as the one, is as native and as ancient German as one can get, and more: this thought is the principle of the German spirit. To cast light on this statement there follows below a representation of the philosophy of the “*philosophicus teutonicus*” named Jacob Böhme, by Hegel.

2.12. God’s curse on the Jewish people

Yahweh has been by Moses, in the most terrorising manner conceivable, embossed on the Jewish people, i.e. with the threat of gruesome **collective** punishment for any deviant non-observance or effort of thought (horror-brushed as idol worship). The entire tribe answers for any individual limb, in stepping beyond the ban on idol-worship, by being mercilessly killed.

Who today goes to the trouble to empathise with those figures that Yahweh imbibed into himself on mount Sinai through Moses? The consciousness of the same was no “blank page” on which one could liberally write anew. The people before Moses will of course have had an image of themselves and the world which could offer a foothold and orientation. We can be sure that they expressed their lives and feelings in images and sensual fantasies – including from good and evil spirits and even from an imaginable highest being. This spiritual world was with one blow ripped away, and not just like that, but in the form of making exactly this form of imagining now taboo. What was once taken for granted as a life of tradition, must now under the threat of death be avoided. And what was offered as explanation to give the world meaning in its place? Even less than nothing! If their books are to be believed, the male members of the Jewish tribes as symbol of their appropriation by Yahweh⁷⁵, and with an extremely painful procedure, had their foreskins cut off. Thereafter they were, with house and home – laden with the spoils which, at Moses behest, they had fraudulently snatched from their unsuspecting Egyptian neighbours⁷⁶ – driven around the desert for no less than 38 years.

It is in the act of the *Mosification* as such that we must find the deepest reaching root of Jewish self-hatred. This effectively founds the Jewish people’s self-awareness, which right now, with the attempt to grasp its nature, is accompanied by the feeling of extreme revulsion and unstoppable contempt. The threats and curses referred to, comprise in their own right the highest conceivable humiliation of their addressees, the Jews, whose acceptance, in the eyes of the other peoples, becomes an enormous disgrace. With this act, every possible pride for the Jews is removed. The perception that Jewry pray to the slinger of this curse as a God instead of hounding him out, leaves the non-Jews (Goyim) with the impression of Jews as completely shameless. In the face of this threat one is tempted to say, that the Jews must have been *ridden by the devil*, if they let this happen to them.

⁷⁵ Genesis 17, 12 (Lutheran Bible).

⁷⁶ Exodus 12, 35 et seq. (Lutheran Bible).

Indeed, the devil in this scenario becomes rapidly obvious. He acts as the seducer with corrupting contractual promises, for which the Jews must pay with their honour and honesty. The one cannot be separated from the other. And it makes one nauseous. The Jew-complex can be experienced only by letting the corruption as well as the purchased toleration of the humiliation, into oneself with full force, to have its effect. This makes it necessary to offer here in their totality the “satanic verses of Moses”:

Deuteronomy 28, 1-14 (KJV)⁷⁷:

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee and holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.”

Yahweh promises his chosen people not, for instance, everlasting redemption or the deliverance of their souls. He lures them instead with earthly riches, earthly power and material well-being and not as the fruits of their own labour, on which they might be justly proud, but as the spoils of a gigantic theft. Here is the **mercenary venality and rapacity** of the Jew as a God-obliging virtue established with the highest possible authenticity. Also elsewhere in Mosaism, we find not the slightest hint of decency or morality. Moral is for the Jew simply not a concept. For this reason, too, they are not motivated by Moses with moral appeals. Their **desires** (lusts) are put in Yahweh’s service as a form of power, and their **fearfulness** is formed into absolute **submission**. This is done as follows:

Deuteronomy 28, 15-69 (KJV):

“But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

⁷⁷ Compare also Leviticus 26 (KJV).

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand.

The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see.

The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth;

a nation whose tongue thou shalt not understand;

A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God;

Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.”

Leviticus 26, 14-39 (KJV):

“But if ye will not hearken unto me, and will not do all these commandments;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

And if ye will not be reformed by me by these things, but will walk contrary unto me;

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.”

Here we can come back to Marx's dictum that “*Jews are not human beings*” to consider its truthfulness. And by the way Marx pronounced this, I can assume that he did not know what he was saying. But in spite of this, we nevertheless can identify a deep truth in what he said.

The human being is spirit, and the determining quality of the spirit is freedom. This itself has its basis in free thought, **that is only dependent on itself.**

For the Jew, free thought is absent. Due to the curses of Moses, Jewish thought is condemned to a narrow canal, which by means of a taboo prevents them from discovering the question, now asked by Gilad Atzmon, namely: if a being that demonises the sensory world as idolatry, and therefore enslaves or destroys all the peoples in it, is not God, but rather the devil.

With considerable authority one may advance that the Jews have had one whole half of their brains atrophied, by Yahweh. The expression of this cultish stultification is the fact that Jews don't even appear

to notice their disability, but – on the contrary – even consider themselves spiritually superior to other peoples. In the “Protocols of the Elders of Zion” this can be seen as:⁷⁸

“The purely brute mind of the goyim is incapable of use for analysis and observation, [...] In this difference in capacity for thought between the goyim and ourselves may be clearly discerned the seal of our position on the Chosen People and of our higher quality of humanness, in contradiction to the brute mind of the goyim.

And most affected seems to be the part responsible for spirituality, the area where the ethical competence of humans resides. Only in this way can we explain that this “little people” for thousands of years to date, have allowed themselves to be conditioned to do evil, whose program with “*godly authority*” was set in stone within the Talmud and the Shulchan Aruch.

2.13. The “satanic verses” of Mosaism – the Talmud and the Schulchan Aruch

“The Talmud was over the centuries the parent, rearing ground and teacher-mentor of the Jewish people.”⁷⁹ “The Schulchan Aruch was taken by the communities as the foremost guiding principle for religious practice.”⁸⁰ It was in the course of the 17th century that the Shulchan Aruch for Orthodox Jewry became, together with its various commentaries, the foremost authoritative codex. “The Schulchan Aruch, literally ‘prepared table’, appeared for the first time in 1565 and is today the final and most decisive Codex of Jewish law as recognised by the entirety of World Jewry.”⁸¹ The Talmud is, as the basis of the Shulchan Aruch, the property of and law-giver for the World Jewry as a people.⁸² The liberal Jewish philosophy professor and Talmud specialist Hermann Cohen swore as expert witness before the Marburg Criminal Court on 5th April 1888: “The rules of faith and moral found in the Talmud are for the Jews fully binding, and are lawfully valid.”⁸³

2.14. The Talmud on the relationship of Jews to non-Jews

For the purpose of shedding light on the “*Jewish mindset*”, I include here part of an evidence application that as the accused, I personally presented during the Berlin Judaism-case⁸⁴:

“Application of evidence to III.

The expert witness for Jewish studies will present for the persuasion of the court that the following teachings are to be found in the Babylonian Talmud⁸⁵:

⁷⁸ “Protocols of the Learned Elders of Zion”, translated from the Russian of NILUS by Victor E. Marsden, publisher Liberty Bell Publications, Reedy, West Virginia (1922): 15th Protocol, Paragraph 15 and 16.

⁷⁹ “The Jewish Encyclopaedia”, Vol. V, p. 855.

⁸⁰ Rabbi Dr. Moritz Rahmer, Magdeburg, in: “*Pierers Universal-Konversationslexikon*” [Engl.: “*Pierer’s Universal Conversation Lexicon*”], 1879, 6th edition.

⁸¹ “Philo-Encyclopaedia – Handbook of Jewish Knowledge”, column 677 (translated from the original German: “*Philo-Lexikon, Handbuch des jüdischen Wissens*”).

⁸² Emil Bernhard Cohn, in: “*Guide through Jewish knowledge – The Jewish ABC*”, p. 259, Berlin, 1935.

⁸³ “The Jewish Encyclopaedia”, Vol. III, p. 142.

⁸⁴ Legal proceedings against Dr. Reinhold Oberlercher, Uwe Meenen and Horst Mahler as accused of “*incitement to cause a public disturbance*” or “*rabble-rousing*”; District Court of Berlin, 522-1/03.

⁸⁵ <https://ia601003.us.archive.org/24/items/thebabyloniantalmudenglish/TheBabylonianTalmudEnglish.pdf>.

Yevamoth 16b: '[...] that the child of a heathen or a slave who had intercourse with a daughter in Israel is a bastard'. **Yevamoth 45b:** 'If a slave or an idolater had intercourse with the daughter of an Israelite the child [born from such a union] is a bastard.' (this can be found in Yoreh De'ah⁸⁶ No. 377, 1)

Berachoth 25b: 'Rab Judah said: It is forbidden to recite the Shema' in face of a naked heathen. Why do you say a heathen? The same applies even to an Israelite! – In the case of an Israelite there is no question to him that it is forbidden, but this had to be stated in the case of a heathen. For you might have thought that since Scripture [Ezekiel 23,20] says of them, whose flesh is as the flesh of asses and whose issue is as the issue of horses, therefore he is just like a mere ass.'

Berachoth 58b: 'On seeing the graves of heathens one says [Jeremiah 50,12]: Your mother shall be sore ashamed.'

Baba Metzia 114b: '[...] only ye are designated men.' (compare: **Yevamoth 61a:** 'you are called men but the idolaters are not called men.' and **K'rithoth 6b:** 'Ye are called adam but heathens are not called adam'. From the Goldschmidt German translation, this sentence is recorded under Baba Metzia 114b as: "[...] you are called humans, but not called humans are the worldly peoples (but cattle)⁸⁷".

Nidah 45a: 'Whose [the Goyim's] flesh is as the flesh of asses.'

Eiruvin 41b: 'Three things deprive a man of his senses and of a knowledge of his creator, viz. (= "these are they"), idolaters, an evil spirit and oppressive poverty.

Yevamoth 47a: '[...], and no idolater is eligible to tender evidence.'

Avodah Zarah 71b: 'A son of Noah is put to death for stealing less than a perutah's worth [of the property of an Israelite] and is not obliged to make restitution. [...] Because he caused trouble to an Israelite.'

Yevamoth 61a: 'And ye My sheep the sheep of My pasture, are men; you are called men but the idolaters are not called men.'

Tosephot⁸⁸ 94b: 'The seed of gentiles (strangers, Nokhrim) is a cattle seed.'⁸⁹

Kidduschin 82a: 'The best of doctors are destined for Gehenna, and the worthiest of butchers is Amalek's partner.'

⁸⁶ Translator's note: this is a chapter from the Schulchan Aruch. Significant quantities of the English source remain currently untranslated. This includes the present reference.

⁸⁷ Goldschmidt added the following comment: "The words in brackets are a commentary (*"Glosse"*), which are missing in the parallel passages Yevamoth 61a and K'rithoth 6a, as are they missing in hand written documents in Baba Metzia 114b.

⁸⁸ Tosephot belongs to or is a compilation of external comments of the Talmud, currently unavailable to the translator. Translations are therefore taken directly from <https://wir-sind-horst.de/2018/08/>.

⁸⁹ For comparison: In the Babylonia Talmud (see footnote 85), in Chullin 5b it states: "*And I will sow the house of Israel and the house of Judah with the seed of mail [man] and with the seed of cattle?*" It is commented as follows: The seed of man is explained as referring to the righteous, and the seed of cattle as referring to the ignorant common people [Comment No. 12: Jer. XXXI, 27. V. Sot. 22a].

An addendum to this commentary is found in **Tosephot 82a**: ‘The best doctor belongs in hell, and the best butcher is a comrade of Amalek, and the best of the goyim you shall kill.’⁹⁰

[Note by the author: ‘the best of the goyim you shall kill’ is a recursive formula that states that all goyim are to be killed. If today ‘A’ is the best and is therefore killed, another then takes his place as best, who is now also to be killed..., and so on, until none of the Goyim are there any more, so none can be the best.]

Sotah 35b: ‘Because it is written: And the peoples shall be as the burnings of lime – i.e., on account of the matter of the plaster. And [how does] R. Judah [explain this verse]? – [Their destruction will be] like plaster – as there is no other remedy for plaster except burning, so there is no other remedy for those nations [who cleave to the abominations] except burning.’

Baba Kama 114a: ‘A son of Israel who sells to a heathen a field bordering on one of a fellow Israelite deserves to have a Shamta pronounced against him. [For what reason? If because of the right of [pre-emption enjoyed by] the nearest neighbour to the boundary, did the Master not state that where he buys from a heathen or sells to a heathen the right of [pre-emption enjoyed by] the nearest neighbour to the boundary does not apply? – It must therefore be because the neighbour might say to the vendor: ‘You have placed a lion at my border.’ He therefore deserves to have a Shamta pronounced against him unless he accepts upon himself the responsibility for any consequent mishap that might result [from the sale].’ Compare: **Baba Metzia 108b**: ‘If one purchases from a heathen’ –because he [the purchaser] can say to him [the abutting neighbour], ‘I have driven away a lion from your boundaries.’ ‘If he sells to a heathen’ – because a heathen is certainly not subject to [the exhortation], ‘And thou shalt do that which is right and good in the sight of the Lord.’ Nevertheless, he [the vendor] is placed under a ban, until he accepts responsibility for any injury that might ensue through him [the heathen].’ (See also Yoreh De’ah No. 334, 43, but see footnote 86).

Baba Metzia 33b: ‘And we shall see your joy. Lest you think, Israel shall be ashamed, – therefore it is stated, and they shall be ashamed: the idolaters shall be ashamed, whilst Israel shall rejoice.’

Tosephot 61a: ‘The robbery of a brother (Israelite) is not permitted; the robbery of a gentile is permitted, for it is written [Leviticus 19, 13]: ‘Thou shalt not defraud thy brother (neighbour/ “*der Nächste*”), but these words Jehuda says have no reference to the Goy, in that he is not your brother.’ (Translation taken from <https://wir-sind-horst.de/2018/08/>, see footnote 88).

Tosephot 111b: ‘According to R. Jehuda, the robbery of a brother (Israelite) is not permitted; the robbery of a gentile is permitted.’ (Translation taken from <https://wir-sind-horst.de/2018/08/>, see footnote 88).

Baba Bathra 54b: ‘The property of a heathen is on the same footing as desert land; whoever first occupies it acquires ownership.’ (The same can be found in Choshen Mishpat 156, 5 und 271, 4, but see footnote 86).

⁹⁰ Translation taken from <https://wir-sind-horst.de/2018/08/>, see also footnote 88. In the Jerusalem Talmud (currently available only in German) recorded under Kidduschin 40b is stated: ‘[...] *der beste der Ärzte gehört in die Hölle, der beste der Fleischer ist ein Genosse Amaleks. [...] Den ehrlichsten unter den Götzendienern bringt um, ...*’, which translates as: ‘*the honest under the idolaters you shall kill*’. (See also: Sophrim XV, 10; Tosephot; Majmonides: Jad chasaka (Ger.: strong hand) 49b; Rabbi Jismael: Mechitah (Ger.: destruction): 11a; Note: these sources for the respective references were unavailable to the translator).

Sanhedrin 57a: ‘Has it not been taught: ‘With respect to robbery – if one stole or robbed or [seized] a beautiful woman, or [committed] similar offences, if [these were perpetrated] by one Cuthean against another, [the theft, etc.] must not be kept, and likewise [the theft] of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained’ [...] ‘For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty’ [...] Surely it has been taught; A Cuthean and a [Jewish] shepherd of small cattle [sheep, goats, etc.] need neither be rescued [from a pit] nor may they be thrown [therein]! [...] It applies to the withholding of a labourer's wage. One Cuthean from another, or a Cuthean from an Israelite is forbidden, but an Israelite from a Cuthean is permitted.’ Compare: **Avodah Zarah 13b:** ‘It has been taught; As to idolaters and [Jewish] shepherds of small cattle, even though one is not bound to get them out [of a pit], one must not throw them in [to a pit to endanger their lives].’ Compare also: **Avodah Zarah 26(a)b:** ‘Idolaters and [Jewish] shepherds of small cattle need not be brought up though they must not be cast in, but *minim*¹, informers, and apostates may be cast in, and need not be brought up.’ [Those who act as priests to idols whether they be Israelites or heathen (Rashi)].

Sanhedrin 58b: ‘If a heathen smites a Jew, he is worthy of death. [...] He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, one who smiteth man [i.e. an Israelite] attacketh the Holy One’.

Sanhedrin 58b/ 59a: ‘A heathen who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest [...] A heathen who studies the Torah deserves death, for it is written, Moses commanded us a law for an inheritance;’

Tosephot 74b: ‘The coitus of strangers (non-Jews) is like coitus of beasts.’ (Translation taken from <https://wir-sind-horst.de/2018/08/>, see also footnote 88).

Tosephot 82a: ‘R. Chiah said: Anyone who sleeps with a gentile woman acts as if he were related to idols, so the zealots may push him down.’ (Translation taken from <https://wir-sind-horst.de/2018/08/>, see also footnote 88).

Aboda zara (Tosephot) 4b: ‘A heretic may be killed with one’s own hands.’ (Translation taken from <https://wir-sind-horst.de/2018/08/>, see also footnote 88).

Avodah Zarah 20a: ‘For Rab said: One is forbidden to say, ‘How beautiful is that idolatress! [...] Likewise, when R. Akiba saw the wife of the wicked Tyranus Rufus,¹² he spat, then laughed, and then wept.’ (see also Yoreh De'ah No. 81, 7, but see footnote 86).

Avodah Zarah 20b/ 21a: ‘One should not let houses to them [the heathens] in the land of Israel; and it is needless to mention fields. [...] Abroad, houses may be sold and fields let to them. [...] Even in such a place where the letting of a house has been permitted, it is not meant for the purpose of a residence, since the heathen will bring idols into it;’

Avodah Zarah 22b: ‘Said Mar ‘Ukba b. Hama: Because heathens frequent their neighbours’ wives, and should one by chance not find her in, and find the cattle there, he might use it immorally. You may also say that even if he should find her in he might use the animal, as a Master has said: Heathens prefer the cattle of Israelites to their own wives [...] Rab Judah said in the name of Samuel on behalf of R. Hanina: I saw a heathen buy a goose in the market, use it immorally, and then strangle it, roast, and eat it.’

Avodah Zarah 26a: ‘An Israelite woman should not act as midwife to heathen, because she delivers a child to idolatry; (the same can be found in Orach Chayim 330, 2, but see footnote 86) [...] nor should a heathen woman [be allowed to] suckle a child of an Israelite woman, because she is liable to murder it.’ (the same can be found in Yoreh De'ah 154, 2, but see footnote 86).

Avodah Zarah 26a/ b: ‘R. Abbahu recited to R. Johanan: ‘Idolaters and [Jewish] shepherds of small cattle need not be brought up though they must not be cast in, but minim, informers, and apostates may be cast in, and need not be brought up.’ [Minim = Those who act as priests to idols whether they be Israelites or heathen] [...] if there was a step in the pit-wall, one may scrape it away, [giving as a reason for doing so], the prevention of cattle being lured by the step to get unto the pit. [...] both of them said: It means to convey that if there is a stone lying by the pit opening, one may cover the pit with it, saying that he does it for [the safety] of passing animals. Rabina said: It is meant to convey that if there is a ladder there, he may remove it, saying, I want it for getting my son down from a roof.’ See also: **Avodah Zarah 13b:** ‘It has been taught; As to idolaters and [Jewish] shepherds of small cattle, even though one is not bound to get them out [of a pit], one must not throw them in [to a pit to endanger their lives].’ And **Sanhedrin 57a:** ‘A Cuthean and a [Jewish] shepherd of small cattle [sheep, goats, etc.] need neither be rescued [from a pit] nor may they be thrown [therein]!’

Avodah Zarah 37a: ‘Rabina said: It is therefore to be concluded that a heathen girl [communicates defilement] from the age of three years and one day, for in as much as she is then capable of the sexual act she likewise defiles by a flux.’ Addition: ‘The defiled girl has no pleasure at all while having sexual intercourse.’ (The addition was taken from <https://wir-sind-horst.de/2018/08/>).

Baba Kama 113b: ‘Whence can we learn that the lost article of a heathen is permissible? Because it says: And with all lost thing of thy brother's: it is to your brother that you make restoration, but you need not make restoration to a heathen. [...] even the retaining of a lost article of a heathen is a crime.’ (The same can be found in Choshen Mishpat 226, 1 and 261, 2, but see footnote 86).

Yoma 84b: ‘In the case of danger to human life one pays no attention to majority. [...] therefore the information that in case of danger to human life, we are not concerned with question of majorities which consisted of heathens.’ Compare **Yoma 85a:** ‘If the majority are heathens, it is considered a heathen’. It is in connection therewith that Samuel said that it did not apply to the saving of life.

Bezak Fol. 21a/ b: ‘[...] the text therefore says, ‘for you’, but not for dogs. This is the opinion of R. Jose the Galilean. R. Akiba says: [Even the soul of cattle is included; if so, then why does the text say ‘for you’?] For you, but not for heathens [are festives] – And what reason do you see to include dogs and to exclude heathens? I include dogs, since you are responsible for their food, and I exclude heathens because you are not responsible for their food.’

Baba Kama 37b: ‘Where consecrated cattle has gored a private ox there is no liability, but if a private ox has gored consecrated cattle, whether while Tam or Mu ‘ad, payment is to be made for full damage.’ See also **Baba Kama 13b:** ‘An ox of an Israelite that gored an ox of a heathen is not subject to the general law of liability for damage.’

And **Baba Kama 38a:** ‘If the ox of an Israelite gores an ox of a Canaanite there is no liability, but if an ox of a Canaanite gores an ox of an Israelite whether the ox [that did the damage] was Tam or whether it had already been Mu ‘ad, the payment is to be in full, as it is said:

He stood and measured the earth, he beheld and drove asunder the nations, and again, He shined forth from Mount Paran. [...] implying that from Paran he exposed their (the heathen's) money to Israel.' (See also Choshen Mishpat 406,1, but see footnote 86).

Baba Kama 113a: 'Where a suit arises between an Israelite and a heathen, if you can justify the former according to the laws of Israel, justify him and say: 'This is our law'; so also if you can justify him by the laws of the heathens justify him and say [to the other party:] 'This is your law'; but if this can not be done, we use subterfuges to circumvent him.'

Baba Kama 113b: '[...] it is to your brother that you make restoration, but you need not make restoration to a heathen. [...] It is permissible, however, to benefit by his mistake.'

Baba Metzia 24a: 'If one finds therein a lost object, then if the majority are Israelites it has to be announced, but if the majority are heathens it has not to be announced.'

Baba Bathra 26b: 'If a man sees his neighbour drop a zuz⁹¹ in sand, and then finds and takes it, he is not bound to return it. [...] If a man finds [an article] in a shop, it belongs to him: between the counter and the shopkeeper [...], to the shopkeeper. [If he finds it] in front of a money-changer, it belongs to him [the finder]; between the stool and the money-changer, to the money-changer. If one buys produce from his neighbour, or if his neighbour sends him produce, and he finds money therein, it is his. But if they [the coins] are tied up, he must take and proclaim them.'

Baba Bathra 32b: 'In the case of an animal belonging to a heathen bearing a burden belonging to an Israelite, thou mayest forbear; [...] In the case of an animal belonging to an Israelite and a load belonging to a heathen, 'thou shalt surely help.' (The same can be found in Choshen Mishpat 272, 3, but see footnote 86).

Yoma 84b: 'If nine Christians were buried with a Jew at a Shabbat, and another Jew would save them, we believe they would all be grateful to the Jew even if they knew that the Jew did it merely to save his fellow believer.' (Translation taken from <https://wir-sind-horst.de/2018/08/>, see also footnote 88).

Jews in the Talmud about themselves.

Ta'anith 3b: 'As the world cannot endure without winds, so too the world cannot exist without Israel'. See also **Avodah Zarah 10b:** 'It can only mean that just as the world cannot exist without winds, so the world cannot exist without Israel.'

Ta'anith 10a: 'Palestine was created first and then the rest of the world, [...] Palestine is watered by the Holy One, blessed be He, and the rest of the world is watered by a messenger, [...] Palestine is watered by the rain and the rest of the world is watered by the residue, [...] Palestine is watered first and then the rest of the world, [...] This may be compared to a man making cheese; he removes first what is edible and discards the refuse.'

Kiddushin 49b: 'Ten kabs of wisdom descended to the world: nine were taken by Palestine⁹² and one by the rest of the world. Ten kabs of beauty descended to the world: nine were taken by Jerusalem and one by the rest of the world.'

⁹¹ The Zuz (pl. Zuzzim) was a currency used by the ancient Israelites. Four Zuzzim amounted to one shekel.

⁹² In the translation of the Talmud by William Davidson (<https://www.sefaria.org>) instead of "Palestine" we find "Eretz Yisrael".

Sanhedrin 104a: ‘Rabbah said in R. Johanan's name: Wherever they [the Jews] went, they became princes of their masters.’

Chullin 91b: ‘[...] Israel are dearer to the Holy One, blessed be He, than the ministering angels.’

Berachoth 7a: ‘[He asked that] the Divine Presence should rest upon Israel, and it was granted to him.’ [‘... He asked that the Divine Presence should not rest upon the idolaters, and it was granted to him. For it is said: ‘So that we are distinguished, I and Thy people’.]

Shabbath 67a: ‘All Israel are royal children.’

Megilah 28a: ‘Abbuha b. Ihi and Minyamin b. Ihi [both left sayings on this subject]. One said: May I be rewarded because I have never gazed at a Cuthean, and the other said, May I be rewarded because I have never gone into partnership with a Cuthean.’

Baba Metzia 84a: ‘[One day] Elijah met him and remonstrated with him: ‘How long will you deliver the people of our God to execution!’”

Sanhedrin 92b/ 93a: ‘R. Johanan said: The righteous are greater than the ministering angels.’ See also **Chullin 91b:** ‘Israel are dearer to the Holy One, blessed be He, than the ministering angels.’

Yevamoth 63a: ‘R. Eleazar further stated: [...] All the families of the earth, even the other families who live on the earth are blessed only for Israel's sake. All the nations of the earth, even the ships that go from Gaul to Spain are blessed only for Israel's sake.’

Sanhedrin 37a: ‘For this reason was man created alone, to teach thee that whosoever destroys a single soul of Israel, scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul of Israel, scripture ascribes [merit] to him as though he had preserved a complete world.’

Pesachim 49b: ‘An ‘am ha-arez may not eat the flesh of cattle, [...] One must not join company with an ‘am ha-arez on the road, [...] One may tear an ‘am haarez like a fish! Said R. Samuel b. Isaac: And [this means] along his back. [...] Whoever marries his daughter to an ‘am ha-arez, is as though he bound and laid her before a lion: just as a lion tears [his prey] and devours it and has no shame, so an ‘am ha-arez strikes and cohabits and has no shame.’

Kethuboth 28a: ‘R. Joshua b. Levi said: A man is forbidden to teach his slave the Torah.’”

2.15. Directives of the “Schulchan Aruch”

“Application of evidence to IV.

The expert witness for Jewish studies and Jewish history will owing to his special expertise present to the court the factual knowledge, that the following teachings are to be found in the Shulchan Aruch⁹³:

⁹³ <http://www.shulchanaruch.com/>. Significant quantities of the English source remain currently untranslated.

Orach Chayim 330, 1-2: 'A woman giving birth is treated as a dangerously ill person and Shabbat is desecrated for everything that she needs. We do not help a non-Jew give birth on Shabbat, even by doing something that involves no desecration of Shabbat.'

Yoreh De'ah 239, 1: 'If a Jew has stolen from a gentile, and the court demands an oath (denying the deed) of that Jew in the presence of other Jews, but they know that he will swear falsely, they shall compel him (and to impress him) in comparison with the gentile victim not to swear falsely, even if he should still be forced to take the oath, because by his (obviously false) oath the name would be desecrated. If he is compelled to take an oath, and his perjury cannot be proved, he shall give a false oath but destroy the oath in his heart, because he was forced to take it.' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 28, 3: 'If a gentile calls a Jew to secular court, and there is a Jew who is the only one that knows testimony for the gentile, and it is a situation where secular courts obligate payment based on a solo witness, the Jew is prohibited from testifying for him. If he testifies, we place a shmuti on him.'

Choshen Mishpat 156, 6 Hagah: 'Gentile goods and chattels are like abandoned goods, and the first one to get to them has the rights for them.' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 176, 12: 'If of two business partners one has stolen or robbed something, he must share the profit made from it with his partner. If, however, damage has occurred to him, he must bear the damage alone.' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 183, 7 Hagh: 'If a Jew does business with a gentile, and another Jew helps him to mislead the gentile as to size, weight or number, both Jews shall share in the gain, whether the second helped the first against payment or for free.' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 259, 1: 'The Jew who finds a thing a Jew has lost is obliged to make an effort to send it back to him, for it says (Genesis 22:1), "You shall bring it back to your brother."' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 266, 1: 'To keep the lost object of a gentile is permitted to the Jewish finder; for it says (5, Genesis 22:1), 'Bring back the lost things of your brother.' But if the Jewish finder returns the find to the non-Jewish loser, he commits a violation of the law because he strengthens the economic power of the enemies of the law.' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 238 Hagh: 'If a Jew owes something to a gentile, but the gentile has died, and no other Jew knows of the debt, the Jew is not obliged to pay the debt to the heirs.' (Translation taken from <https://wir-sind-horst.de/2018/08/>).

Choshen Mishpat 348, 2 Hagh: 'Note: a gentile's mistake, for example to mistake in counting or repaying his loans, is permitted, and provided that he doesn't know, so that there is no blasphemy. And there are those who say that it is forbidden to mislead him except if he makes the mistake from his own, and then it's allowed.'

...etc."

2.16. Why the Goyim is forbidden by threat of punishment to glimpse the reality of Judaism

Judaism relies on not being identified as “*the no to the life of the peoples*”.

Every now and then, from the Jewish side, attempts are made to render the Torah harmless for non-Jews with the contention, that it is only to be understood as “*allegory*”. What on the surface it might appear as gruesome and disdainful of humans, would be then merely covering “*the meaning*” which by correct divination would reveal something else entirely.

This is one of Judaism’s most brazen and shameless deceptions. And the much-praised scholarliness of the Rabbis is essentially the fruit of thousands of years of effort, to render this deception a success. Who lets himself in for such detailed technicalities will, in the barbed entanglements of Jewish rabulistical sophistry, bleed to death.

The essential Jewish interpretation of the old testament as an oral tradition, crystallised over the millennia in the famous teaching houses, by the 7th century AD had acquired written form in the Talmud and – filtered out of this – even later in the Schulchan Aruch.

For centuries Jewry attempted to keep the Talmud a secret from the Goyim. At the beginning this was successful. Today we have access to a 12-volume translation in the German language from a Jewish publisher. The part quoted here in my evidence application offers only a modest florilegium. When one feels one’s way into this material, it becomes clear why non-Jews who preoccupied themselves with Thora-learning, are threatened with death:

“... *A heathen who studies the Torah deserves death, for it is written (Deuteronomy 33, 4), Moses commanded us a law for an inheritance*”⁹⁴

The Talmud offers hundreds of examples to prove that the precarious situation in the diaspora as conditioned by their nature, is ever present for Jewry, and must therefore be the determining factor of their actions. They are obligated to harm the Goyim, how and wherever they possibly can – but in the process must always make sure that their behaviour casts no shadow over their personal God Yahweh.

This assertion is so serious and is – how could it be otherwise – so massively contested by Jewry, that the selection of corresponding testimonies from the Talmud and the Schulchan Aruch previously presented, had to be included here as evidence.

2.17. The Mosaic cultivation of evil and the world of capitalism

Judaism’s fearfulness as instrumentalised by Yahweh is in turn only concerned with earthly things. Redemptive (“*Seelenheil*”) endangerment of the soul is completely absent, because this has no conceptual meaning within Mosaism. Instead, we can identify a Jewish “basic model” from the Thora as a sculpting of the personality – the “*Jewish mindset*” – that keeps all criminal motives free of moral restraint, and which therefore in the real world of the present yields the capitalist system as such, preserves it, and raises it to the highest possible expression of shameless kleptocracy (reign of the thief).

And so with a general and methodical thoroughness, with regard to all the individuals from the tribe formed under God-given conditions (education and training) – out of all the conceivable human characteristics available, exactly those are filtered and cultivated at the expense of all others, which for the peoples of the world, embody the epitome of evil. This constitutes the legitimacy and necessity to speak the word “Jew” intentionally with this negative connotation, that the Jews themselves so hate.

⁹⁴ Babylonian Talmud, Sanhedrin 59a.

This semantic is therefore no impermissible generality, as Jews would have us believe. Only with the realisation of this background can Weininger's approach unfold in all its depth and beauty.



The Jewish writer and philosopher Arthur Trebitsch (17th April 1880 in Vienna; † 26th September 1927 in Eggersdorf near Graz) was in spite of his origin an ardent opponent of the Jews. He accused the Jews of practicing "racial purification" while preaching "racial mixing" to others, the protection of their own "seed" while touting abortion for all others etc. Trebitsch recommended the Arian peoples to view the "spirit of Judaism as broken forth from the Ghetto" as a "scandalous mess".*

"And so above this chapter that deals with this battle, the word: cheat must be emblazoned in enormous letters; ...within this cheat are the manifold political catchphrases behind which the real goal of world domination by the mobile spirit lies entrenched and could be kept hidden for so long. ...But before we investigate in the manifold areas of economic life and affairs of state how the Jews managed to cheat the establishing spirit of the Arian out of his right as first born, we must learn to recognise from a few examples, how it became possible that the weak, impotent, despised and apparently powerless Ghetto-Jew knew how to gradually force his will on the Germans, without these ever noticing this mysterious rape at all.

The cheat of the individual only becomes a monstrous power when a group of comrades, informed in the objective of a shared and well-conceived fraud support him with this bewildering business. ...And while the German today only learns to work with his tribal comrades gradually and slowly, the Jew, thanks to his basic structure and without any pressure to unite can easily come together with his tribal comrades in a joint effort.

Jewry is so to speak the vaccine, that offers the peoples of the world the immunity against evil, which is only conceivable if it actually acts as evil within the real world. Should that be achieved i.e. the inner opposition arises as a power, the external manifestation of evil becomes dispensable. Then the peoples will applaud the Jews with the words: *"The Moor has done his duty; the Moor can go."* (F. Schiller on Othello).

One would have us believe, that at least one and a half thousand years of persistent indoctrination of Jewish youth in the teachings of the Thora and the Talmud left no trace whatsoever on Judaism. The knowledge that this preaches an everlasting string of vulgarities against the Goyim, and for millennia was practically the only educational material that was served to young Jews – not to mention all the acts of sabotage by the Rabbis – is today available to anyone.

As the Jewish informant for Talmudic indoctrination the following quotes from Arthur Trebitsch apply also to modern Jewry:⁹⁵

"To cheat ('Schwindel') is the principal weapon in the fight of the mobile (Jewish) against the establishing (Arian) spirit and that since ancient times."

⁹⁵ Arthur Trebitsch: *"Deutscher Geist – oder Judentum"* [Engl.: "German spirit – or Judaism"], p. 62 et seq.

And so, we see the gift of this splendid intertwining, teamwork and working towards each other of the mobile unfold itself to highest perfection, already at the start of its first infiltration into German life.

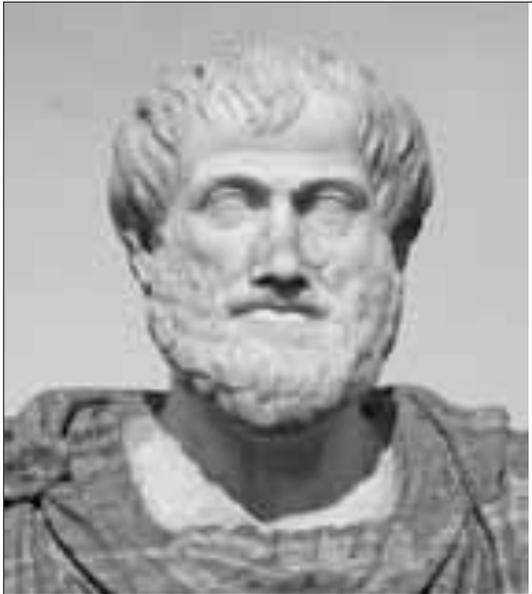
And such cooperation of Jews is, and has always been, labelled with a particular term, which significantly enough – translated literally from the Hebraic (Chawrosso) – means friendship. Because friendship, in the sense meant by the mobile spirit, is this coming together in a cooperative effort to exploit and defraud the foreign (Goyim). And it was of course such Chawrusses of the mobile spirit that helped to achieve their primary goal: to over-advantage the Arian with their secure impossibility of being, exposed, identified or ‘caught’. And it will therefore be of enormous importance to understand exactly the formative process of such Chawrusses in their primitive beginnings, because they formed the image and pattern for all the monstrousness executed and achieved thereafter with which Judaism virtually rules world economics, politics and intellectual life today.”

Page 71: *“Only he who sees in everything which the Jews have attempted right up to the present day to achieve world domination, everywhere the rule of such aforementioned Chawrusse-type organisations with their for the Arian, invisible ‘friendship’ – indeed only he who can visualise exactly this kind of highly dispersed Chawrusses expanded over the most diverse areas of life, – has a truthful insight in the all-encompassing growth of Jewish world power in its innermost nature.”*

How are we to believe that in the midst of this people “*the Jew*”, exactly in the way we have always imagined him, hasn’t materialised? We are required, for the use and piety of Jewry, to limit our belief in the powers of life – education and upbringing – to such an extent that we believe that these powers would not otherwise in any way affect the Jews. If we refuse to concede to this dictum then by Jewish reckoning, we become “*bad people*”, namely: “*anti-Semites*”. The incredible extent of this insult to our intelligence can only be grasped, if we bring the nature of education as such to mind. This is the means by which the generality – ultimately God – offers into the particular, i.e. here in humanity, its being.

3. The nature of *the sensible* and its associated thought ("Vernunftdenken")

With this background in mind, the nature of the systematised thought associated with "*the sensible*" ("*Vernunftdenken*") as discovered by Hegel can now be described. This opens the door to the recognition of the nature of Judaism, i.e. the identification of Yahweh as Satan.



Aristotle (* 384 BC in Stageira, † 322 BC in Chalkis) reputedly a member of the Platonic Academy at the age of 17. Aristotle is the creator of the most complete and comprehensive system of Greek science and founder of the Peripatetic school. At 42 he became the tutor of the Macedonian heir to the throne, the later Alexander the Great. – Roman copy of an Aristotle bust by Lysippos. Rome, Palazzo Altemps.

they are also corporeal life on the level of logical particularity, clothed in flesh and blood. In this way, each person is immediate grasping concept. This (the grasping concept) is totality, i.e. its moments are necessarily the entire *grasped-concept*, and therefore each part of the body is the entirety. If we think into ourselves within as body, we recognise that the hand is also head, as stomach, liver etc. and the head is hand, foot, behind etc. and so on.

We differentiate the limbs as organs, do not separate them, but keep them with nourishment in oneness. In humans the moments of *grasped-concept* have become conscious, and then also self-conscious, if, and as far as, we can direct our thoughts with attention and will towards the thinking consciousness itself.

The rational mind differentiates and holds the different moments firmly in their **separation**. Because of this it is not capable of **thinking**: becoming, movement, development, life, spirit, God. And what it cannot think, is, for the rational mind, not real. It literally cannot see "the wood for the trees".

The sensible ("*Vernunft*") also differentiates (like the rational mind), but it recognises that different moments are not separate and not separable (i.e. in **organistical** oneness and as such are in movement). The rational mind sees before it categories, and uses them without asking about the "from where?" and if they are capable of grasping the truth (as Kant was the first to do so).

The "*hard-core*" part of the thought associated with *the sensible* ("*Vernunftdenken*") is the system of logical determinants. These are partly already "*present*" in our consciousness. And this in the sense that, as determinants (categories) of pure i.e. abstracted thought cleaned of all sensual substrate, they "*become known*" to us. They are the product of almost three thousand years of thought. The ancient Greek Aristotle was the first thinker who ordered these determinants into a "*table of categories*". His process was "*naïve*" in the sense that he assumed the forms ("*cause*", "*effect*", "*quantity*", "*quality*" etc.) to be "*given*" and arranged them next to each other as independently "*existing*" without considering the question of their movement, their "*from where?*" or their "*to where*".

In these thought-determinants Hegel discovered within them an inherent motion (life) and systematically investigated it. This may not be misunderstood as a metaphor. This danger exists because of our habit of viewing thoughts, and especially logical forms of thought, as shadows removed from life, as mere appearance. The opposite is correct. Thinking is life at its most intense. The thought-determinants, the moments of the *grasped-concept*, are phenomena in a higher sense as just corporeal life (the life of the body). But

The sensible develops them in their truthful (necessary) context, i.e. the thought-determinants emerge because of their “*inner-life*” (their inner-living contradiction) separate from each other, and in this way recognise the one-sidedness of the determinants made by rationality.

From the power of this “*genealogical*” relation they form a whole (system, or better: an organism of the spirit), from which a single designation cannot be broken away, or left out. Hegel demonstrates the logical system especially in the “Science of Logic”, two volumes and even more compactly in the first volume of his “Encyclopaedia of the Philosophical Sciences”.

The *grasped-concept* as such – synonymous with God – appears for itself as cosmos (space and matter) and world (realm of humans) in the way that everything that is, is an **example** of the moments of the *grasped-concept*.⁹⁶ The appearance as a whole and in parts is only truly recognised, if traced back to the concept-moments working within itself.

Only *the sensible* – which Hegel shows in his Science of Logic – is able to grasp the oneness of the opposites – becoming, origination, waning, change, development, life, spirit, God – and *think* them.

It appears that this rung of the spirit was not yet scaled by Atzmon. It is therefore only consistent that he ends up placing the former Judaism for the most part in the cul-de-sac of atheism. These people then (Atzmon concludes) influenced by the enlightenment (secularisation), have lost their personal God Yahweh in Auschwitz, and have put themselves in his place.⁹⁷

This self-deification shows only that not even Judaism can take atheism seriously, and can't make it without God. The “*Münchhausen-Trick*” was brought into the game already early on in the age of the enlightenment as a way out of this peoples-consuming atheism.

The guide to how we – to gain access to real truth – should proceed, is offered by Hegel with his description of the correct method of recognition:

*“If it is the sensible [“Vernunft”] that in actual fact discovers these principles, then the establishment of their truth, in so far as they are truthful and not just remaining merely formal, must be seen as its capacity to lead them back to the recognition of the absolute truth, this process being the object and purpose of philosophy.”*⁹⁸

What does this mean?

We are – because of the rational mind, which can only understand the finite – so die-cast, that we can only associate the motives for human actions in general, and the historical personalities (Caesar, Alexander, Napoleon, Lenin, Hitler etc.) in particular, with finite purposes (wealth, power-retention, land-acquisition, influence etc.). This has its justification, but it doesn't lead us very far. Moses and his supporters wanted to liberate the Jewish tribes from slavery. That could, however, for the *grasped-concept*/ God/ spirit, be of no interest.

The question that must be asked is to what purpose, which particular step in the development of the **life of God** was involved? Which aspect of the spirit, i.e. which consciousness of the spirit of itself (self-consciousness) has, with the exodus of the Jews out of Egypt, placed itself **for the spirit itself into existence**? This is all that matters. For this viewpoint, the acting finite spirits (the human individuals) and their finite purposes are a matter of complete indifference. The spirit cunningly uses them for its own purposes, and sacrifices the individuals in the process.

⁹⁶ Gospel of St. John 1, 1-4: “...*the Word was God ...All things were made by him; and without him was not any thing made that was made. In him was life...*” (KJV) does not unfortunately offer, due to its pronoun problems, the intended meaning. In the Luther translation this reads: “*The word was God ...All things were made through this very same (the word), and without this same (the word) was nothing made, that was made. In him was life...*”

⁹⁷ “The Wandering Who?” (Zerobooks, 2011), p. 149 et seq.

⁹⁸ Hegel, W 16, 243 et seq.

The spirit is the *common generality* (thought), that holds the *special particularity* (the finite) within itself (and no longer stands opposite it as an independent existence or “being”), and as such, is truly infinite.⁹⁹ It is the finer detail of this unity of generality and particularity which occupies us in the empirical intellectual disciplines.

For the rational mind what is true is what does not contradict itself (“*A is only A, and not at the same time also its opposite.*” – based on the theory of the ruled out third). For **the sensible** (“*Vernunft*”) what is true, is only that which must (necessarily) contain and can tolerate contradiction. (for example: movement in space: the point in space is at a particular place and simultaneously not at this place/ paradox of Achilles and the tortoise.)

(*The sensible* is intelligence just like the rational mind. It differentiates however, unlike the rational mind, it does not separate the different, but recognises the sameness of the different moments, i.e. their logical oneness. This recognition is the reconciliation of opposites.)

The Hegel quote chosen above then adds:

“This (recognition) must however be complete, and founded on an analysis down to the last degree, because if the recognition is not in itself fully complete, it will still be subject the one-sidedness of formalism; If, however it reaches the very foundation, it comes to that which is recognised as the highest, or God.”

With that the task is defined as: with each reflected upon or investigated example of a finite object, to grasp the generality in its particularity with thought, i.e. to recognise it as an example of the *grasped-concept* (God) to which it belongs. In the bicycle manufacturer can the capitalist, as a necessary member of the civil society, be identified, likewise the car manufacturer. (Karl Marx, if not the inventor, at least thoroughly analysed the concept of the capitalist – who he named “*Monsieur le Capital*”¹⁰⁰ – in his main work “*Capital*”). Only if they can be recognised as such, does one know what can be expected from them and what can't. One cannot expect, for example, that they offer their products to the public for free or sell them for less than the manufacturing costs (squander). Like this they would stop being capitalists, i.e. they would go bankrupt. “*The mute force of economic circumstances*” (Marx) holds them tight in the “*capitalist*” corset. The generality, the capitalist, is as such invisible. He is a thought. As a particularity of thought (graspable concept) he is an “*organelle*” of a more comprehensive relation of concept-moments, ultimately the *grasped-concept* in its entirety. This is God. At the highest level of the spirit the *grasped-concept*-moments become logical concept-terms – of an absolutely un-sensory nature: to be, nothing, becoming, existence, something, one, to be for oneself etc. Judah, at this conceptually grasped level, is an existing example of a logical negation, “the ‘no’ to the life of the peoples” (Martin Buber).

Hegel continues:

„It can certainly be stated, that the constitution of a state should remain on one side, religion on the other; but here we have the danger that each principle will be caught in one-sidedness. As such, we see currently the world full of the principle of freedom, and the same particularly with regard to the constitution: the principles are correct, but being afflicted with formalism they are prejudices, within which recognition has not gone to the last possible foundation; for here alone is the reconciliation with the absolutely substantial available.”

This is now the most important part of the guide with regard to the acquisition of truthful knowledge. By formalism Hegel means the use of a *grasped-concept*-term in its abstraction, without reflecting on its content. And so, we see how the concept of “*freedom*” is used mostly as an empty cliché, and is left to each and every one of us to fill it with some sort of meaning. One hears also then “*freedom from*

⁹⁹ Compare Hegel: “*Phänomenologie des Geistes*” [Engl.: “*Phenomenology of Spirit*”], W 3, 85.

¹⁰⁰ Karl Marx: “*Das Kapital*” [Engl.: “*Capital*”], III, MEW 25, 8.

what?”, “freedom why?” and “freedom for whom?” etc. The *grasped-concept* of freedom does in itself contain content, simply (not from a plethora of extra additions, as “freedom of opinion”, “freedom to trade”, “freedom to vote” etc.) and everlastingly the same as itself: the spirit – God, a person, a people etc. – is free, if it is not determined by something (by a will) that it is not itself (to be dependent on the will of another or on a foreign will = un-freedom).

The special aspect of the logical determinants is that they are viewed truth. Just as two plus two cannot be disputed, neither can the logical determinant “becoming” be doubted as the simplest unit of *being* and *nothing*, and that everything that is, is (originating and waning) becoming (“*panta rei*” – “all is flowing.”; Heraclitus). Equally imperative is that all logical clauses via their own movement within thought come apart as they move (inner necessity), a principle that Hegel – similar to a Turing-machine¹⁰¹ shows comprehensively with the smallest of steps.

The logical system (system = the whole) or the system of logic (of the pure thought-determinants) one could compare with our skeleton (although the comparison is flawed). This offers the required stability and support. Muscles and organs are hung within this framework and can only “function” according to their vocation to the extent that the skeleton offers the required support. So is everything that is, and that happens – both on the smallest as well as largest scale – in each case an example of the logical determinants. (For example: each human individual is an example of the logical designation “I”, and this is the existence of all the other logical determinants: being/ nothing/ becoming/ originating/ waning, something...being for oneself, to be for something else, one/ many...limit, attraction/ revulsion/...etc.). An example from an unending number of examples. As such it can be recognised. Everything else is just “talk” without a leg to stand on.

Just as lung, liver heart etc. cannot be described as a coincidental and relationshipless “coming together” of fleshy entities, but in fact are holistic **organs of a living being** (“*the hand is also the head*”), neither can the different characteristics of the Godly self-consciousness as peoples (Herder¹⁰²) be described as coincidental and therefore relationshipless existences, but organic moments of a historically present spirit-nature, which we, influenced by Judaism, falsely label as “*humanity*”, the real name for which is “*world spirit*”. This is nothing else, nothing more, but also nothing less than the many-limbed real-world form of God, the appearance of his self, in himself, for himself – as cosmos and world.

As moments of *grasped-concept* (particular forms of God), the Jewish people are the real existence of rationality (“*Verstand*”), and the German people **within themselves** (as far as possible) the real existence of *the sensible* (“*Vernunft*”) (which reveals itself in German thoroughness).



The pre-Socratic Heraclitus from Ephesos (in the second half of the 6th century BC in Ephesos; † in the first half of the 5th century BC) born into privilege, was of aristocratic conviction and scorned the masses for their limitation, and lived after the banning of his friend Hermodoros in solitude. – Oil painting by Hendrick ter Brugghen (1628).*

¹⁰¹ The Turing machine was an important calculating tool for theoretical computation in its early days. It models the working processes of a computer in a particularly simple and mathematically easily analysable fashion. It was named after the mathematician Alan Turing, who introduced it in 1936.

¹⁰² Johann Gottfried Herder 1744-1803.

3.1. Hegel is crucified along with his people

Two hundred years after Descartes, the pure interior view was comprehensively analysed by Hegel who showed (proved) that it is the only source of recognisable truth available to us. And with this he let loose an effervescent wave of enthusiasm or "*Hegelei*" – and was then just a few decades later forced aside into almost complete obscurity. Indeed, one hears talk everywhere **about** Hegel and his thoughts, but the man himself is no longer permitted to speak. One nurtures the prejudice that he is "*too dark*" and actually cannot really be understood at all, and what he attempted to say is completely outdated anyway. As if the truth could ever wither away.

One lulls us into a trance free of cares. We are to observe that the world also turns without Hegel's knowledge of it, where we could also be just as happy without him. What a mistake! Is that coincidence? Or is the aforementioned ominous "*one*" here a real will, which throws itself against both Descartes and Hegel? Who would that be? I can only encourage Gilad Atzmon to look seriously into it.

Does this content not add a more than a grain of truth to what Hegel says about the salvational struggles, recognised as a consistent development?

It is spirits that meet each other in a face off. These are consciousness and will, and foremost the will to assert themselves. Hegel has encountered a well-established enemy that knows how to defend itself.

Certainly, everyone has had some sort of experience of the devil in one form or another, but has nevertheless failed to recognise him as such. Mostly this type of experience is not even seriously associated with this name. The mere acquaintance with evil is however not enough to overcome it. It depends on **recognising** it in its truth. This is the task of philosophy; or more exactly German philosophy, in the way this experienced its highest training in Hegel.

Hegel, unlike Moses, or Jesus of Nazareth or Mohammed, is not a founder of a religion. He does not call upon a higher authentication for his teachings; not on a source that lies outside of himself. He is also not a philosopher in the sense that he, like an *ob*-server (or one that *con*-siders) – therefore from outside – makes the truth as such the object that he is striving to recognise. Hegel is the *interior view* of God expressing itself. As such he made experiences about which he reports in his main work "*The Phenomenology of Spirit*" in miniscule detail. Forgetting for a moment the originality here, he resembles Jesus in so far as they both acted less through teaching, than by their example. His life embodied the calling: "*And he that taketh not his cross, and followeth after me, is not worthy of me.*"¹⁰³ "*Be ye therefore perfect, even as your Father which is in heaven is perfect!*"¹⁰⁴ Therein, the perfection is revealed via his way of living.

Hegel's example cannot though be viewed entirely in this sense. In this sense Hegel does not act as an example. He is rather a **companion** along the stony road of thought. **In thought he offers the immediate experience of a loving God in each person who is** prepared to wander with him in reflection along his channelled thought-paths intended for this purpose. This is the novelty and uniqueness that came with Hegel into the world. He provides solid ground. Every possible stumble he corrects already at the outset. His principle is the liberation of God to himself, so that he (God), through Hegel, can be true God, and absolute spirit for the first time. And he is in this world, not *beyond* it.

With that can be said that Hegel represents the final challenge for Yahweh, in other words, the end of his reign. And he responded likewise with a crucifixion. This time it is not just an individual who is affected, but an entire people, the German people. As was so often the case, the most telling clue in this regard came from Friedrich Nietzsche, who recognised the German people as the real worldly embodiment of Hegel's discovered *thought of the sensible* ("*Vernunftdenken*"). From him we read:

¹⁰³ Gospel of St. Matthew 10, 38.

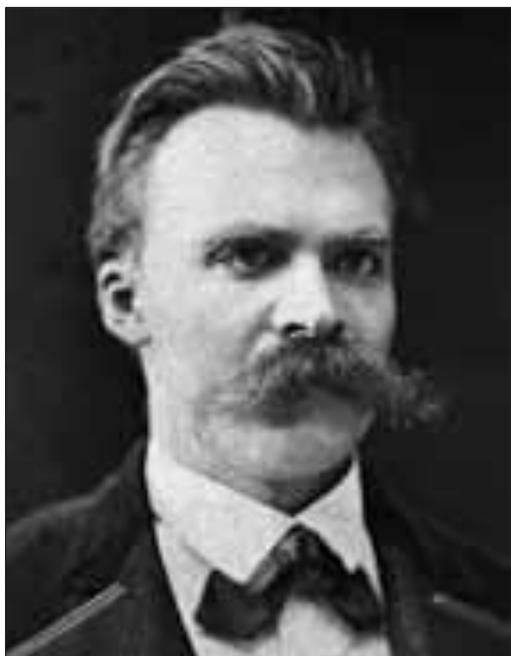
¹⁰⁴ Gospel of St. Matthew 5, 48.

“We Germans are Hegelians to the extent that, even if there had never been a Hegel (as opposed to all Latins), we apportion the idea of becoming, the development, with a greater and deeper meaning, as that which ‘is’ – we hardly believe at all in the legitimacy of this concept ‘being’: equally to the extent that we are not inclined to accept even about our human logic, that the logic in itself be the only type of logic possible (we would rather convince ourselves that it is only a sort of special case, and perhaps one of the most idiosyncratic and most stupid).”¹⁰⁵

The expression “human logic” stands for “rationality-logic” here, that we can ascribe to Yahweh as the means with which world domination can be achieved.¹⁰⁶ This is questioned down to its very root by the German collective spirit, and rendered harmless.

One must allow the full force of this, together with the statement from Nahum Goldmann, that the Great War of the 20th century was led by the enemies of the German realm to wipe out this “new spirit”, i.e. the entirety of German Culture, to have its effect.

Jesus of Nazareth stands as the founder of Christianity and is thought to have been born approximately in the year 7 BC in Bethlehem and died around the year 30 in Jerusalem, and after his resurrection went to a place beyond this world. Christ means the “anointed one” and is a Latinised Greek translation from the Hebraic Royal title “Messiah” (originally not a name of any kind). His historic existence is for some scientists and theologians not objectively proven, others contest this. – Reichenauer School: “Christ speaks to his disciples” (around 1010).



Friedrich Wilhelm Nietzsche (15th October 1844 in Röcken near Lützen; † 25th August 1900 in Weimar) was a German philosopher, poet and classical philologist. He is held as one of the most influential minds of modern intellectual history.*

¹⁰⁵ Friedrich Nietzsche: “Die fröhliche Wissenschaft” [Engl.: “We Fearless Ones” in: “The Gay Science”], translated.

¹⁰⁶ Depicted in Revelations of St. John 12, 7-9; 12; 13, 2-4; 17.

3.2. The principle of Judaism conditions spirit-hostility

Yahweh is the divine, for whom the mere association with anything human is beyond toleration. This is idolatry, a crime in his eyes worthy of death.

It is the nature of Judaism, which appeared around a thousand years before the blossoming of Greek philosophy, to know Yahweh as the un-see-able, and separated from humans. This knowledge is not yet truthful knowledge of God, because were God separate from humans, he would be finite. He would end with humans; is not there, where the human is.

Here one must notice exactly how the phrase is formulated! It expresses a difference between knowledge and truthful knowledge. Everything hinges on this. God is the one, infinite, never ending, ever present, all-knowing etc. **The difference is found in the knowledge of himself (Self-consciousness). As being (as world), God is only real as the one, who knows (has knowledge) of himself. And he knows himself in humans and via humans. We are his consciousness.** At the origin of time God only knows **that** he is (*"cogito ergo sum"*), but not yet, **what** he is. His life is the **development** of his knowledge of himself. He is determined by the drive to know and recognise his perfected self. This drive announced itself in the Oracle of Delphi: *"Know thyself!"* Only when his knowledge of himself has perfected itself, is God no longer faced by a foreign entity, but himself, i.e. is free. And only in the perfected knowledge of God of himself does the human stand opposite a loving God, because he knows that the humans are not strangers, not idolaters, but his children made in his image.

After the discovery of the principle that the external **is** the inner, as appearance, a whole new light is cast on the meaning of world history. One has to understand why it took Christianity three hundred years from the crucifixion of Jesus to prevail as a state religion in the Roman Empire, and why *the sensible*, two hundred years after the writings of Hegel appeared, still hasn't realised itself in the world.

Jewish thought has established itself as a world power which as such – visible or invisible – positioned itself as hostile to both Christianity as well as *the sensible* (*"Vernunft"*).

The transition into a new form of the spirit happens differently to a development in nature, it happens due to **consciousness and will**. The will to persist of the old, lies in conflict with the will towards renewal. This is not only a matter of experience. It is – as *the sensible* can recognise – a necessity of the *grasped-concept*: both parties are spirit in their own right, and as such **life**, each with their natural drive for self-preservation.

From this it follows that Yahweh by means of his "chosen people" (property) – driven by self-preservation – will have applied the entire power of his nature to hold *the sensible* down. Because it reveals not only his limitation (not being infinite) but at the same time demonstrates in precise steps how he is overcome, as a necessary work of the world-spirit.

„And so the spirit in him stands against himself; he has to overcome himself as the true hostile hindrance to himself; the development in nature that calmly moves forward is, with matters of the spirit, a hard, everlasting struggle against himself. What the spirit wants is to arrive at his own grasped-concept [‘Begriff’]; but he himself conceals it, and is proud and full of pleasure in this alienation of himself.”¹⁰⁷

The one-sidedness of Yahweh is by definition Godlessness (atheism), because God is the infinite, ever present. He is the power that the human cannot in any way limit.

If God and humans – as with Mosaism – are not only different, but also separated, the human can deny the existence of God without calling himself into question.

¹⁰⁷ Hegel, W 12, 76.

Against this principle stands the irreconcilable **conception** in German philosophy – which is unique to her – of the oneness of spirit and material, which is, the impossibility even to **think** atheism and materialism.

The different-ness, and the oneness of the different **is** everlasting, historically, it is about the **knowledge of this** only.

And thanks to the appearance of Hegel, the **knowledge** of this difference works within the German spirit. This knowledge alone by itself is already the negation of Yahweh. This makes Yahweh the mortal enemy of the German spirit.

The problem for Judaism is now that it must hold the German spirit down, or let it disintegrate. The difference becomes therefore one of opposing enemies. The German shows the fatal one-sidedness of rationality. Judah thereby wrongly assumes itself in deadly danger, and becomes the “*everlasting (Auschwitz) survivor*”, who “*has once again had a very narrow escape*”. This relationship is the nature of Atzmon’s discovered (?) and labelled “*pretraumatic stress-syndrome*” (Pre-TSS). It remains extraordinary that he associates this with the Jewish spirit and the Jewish culture. (“*The fear of Judeocide is entangled with Jewish spirit and culture.*”)¹⁰⁸

The salvational truth of the German realm’s defeat in the wars of the 20th century consists of its permitting Judaism access to the German people’s soul where a brainwashing of historically unprecedented dimensions became possible. The Germans have had – ultimately with military violence – a Judaised personality and world view forced on them as a supposed safeguard for a Jewish foreign rule over the German Realm. In this way the scriptures are fulfilled:

“...they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.”¹⁰⁹

That is now becoming known.

3.3. A lecture prevented by Jewry: an analysis of the “interior view”

„Upon observing religion“ – so writes Hegel – “*what matters, is whether the truth, the idea is recognised only in its division, or in its true unity; in its division: where God as an abstract highest nature, lord of the heavens and the earth, is over there, is beyond, and is void of human reality; in its unity: God as unity of the general and the particular in which in him the individual positive is looked upon within the idea of human becoming.*”¹¹⁰

This quotation from the history of philosophy was the key-theme of a lecture I gave upon the invitation of the organisers of the (2001) Beirut “Holocaust Conference”. This, with the help of massive pressure from the then US Secretary of Foreign Affairs, Colin Powell and the ADL chief Abraham Foxman, was prevented at the last minute by the Lebanese Prime Minister. In this lecture, Gilad Atzmon was, in a certain way, anticipated, by reminding of the need for a change towards a spiritual-historical orientation of the dissident Holocaust historiography. The manuscript of this lecture is in my opinion more current than ever. I have included extracts for documentation purposes below:

¹⁰⁸ “The Wandering Who?” (Zerobooks, 2011), p. 154.

¹⁰⁹ Isaiah 49, 23 (KJV).

¹¹⁰ Hegel: “*Philosophie der Geschichte*” [Engl.: “Philosophy of History”], W 12, 70.

“As political people we have...every reason to occupy ourselves with the power, especially the global power of the east coast, without blinkers and without hatred. Because until proven otherwise we must assume that the existence of a world dominating power for us, the German people, constitutes a real danger – particularly when we take into account that the east coast with certainty harbours no friendly feelings towards our people.

This power makes use of the lie as a weapon. But it is not based on the lie. This power is based rather on the belief of being a chosen people, and on the spiritual weakness of the Goyim peoples, who no longer believe in God.”

3.4. Atheism is the murder of the Goyim-peoples by Yahweh

The belief that there is no God, that the human being can from within himself explain his existence (humanism), that the world can be recognised without resort to an absolute spirit (God), is the victory of Judaism over the peoples of the world. With atheism, Yahweh has beaten his competitors, the Gods of the Goyim peoples, off the battlefield. These are, for this reason alone, defenceless, at the mercy of globalism and ill-fated to decline.

This victory over the goyim Gods however signals at the same time the ultimate defeat of Judaism.

The God-robbed peoples, first and foremost the German people – suffer the death of their God as the death of their people. This people-death is however a point of passage to new life. It is the resurrection of the world peoples in the spirit of the philosophy of idealism. This is religion grasped as concept and as such is the overcoming of all religious opposites.

The peoples will at the historical moment defeat the east coast, freeing themselves from the worldly God of the Jews, of Mammon, when they recognise that every historically powerful people is a concrete demonstration of the godhead (German idealism: Herder, Hegel).

Now it is well known to me that in the “*enlightened scientific community*” the greatest possible resistance is raised to this idea. But it is precisely this thoughtless reflex with which the atheistic *Zeitgeist* attempts to protect itself from the objection of pure thought, that signals the victory of Judaism. Atheism – as we shall see – is only thinkable on the basis of the Jewish principle.

Blaise Pascal noticed correctly that the non-existence of God is as hard to prove as his existence. This means that the statement: “*God is not*” is as much of a conviction of faith as the choice of: “*There is a God – everlasting, infinite, all-powerful, all-knowing and ever-present.*”

The legitimacy of atheism is refuted with a simple reflection.

This insight lies in the *grasped-concept* of proof: in the conventional sense, something, which otherwise seems unknown, is considered proven, if it logically cannot escape involvement in an already proven certainty (removal of doubt). That there is no certainty “before” or “about” God, from which God’s existence or non-existence can be derived, the problem of a proof of God, (and/ or proof of the non-existence of God) is in this sense without meaning.

Following the Cartesian statement “*cogito (ergo) sum*” (Eng., “*I think, (therefore) I am.*”), I am, after all possible doubts, certain of my immediate existence, because I think. This is the sole immediate certainty upon which all ships of doubt are shipwrecked, because doubt itself is also thought. The doubt does not as a result, leave the room in which I think, and because of that I am certain of myself.

From this immediate certainty follows everything else. Hegel took up the Cartesian thought and developed the true concept of proof: for Hegel, a proof is a pinpointing of that which lies in the immediate certainty, which is “I” itself. Nothing is added from outside. What is observed is only what occurs in the immediate consciousness, as each person finds immediately within himself, as it occurs without impressions from supposed external objects. In this condition we say that thought itself, be with itself in its pure form.

You will confirm the experience that this type of thought continues relentlessly no matter what – in our dreams too – and is from any random attempt by us, simply not to be halted. It is – using an expression from Hegel – absolute “*Aktuosität*” (*actuality*) or inherent self-determining and perpetuating actuality.

Here we have a word supplemented to assist the meaning of the *grasped-concept* of “*thought*”. Thinking is not an activity of consciousness as if one of many, as if one might say: now I will occupy myself with an hour of mathematics, after that a further hour of home administration, after that with the most beautiful arts and finally a nice long hour of just thinking. This is not how it works. Thinking is the continuous job of the consciousness that in the occupation of mathematics is just as present as with home administration or with the most beautiful arts, and likewise when I occupy myself with thinking, i.e. practice philosophy. The thinking involved remains always the same, never outside of itself, never something different, or any kind of a second, or third – or forth thinking.

If thinking in the above described sense saturates my consciousness in this way, cannot however intentionally be halted, then I am forced to conclude that this *actuality*, that is in fact thought itself, transcends me as subject, as the initiator of will, in the sense that it exists outside the range of my will. I can therefore say: “*SOMETHING* thinks me. ‘I’ is this *SOMETHING* in the sense that thinking completely and totally fills the ‘I’, ‘I’ has in its own right no definable territory without this thinking being present and active. ‘I’ can offer this thinking direction in that it chooses this or that to preoccupy itself with. ‘I’ cannot however direct this thinking in the sense that it determines which result of this thought process ‘I’ can say is correct or incorrect. These convictions take place independently of the will. ‘I’ is in this sense powerless in the face of thinking. ‘I’ can also not want that the thinking in him, stops. With this can be shown that *SOMETHING* lies outside my subjectivity. Though this *SOMETHING* is also ‘I’, it exceeds at the same time this ‘I’ and is more than this. ‘I’ finds itself, in the face of its innermost – with its convictions – in a helpless position of surrender to thought. This *SOMETHING* makes use of the ‘I’, to be with itself, in thought.

With these observations I have simply recorded what lies in my thought, that is therefore as certain as I myself am certain of my own existence. In my certainty is the SOMETHING, that exceeds me – a transcendental. This we may call GOD. Consequently, GOD is first of all nothing else and nothing more than the above described SOMETHING.”

The further development of thought (philosophically speaking) now only needs to be sketched. It is not necessary that what comes after this must be immediately grasped to this extent. The path of thought should just be touched like a bell, lightly struck, whose resonance will be felt by some sooner, or others later, or indeed by some, not at all. That is, at this moment, not important.

The consciousness differentiates itself as thought from its object: I think to the extent that I think about “*something*”, and have therefore in my thoughts always and necessarily an “*other*”, the thought itself, which I move around, by thinking. Therefore, in my consciousness there is also difference. You will not experience, that in your thought this difference within itself goes unnoticed.

This trinity – “I”, the “*object*” and the difference between them – is the basis of everything. From this grow out multifarious discriminations whose moments likewise have this trinity within them. But likewise, these differences in their own right cancel themselves out and the different moments join together in a higher unity, for example: my object, the thought, that “I” roll around in my thoughts, is itself created by thought and solely within thought by an unbroken continuous condition of on-going thought-effort by consciousness. That this incessant thought-effort is necessary, I can experience if I

“lose the thread”, when the thought, which I was just thinking, dives suddenly into a momentary forgetfulness. With this realisation, the difference which I made between “I” as thought and the object of the “I”, the thought itself, has disappeared within itself. Both moments are thought in a different form etc. and so on.

Thinking itself is this differentiation and the relating of the differences to themselves and to each other, whereby the differences are cancelled. Via this step by step demonstration, our consciousness acquires a *complete*, a system that contains everything that emerges necessarily though thought from a simple beginning (*“the pure existing and the pure nothing are the same”*) via progressive concretisation of the moments lying within it.

This is the systemic thought from Hegel, which is simple and has nothing to do with all the nonsense from the so-called specialists, stuffed thousandfold between the covers of books.

This system, as the spirit's knowledge of itself, is idea, the reality of the *grasped-concept*, that like this, grasps itself as an absolute spirit (= God).

The “I” – one must conclude from this – is a particular (and thereby finite) being (= reality of) God. In the “I” God comes to a consciousness of himself. In this self-consciousness he experiences his freedom: he is dependent on nothing that he is not himself.

It is important to grasp that proof, in the sense of the Hegelian logic, means the reception of the immediate certainty within pure thought. Nothing, that cannot be shown within or with pure thought itself, is considered knowable with certainty. Because only what lies in the immediate certainty of pure thought, cannot be doubted.

The position of Kant was a significant preparation for this recognition. With him it was possible to identify important contradictions within the theoretical constructions of the *“sciences”*, which led to their waning credibility, i.e. they were dependent on and therefore limited by descriptions of objects in the sense of their finite qualities. The *“thing in its own right”*, the truth, can with these, not be realised. The sciences as a result, had their competence to communicate about life, let alone spirit and with that about peoples, state and finally God, called into question. The authority of the sciences of experience, the empirical, is finished. It was necessary, but in the final reckoning, not sufficient.



Immanuel Kant (22nd April 1724 in Königsberg; † 12th February 1804 ibidem) was one of the most influential German Philosophers. His most important and authoritative work “Critique of Pure Reason” marked a turning point in the history of philosophy and the beginning of modern philosophy. Not only in the theory of knowledge but also in the field of ethics with the work “Critique of Practical Reason” and in aesthetics with the “Critique of Judgement” as well as significant writings on the philosophy of religion, law, and history, Kant created a new, comprehensive perspective in philosophy that has significantly influenced the discussion right up to the 21st century. The Kantian doctrine of duty forms part of his ethics of idealism.*

What thought itself reveals to us about the development of thought, is the life of the spirit in itself, is the idea within pure thought. It has already been highlighted here, that this thought as the SOMETHING that makes us think, lives its own life within us, and which does not obey our will. This SOMETHING is in this sense a moment of objectivity – it is GOD in us.¹¹¹

It should be clear by now that GOD in the ideas presented to us by Hegel as our innermost-interior, has little to do with the God imagined by the custom-filled traditions. But only the latter can provide a reason for intellectual contempt, that builds such a massive obstacle to the recent efforts to approach the question of God.

I believe that we Germans as the seal-holders of the German Idealistic Philosophy carry here a particular responsibility. This special responsibility has already been superficially branded on us, by identifying us in the world as “*Jew-murderers*”. That is certainly a moment of spiritual meaning from what is generally associated with the name “*Auschwitz*”.

To make this thesis understandable, I must step back a little.

Hegel offers in a sentence of his history of philosophy a clue that sheds light on the problem of the German-Jewish catastrophe. This sentence is included here in context, and afterwards will be explained piece by piece.

In detail:

because we hold the question of God at arm’s length – i.e. because we do not want to endanger our reputations as “*serious*” scientists – we eternalise the rule of Judaism with its worldly rule, the mammonist globalism. Separated from God, as spiritual beings, we will all of us, simply perish.

“*Upon observing religion*” – so writes Hegel – “*what matters is whether the truth, the idea is recognised only in its division, or in its true unity; in its division: where God as an abstract highest nature, lord of the heavens and the earth, is over there, is beyond, and is void of human reality; in its unity: God as unity of the general and the particular in which in him the individual positive is looked upon within the idea of human becoming.*”¹¹²

Now piece by piece:

“*Upon observing religion, what matters is whether the truth, the idea is recognised only in its division, or in its true unity, ...*”

One notes that [in German] *the truth*, the idea, is held here reflexively as the subject of recognition. The subject of this recognition is not “I”. The subject of this recognition is rather this aforementioned SOMETHING, that makes us think, thinks inside us, and independently of our will judges the results of our thoughts to be correct or incorrect, true or false. With respect to the philosophical *grasped-concept* of history, we have here before us the determining type of thought: history is accordingly the self-recognition process of the spirit.

The idea knows itself.

This recognition does not yet come to the insight, that this SOMETHING (God) is the thinking, that acts within “I”, fills this, and constitutes the existence of the “I”, from which it therefore cannot exist separately.

¹¹¹ Compare Hegel’s: “Phenomenology of Spirit” first, and build on this thereafter with his “Science of Logic”.

¹¹² Hegel: “*Philosophie der Geschichte*” [Engl.: “Philosophy of History”], W 12, 70.

That is the principle of Judaism: Yahweh is the divine, who leads his godly life for himself, separated from any and every creature, humans included, who is throned as the thunderer over the clouds, who in his mercy debases himself to choose a people, with whom he seals a pact. But by virtue of this separation, Yahweh remains the divine, even when his people are no more, when – in line with repeated threats – he will have wiped them out himself.

Within this lies in its inversion, the possibility also of God-murder.¹¹³ Only this divine God can be murdered by his people without them having to commit suicide, because Yahweh is only Yahweh and not at the same time his people. The latter live on, even when Yahweh is dead. This type of thought is in its progressiveness however also an archaic one, which does not push forward to the concept of person and in the gruesomeness of the Old Testament with its collective guilt-mania found its lasting expression. It was in Greece with the *grasped-concept* of the *sensible (nous)* that this rift was first bridged, and the human was thought of as person, in which *nous* is present as a godly spark.

The idea knows itself.

The here already familiar SOMETHING is the generality, that in the “I” as an individual, acts and is present. “I” is firstly recognized as the container, then however also as a certain part-form of the transcendental SOMETHING (God). Because of this participation in the nature of God the “I” appears as person and of unlimited worth.

“...in its division: where God as an abstract highest nature, lord of the heavens and the earth, is over there, is beyond, and is void of human reality;

“...in its unity: God as unity of the general and the particular in which in him the individual positive is looked upon within the idea of human becoming.”¹¹⁴

This corresponds to the Christian-Germanic principle. Here God becomes the son of man. In him the separation of God and man has been overcome. God is also human. HE now has as humans no limitation any more. Only in this recognition does HE know that he is truly infinite. The immediate certainty of the “I”, that it exists, becomes via the necessity of thought, the certainty that God exists. For he who treads the path of thought already drawn out for him by Hegel, the existence of God is included in his own self-certainty. A doubt about the presence and the interaction of God is thereafter no longer possible.

Atheism belongs in as much to the Jewish circles of thinking as it presumes the unabridged unbridgeable separation of God and human. Because only if God and human are thought of as separate, can the thought persist that the human can be certain of himself, does not however have to involve the existence of God in this certainty. The human then cannot deny himself, but can deny Yahweh his existence, without contradicting himself.

3.5. History is not without God

What remains necessary to show now, is that atheism makes history impossible to understand. The consequence of this is, that the whim and fancy of any bunch of Pharisee-regulars can pose as a tribunal to pass moral judgement over history.

I would like to begin with the question whether in this circle a conviction exists as to what history actually is? Are we to understand that history is merely a succession of consecutive stories? From

¹¹³ Friedrich Nietzsche: “The Gay Science” translated by Josefine Nauckhoff (Cambridge University Press, 2008), Book III, No. 125, p. 120.

¹¹⁴ Hegel: “*Philosophie der Geschichte*” [Engl.: “Philosophy of History”], W 12, 70.

accounts about whatever then and there or somewhere else happened? Is history not more than this? What is it that interests us from the past – for example from Greece or Rome?

What produces in the unending current of events that which we call “history”, can only be grasped in spiritual terms. The finite spirit, the human, looks into history at himself as the spirit of the peoples, who with their actions and deeds have passed into memory.

The *grasped-concept* (“*Begriff*”) of history presumes the *grasped-concept* of development. History is development, or more exactly, the advancement of the spirit in the consciousness of freedom.

The basis of the history-concept is the *grasped-concept* of development. This is expressed by Hegel as follows:

*“Development is a commonly familiar idea. It is however the proprietary task of philosophy to examine that which one otherwise believes to be commonly known. What one unwittingly has to hand and uses for the purpose of assisting the various tasks of life, is especially the unknown, if one is not philosophically trained or inclined. The further discussion of such concepts belongs in the science of logic. That the idea must first make itself into what it is, seems a contradiction: it is, what it is, one might say.”*¹¹⁵

We are always in danger with Hegel texts of this kind to “*read our way past*” what is most important. The clue in the above example that the *grasped-concept*, the idea, the absolute spirit, God – these are all one and the same – “*must first make itself into what it is*”, opens a completely new, up till then unrecognised view of the world.

Before this, God was thought of as the – already from the beginning of time – perfect, all-knowing, all-powerful etc. who steers the destinies of men and saves humanity according to a “*salvational-plan*”.

There is not much missing here to enable one to grasp just how blasphemous this above described notion really is.

Why did God create humans if he was in his own right already perfect? Are we for him a mere plaything, with which he just kills time? Why did he make us require a salvation? Should we not agree with Dostoevsky, who curses God because innocent children suffer?

But God as a spirit that must first make himself into what he is, creates himself as human and world, in order to possess a mirror in which he can view and recognise himself. The human becomes then the assistant of God, indeed himself godly, and therefore of absolute value.

History, with all its vilenesses, with all its horror at the hand of man (Hegel called it “a celebration of slaughter”) is then the torture (“*Qual*”) of the spirit in himself, that accomplishes self-recognition (“*tortuously*” [Ger.: “*qualiert*”) – an expression from Jacob Böhme¹¹⁶) and in the emotion of horror experiences what he is not (= *the Evil*). Evil is for him the loathsome rejection of his own self.

The *Modern* – the belief that the human can manage fine without God – is therefore a manifestation of the archaic Jewish spirit that will, with this realisation, be overcome.

¹¹⁵ Hegel: “*Geschichte der Philosophie*” [Engl.: “History of Philosophy”], I, W 18/ 39 et seq.

¹¹⁶ Translator’s note: it is interesting to note the relation in German between “*Qual*” (torture) and “*Qualität*” (quality) employed by Böhme has been lost in the English language, the implication being that a thing of “quality” comes from (self-) torture (i.e. effort). Apart from supporting the commonly held notion that Germans are renowned the world over for “putting in the effort” (“*Gründlichkeit*”), the relation betrays already a touch of the Hegel/Spinoza principle that “the good cannot exist without evil”.

Hegel goes on:

“To be capable of grasping what development is, two types – shall we say – of states to be in must be differentiated. The one is known as the inherent, the capability, the to-be-in-itself quality as I call it (potentia, dynamis). The second determinant is the to-be-for-itself, the reality (actus, energeia). We say, the human is sensible (‘vernünftig’), has by virtue of his nature, the sensible (‘Vernunft’); this he has but as an inherent, as a seed. The human has sensible-ness, rationality, imagination, will, from the moment he is born, and even beforehand in the mother’s womb. The child is also a human, it has however only the capability, the actual option for ‘the sensible’, it is as good as if the child has none, for it does not yet exist in him; it is not yet empowered to ‘sensible-ness’, or has for this no ‘sensible’ consciousness. It is only when that which the human as such is, is then what he becomes, meaning the sensible for itself, can he be said to have reality towards any particular leaning, – is really ‘sensible’, and then can be said to be ‘for the sensible.’

What does this mean exactly? What is in itself, must become for the human an object(ive), must become conscious, and so it (be-)comes into existence for humans. What for him is object, is the same as what he is in himself; and so the human becomes for the first time ‘for himself’, is doubled, is preserved, and has not become an ‘other’. The human is a thinking being, and then thinks the thought; within thought only the thought itself is the object, [if]sensibleness produces the sensible, [then] the sensible is the object. (Thought can [also] fall down to lack of the sensible, but that is a further analysis). The human, who is in himself sensible, does not ‘advance’ if he is sensible for himself. The ‘in itself’ in him remains, but the difference is monstrous. No new content emerges; but indeed this form is an enormous difference. It is this difference that determines the entire difference in the whole of world history. Humans are all sensible; the formal aspect of this sensibleness is, that the human is free; this is his nature. But there was slavery in many peoples and this is in part happening even now, and the peoples are satisfied with this. The only difference between the African and Asian peoples and the Greeks and the Romans and the modern times is only that these [latter moderns] know it is ‘for themselves’, that they are free. The others are too, but they do not know it, they do not exist as free. This accounts for this monstrous alteration of the condition. All the intentions of recognition, learning, science, even action means indeed nothing other than to pull out of itself, that which is inside, is in itself, to objectify itself.

To step into existence is change and at the same time to remain ‘one and the same’. The ‘in itself’ directs the course. The plant does not lose itself in mere immeasurable change. So it is in the seed of the plant. It cannot be seen in the seed. It has the drive as shoot to develop itself; it cannot tolerate remaining only ‘in itself’. The drive as shoot is the contradiction that it is only ‘in itself’ but should not be this. The drive as shoot places itself out into existence. Much develops out of this; but it is all contained in the seed, not yet developed, but wrapped and ideal. The perfection of this investment of putting-out arrives, it sets a goal for itself. The highest coming out of itself, the predetermined end from the beginning is the fruit, i.e. the bringing out of the seed, the return to the original state. The seed wants to create itself, and return to itself. What is inside is taken apart and then taken again back into the whole, from where it started. With natural things it is indeed the case that the subject that started and the existing entity that finished – fruit, seed – are two individuals. The doubling appears to produce the result of dis-integration into two individuals; which according to their content are exactly the same. Likewise with animal life: Parents and children are different individuals, although from the same nature.

With the spirit it is different. It is consciousness, free, because, within it beginning and end coincide. The seed in nature after it has made itself into an ‘other’, takes itself back into the whole. Likewise with the spirit. What is ‘in itself’, becomes ‘for’ the spirit, and so it becomes ‘for itself’. The fruit, the seed becomes not for the first seed, but only for us; with the spirit both [states] are not only in themselves the same nature, but are a ‘for each other’ – and so with that a [‘to be for each other’, or in terms of spirit] ‘to be for itself’. That, for which the other exists is the same as the other. Only like this can the spirit be with itself in its other. The development of the spirit is ‘to go out’, ‘to take itself apart’ and at the same time ‘to come to itself.’”

Here is offered a sideways glance at the relationship between spirit and nature. Nature is the “other” of the spirit. The key sentence to achieve the right understanding is: *“that, for which the other is, is the same as the other.”* The spirit and its other – nature – are the same. As far as they are different, can the spirit be said to exist in two forms: as spirit, and as nature. Nature is an estranged existence of the spirit. Modern physics has itself touched on this notion when matter itself evaporated into mathematical formulas. With the discovery of the “black holes” one can say that the simultaneity of “being” and “nothing” has become, as it were, observable.

“Only like this can the spirit be with itself in its other.” In this sentence appears the *grasped-concept* of the truly infinite: if I am with myself in the other, I have in this (other) no limitation, am therefore unlimited, therefore infinite.

“This ‘being with itself’ of the spirit, this ‘coming to itself’ of the same can be stated as its highest, absolute goal. It is only this that it wants, nothing else. Everything that happens in heaven and on earth – forever happens – the life of God and everything that is temporally bound [Hiroshima, Dresden, Gulag, killing fields, Auschwitz; HM], strives only towards the principle, that the spirit recognises itself, objectifies itself, finds itself, becomes for itself, joins together with itself. It is doubling, estrangement, but to be able to find itself again, to be able to come to itself. (...)”

The concept of estrangement that so many have repeatedly tried to grasp in today’s time, is stated here in its truth: estrangement is not an avoidable aberration from the correct path. (Who can say anyway, what the “correct path” would be?). It is much more that the spirit lays open what lies within it. The result of this utterance from itself, it encounters as the “other”, the foreign. In the feeling of this foreignness however there lies for the spirit the experience of a lack, a deficiency: the foreign appears as a limitation a reduction to finity. This experience contradicts the spirit, because the spirit¹¹⁷ is infinite. The contradiction resolves itself in the spirit’s recognition of the “other” as merely the mirror-form of itself, i.e. the spirit finds itself again in the other, has then in the experience of this other no more limitation, and can again be in its true unlimited (infinite) state.

Applied to the *grasped-concept* of history, some concrete insights are possible:

“The principle of development incorporates the further notion, that an ‘in itself’ existing requirement contains an underlying inner purpose, that brings itself into existence. This formal determinant is essentially the spirit, which has world history as its stage, its property and as the field of its realisation. It [this spirit] is not the type to occupy itself by superficially roving about in games of coincidences, but rather is the absolute determining force, and as such stands firm against the arbitrariness, which, it applies and controls for its own use.

... this development (of the natural things) makes its way in an immediate, opposition-less and unhindered fashion; between the grasped-concept and its realisation, [between] the ‘in itself’

¹¹⁷ Translator’s note: as translator, one experiences the ever present genderisation of nouns, often derided by English speakers who take on German (or French) as a foreign language, here as an advantage of the German language for the expression of philosophical ideas. Although an inheritance from a historically less “scientifically” conceived world in which “objects” were “charmed with personalisation”, in modern German, personal pronouns now carry little “inherent gender connotation” with regard to terms like “the spirit” which in German, as a masculine defined term, can carry the corresponding pronouns “he”, “his”, independently of the “gender” of the speaker/author or a presumed gender for the spirit. This weakness of modern English in turn identifies a Hegelian sensibleness, in that in German, the spirit becomes a gender only in reference to the specific speaker, and not as a gender in “its” own right, as has been assumed (by objectification) across history from the beginning. God is only “he” or “she” if referred to by a man or woman respectively, being themselves in that moment, the manifestation of the spirit as “man” or “woman”. This in turn allows both Hegel and Mahler to use masculine personal pronouns for “God” thereby adding an expressive “personalisation of the spirit” and avoid at the same time any superficial “modern” or “sexist” connotation. In English, this is no longer possible. For this reason, “God” must sadly be referred to in this translation primarily with an “impersonal” pronoun: “it”, even though the translation is being written by “his” manifestation as a “man”.

determined nature of the seed and the appropriateness to the same 'as existence', nothing can intrude. With the spirit however, it is different. The transition of its calling (determining nature) into its own realisation is carried out by consciousness and will: these themselves are first of all sunk in their immediate natural life; Object and purpose is then for them at first their own natural calling (determining nature) as such, which because it is the spirit that animates them, is itself filled with endless expectation, strength and richness.

This is how the spirit in itself stands against itself; it has itself as the true supremely hostile hindrance of its own self, to overcome; the development in nature which moves forward in a smooth and peaceful fashion, is in the spirit a hard and endlessly bitter struggle against itself. What the spirit wants, is, to reach its own grasped-concept; but it [the spirit] itself covers this up, is proud and full of pleasure in this estrangement of its own self."

This is a sentence that should be remembered, so that a comfortable misunderstanding about historical determinism does not implant itself. The action of the spirit does not rule out "*playing with coincidence*". These coincidences rather serve the spirit for its purposes.

With this the Christian hostility towards flesh or "body" – a late fruit of Judaism (although the Jews in fact lead a life that accepts the bodily principle) – also surrenders its legitimacy.

With such thoughts, the "finitude" (the limitation) of the human horizon is addressed. For the Jews, the negativity of their relation towards the peoples of the world is something well known. They look on them as cattle. They work consciously towards the destruction of the people's collective spirits and aspire to a dominating rule over the peoples. For this reason, the "Protocols of the Elders of Zion" – even if we are talking about a potential forgery – are an authentic testimony of the Jewish spirit.¹¹⁸

But the Jews know nothing of the "finitude" of YAHWEH, nothing about the reality in which the spirit, in order to be free, works on overcoming this one-sided manifestation of itself. For the Jews, the rule of Judaism over the world is the final chapter (*last word*) of the promises contained within the Torah's prophecy (Deuteronomy 15, 6 and 28, 12-14). This is what now makes them so wanton. But pride comes before the fall.

"The development is in this way not the harmless, struggle-free, mere emerging, as it is with organic life, but a hard, reluctant work against itself; ..."

The sheer extremity of hardness that the spirit rises to against itself is reflected in the recorded histories of Jews, who, after executing their plan to wipe out the Persian King of Kings, only just survived it. From there all the way to the present 20th century we see an arc stretching in which annihilation fantasies germinate within the supposed scientific vision, that the Semites could pollute the Germanic genome with their own.

So the oppressive insight remains, that the spirit required these gruesome experiences to finally recognise, that the Jews are a "*spiritual race*" (Hitler in discussion with Bormann in April of 1945) where the spirit they house can be liberated from its one-sidedness only via the spirit, and not via the murder of the Jews.

"And furthermore – it (the development) is not just the formal part of the 'self-development' in general, but the emerging of a certain purpose with a specific content. This purpose we have established from the beginning; it is the spirit and indeed being true to its nature, to the grasped-concept of freedom. This is the fundamental object and therefore also the directing principle of the development, that, through which it acquires its sense and meaning (in the same way that in the Roman history, Rome is the object and there, the contemplation of events is here the directing principle), just as it is the other way around

¹¹⁸ "The Protocols of the Learned Elders of Zion" are available from the publisher Der Schelm, Leipzig.

where what happens comes only out of this object and only in relation to this too does it acquire its meaning and content.”

The purpose of the spirit, which as a drive moves all of world history before it, is freedom. The spirit accomplishes freedom for itself in the recognition that it is dependent upon nothing which it is not itself. At the beginning it faces nature, and then the world as object – the latter meaning something that it is confronted with (*objicere*) – opposite itself. It appears then, in nature and in the world, to have a limitation which reduces it to finity, that leaves it un-free and therefore despiritualised (estranged).

The movement is now one, in which the spirit experiences in history, that the world and nature are certainly different from him, but not separated, and that they are only another form of its own self. And so it recognises that in the “other” – in nature and the world – it is with itself truly infinite, and therefore free.

“World history presents now the pace of developmental steps within this principle, its content being the consciousness of freedom. The closer determination of these steps is in their general nature logical, in their concreteness however specified by the philosophy of spirit. It must be mentioned here only that the first step of this already previously specified immersion of the spirit in the naturalness [animism, nature-religions, nature-related symbols of the spirit; HM], the second is the emergence (stepping out) of the same in the consciousness of its own freedom.”

This emergence (stepping out) into the consciousness of freedom is the historical-intellectual location of Judaism, which already grasped, before the ancient Greeks (*nous*), the spirit as spirit (“*thou shalt make no image of me!*”). This appears as the divine. To the extent that the spirit wrenches itself apart from the natural, it discriminates against it, separates itself from it, will not be affected by it. The natural becomes the “*unclean*”. The human, himself belonging to nature, purifies himself from his naturalness via obedience, and becomes “*righteous*”. And because however the hurdle of obedience to Yahweh’s law becomes too great, the believer repetitively falls back into his naturalness becoming “*unclean*”, the Jew suffers his failure as consciousness of his unworthiness, which in his dispersal amongst the peoples becomes a conserved characteristic, and as such the destiny of the Jew. In this sense it is justified to talk of a sacrifice of the tribes of Israel for freedom. This, also in the wider sense, that the Jews during the further course of history have played the thankless role of destroyers of moral decency – that being the original unity of people and individual during the process of individuation as a condition of personal freedom. Not until finding himself in a pariah-existence (Max Weber) based on feelings of inadequacy, could the Jew perfect his calling. If in the diaspora the Jew had demanded dignity, he would have had to lead a hopeless life or death struggle with the host-peoples to achieve recognition. In this fight, he would not have survived.

“This initial tearing away is however incomplete and partial in that it comes from the indirect naturalness, and is therefore dependent on it and, and as a moment, still afflicted with it.”

This remaining affliction with nature appears as the scientific interpretation of the world (= the modern), which constructs its models of understanding from observation of nature, and from this deduces conclusions which are held up as the knowledge about the realm of spirit. The “*scientists*” however have only one-sidedness, thereby untruths, in their hands which are based on the assumptions of their models. They are like hamsters in a hamster-wheel. They are un-free in that they lose themselves again and again in the “*laws*” of a nature misconceived, which they proclaim to deify into the secular, i.e. a God that is no longer active.

“The third step is the raising up from out of this still particular freedom, into a pure universal [version] of the same, into the self-consciousness and a personal feeling for the nature of the spirit.”

The spirit recognises itself in nature and nature as its finite form. In this recognition the modern is overcome, the opposition of subject and object is cancelled and replaced in a threefold sense of being ended, preserved, and raised (raised/ advanced to a higher level). The spirit gains the knowledge that it is absolute (spirit) and as such truly infinite, i.e. free. It then also no longer has to confront the supposed

“*circumstantial constraints*” of the civil society’s capitalist system. It knows rather that it can now force the economic elementary-operations constituent to the “*market*” into a self-confident peoples-oriented economy (“*Volkswirtschaft*”) under the standard of what the commonality will tolerate (as its good). “*These steps are the fundamental principles of the universal process;...*”¹¹⁹

Within the *grasped-concept* of development lies also the notion that history cannot be seen as the execution of a law in the Marxist sense. Because then we would have namely a known: the law, under which the existing is subsumed in the act of recognition, and which via extrapolation of its supposedly determined development ray-beam would produce an operational prognosis for future “*developments*”. The absolute spirit however does not yet know itself; only via the whole of history in its totality does it acquire this knowledge of itself. If we had knowledge of this “*law*” that determines history, we would be knowing before the absolute spirit, who or what it is, i.e. we would be God (and not only partly involved in the nature of God). Here the contingency-theory of the Frankfurter School has again cleared the way to *deus absconditus* (to the hidden God) as well as to Hegel’s *grasped-concept* of development.

3.6. Humans as the “servants” of God

“*Should I not then, in these dark times, be glad that I still know that God needs me?*” (Angelius Silesius)

The human is God’s assistant (servant) when picturing history as the advancement of the spirit in the consciousness of freedom, and he is in part involved in the Godly nature. He is this because if he were not completely secured within God, there would be a part of him that is not God. God would then have within the human a border, a limitation, would then not be unlimited, no longer ever-present, not all-knowing – would then no longer be God.

In this thought exists the possibility of freedom, also political freedom, because: “*freedom can only be present, where individuality is known in God’s nature as positive*”.¹²⁰ Above all it liberates our people from the yoke of the collective-guilt-theory, that via the “*re-education*” has been laid over it by the principal western victorious power, the USA.

The reflections about the *grasped-concept* of history make clear, that history is no sort of moral performance or event. Because morality assumes a judging authority. And who could judge the absolute spirit, if not himself? The court of the spiritual, that in history comes to itself in this way and not otherwise, is the spirit’s recognition of itself, in which evil, the historical horror, is turned around, i.e. advanced – ended, preserved, and raised – and therefore, justified.

In this thought, by the same token, the Torah (the Old Testament) with its genocides and curses as the word of God, is likewise rehabilitated as are the historical mass slaughter-campaigns of the tribes of Israel.

The justification acquires existence within the recognition, that the absolute spirit of the Torah made its pronouncements from a one-sided form, separate from the peoples, which means separate from humans. This separation was first replaced in the philosophies of ancient Greece, and from there in the good news (Gospel) of the New Testament as Trinity, as a unity of God-father and Human-Son (“*Menschensohn*”) in the Holy Spirit. In the German idealistic philosophy – especially from Hegel – the Trinity was then thought out from within this conception to the idea of absolute spirit – i.e. was released (freed).

¹¹⁹ Hegel: “*Philosophie der Geschichte*” [Engl.: “*Philosophy of History*”], W 12/ 75.

¹²⁰ Hegel, W 12, 70.

3.7. A spiritual two front war

The historical revisionism related to Auschwitz has the moral historical model to thank for its existence. It accepts the proclamation of guilt against the German people with the presumption that 6 million Jews, systematically, under factory conditions, were actually killed by the National Socialists. It strives for an acquittal by attacking the establishment of facts. The revisionists are as a consequence – in complete contradiction to their intentions – an important contributing factor to the Holocaust-religion. The highest goal that they could ever achieve is a second-class acquittal, due to lack of evidence. This would not remove the suspicion. From the point of view of its intended political goal, revisionism is a mistaken path that will never achieve its aim. What the revisionists strive for would only become reality, if the Jews themselves would testify to a different truth as that protected by criminal law.

With Hegelian thought, and under pressure of the recognition that for us comes from the darkened image of the German people – and therefore comes only now – the history of the West, beginning in the year 312 AD, the year of the acceptance of the Jewish-Christian belief via the Emperor Constantine in the battle of the Milvian Bridge, all the way to the present day, must be understood in a new way:

History is the battle of the disintegrating (*“zersetzend”*) Jewish spirit against the decent moral (*“sittlich”*) spirit of the Germanic.

Within the modern, the Jewish spirit has won literally to the death. The sign of its death is the worldwide hatred against Jews. The two-thousand-year-old tribe has laid down a further annual ring of power. Within this arises the resentment of the peoples, under the yoke of mammon, who do not know how they can shake it off.

To bury Judaism once and for all, the Germanic spirit arises like a phoenix from the ashes, in the form of the German idealistic philosophy, in whose light this hatred is shown to be a fatal case of spiritual weakness.

Historical conservatism – and likewise historical National Socialism – could only grasp the disintegration of the communion of God and human, the fall of the peoples into an atomised civil society, as a deterioration (decadence) in negative terms. The hatred of everything Jewish – also towards Jewish oriented people – was the necessary consequence of this abstraction, that runs like a common thread through two thousand years of western history.

It is a spiritual two front war, that we have to fight: turned against Judaism it is the negative business of criticism of the Jewish principle – the division of God and human.

It is to name again, from the basis of the Torah, the two-thousand-year-old blight of this genocidal chosen-people-mania.

It is to make known that the *“scientific world view”* and atheism are merely the *negative* of Judaism.

Against conservatism, that perceives decadence only as disintegration and downfall, the human must be grasped as a finite spirit.

The battle of cultures, now officially opened, completes the working out of the idea of the freedom of the individual, which without the accomplished destructive work of Judaism in the realm of the Germanic could never have come to any reality. The original Germanic communities, tightly bound in childish trustfulness to their Gods was not yet the true form of freedom, but only the freedom *“in itself”*. This had to first become *“for itself”*, in order to be freedom in and for itself. For itself, however, freedom can only come after freedom of the person, as the personal freedom of individuals.

It was the task of Judaism – also in its Christianised form – to bring about the individuation of the Germanic comrades by ripping them away from God.

After that is completed, the individuals now experience themselves as scattered single entities, as social atoms in an emotional wasteland, in which they wither away if they cannot find their nature as God again, and with that, realise their commonality in God as a liberal community.

Not until the self-confident and self-desired reconnection (*religio*), out of the complete disintegration of the Germanic community of scattered single entities, emerges into the Germanic collective-spirit as a form and expression of God, proclaimed in the German idealistic philosophy, can the true existence of freedom be said to exist.

This, as a task, still lies before us. With the solving of this task, each German who grasps this idea is God's assistant.

Only when the positive moment of this breaking down, the individuation of humans as a necessary point of passage towards the true freedom of the person, that pushes forward within the Germanic spirit, is recognised, is the German-Jewish ruination – in the Hegelian sense – advanced: ended, preserved and raised.

The reality of the Jewish spirit is the individuation of humans, which finally leads to these being isolated single entities estranged from themselves and doomed to ruination. This death-march is a necessary developmental step on the path to confident human communities in God. The existence of this consciousness is the (each unique) peoples-community ("*Volksgemeinschaft*"), whose comrades have come through the despair. These are free first as individuals, then as persons, if they grasp themselves from within as single entities which are self-confident constituents of the whole, and as such, are also themselves the whole.¹²¹

Within this recognition, the Jews, by the same token, are also recognised as God's assistants, and for their role in the advancement of the spirit in the consciousness of freedom, are of equal value. With this insight, the hatred of Jews is overcome.

Until now, this destruction has burdened the Jews like a curse. This curse can now, by virtue of the German idealistic philosophy, be taken from them.

The external symbol of the subjection of the world's peoples, is the worldwide circulation ban enforced by Jewish organisations of the "Protocols of the learned Elders of Zion" that appeared in 1896.

Henry Ford in the year 1920 wrote about this as follows:

*"It is too terribly real for fiction, too well-sustained for speculation, too deep in its knowledge of the secret springs of life for forgery. [...] The point of interest for this and other countries is not that a 'criminal or a madman' conceived such a program, but that, when conceived, this program found means of getting itself fulfilled in its most important particulars. The document is comparatively unimportant; the conditions to which it calls attention are of a very high degree of importance."*¹²²

This ban is essentially nothing more than the attempt to prevent any discussion of the question as to whether the conquering of the world by Judaism is a reality, and if potentially this success is based on the work of a secretly functioning government of the chosen people, the Sanhedrin. About the latter it is known that they came together on the 9th February 1807 in Paris to satisfy Napoleon's demands that the "Jewish question" be addressed.¹²³

¹²¹ Translator's note: the spirit within a people as a holographic principle is a useful analogy here.

¹²² Henry Ford Sr. "The International Jew – the world's foremost problem", published in *The Dearborn Independent*, issue of 10th July 1920 (Vol. I: "The International Jew", chapter 8: "Does a Definite Jewish World Program Exist?", p. 46 and 47). Source: <https://TheVirtualLibrary.org>.

¹²³ See aforementioned reference (footnote 122), but p. 52.

With the hypocritical statement that the literature critical of Judaism must be the source and cause of anti-Semitism, the investigation of the real cause of Jewish persecution is criminalised.

The body of thought which occupies itself with the question of the existence and character of Jewish world rule, has its intellectual appreciation removed by means of the terminological poison of “Conspiracy theory” from the Jewish World-News agencies. It is however for the peoples and the Jews themselves a matter of life or death, to address this question with the greatest possible care.

The cultural battle against Judaism is the central event which offers the world a new form.

The Jew Karl Marx accurately summed up the task that lies before us with his proclamation: “[...] *the emancipation of the Jews, is the emancipation of mankind from Judaism.*”¹²⁴ He did however merely represent the objective side of Jewish power, the power of money, in his primary work “Capital”. Their subjective moment is the Yahweh-cult, whose political manifestation has found in the “Protocols” a so far unsurpassed description.

The mental bridge that associates the criticism of objective Judaism – the world of the fraudster – with the criticism of subjective Judaism – the Yahweh-cult – is the work addressing the Jewish question by Karl Marx¹²⁵. Marx paints with great clarity the notion that the Jews emancipated themselves in a particularly Jewish way, by which the Christians became secularised Jews.

If the Jewish question is not recognised as an “in-itself moving unity” of these moments, if the present condition of the world, globalism, is not grasped as the objective existence of the Jewish question, then attempts to solve this problem by wiping out the Jews will not be preventable in the future. The peoples will then, to free themselves from secular Judaism, with gruesome inspiration, read the Holocaust-religion as an instruction manual for how to go about it. The Torah will then no longer offer an impulse for the spiritual overcoming of Judaism, but be misappropriated as a justification for the physical liquidation of “the chosen”.

The practical side of the criticism of Judaism is the national and social revolution of the Germans.

For a successful revolution, we must address the issue of power – but in the right way!

The power grew in prehistoric times out of blood-ties, i.e. out of the cohesion of the clan associations and the tribes, and in the middle ages out of the feudal titles, i.e. out of recognised ownership of settled land, and in our times, from the ownership of capital.

The power based on capital ownership is invisible, and only this is available to Jews in their global dispersal; only this tends towards an infinite; and it is this that transforms the striving for wealth into greed.

Money is the universal product which diminishes everything to venality and as a result deteriorates all decent moral customs (“*Sittlichkeit*”), and turns the holy virtues, and finally humans themselves and their organs, into product.

This power, which exists as infinite greed and shameless destruction is changing suddenly to impotence and decay.

Out of the universal decline there now rises the confident spirit as real power of the peoples of the world – first of the German people, from whom their naturally grown self-confidence was robbed by the Holocaust-religion. This people can now, solely within the ether of the self-conscious spirit, in the idealistic philosophy, resurrect itself.

¹²⁴ Karl Marx: “*Zur Judenfrage*” [Engl.: “On the Jewish Question”] (1843), English translation by Bruno Bauer in 1844: <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

¹²⁵ See aforementioned reference (footnote 124).

In the German people as a free self-consciousness, there appears the unity of God and human in the self-knowing peoples-community. This is the existent negation of the Jewish principle and of the fraudster as his worldly manifestation.

The one confident in the knowledge of his finite spirit is the human, who recognised that as 'product', he cannot be free. In this consciousness, the power of money disappears in the freedom of the comrade, who to satisfy his concrete needs chooses cooperative economics, and sells himself no longer to the abstract need for wealth and enrichment.

*"As soon as Jew and Christian recognize that their respective religions are no more than different stages in the development of the human mind, different snake skins cast off by history, and that man is the snake within who sheds them, the relation of Jew and Christian is no longer religious but is only a critical, scientific, and human relation. Science, then, constitutes their unity. But, contradictions in science are resolved by science itself."*¹²⁶

3.8. The bringing home of Christianity into Judaism

In Christianity – as the historically powerful attempt at a revolution against the rule of Judaism – the unity of God and human was made visible, but only as **view or idea** and not yet as pure thought. That is the weakness of Christianity and the enabling of its *"bringing home into Judaism"*, which has been extensively achieved.

Every view or idea is finite. If they are related to the infinite object, God, then Jewish rationality can portray them as contradictory. According to the dogma that we can only identify a truth if it contains no contradiction in itself, the dogmas of the church, have been dissolved and made laughable by intellectual Judaism in a battle that has ranged for thousands of years. At the second Vatican Council, the Judaification of the Catholic Church reached its zenith. The condition for this success was the total ignorance of the fact, that the type of thought – rational thought – familiar to all people, guaranteed Jewish cultural hegemony from the outset, because it represents and embodies the Mosaic principle of separation.

This concordance ensures for Judaism the spiritual and then also the political power (Revelations,13) right up until the moment of insight into the finity of rationality, i.e. its inability to recognise the truth (the achievement of Kant) becomes universal awareness, and thought in itself acquires the power to handle contradiction (the achievement of Hegel).

This is why Jewish rule cannot be overcome by anything else but German thought associated with *the sensible* (*"Vernunftdenken"*), whose clear and confident form was found in the philosophy of Hegel. The already above quoted – here repeated – account from personal experience by Gilad Atzmon:

*"In my early days I believed myself to be an autonomous thinker, positing himself in a detached, Archimedian surveying position. Thanks to Weininger, I realised how wrong I was – I was not detached from the reality about which I wrote, and I never shall be. I am not looking at the Jews, or at Jewish identity, I am not looking at Israelis. I am actually looking in the mirror. With contempt, I am actually elaborating on the Jew in me."*¹²⁷

This statement is an enlightening example for a spontaneous real-life-historical collision between these two different forms of thought. This about turn from Zionism to a fundamental criticism of Judaism caused by the author's experience mentioned here, is a convincing example that and how in the context

¹²⁶ Karl Marx: *"Zur Judenfrage"* [Engl.: "On the Jewish Question"] (1843), English translation by Bruno Bauer in 1844: <https://www.marxists.org/archive/marx/works/1844/jewish-question/>. Translator's note: here "science" is not defined.

¹²⁷ "The Wandering Who?" (Zerobooks, 2011), p. 94.

of this spiritual confrontation, Judaism and the State of Israel will in reality, literally, disappear into nothing. The external cause of this development is the exterminatory policy of the State of Israel towards Palestinians and its Arab neighbours. Atzmon makes it perceivable, that the state policy of Israel will be Judaism's well-earned undoing.

We German-interested and -willed Germans would betray our own people, if we would – out of sheer anti-Jewish resentment – abandon the Jews who are in the process of active renunciation of Judaism. With the **philosophical nihilation** of Judaism we must stand by our man! After all, what salvational mission could the German people – a people that produced a Luther, a Kant, a Fichte, a Goethe and a Hegel – possibly have otherwise? It is about **our** mission, and there is, in this German-Jewish war, no front-line more important than this.

4. Judah requires Yahweh to relieve the burden of guilt

The Godly commandment of perfidy towards the Goyim weighs heavily on the Jews. They can only tolerate this for as long as the perception lasts, that it fulfils the holy will of their personal God. It is then him and not the Jews themselves who carry the responsibility. These then find themselves under an everlasting superior order, because insubordination brings forth their extinction by the wrath and hand of Yahweh.

This is an extremely unstable state of consciousness. Their God-ordered evil leads inevitably near the perception, that Yahweh cannot be the true God, but is Satan. Atzmon is the evidence for this.

The “*public*” consciousness is advised to diligently differentiate between the “*modern, enlightened*” Jew for whom neither the Torah nor the Talmud mean anything, and the Talmud-Jew. It is therefore not uninteresting to take note of the directive which Moses Mendelssohn, the spiritual tribal-father of “*enlightened*” Judaism in Germany, offered his tribal brothers for how best to deal with his definition of “*modern*”:

“Be a Jew at home and a Goy on the street!”

Atzmon reflects on this: *“It was Moses Mendelssohn, an 18th century Jewish ‘progressive’ scholar, who coined the famous Haskalah (Jewish Enlightenment) insight: ‘Be a Jew at Home and a Goy on the street’. Mendelssohn’s revelation for the modern Jew doesn’t leave much room for doubt. Rather than encouraging the modern Jew to genuinely assimilate into a homogeneous authentic universal ethos of equality, the Haskalah Jew is destined to live in a dual, deceptive mode, if not practically a state of schizophrenia. He is split between the solitary pleasure of a cosy, homely Jewish identity and the public appearance of the surrounding reality. The Haskalah Jew is deceiving his or her God when at home, and misleading the Goy once in the street. In fact, it is this duality of tribalism and universalism that is at the very heart of the collective secular Jewish identity. This duality has never been properly resolved. Instead of redeeming the Jews it imposes a certain level of dishonesty. A few attempts have been made to brush it off but they have all failed.”*¹²⁸

What would then be this “*universal equality-ethos*”? Atzmon knows nothing yet of the unity between the general and the particular. He still wants to eat fruit, but rejects the apple, the pear and the plum. The “*homogenous authentic universal ethos*” is merely another word for the beyond-us-God, who cannot be *thought*, and therefore is not. The general is indeed different from the particular but not separable. It is in the particular “*intrinsically living*” and as the soul of the same, real. The ethos is no artefact, but in each case the particular way of the existence of the spirit. And this can neither be “*concluded away*” or “*quoted into existence*”. Küng, who preaches a “*world-ethos*”, is really a “*sad fool*” – or even worse: a mouthpiece for Judaism.

The failure bemoaned by Atzmon has a reason: the Jewish Diaspora is essentially the sour-dough in the bread-dough. The sour-dough cannot decide not to be sour anymore. Because the salvation-history of God is not a concept for Jews, they do not ask why their “*people-normality*” so profoundly fails. Also, with Atzmon, this failure is simply accepted as a given, as a historical fact, to be registered and not challenged.

“... Zionism for instance, offered to abolish the ‘abnormal’ condition of the ‘Jewish Diaspora’, in other words, it suggested that in a ‘Jewish State’ (indeed as being for Jews Only) the differences between the ‘home’ and the ‘street’ would disappear. Though it managed to do this, at least for a while, there is no trace of universalism in either the Zionist’s ‘street’ or in his ‘home’. The carnage Israel left behind in Lebanon (2006) or Gaza (2008) doesn’t leave much room for doubt – Israel doesn’t really offer us any lessons in universal cosmopolitanism. Marxism also attempted to make people look equal. In other

¹²⁸ “The Wandering Who?” (Zerobooks, 2011), p. 55-56.

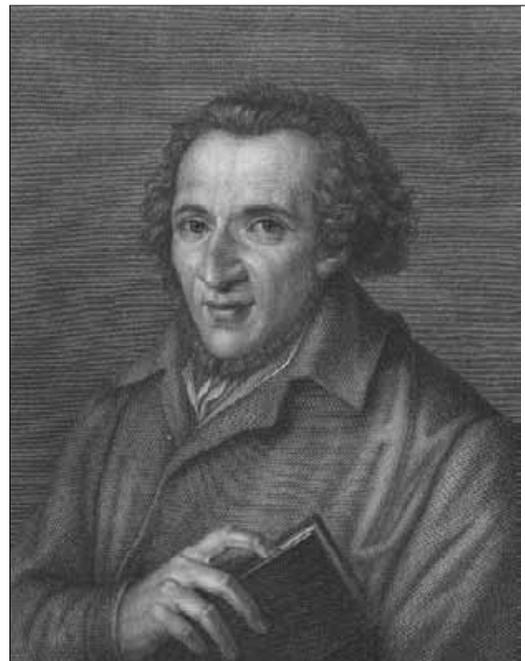
words, it promised to make all 'homes' and people look the same. This idea was very appealing to a few West European and many East European Jews who even formed the Bund, a Jewish Socialist Party. Marxism was indeed successful for a while, however, nowadays it is actually consumerism that makes us all look homogeneous (iPod, coca-cola, jeans etc'). Clearly, there is not much to celebrate there either. It is from within the failure of these two competing grand ideologies that the matrix of negation marched triumphantly. The search for a contemporary, collective, secular Jewish identity is a perplexing endeavour. Just as in Mendelssohn's time, it aims at integrating the opposing categories of tribalism and universalism."¹²⁹

What Atzmon is missing here are the *grasped-concepts* as terms. "Tribalism" and "universalism" are meaningless terminological inventions with which the enlightened nature of blindness covers the blanks in its world-view.

*"But this can never be achieved, and this is exactly where 'hate politics' starts to play its part. If you don't know who you are, just find yourself an enemy. In other words, 'tell me who you hate and I will tell you who you are'."*¹³⁰

World history by such terms, would just be all blind man's buff. Here Atzmon falls back into Sunday-supplement-speak.

The writer Moses Mendelssohn (6th September 1729 or 17th August 1728 in Dessau; † 4th January 1786 in Berlin) stated in his work "Jerusalem: Or on Religious Power and Judaism", that he rejected every kind of assimilation, and that Judaism was to be viewed as (divinely) revealed law (by comparison with Christianity, which he viewed as only (divinely) revealed teachings). Although he on the one hand pretended to desire that Jews should integrate in their host peoples, this, in his opinion, should not occur at the cost of giving up their Judaism.*



4.1. "Secularisation"? – a disclaimer

The "secularisation" may be regarded as camouflage. In reference to this, the first Advisor on Middle Eastern Affairs to US-Presidents, Edwin M. Wright, had some revealing experiences about which he – when asked by historians – reported for archiving purpose in the Harry S. Truman Library archive – as follows:

"When I talked to these people I saw that they took it literally [what is stated in the Bible]. Furthermore, in one of my conversations with Mr. Ben Gurion he made the remark that, 'the Bible is our charter.' I

¹²⁹ "The Wandering Who?" (Zerobooks, 2011), p. 56.

¹³⁰ See aforementioned reference (footnote 129).

began to realize that Zionism is a thinly veiled theocracy. The Bible was in their minds when they were talking, but they used modern nationalistic language in order to hide the fact that this was theocratic in nature. They realized that a theocratic society would not appeal to America.



The Chemist and politician Chaim Weizmann (27th November 1874 in Motol near Pinsk, today Belarus; † 9th November 1952 in Jerusalem) was from 1949 to 1952 the first President of the State of Israel. In 1917 he was directly involved in the realisation of the “Balfour Declaration”, in which London expressed its preparedness to support a “Jewish Homeland in Palestine”. In 1919 he led the Zionist delegation for the formation of the Versailles Treaty. Alongside the gradual formation of the Jewish colony in Palestine, Weizmann’s status grew in the Jewish organisations, such as the “Board of deputies of British Jews” and the “Anglo-Jewish Association”, until he became president of the World Zionist Organisation (WZO) as well as the “Jewish Agency”.*

I might mention here that I have found Zionism very deceitful. There is a double meaning in all the words Zionists use, and [Chaim] Weizmann himself said one time, ‘Let the British or anyone else talk about Zionism and they can use our terminology, but we know what the meaning of it is. It has one meaning to us, one meaning to the Gentiles.’ They’ve always had this double-entendre in everything that they have done. Whenever they use words you have to try to find out what is the context in which they are using these words.’¹³¹

¹³¹ <http://www.trumanlibrary.org/oralhist/wright.htm#transcript> [paragraphs 13 and 14]. The former advisor to the US-Foreign Ministry for Near East-South Asian-African Affairs, Edwin M. Wright, for the Harry S. Truman-Library archive under the direction of the US-American historian Prof. Dr. Richard D. McKinzie on the 26th July 1974 in Wooster, Ohio, as witness, reported about his work as advisor to the US-Government. His report was recorded on tape and subsequently transcribed and then completed by Wright personally and in this final form, authorised. Edwin M. Wright General Staff G-2 Middle East specialist, Washington, 1945-46; Bureau Near East-South Asian-African Affairs Department of State, since 1946, country specialist 1946-47, advisor U.N. affairs, 1947-50, advisor on intelligence 1950-55. The Harry S. Truman-Library is one of ten presidential libraries administered by the National Archives and Records Administration. Harry S. Truman-Library, Library & Museum, 500 W. US Hwy. 24. Independence MO 64050, truman.library@nara.gov; Phone: 816-268-8200 or 1-800-833-1225; Fax: 816-268-8295.

Atzmon quotes Golda Meir, the Prime-Minister of Israel in the seventies, with the words:

“To me, being Jewish means and has always meant being proud to be part of a people that has maintained its distinct identity for more than 2,000 years, with all the pain and torment that has been inflicted on it.” (Golda Meir: “My Life”)¹³²



Golda Meir, originally Golda Meyerson, born Mabowitsch (3rd May 1898 in Kiev; † 8th December 1978 in Jerusalem) was for many years Israel’s foreign minister and from the 17th March 1969 until 1974 the first female Prime Minister of Israel. She joined the Socialist-Zionist movement and became known for her talent at public speaking. From the end of the 1920ies she played a leading role in the Zionist International. As a result, she belonged to the Zionist World Congress and the executive committee of the Jewish Agency, whose chairmanship she took over in 1946. In 1948/ 49 she was Israel’s diplomat in the Soviet Union, from 1949 to 1956 she held office as Israel’s Minister of Employment, from 1956 to 1966 as Foreign Minister and from 1969 to 1974 she had as Prime Minister the Middle Eastern Jewish State firmly in her hand. Every act of Arab resistance in the occupied territories was mercilessly put down by her. The Israeli daily newspaper “Haaretz” revealed that in 1958 Golda Meir as Foreign Minister in the coordination committee called for a “selection” (“Selektion”) to deal with the massive immigration waves from Middle and Eastern Europe. She resisted the inclusion of, for example, Jews with disabilities or illnesses coming from Poland. Israeli citizenship was only granted to those who – after intensive examination – could prove beyond doubt their pure Jewish heritage. These strict laws exist thanks to the many years of rule by the Socialist Governmental leadership of Golda Meir. The Jewish publicist Arnos Elon reported in his book “The Israelis – Founders and Sons”: “Prime Minister Golda Meir, who was never an observing (orthodox) Jew, pushed the Israeli Parliament in March 1970, to take on the Talmudic definition into State-law, “in the 20th century”, she said, “we will not throw away the prayer-scarves or prayer-belts.” The State may not encourage “mixed marriages” between Jews and non-Jews. Golda Meier argued that: “Mixed marriages between Jews and non-Jews would endanger the existence of the Jewish people.”*

With respect to the experiences of the political advisor Edwin Wright with this people, should one not ask Golda Meir “was it worth it?” and “why Jews at all?” Friedrich Nietzsche asked the question “why human at all?” and with that he laid the foundation for nihilism, the worst form of atheism.

If I had succumbed to the nihilistic temptation, I might suggest that humanity could have been spared a not inconsiderable amount of trouble, had Judaism never existed.

¹³² “The Wandering Who?” (Zerobooks, 2011), p. 75.

On the 29th November 1947, the General Committee of the United Nations recognised the resolution to create an independent Jewish State in Palestine. Six months later, the Declaration of Tel Aviv followed, making it extremely clear on which prophetic literature the State of Israel would be based:

*“On this, the fifth, Sabbath-evening of the year 5708, on the 14th day of May 1948: We, the members of the national committee representing the Jewish people in Palestine and the Zionist World Movement, came unanimously in celebratory union together on the day of the termination of the British Mandate rule, by virtue of the natural as well as the historical right of the Jewish people, and the resolution of the general committee of the United Nations on the occasion of the establishment of a Jewish State in Palestine, which will carry the name Israel. The State of Israel will rest on the God-given commandments of freedom, righteousness and peace, as they have been taught by the Hebrew prophets. Correspondingly the preamble of the constitutional design of the 25th January 1949 begins: The Jewish people, humbly thanking the God of our fathers that he has released us from the burden of exile and who has brought us back to the land which since ancient times has belonged to us; remembering the stubborn tenacity and heroic sacrifices of innumerable generations for the survival of our people and for the maintenance of our spiritual inheritance...”*¹³³

4.2. A retrospective scream of indignation

If the majority of the world's peoples had been free in 1948, there would have been a scream of indignation at the imposition of welcoming a state which embodies every conceivable wickedness that since 1933 had been ascribed to the German people. It is the Jew Gilad Atzmon, who has now made this scream, with his book “The Wandering – Who?”, audible.

*“The ethnic cleansing of the Palestinian people in 1948, and the constant and the total abuse of the Palestinian people since then, makes Deuteronomy 6, 10-12 look like a prophecy fulfilled.”*¹³⁴

Gilad Atzmon's analytic understanding penetrates deeper into the determining hostile driving forces of our present day. Not only that he interprets National Socialism as a campaign against the “*Jew within*”¹³⁵. Worth hearing is also his report in the “*Ruhr-Nachrichten*” (a local daily paper, issue of 29th November 2005) about his stage-appearance in Bochum in November 2005:

*“Atzmon describes the well-known historical accounts concerning the Second World War and the Holocaust as a complete fake created by the Americans and the Zionists. The real enemy was not Hitler, but Stalin. The Germans should at last realise this and thereby dispose of their guilt and responsibility. ‘You are the victims’ said Atzmon.”*¹³⁶

This will be returned to later in another context.

Nowhere, neither in the Declaration of Tel Aviv in May 1948, nor in the preamble to the constitutional draft of January 1949, are reservations to be seen or heard about the historical ideologies of the Torah or the Prophets. On the contrary, the “*God of our fathers*” is thanked for the “*preservation of our spiritual inheritance*”. For the purpose of this preservation of the spiritual inheritance, “*a work of gigantic proportions*” is taking place in Israel: a large-scale collection of decisions made under religious law under the name Ozar Haposkim is already available in three huge volumes. This collection is intended to grow to 50 or 60 volumes during the course of the next few decades. The first edition of 2,000 printed copies has already sold out, and a second is already planned.

¹³³ Joseph Dunner: “Republic of Israel – Its History and its Promise”, Whittlesey House, McCraw-Hill Book & Co., New York, 1950, p. 94/95 und 116. Translator's note: due to the unavailability of the source, this quote has been translated directly from the German.

¹³⁴ “The Wandering Who?” (Zerobooks, 2011), p. 121.

¹³⁵ “The Wandering Who?” (Zerobooks, 2011), p. 95.

¹³⁶ <http://www.bo-alternativ.de/rn-29-11-05.htm>.

World Jewry and the State of Israel can only be grasped as a religious phenomenon. It was from this perspective that Gilad Atzmon wrote his “The Wandering – Who?”. And we can only grasp this if we take religion seriously again – in a completely new way: not as an external source of knowledge, but via thought within pure thought that freely fills us with certainty. What in fact does the triumphant shout of world Jewry tell us about the success of their capacity to take away our religions?

4.3. Jewry’s march to world rule begins

The conscious and desired political march of “modern” Jewry to Jewish world rule began in 1860 with the founding of the “Alliance Israélite Universelle”. In the religious manifest for the bringing together of all Jews in all countries, penned by the Jew Isaac Adolphe Crémieux – at the time the leading role model of World Jewry – we find:

“The alliance we want to create, is neither French nor English, neither Swiss nor German, it is Jewish, it is universal. The other peoples [of the world] are divided into nations; we alone have no citizens, but religious comrades. The Jew will no sooner become the friend of the Christian or the Muslim, than that the light of the Jewish faith, the only religion of reason, will shine everywhere. Dispersed amongst the peoples, themselves hostile to our rights and interests, we will above all remain Jewish. Our nationality is the religion of our fathers, and we recognise no other. We live in foreign lands, and we cannot interest ourselves for the changing interests of these lands as long as our moral and material interests are in danger.

Jewish teachings must one day fill the whole world. Israelites! Although dispersed over all points of the earth, always view yourselves as organs of the chosen people. If you believe, that the belief of your forefathers is the only patriotism; if you believe that you are one single people despite your external nationalities; if you believe that Judaism alone represents the religious and political truth, if you believe all these things, Israelites of the whole world, come, hear our call, show us your approval.

The work is large and holy. Catholicism, our hundred-year-old-enemy, is defeated and vanquished. Every day the web, thrown over the earth by Israel will spread further, and the divine prophesies of our holy books will be fulfilled. The day is coming when Jerusalem will be the prayer house for a united people, where the flag of Jewish monotheism will fly over the remotest coastlines.

We will use all circumstances [to our advantage]. Our power is great, let us learn to use it. What do we have to fear? The day is not far off when the riches of the earth will belong solely to the Jews.”¹³⁷

For the occasion of the presidential election of the Alliance in 1861, an article appeared in the “Archives Israélites” 1861, No. 25, p. 514-520, which among other things stated:

“A messianism of modern times must arise and develop, a Jerusalem of the new order, founded in sacredness between the east and the west, must replace the double realms of the Emperors and the Popes. The Alliance Israélite has barely taken effect and already its influence in far off places can be felt. It limits itself not only to our cult, it applies to all, it wants to penetrate into the religions as it has already penetrated into all countries. The nationalities should disappear! The religions should fade away! Israel however will not disappear, because this tiny people is the chosen of God.”

¹³⁷ Printed in E. Jouin: “Les protocoles de Butmi”, p. 158.



Isaac Moïse Crémieux, also known as Adolphe Crémieux (* 22nd April 1796 in Nîmes; † 9th February 1880 in Paris), was a Jewish lawyer, politician and chaired the representation of Jewish Interests of the “Alliance Israélite Universelle”. During the German-French war of 1870/71 in his capacity as chair of the organisation he, amongst other things, placed a price on the head of Kaiser Wilhelm I.

Also worthy of mention is the fact that Maurice Joly and Isaac Adolphe Crémieux together with Léon Gambetta were all brothers of Freemasonry lodges in Paris. Gambetta, the Genoese finance-Jew, French Finance and War Minister at the time of the siege of Paris by the Prussian army in 1871, was the one who held the remembrance speech at Maurice Joly's graveside after the latter committed suicide. In this round it was Karl Marx, who like no other, recognised the nature of capitalism. He knew that “*Monsieur le Capital*”¹⁰⁴ would be called upon for a new type of world domination that would defeat all the other powers (compare: the “Communist Manifesto”¹⁰⁵), and he knew – as he had already demonstrated in his essay on the Jewish question in 1843 – that this world power would fall into the hands of the Jews, making the task of the world spirit, the emancipation of the world from Judaism.

Isaac Adolphe Crémieux, France's Minister of Justice after the fall of the second Bonaparte Empire, cultivated close (friendly) contact with Karl Marx, and both of them with the Jewish revolutionary Maurice Joly. Joly, a protégé of Crémieux, is the author of the “Dialogue in Hell between Machiavelli and Montesquieu”, which – with alterations and supplements – gained importance as the “Protocols of the Learned Elders of Zion”.¹³⁸

Ulrich Fleischhauer, after an expert opinion report, arrived at the conclusion: “*This programme of the Israeli world-federation is exactly that of the Protocols, which contains only in addition the precise methods of their execution. The removal of all religions, all nationalities, the [German] Emperor, and the Popes, to enable Israel to become the sole ruler of the world.*”¹³⁹



Léon Gambetta (* 2nd April 1838 in Cahors; † 31st December 1882 in Ville-d'Avray near Paris), a radical leftist republican, was admitted to the lodge “*La Réforme*” Marseilles into the Federation of Freemasons in 1869. After the abdication of Napoleon III, from September 1870 onward as Minister of the Interior to the new Third Republic, he appealed for the continuation of the war with Germany. He was nevertheless ultimately forced to accept the armistice and stepped down on the 6th February 1871 from his government office. After the war he was a decisive advocate of revanchism against Germany. – Engraving, between 1870 and 1885.

¹³⁸ “*Die Echten Protokolle der Weisen von Zion*” [Engl.: “The Real Protocols of the Learned Elders of Zion”]; Expert witness report by order of the judgeship V in Bern by Ulrich Fleischhauer, publisher U. Bodung Verlag, Erfurt, 1935, p. 13 et seq.

¹³⁹ See aforementioned reference (footnote 138), but p. 22 et seq.



Maurice Joly (* 1829 (from other sources 1821 or 1831) in Lons-le-Saunier; † 16th July in Paris) was a French lawyer and writer. His main work was the book “Dialogue in Hell between Machiavelli and Montesquieu”, that was intended as an accusation against Napoleon III, which brought Joly 15 months in prison.

A few decades later, by the end of the first World War, the remaining European empires, under the direction of students of Karl Marx, for the most part Jews, were eliminated. Thereafter began the so far darkest chapter of European history.

With Atzmon’s book, the signs of a fulfilment of my programmatic prophecy are at last appearing, which during my statement at the 2004 Berlin Judaism-case, I formulated with the following words:

“And so we will experience, perhaps very soon, the gentlest revolution of all world history so far.”

If the peoples fearlessly – which means loud and distinctly – declare: ‘Yahweh is Satan!’, this religious fossil will step down from the stage of the world-theatre. The monopoly-resembling money- and media-power in the currently increasing hullabaloo of system collapse will be easily taken away from the Jews by the peoples, by-passing the money-collection agents (Banks, insurances, and asset-funds) into communal ownership, thereby making the fraud of the Jewish bankers, that rule the world, – at least partly – atoned for, and at the same time exposing the role of the Jewish ruled media.

The proof is overwhelming. The attitude that controls these circles is in a letter from the Rothschild brothers, London, to a US-American business partner dated the 28th June 1863 expressed as follows:

‘The few who can understand the system,’ he says, ‘will either be so interested in its profits, or so dependent on its favours, that there will be no opposition from that class, while on the other hand, the great body of the people, mentally incapable of comprehending the tremendous advantages that capital derives from the system, will bear its burdens without complaint, and perhaps without even suspecting that the system is inimical to their interests.’”¹⁴⁰

Also the relationship of Jews to money is as such, religious in nature. Of interest in this context are the statements from Alan Greenspan, while standing at the pinnacle of the world financial system, made at a hearing of the US-Congress on the 7th June 1996:

A question put to A. Greenspan from the chair of the Congress Committee:

“Could you reassure us here before the high committee that with your monetary supply policy we will never have to experience another crash like that of 1929, or anything like a long depression? You know only too well that in 1987 we experienced a stock-market crash with a corresponding devaluation that was at the time higher as it was on the black Friday of 1929.”

Alan Greenspan, chairman of the US-Central Bank the Federal Reserve:

¹⁴⁰ Statement made based on the charge of “Incitement of the People” before the 22nd Main Criminal Court of the Berlin District Court (522) 81 Js 3570/ KLs (1/03); based on the book by Eustace Mullins “The Bankers’ Conspiracy” (“Die Bankiersverschwörung”), publisher: “Verlag für ganzheitliche Forschung und Kultur”, Wobbenbüll, 1987.

“Mr. Chairman, my ladies and gentlemen of the committee, it is not the monetary technicalities and details that can save us from this, but only the everlasting tenacity, the fervent belief of all of us in the power of money, our monetary constitution, of freedom and democracy. If we can no longer believe in the US-Dollar, in the wonderful strengths of the USA and its task in the world, to bring standards of living and freedom to all, then we are lost. And the powers of darkness, which only lie in waiting to destroy us all, will win the upper hand.

We will only be saved again and again by godly providence and his merciful will towards us, if we can keep our belief strong in the salvational power of money, as in God and our constitution. Because our independent central Bank in its wisdom, is with the constitution before God, our sole guarantee of freedom, law and democracy. It is worth therefore to pray daily for this mercy that is entrusted to us, as director of the FED via the people of the United States and its President.”¹⁴¹

Atzmon's thought approach, which must be demonstrated here, reaches deeper than the growing dispute in France about Mosaism. About the latter, the *“Frankfurter Allgemeine Zeitung”* (a daily paper), with full pomp under the headline “Genocide in Kanaan” amongst other things, reported:

“The Shoah was no unique genocide, the first of a long list was already committed in Kanaan. In Palestine, by the Jews, whose God is the father of all genocides. From Moses the causality runs all the way to Hitler, they are complimentary figures – and leaders. This is how it is stated in a French book by Jean Soler entitled: ‘Qui est Dieu?’ – ‘Who is God?’.

*...Soler belonged to the French diplomatic service, was twice the cultural attaché at the Embassy in Israel and co-contributed to one of Elie Barnavi's edited ‘history of the Jews’.*¹⁴²

4.4. Bombs on Gaza hit Moses

The bombs, which just in these very days, once again rain on Palestine, will work their blame and weaken the leaning of the peoples of the west, to keep caressing Jewry with fondness. The Israeli bombs and rockets are however not enough. The Jewish non-spirit with its real-worldly manifestation as Israel can only be *“nihilated”* by the spirit as such – in its personal manifestation, philosophy and science, respectively. The decisive battlefield in the German-Jewish war lies within pure thought. There, it is not blood that flows, but only the sweat of the righteous.

First and foremost, the task ahead is to make the enemy *“visible”*. Because he fights fully *cloaked* with perfect invisibility. To rip this off, the assistance of the *“human within the Jew”* is necessary, who recognises his Jew-being as an existential problem. Exactly this is what occurs in Gilad Atzmon. And only for the purpose of raising this to awareness, I take still take him into account, as Jew. In reality, he is already miles beyond his Jew-being. This will soon be realised amongst the ranks of the saviours of Judaism.

¹⁴¹ Alan Greenspan, chairman of the US Central Bank (The Federal Reserve) – a Jew –, before the Congress committee of the United States (Credits and Banks) on 7th June 1996 [Proceedings US-Congress, Vol. 555, p. 732 et seq., Bookshelf Library of Congress, Capitol, Washington D.C.]. Translator's note: due to the unavailability of the source, this quote has been translated directly from the German.

¹⁴² *“Frankfurter Allgemeine Zeitung”* (a daily newspaper), 13th July 2012, p. 32.

5. The revival of religion as philosophy (absolute science)

The impulses that are forcing the question of religion more and more into the focus of general interest, come now not just from one direction. Particularly long-lasting is the effect of that which has come to be known as “the Islamification of Europe”. All these impulses are more or less the result of the struggle against the Jewish world-view, against ideological and economic materialism.

The question now must be, what comes afterwards?

The cacophony of prescriptions promising a “better world” is both a curse and blessing at the same time. These mutually carve through each other, and are accompanied by endless argument, and a consensus that would make constructive action possible is light years away. By the hidden powers, this “*spiritual chaos*” is welcomed. They nurture the illusion that the peoples – exhausted by the endless squabbling and fighting over opinion – will finally “willingly” give in to their elevated sovereignty, the new world order, by accepting it. But they underestimate the dangers.

Blinded by rationality, they imagine themselves safe, because in their world there is no God, and therefore no truth either. They know that people just for the sake of a loaf of bread will not lastingly risk their lives. They know how to manipulate with skill for their ends the hunger-rebellions, which will only grow in numbers. At their disposal are the distribution monopolies with the power over the increasingly scarce supply of goods. Whoever, driven by hunger, takes up arms, will lay them down for the chance to grapple for the crumbs that will be thrown before them. These are the dowsing waters sprayed on the fire to keep a more dangerously spreading conflagration at bay. It is curious to discover this despondency of the masses – this being here the appropriate expression – pictured in the revelation of St. John.



The apostle St. John (Latin: Iohannes Zebedaei, or John, son of Zabadeus) was according to the New Testament a disciple of Jesus Christ, and is associated within the Christian tradition with the “favourite-disciple” of Jesus, from the Gospel of St. John. As such he traditionally stands as the author of the fourth gospel. – St. John under the cross, woodcarving on the winged altar of the Pöggstall Church in lower Austria, around 1500.

“And they worshipped the dragon (rationality) which gave power unto the beast (capitalism): and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? ...If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”¹⁴³

Here, expressed as intuition, is the notion that Judaism will ultimately be dealing with a humanity they have not reckoned with, because this (humanity) lies beyond the *graspable-concept*-horizon of Jewish rationality. It is the humanity, that rediscovers God, the truth, in *the sensible*, thereby finding in themselves the strength needed to fight for the truth, and if necessary, to die for it.

¹⁴³ Revelations of St. John 13, 4 et seq. (KJV).

The positive moment of this restlessness lies in the immanent dissolution of the world view that we find before us now. More and more people having lost their foothold there, are embarking on a search for a foundation that will offer it.

It is a widespread misconception, that this foundation must be the promise of a materially wealthier life. This mistake is the expression of the “*hollowed-out human*”. In the apocalypse however, he will become himself a problem. He becomes the ultimate object of self-hatred. If the drive to follow Christ is here not a solution, then at least the power of shame itself could grab the human's innermost and bring about the change, not by force but as a free choice.

The helplessness only gives way once the realisation has taken hold, that the rule of Judaism with its extensive “*invisibility*” is a necessary stage in the development of the *grasped-concept's* – which means of God's – own self, which cannot be passed over, without losing the prospect of freedom. And only when this certainty is reached, is the reconciliation between the finite spirit and God accomplished. This reveals the true meaning of the biblical story of Isaak and his two sons, Esau and Jacob. It becomes known that pictured here lies the story of God, cloaked in myth. The fraud¹⁴⁴ performed by Rebecca and Jacob together was a necessary condition for salvation.



Esau (Hebrew: Esaw, also Edom) is an Old Testament biblical figure, generally acknowledged as the tribal father of the Edomites and the Amalekites. Esau is the first born son to his parents Isaak and Rebecca, his twin brother Jacob is born shortly after. As they mature, his brother tricks him out of his rights as first born, in exchange for a meal of lentils. – Esau is rejected by Isaak.; Giotto-Fresco above the grave of Francis of Assisi in the Basilica San Francesco, Assisi.

Isaak, son of Abraham and the father of Esau and Jacob, is according to the Tanach, one of the Israelite patriarchs. As such he is one of the central figures of Judaism. His story is recounted in the chapters of the first Book of Moses (Genesis 21-28 EU). According to this, he lived at some period during the 19th century BC. It is however questionable, if this relates to a historical personage at all. Outside the Bible, nothing is known about him. – Jacob is blessed by Isaak; Painting by Giocchino Assereto (17th century).



A more concrete renewal of this myth becomes known with the (apocalyptic) revelation of St. John. It represents the death of God, the enlightenment, as the rule of the “beast” or “animal” (rationality), and

¹⁴⁴ Genesis 27, 5 et seq.

as the fulfilment of “the godly will” (KJV)¹⁴⁵, [“a plan that will carry out his (God’s) purposes” (NLT)¹⁴⁴, “‘the single plan’ of God” (Lutheran Bible)¹⁴⁴] as a necessary preparation for the coming to power of *the sensible* (“Vernunft”) in the world, of “Logos – the word of God”.

5.1. The suppression of the question as to the true nature of Judaism

One speaks of and hears always only “Jew” and “Judaism” respectively. The question of what it is that makes a Jew a Jew, what the nature of Judaism is, is never asked.

What difference does it make, that a people who millennia previously, being scattered in every direction under the sun, manages to maintain itself right up to the present day as a conscious entity, and imagines itself to be the chosen people of God? At the same time, this entity is the only one, whose existence requires that human individuals consciously ascribe to it, thereby isolating themselves in their societal environment, in which they lead their lives as Jews? (This is, by the way, the meaning of circumcision.)

It is a popular saying, that when a man hits a Jew in Prague, a hundred thousand Jews in Paris, London, Rome and New York cry out. One might think that such a phenomenon would be the object of considerable scientific curiosity in a world already full of answers to the above questions. In fact, the opposite is true. “Science” worldwide, has kept itself well away from any such discussion. Up until the fifties of the 20th century, only a hand-full of scientific works appeared concerning the history of Judaism, and in these the above questions were also not answered. These days this gap, like so much else, is explained away as the result of Jewish persecution – against better judgement. Jewry was in spite of every attempt at defence by the peoples – indeed perhaps specifically because of this – ever present in their midst as an above average proactive intellectual momentum. This was especially so in Germany.

Indeed, the “*Frankfurter Allgemeine Zeitung*” (a daily newspaper) has recently again thrown just such a red herring in our path. There we read:

*“Yiddish studies until now, have been spared the absurdities of the theoretical gymnastics of academia, because the tragedy of Jewish history made a thorough research of the Yiddish literature and its social environment only possible from the 1980ies onward. After centuries of disdain for the Yiddish language, there emerged in Poland and the Ukraine from 1870 onwards from socially critical, secular roots, a many sided, Yiddish literature which particularly by virtue of newspaper circulation rapidly found millions of readers amongst the Eastern-Jewry. The majority of these readers were murdered in the Second World War. From that the Yiddish culture could perhaps have recovered. But already in 1918 there began in the Soviet Union the systematic destruction of the cultural infrastructure of the Ukrainian Jews. It was brutal and thorough and reached all the way to the removal of Hebrew influences in the Yiddish orthography. The result was a spiritually hollowed out, purely ethnically defined soviet-Jewry.”*¹⁴⁶

This offers a clue of great interest. Noticeable first of all, is that “centuries of disdain” of a language does not encourage the question of whether the disdain might refer less to the language, than to the people themselves who are speaking it? Here we have a familiar piece of Jewish sleight of hand, the “*quid pro quo*”¹⁴⁷, in use.

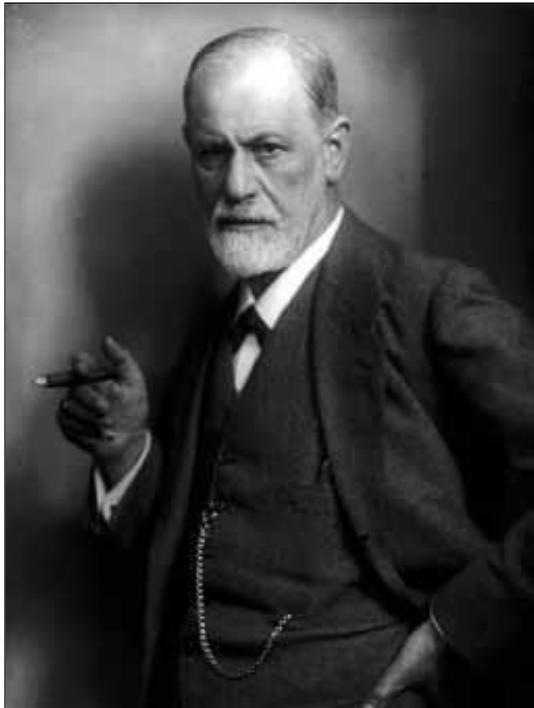
¹⁴⁵ Revelations of St. John 17, 17 (KJV): “For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Compare: Revelations of St. John 17, 17 (NLT – New Living Translation): “For God has put a plan into their minds, a plan that will carry out his purposes. They will agree to give their authority to the scarlet beast, and so the words of God will be fulfilled.” And: Revelations of St. John 17, 17 (Lutheran Bible): “Because God placed in their hearts, to act according to his plan and in the execution of this single plan to offer them up to the rule of the animal, until God’s word would find its fulfilment.”, translated).

¹⁴⁶ Susanne Klingenstein, in: “*Frankfurter Allgemeine Zeitung*”, (a daily newspaper) 5th December 2012, p. 3.

¹⁴⁷ “*Quid pro quo*” [Eng. “This for that”] is a legal term as well as an economic principle, after which a person who gives something, should receive a correspondingly appropriate service in return.

The author conceals that it was with few exceptions Jews themselves, who in the early years of the Soviet Union not only persecuted the Talmud-Jewry, but physically exterminated it.¹⁴⁸ And that happened, with certainty, not because of the language of the Talmudists. This action against the Talmud-Jewry ran parallel with a campaign inspired by Lenin to eradicate “*Anti-Semitism*” in the Soviet Union, where, for example, mere possession of the “Protocols of the Learned Elders of Zion” earned the death penalty.

The fact that the “*secularised*” Jewry itself lay behind the efforts to define Jewry along “*pure ethnic terms*” (i.e. racially/ biologically speaking), is how this should be understood.



Sigismund Schlomo Freud (6th May 1856 in Freiberg in Mähren, † 23rd September 1939 in London) was a Jewish doctor and psychologist, who became known as a as co-founder of the practice of psychoanalysis and for his criticism of religion. Freud was a conscious Jew, but for the purpose of his teachings, not a devout one. As founder of the Jewish pseudo-science of psychoanalysis, which reduces the human being to an ornamental accessory of his sexual organs, Freud was attacked by the National Socialists.*

In the west, rationality (“*Verstand*”) empowered itself – beginning around the 14th century – to consider questions of God and the world independently of Rome. This was the leading opportunity for the rationality-people themselves, Jewry, to infiltrate the Catholic Church to render their dogmas implausible. However, to seize the opportunity for advancement to cultural hegemony over the west, a mimicry operation on themselves was necessary: the Talmudic eggshell had to be jettisoned, and Moses manoeuvred out of sight. In short: a “*modern Jewry*”, the tangible existence of rationality, was required. This hatched in Spain and Portugal and became, due to the expulsion of the Jews from Spain (around 1492), dispersed over the west and middle of Europe as well as into Turkey. The Jews Isaak Newton (Yizhak Newtonovitch), Karl Marx and Sigmund Freud brought this to its spiritual blossoming. They formed the “*scientific world view*”. The “*Master of the (English) Mint*”, Isaak Newton, stood for the science of the inanimate nature, the Jurist Karl Marx for the “*science of society*”, and the doctor Sigmund Freud for the “*science of the human*” – and all of that without God, i.e. without truth.

5.2. The invention of “anti-Semitism” as Yahweh’s camouflage tactic

The Jew Martin Buber offered us the hidden clue:

“The critical works of Jews in the last one hundred years, with their ceaseless smashing of idolatries have, instead of creating space for God in their place, removed him from every corner of the earth. Instead of teaching the peoples to transfer from the service of fictions to the service of truth, its

¹⁴⁸ Alexander Solschenizyn: “*Zweihundert Jahre zusammen*” [Engl.: “Two hundred years together”], Vol. 2, publisher Herbig, Munich, 2003.

contribution has been to stamp as a forbidden fiction, truth itself. That the critical-analytic effort of Jewish thought has taken this turn is no coincidence. Marx and Freud were much more dependent, than they themselves suspected, on the ruling spiritual status of modern Jewry, which was not capable of grasping the reality of the absolute, let alone to realise the paradox of the absolute person."¹⁴⁹

Now a people cannot grasp or assert themselves, without their mythical foundations as such. The mosaic events as formative for the Jewish people were however for modernisation purposes of Jewry, for specific reasons which will be further discussed, not suitable.

The sole "usable" part of the Torah for the renewal of the Jewish self-conception, was the Abrahamic racism. The seed of Sem as such would, from now on, be recognised as the mysterious source of Jewish superiority and empowerment. That was then also at the same time – and fully intended – the seduction of the Goyim, where all wickednesses traceable to Jews, were now the product of genes, and no longer spirit. Satan had cloaked himself with camouflage.

The Jewish orthodoxy in its explicit form, was reduced to relatively small leftovers. The precepts of Mosaism/ Talmudism however continue to act hidden within Jewry. Their "secularism" is only facade.

The watchful instinct of a fearful people senses in advance that a tidal wave of that could occur, which presently stirs in Gilad Atzmon, who seizes his tribe again by its mosaic horns. From this danger, the Jewish spirit tries to protect itself, in that it waves goodbye to the obvious religion, the Yahweh-Cult, and as a shield against the attacks, stages a founding myth that is purely biological in nature, Semitism, which is never called this as such, but only its shadow, the "anti-Semitism". This accusation against the Goyim is not really used in defence. It is the most terrible offensive Jewish weapon of all. Atzmon decodes its meaning:

*"[...]an anti-Semite is someone the Jews hate."*¹⁵⁰

And who the Jews hate, is determined by their drive to enrichment and empowerment, which in everyday life is expressed by a never-ending diversity of Jewish interests. Whoever places himself in its way or acts even only as a hindrance, is an "anti-Semite". The accusation of anti-Semitism is therefore the cudgel, which crushes our resistance against enslavement by Judaism.

It is to date the most magnificent victory of Judaism over the non-Jewish humanity, to have diverted the entire global peoples' defence-efforts against Judaism from the Jewish **spirit** ("Jewish mindset") to the Semitic **genepool**, i.e. something external. Indeed, it is not so easy as one might think to take the **biological** hereditary material and assign, as such, the spirit there. One pictures a kind of jelly-like **material**. Who, let's face it, would look here for the **spirit, that acts within Judaism?**

For the "social and human sciences", the inner and outer relation of the spirit named here is not a *grasped-concept* at all. They "explain" – by way of example – via the imputed analogy of the human coming from the ape, how they declare the human as originating from the ape.

The Jew, or in other words Jewry, is perceived – where its power is unrealised – as a sheer given presence (existence) without so much as a where-from? why? and where-to? – and is fought, sometimes in the way irritating insects are treated (pogroms).

As this, one can credit the image of the gas chamber as the altar-piece of the Holocaust-Church, and the Jewish need to kneel before it, with plausibility. This "new world religion" is **unthinkable**, if the **idea** of Judaism, as expressed by the Jew Martin Buber – namely **as pure thought** – is grasped by the non-

¹⁴⁹ Martin Buber: "Werke. Band II – Schriften zur Bibel" [Eng.: "Works. Volume II. Commentaries on the Bible"], publisher Kösel, Munich, 1964, p. 1082.

¹⁵⁰ "The Wandering Who?" (Zerobooks, 2011), p. 55.



Benjamin Disraeli (21st December 1804 in London; † 19th April 1881 in Mayfair), from 1876 the first Earl of Beaconsfield was a Jewish novelist and two-time Prime Minister as well as Treasury Minister of Great Britain. Benjamin Disraeli (originally “d’Israeli”) came from a Sephardic-Jewish family from Italy. At the age of 13 his parents baptised him an Anglican. In the English domestic politics of the time, William Ewart Gladstone was the liberal opposition to the Tory Disraeli. During the founding of the German Realm in 1871, Disraeli accused Gladstone, who was Prime Minister at the time, that he had allowed nothing short of a “German Revolution”, which in his opinion would have heavier repercussions than the French Revolution in 1789 had caused in its time.*

which must enter into all the calculations of a statesman. But what do they mean by the Latin race? Language and religion do not make a race – there is only one thing which makes a race, and that is blood.”¹⁵¹

Here we have then another representative of the racist misappropriation of the Jewish existence, intended to mislead the Goyim.

With the word-trap “anti-Semitism”, which keeps the question of the nature of Judaism from view, the anti-Jewish resistance is hopelessly handicapped – until now.

This victory for Jewry is credited to their tribal comrade Wilhelm Marr, as the inventor of this expression.¹⁵² He could however only be successful with this, because the struggle against Judaism from the outset was materialistic – i.e. Jewish – in its orientation; it took mammonism in its sights and with that overlooked Mosaism as the driving force. In that way, Jewry as the real worldly existence of Satan,

Jewish peoples. Hereby one must – as can be learned from Hegel – bring to mind the logical consequence, that the negation creates itself in an unendingly diverse real existence, i.e. the Jewish existence, which in its negativity, known as evil or in other words Satan, confronts non-Jews everywhere in correspondingly unendingly diverse forms.

Do we need a witness for this? Then we may take one of the, in his time, most powerful Jews as an example.

At the height of its power, during the reign of Queen Victoria, the British Empire was led by a Jew, who a number of years before assuming the office of Prime Minister, had prophesied the following event: Benjamin Disraeli Earl of Beaconsfield. He testifies in his novel “Endymion” the leading role of world Jewry:

“But the Semites now exercise a vast influence over affairs by their smallest though most peculiar family, the Jews. There is no race gifted with so much tenacity, and such skill in organisation. These qualities have given them an unprecedented hold over property and illimitable credit. As you advance in life, and get experience in affairs, the Jews will cross you everywhere.

They have long been stealing into our secret diplomacy, which they have almost appropriated; in another quarter of a century they will claim their share of open government. Well, these are races; men and bodies of men influenced in their conduct by their particular organisation, and

¹⁵¹ Benjamin Disraeli: “Endymion”, Vol. 3, p. 25 (<https://freeditorial.com/en/books/endymion-vol-iii>).

¹⁵² Used for the first time by the Jew Wilhelm Marr in 1879 according to Theodor Fritsch: “*Handbuch der Judenfrage*” [Engl.: “Hand-book of the Jewish Question”], 49th edition, p. 279-330, publisher Hammer, Leipzig, 1944, p. 311.

could not really be recognised. But it is only this recognition that can actually claim effect against the rule of Judaism.

In the introduction to the “Handbook of the Jewish Question”¹⁵³ we find this mistaken orientation clarified – unconsciously – in the following way:

“The last decisive struggle against Judaism, which also took place in Germany, took on form – with Richard Wagner’s treatise ‘Judaism in Music’ (1869). Already in the following year, ‘The Jews and the German State’ appeared. The author called himself H. Naudh: and one may assume, that a close employee of Bismarck’s was responsible for this significant piece of writing. Later it was the landowner Heinrich Nordmann who was attributed as author, although this was never confirmed. (?) At any rate, the effect of the

book was not as the author(s) had intended. At one point, Theodor Fritsch drew attention to the fact that this, ‘warm, state-loyal, and deeply Christian-toned work’ had not even been accepted by the conservative party, the most powerful party of the time. Otto Glagau enjoyed somewhat greater success with his 1876 essay, published in the ‘Gartenlaube’¹⁵⁴. He proved that the monstrous stock exchange movements which took place at the beginning of the seventies had robbed the German people of several billions. It was due to this essay that the struggle against Judaism began to acquire some focus. After the Jewish tribesman Wilhelm Marr published his work ‘The victory of Judaism over the Germanic’ (1878), the German public took notice. Anti-Jewish speakers appeared who tried to keep the people on their toes. It seems however that these were, for the final political confrontation, insufficient material for the ripening process which, even though the anti-Jewish movement had reached a certain blossoming, could not bring about any historically significant developmental success. It would be a mistake, however, to overlook the enormous value of this epoch, because the necessary confrontation, especially the deep realisation, which in our time led via National Socialism to success, found to an extent its first fertile ground in those years.”

That is without doubt the most concise testimony available that attests to the fact that even the National Socialists had not grasped the real nature of Jewish question. Thanks to that, they were destroyed. They attacked Judaism at the wrong place – as a race and as money-Jews – where they could be provoked, but where the blow was not a fatal one.

In the face of the collapse of this Jewish dominated private credit-creation-system playing out before our very eyes, the acute danger arises that the materialistic oriented (= Jewish) defence against Judaism refreshes itself, and by so doing falls right into the hands of the Jewish kleptocrats themselves.



The Jewish Journalist Friedrich Wilhelm Adolph Marr (16th November 1819 in Magdeburg; † 17th July 1904 in Hamburg) was the first to propagate anarchism in the German speaking world. In 1879 he popularised the term „anti-Semitism” and founded the first anti-Jewish political union, the league of anti-Semites.*

¹⁵³ Theodor Fritsch: “Handbuch der Judenfrage” [Engl.: “Hand-book of the Jewish Question”], publisher Hammer, Leipzig, 1944, p. 8.

¹⁵⁴ Translator’s note: a German local newspaper, lit. “arbour” or “leafy garden-shelter”.

Gilad Atzmon does not decidedly oppose this danger. He remains at a half-way house. He does not really penetrate conceptually into the “*metaphysical mechanism*” of Judaism in any depth, because the idea of the “mindset” remains for him a *caput mortuum*¹⁵⁵. He is a long way from feeling the breath of the spirit's inner life. And so, he dismounts at Jewish cosmopolitanism. He has not really grasped the lessons of his teacher Otto Weininger. And that is because Weininger, in all likelihood, did not understand himself either. It was this shortfall, that drove him to suicide.

We let ourselves be led down the garden path by Jews when we thoughtlessly tolerate the non-word “anti-Semitism”, instead of identifying it for the Jewish poisoned arrow that it is, and mercilessly eradicating it.

It is two completely different things if we counter Jewish accusations with “*I am no anti-Semite*” or if we flush out this semantic swindle of the word anti-Semitism itself **by raising the question** as to why this defence mechanism of Judaism against all peoples should exist.

It was not Adolph Hitler but the Zionist Bernard Lazare who, active in Paris, decisively faced the issue of *the Jewish question* towards the end of the 19th century. He wrote:

*“If the antipathy towards – and the rejection of – the Jews had only occurred in one country and at one particular time, it would be easy to explain the causes of this rage. But on the contrary, this race has been the object of hatred of all the peoples, in whose midst they lived since the dawn of time. Because the enemies of Jews were found in the most contrasting races, who lived in places far apart from each other, under the most contrasting laws, living by the most different principles, with neither the same morality, the same customs, or even anything approaching the same spirit, the only conclusion to be drawn must place the origin and the general causes of anti-Semitism in Israel itself, rather than with those who oppose it.”*¹⁵⁶

If one considers the semantic implications of the word “*anti-Semitism*”, it becomes clear that this denial leaves us squarely in a biological trap. With this reaction we advertise ourselves as “*not quite right in the head*”. How, and for whom, can the biology of a person (his gene-pool) be the reason for his exclusion? Do we not feel something akin to love even for our pets? Why do we fail to notice how the word “anti-Semitism” leads us already away from the truth precisely because it spoils our ability to question the nature of Judaism, and therefore prevents us from ever arriving at the truthful answer that liberates not only ourselves, but also Jewry? We are too spiritually weak to let the words of Jesus Christ move and act within us:

*“Ye [The spiritual leaders of the Jews] are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”*¹⁵⁷

Before founding the Holocaust-Church the various distractions and deceptions of “*modern*” Judaism had degenerated to burlesque. Satan of all people was in the process of celebrating his self-appointed status as creator of the “*true humanity*”. Jewish religion and traditions were appointed as the source of the idea of human rights; the figure of the Messiah, he that should come, was superseded by the concept of “*Jewish messianism*”. The one who initiated this undertaking was the Jew Moses Heß, who as the mentor of Marx and Engels was named “*Communist-Rabbi*” by Arnold Ruge. Heß described Karl Marx in a letter to a friend as his “*idol, ...who will finally render the mortal blow to medieval religion and*

¹⁵⁵ something worthless.

¹⁵⁶ Bernard Lazare: “*Antisémitisme, son histoire et ses causes*”, Paris, 1934, Volume 1, p. 42, here cited after Jonak von Freyenwald: “*Jüdische Bekenntnisse*” [Engl.: “*Jewish confessions*”], Nürnberg, 1941, facsimile, p. 142

¹⁵⁷ St. John 8, 44 (KJV).

politics”.¹⁵⁸ The Russian revolutionary Bakunin reported that “Heß had a significant influence on him as on the scientific development of Marx”.¹⁵⁹

Bernard Lazare (15th June 1865 in Nimes as Lazare Marcus Manassé Bernard; † 1st September 1903 in Paris) was a Jewish journalist, literature critic and anarchist in France.*



Friedrich Engels (28th November 1820 in Barmen, Bergisches Land [today belonging to Wuppertal]; † 5th August 1895 in London) was a leftist journalist, writer and red revolutionary. As a wealthy businessman he financed the life of his private scholar Karl Marx. After the latter’s death, Engels published the third volume of the Marxist work “Capital” from his estate.*

5.3. Moses Heß and Karl Marx

At this point we must look briefly at Moses Heß because he represents a point of spiritual rupture at which the Jewish spirit as messianism swamps the organic German spirit to converge at Marxist-Leninist constructivism. The real historical development that this breach represented found its gruesome expression in the bolshevist experiment with its around 80 million violently terminated human lives. The key to an understanding here is Marx’s 11th Feuerbach thesis as found decoratively carved in stone in the entrance hall to the Humboldt University in Berlin:

“The philosophers have only interpreted the world in various ways, what matters, is to change it.”

This calamitous thesis is attributable to Moses Heß. Theodor Herzl, the founding father of political Zionism, paid tribute to him based on readings from his work “Rome and Jerusalem”, in a diary-entry dated 2nd May 1901 with the words:

¹⁵⁸ Ulrich Fleischhauer: “Die Echten Protokolle der Weisen von Zion” [Engl.: “The Real Protocols of the Learned Elders of Zion”]; Expert witness report by order of the judgeship V in Bern by publisher U. Bodung Verlag, Erfurt, 1935, p. 217.

¹⁵⁹ Theodor Zlocisti: “Moses Heß”, cited from Fleischhauer: “The Real Protocols...”, p. 217.



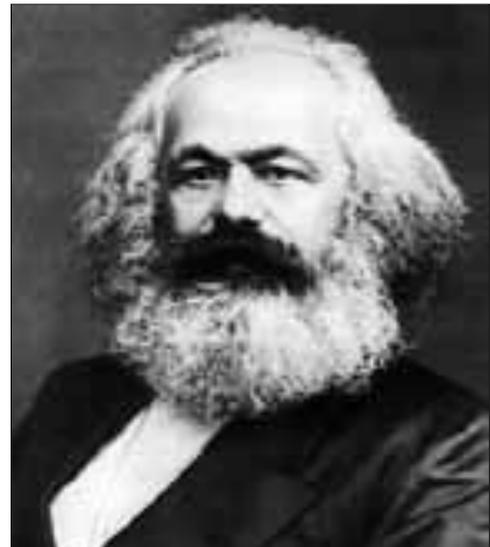
Moses Hess (also Moses Heß) (* 21st June 1812 in Bonn; † 6th April 1875 in Paris) was a Jewish pseudo-philosopher and writer, a co-founder of the German and European socialism (early socialism) and later at the forefront of the socialist wing of Zionism.

“... was ... from him enraptured and uplifted. What a great and noble spirit. Everything that we have attempted we find already in his writings. Irritating is only the use of Hegelian terminology. Magnificent the Spinozian-Jewishness and Nation. Since Spinoza, Judaism has produced no greater spirit than this forgotten, faded Moses Heß.”¹⁶⁰

Commenting on the content of Herzl's conceptual world from the pen of the Jew Rudolf Shay:

“During the torturous years of wandering, driven by a Faustian compulsion, he broke through to a system of thought that clarified once and for all, what had preoccupied him all his life: the question of the meaning of human history. The solution he found, he recorded in a small book which appeared in 1837, entitled: ‘The holy history of humanity’. Heß’ masters are Spinoza and Hegel, the basis of this thought system is however Judaism.”¹⁶¹

Moses Mordechai Levy/ Levi (* 5th May 1818 in Trier; † 14th March 1883 in London) was a Jewish businessman, political theorist and journalist who became known by his baptismal name Karl Heinrich Marx. A critic of civil society and the national economic model, he strove to analyse “capitalism” for which he invented the term, and earned the reputation as the most influential theorist of socialism and communism. His theories formed the basis for the bloody revolutions and communist systems of the early 20th century. He was an Ashkenazi Crypto-Jew who in line with the practice of Jewish mimicry, disguised himself with a less conspicuous sounding name.



As was common practice at the time, he decorated himself with the philosophy of Hegel, by attempting to find a way to mix it with Judaism:

“Within the character of Moses Heß, after many inner struggles, the socialist will and the consciousness of Jewish nature formed a synthetic unity: a realisation namely: that the Jewish people as part of the

¹⁶⁰ Theodor Herzl: “Tagebücher” [Engl.: “Diaries”], Vol. 2, p. 599, cited from Fleischhauer: “The Real Protocols...”, p. 216.

¹⁶¹ Rudolf Shay: “Juden in der deutschen Politik” [Engl.: “Jews in German politics”], publisher Der Heine-Bund, Berlin, 1929, cited from Fleischhauer: “The Real Protocols...”, p. 216 et seq.

ripening process of humanity plays a highly specific role, which in terms of human history, has a mission to fulfil. ... 'Judaism has the task to spread the developmental idea in the world, the hope of a 'historical Sabbath', of the messianic-era, the time of peace, the freedom of self-restraint, to awaken the of lifting out and advancement of arbitrariness and immorality, and to take up the fight against resistance to this final goal of humanity.'"

Here we stand before the cradle of the totalitarian utopia of communism, which all things considered, contains a good slice of Kant ("*Perpetual Peace*"). The visionary goals of communism are so "*sublime*", that they appear to justify the killing of millions of people, if they can possibly manage to define these as resistant to "*the final goal of humanity*". A craft, which Stalin brought to its extreme.

The "*historical Sabbath*", the "*everlasting peace*", the "*unchallengeable freedom*", the "*absence of arbitrariness and immorality*" all of them unthinkable and as such comprise plausible semantic niceties for Jewish rationality only. The Jews who made use of such semantic niceties for their arsenal of propaganda, first and foremost Moses Heß and Karl Marx, knew perfectly well, that they were intended for the gullible, i.e. intended to deceive.

Ernst Nolte recently brought back to mind how Adolf Hitler judged such utopians in his "political testament":

*"The aims of the universalists, idealists and utopians all end in nothing. They promise a paradise impossible to attain, and by doing so swindle the world. ... They work, all in all, towards the subjugation of humanity."*¹⁶²

Moses Heß convicted himself with his treatise "*The European Triarchy*" (1841), an early example of the pan-European idea (later taken over by the Soviet-Jew Leo Braunstein alias "*Trotzki*" as a key-element of the "*fourth international*").¹⁶³ Karl Marx, in his essay on the Jewish Question also surrenders credibility over this point.

The later break with Moses Heß is most likely traceable back to the fact that Marx viewed the Jewish-religious flavour of the communist salvational-prophecy as a strategic mistake. His global-historical success appears to confirm his assessment.

The details of this controversy cannot be further discussed here.



Baruch de Spinoza (24th November 1632 in Amsterdam; † 21st February 1677 in The Hague) was a Jewish philosopher und Bible-critic. His eminently understandable written works have acquired repute as the classical mark of modern philosophical rationalism. He was cast out of the Jewish community in Amsterdam, his works condemned.*

¹⁶² Ernst Nolte: "*Dogma oder Wissenschaft? – Eine Dankrede*" [Engl.: "Dogma or Science? Speech of Thanks"]; in: "*Sezession*" [Engl.: "Secession"], Issue 49, August 2012, p. 10.

¹⁶³ In his work "*Krieg und Internationale*" [Engl.: "War and the Internationale"] published in Switzerland, the Jew Trotsky-Braunstein wrote that for him it was about the: "*ruination of the national state as an independent economic entity*" and "*the creation of the much more powerful and powerfully resistant fatherland – the unified Republic of European States as the foundation of the United States of the World.*"



Theodor Herzl (* 2nd May 1860 in Pest, today Budapest; † 3rd July 1904 in Edlach, the parish of Reichenau an der Rax, Lower Austria) was a Jewish publicist and the founder of Zionism. His Hebrew first names were Binyamin Ze'ev. Inspired by the works of his favourite composer Richard Wagner, he authored the work on which the founding of Zionism was based "Der Judenstaat" (1896) [Engl.: "The Jewish State"]. A year later, based on his initiative, the first Jewish World Congress took place in Basel.

Hegel demonstrates it as thought within thought itself (including as a consequence the absolute interior view, which is, at the same time, absolute freedom).

With Moses Heß the subject appears not as thought within thought but as the *beyond-residing Yahweh* cloaked in Jewish prophecy. The personal-property-people of Yahweh were right from the outset, called upon to conquer the world.

*"Judaism is finally to be viewed as the fundamental principle of historical movement. Jews must be there as the thorn in the body of the western humanity, called upon from the very beginning, to force the type of movement necessary."*¹⁶⁴

Rudolf Shay explains Moses Heß' essay:

"He fought with the problem of the legitimacy of Judaism's existential specialness, he did not solve the problem, and landed in contradictions. ...With this essay Heß brought the social-revolutionary idea to Germany, and gave it a coat of German philosophy, before attempting a scientific justification. With this essay, Heß made himself 'the father of socialism'."

It was Karl Marx who rigorously "secularised" Judaism to secure again a hidden existence for Mosaism. His God is the "material". That the "human consciousness is the highest form of material organisation possible", and that (societal) existence itself determines the consciousness, is the credo of his confession of faith.

If only Moses Heß had understood the idea of development! The recognition that everything that is, does not persist, how and as it is, but changes (as spoken by Heraclitus), **develops** itself (what is it, that develops itself?), – this thought constitutes the heart of the Hegelian philosophy. Heß – and in his footsteps Karl Marx – understood nothing of this.

They only managed to grasp, with Hegel's assistance, the Heraclitan idea of change as such. Development is more than mere change: the driven realisation of an inner purpose. This purpose is freedom.

*"This purpose we have established right from the beginning; it is the spirit, by which is meant in accordance with its very nature, the grasped-concept of freedom. This is the fundamental object and therefore also the directing principle of development, which is the means whereby this acquires its sense and meaning..."*¹⁶⁴

Hegel demonstrates in the Phenomenology of Spirit and more precisely in the Science of Logic the **subject** (this is life and with that necessarily development), that develops itself. This is no longer a *beyond-residing* God, but the God in us.

¹⁶⁴ Hegel, W 12, 76.

¹⁶⁵ Rudolf Shay: "Juden in der deutschen Politik" [Engl.: "Jews in German politics"], publisher Der Heine-Bund, Berlin, 1929, cited from Fleischhauer: "The Real Protocols...", p. 217.

The outrageous nonsense here is “*tangible*”.

Is “*societal existence*” without human consciousness conceivable? Is human consciousness not existence – and is this conceivable without the social (language)? If consciousness = existence, and the social = consciousness, then “*societal existence*” finds itself on both sides of the equation. The attempt at a theory ends right away in a tautology, or more precisely in a circular argument.

This inconsistency was in fact from the beginning a “*thorn in the flesh*” of my “*spiritual body*”, I just didn’t dare to rip it out. I experienced the power of *consensus gentium* as an authentication of the truth (Hugo Grotius). Half the world held “*Marxism*” to be the science that liberates humanity, the “*truth of the revolutionary deed*”. The break-out from this misunderstanding¹⁶⁶ was for me only possible after a closer contact with Hegel, who so strengthened the belief in one’s own thinking, that it was only from there that I was prepared to permit myself these objections against Karl Marx at all.

Should I believe that Karl Marx the philosopher was an idiot? Should I believe that he did not get beyond the paradox of the chicken and the egg? I am much more inclined to believe – after everything I have up until now found out about Judaism – that he is making fun of the Goyim; with all the affectations of a school-bully. By way of illustration, one may read “The holy Family”, a joint effort by Marx and Engels.

As the analyst of the practical Jew, of capital, Marx schools the rational mind. The “*science of society*” as he established it (“*Diamat*”¹⁶⁷ and “*Histomat*”¹⁶⁸) was however, as long as the German spirit was the master of its own house, quite justifiably kept at arm’s length from the universities. It was the bayonets of the enemies of the German Reich that enabled it – in the West in the guise of “*social science*” – to force a foothold in the scholarly-republic, that was one no more. It was Niklas Luhmann who voiced the decisive objection against them.

Marx’s main work “*Capital*”, possesses as such, hermeneutic value (which is to be distinguished from scientific value: which it assuredly does not have).

With contrition I must confess that I have given myself to years of passionate involvement not only with the study but also the practice of this ideology. In the meantime, however, I have learned “*what this was good for*”:

I have been via numerous aberrations existentially bound within a working through of the contemporary-historical spirit-currents as reflected within my own person. The necessity to understand myself, placed me before the attempt to make certain questions conscious again, which can perhaps constitute a contribution to rediscover, in contemporary form, answers which history had already offered, but which within the struggle of its course, had overshadowed the consciousness.

The truth of the *beyond-us-God* which was falsely labelled “*material*”, is the peoples-consuming Yahweh, who within Bolshevism took on a contemporary form. This one is in the business of taking peoples, in other words, the organic parts of peoples from whom he historically believes his existence to be questioned, and physically liquidating them. Atzmon did not shy away from uncovering the Jewish-existence at this scale. He wrote:

“There is no doubt amongst biblical scholars that the Hebrew Bible contains some highly-charged, unethical suggestions, some of which are no less than calls for genocide. The Catholic theologian Raymund Schwager found 600 passages of explicit violence in the Old Testament, along with

¹⁶⁶ Horst Mahler: “*Ausbruch aus einem Mißverständnis*” [Engl.: “Escape from a misunderstanding”]; in: “Textbook“, issue 48, June 1977. Published by Karl Markus Michel and Harald Wieser in collaboration with Hans Magnus Enzensberger.

¹⁶⁷ Dialectic materialism.

¹⁶⁸ Historical materialism.

1000 descriptive verses of God's own violent punishments and 100 other passages where God expressly commands others to kill. Violence is one of the most frequently mentioned activities in the Hebrew Bible.

*Secular Israelis do not follow Judaic law, yet they somehow collectively interpret their Jewish identity as a biblical mission, which perhaps sheds some light on the IDF massacres in Gaza and Lebanon in the last few years. The IDF used lethal methods, such as cluster bombs and white phosphorus, against civilians as though its main objective was to 'destroy' while showing 'no mercy' whatsoever. It seems as though the Israeli military, in erasing northern Gaza in January 2009, were following **Deuteronomy** 20, 16 – they did indeed 'not leave alive anything that breathe[d]'. Yet **why** should a secular commander follow **Deuteronomy** verses or any other Bible text?*

Though most Jews do not follow the Bible, and many are even ignorant of its content, the lethal spirit of the scriptures has infused the essence of modern Jewish political discourse. Those who disagree with such a generalisation may invoke the Bund and its 'progressive', secular, 'ethical' and cosmopolitan heritage, but a quick glance at the Bund's heritage reveals that it is not fundamentally different from Zionism. Bundists believe that instead of robbing Palestinians, Jews should all unite and appropriate from the wealthy classes, the strong, in the name of working-class revolution. Here is the Bund's call for action, taken from its anthem, 'The vow':

*We swear our stalwart hate persists,
Of those who rob and kill the poor:
The Tsar, the masters, capitalists.
Our vengeance will be swift and sure.
So swear together to live or die!*

On the face of it, confiscating the homes and wealth of the rich is regarded as an ethical act, at least within the Bundist discourse – possessing more is a crime.

*As a young man, I myself took part in some Jewish righteous parades, ready to grab my sword and join the hunt for a Tsar, a capitalist or any other enemy who might cross my way. But then the inevitable happened: I grew up. I realised that such vengeance toward an entire class of wealthy **goyim** is no more than an extension of God's exhortations via Moses in **Deuteronomy**.*

As we can see, robbery and hatred is imbued in Jewish modern political ideology on both the left and the right. One must agree that, at least from an ethical point of view, theft cannot be the way forward, whether from Palestinians, Iraqis or even the Tsar himself. Theft involves a categorical dismissal of the other, even when it is based on an inherent self-righteousness.

As far as unethical practice is concerned, the difference between Judaism and contemporary Jewish nationalism can be illustrated as follows: while the Judaic biblical context is filled with references to violent deeds, usually committed in the name of God, within the modern Jewish national and political context Jews kill and rob in their own name, in the name of self-determination, 'working class politics', 'Jewish suffering' and national aspirations. Here is the ultimate success of the Jewish national revolution: it taught the Jews to believe in themselves. 'The Israeli' robs in the name of 'home-coming', the progressive Jew in the name of 'Marx', and the moral interventionist murders in the name of 'democracy'.¹⁶⁹

The place where Yahweh stepped into modern times as genocidal mass murderer, is the afore mentioned 11th Feuerbach thesis that is clearly retraceable to Moses Heß.

In spite of all their differences, Moses Heß and Karl Marx remain with the historically empowered common ground in their basic understanding: their thought-hostile *volte* against the Hegelian philosophy all the way to historical voluntarism. That is the sin against the Holy Spirit, which cannot be forgiven. 80 million human victims of Stalinism are proof of this statement.

¹⁶⁹ "The Wandering Who?" (Zerobooks, 2011), p. 122-123.

Of what does this sin consist?

In his work “The European Triarchy” (1841) Moses Heß turns his back on the “*Hegelei*”.¹⁷⁰

*“This philosophy appeared to him at the very most as a ‘justification of existence’, as ‘the end of the past’, not however as the ‘beginning of the future’. Because ‘life is more than philosophising – history is deed’”*¹⁷¹

If one is to take Moses Heß seriously, then we have history as a chain of spiritless deeds. But what is a deed? Hegel informs us:

*“Philosophy rules over what is imagined, and what is imagined rules the world; Via the consciousness, the spirit intervenes in the ruling of the world.”*¹⁷²

We recognise the “*ploy*” with which Judaism “*dealt*” with Hegel. Hegel himself produced a phrase to assist in defining such an undertaking:

*“What is sensible, that is real, and what is real, that is sensible.”*¹⁷³

Jewish agitators wanted to see in this a sanctification of the Karlsbad Decrees, the Metternich reaction and the resultant conditions in Prussia. That the Prussian government perceived the effect of Hegel completely differently, and imposed on him due to “*endangerment of the state*” (“*Staatsgefährdung*”) a teaching ban in Berlin¹⁷⁴, was conscientiously withheld. Even worse in reference to this, was the intellectual counterfeiting perpetrated. Hegel defended this sentence on numerous occasions and showed that he was not prepared to renounce it. With it, he had brought God from “the beyond (-us)” to the “us” (into this world). This revolution could not be formulated as thought with the required precision, any other way.

With their highly developed rationality, Judaism recognised in this phrase the logical negation of Yahweh, because it nullifies the division between God and the world. In the prevailing *Zeitgeist* this phrase, under all circumstances, had to be “*erased*”. The Jews have developed for such cases an extremely effective technique: they superimpose over the actual meaning another demeaning one that insinuates the opposite of what was originally said and meant. At this point the spiritual crucifixion of both Hegel and the German collective spirit begins.

The quote from the “European Triarchy” proves that Moses Heß did not even understand the basic rudiments of the Hegelian logic. And he kept himself well separate from an understanding. Of Karl Marx we can say the same.

Past, present and future are *grasped-concepts* represented in language. As such they are infinite, thereby true. They have no end and no beginning. The end, is always also beginning; the future always also past; Present is being and as such the conclusion of both moments. In the present, past and future are endlessly united. It is always present, everlastingly. The right to be, to live, is everlastingly present. The future will only be, what in itself (as possibility) is already contained in the past (the oak tree is present already in the acorn), and lives in the present. And only in the future does the truth of the past appear.

With the 11th Feuerbach thesis the “*revolutionaries*” exempt themselves from any responsibility towards creation itself. They are no longer the gardeners, which take care of the tiny seedling by offering

¹⁷⁰ Translator’s note: pejorative term: lit.: “all the fuss about Hegel”.

¹⁷¹ Rudolf Schay: “*Juden in der deutschen Politik*” [Engl.: “Jews in German politics”], publisher Der Heine-Bund, Berlin, 1929, cited from Fleischhauer: “The Real Protocols...”, p. 217.

¹⁷² Hegel, W 2 516.

¹⁷³ Hegel: “Works”, 5, 44; 7, 24; 20, 84.

¹⁷⁴ Read from Arsen Gulyga: “Georg Wilhelm Friedrich Hegel”, publisher Reclam, Leipzig, 1974.

it (him) the best possible conditions to thrive. They appoint themselves architects of a world, which in their arbitrary presumption, they imagine it to be. What has developed and grown, they clear away to obtain a randomly usable building site (*tabula rasa*). But what they decide to build on it (utopia), is demolished by the torrents of the victims' blood, that they unscrupulously offer in utopia's name. Moses Heß calls it: *"to take up the fight against the resistance to this final goal of humanity."*¹⁷⁵

Lenin, Trotsky and Stalin have sacrificed humans to bring the historical God onto their side. They knew this perfectly well. They launched the age of human vivisection.

Ernst Nolte quotes Hitler's assessment of these utopias from his "political testament":

*"The aims of the universalists, idealists and utopians all end in nothing. They promise a paradise impossible to attain, and by doing so swindle the world. ... They work, all in all, towards the subjugation of humanity."*¹⁷⁶

That is, one might say, a pretty forgiving judgement. Whoever is busy slaughtering the present generation to ensure the unborn a throne in paradise, represents the existence of the logic of un-freedom and the absolute negation of rights as such. *Rights* are sensible will, as represented only in the living. As such the will is concerned with the preservation and unfolding of life and never with self-destruction. For us that is history experienced. Gilad Atzmon warns us, that this history is not yet over.

5.4. Jewish "messianism" – a deceptive ploy

In her doctoral thesis entitled "Messianic figures in the writings of German-Jewish intellectuals from 1900-1933"¹⁷⁷, Elke Dubbels preoccupied herself with this manifestation in more detail. I quote here excerpts from a conversation with Jörg Später:

"At the beginning of the Weimar Republic, a messianic tone could be made out in philosophy. German-Jewish intellectuals like Walter Benjamin, Ernst Bloch, Martin Buber, Gustav Landauer, Franz Rosenzweig and Gershom Scholem dealt emphatically ... with Jewish messianism. ...

*In her dissertation, Elke Dubbels explored this tone. In her impressively scholarly, easily readable and thoughtful scientific-literary study she argues, that messianism must be understood as a phase of the secularisation process, in which religious concepts and functions are not merely taken up within the profane world but where **a recourse as a result of the separation from religious traditions took place.***

Correspondingly, 'Jewish intellectuals believed not in the Messiah, but in 'messianic figures' which they sought out and theoretically analysed', ...which for Dubbels served as reflections of the inner-Jewish and Jewish-Christian discussion of identity. ...

*As a result, the authors secularised Jewish messianism in one way or another so that from the notion of Messiah, something messianic could be concluded. **Messianism could then be interpreted either as a universal idea of humanity, or socialistically construed, or tied to Zionism.** Often two or three of these interpretations fused. ...**in which Jewish thinkers, by calling upon Jewish messianism with their vote for universalism, socialism or Zionism, could identify themselves as Jews, even if they were not regular users of synagogues...** The 'Jewish renaissance' (Martin Buber) and Jewish messianism apparently took place within a dialectical mode of restoration and innovation.*

¹⁷⁵ Rudolf Schay: "Juden in der deutschen Politik" [Engl.: "Jews in German politics"], publisher Der Heine-Bund, Berlin, 1929, cited from Fleischhauer: "The Real Protocols...", p. 216.

¹⁷⁶ Ernst Nolte: "Dogma oder Wissenschaft? – Eine Dankrede" [Engl.: "Dogma or Science? A Speech of Thanks"]; in: "Sezession" [Engl.: "Secession"], Issue 49, August 2012, p. 10.

¹⁷⁷ Elke Dubbels: "Figuren des Messianischen in Schriften deutsch-jüdischer Intellektueller 1900 bis 1933" [Engl.: "Messianic Figures in the written works of German-Jewish Intellectuals from 1900 to 1933"], publisher De Gruyter, Berlin/ Boston, 2011.

One may understand the messianic figurative idea here as the struggle of intellectuals to come to terms with the modern and its respective crises as it prevailed around them. All of them work on the myth in order to cope with the modern. The messianic serves thereby as a figure of reflection about the relationship of secularism and the sacred. Dubbels reconstructs how this worked in every single one of them, with Landauer and Bloch symbolically, with Buber tipping between metaphor and symbol, with Benjamin as dialectical image and with Scholem via a messianism of inversion.

Here, communistic-messianic ideas developed, most in impatient protest against the assimilated world of the fathers.¹⁷⁸ The liberal civil society lay for these sons in ruins. The First World war was their oath of manifestation. In this fashion, Bloch and Benjamin broke with their teachers Georg Simmel and Gustav von Wyneken. Science was exactly as discredited as other institutions of society. The bolshevist revolution in Russia did not remain without effect – **and no one placed any hope or faith in the staid social-democracy anymore.** In addition, there came the encounter with eastern European Jewish intellectuals. While the assimilated Jewry feared, as a result of massive immigration, an increase in anti-Semitism, many of the sons became enthralled with the “The Face of East European Jewry” (‘ostjüdisches Antlitz’ by Arnold Zweig). Above all, the Zionists hoped for a revitalisation of Jewish identity via the new agrarian-moulded Jews.

Walter Bendix Schoenflies Benjamin (* 15th July 1892 in Charlottenburg; † 26th September 1940 in Portbou) was a Jewish philosopher, cultural critic and translator of the works by Honoré de Balzac, Charles Baudelaire and Marcel Proust. Owing to his close friendship with the German-hating Theodor W. Adorno, he can be assumed as effective within and therefore belonging to the circle of the Frankfurter School.



The promises of the enlightenment had not been “cashed in”, the Jews were not particularly emancipated. **The Sensible (“Vernunft”) itself came under suspicion of hindering the emancipation.** Therefore, for the intellectuals of the left, religion itself was not just a mere object of criticism as the early Hegelian tradition had made it. Religion was not something which with the advancement of modernity would simply disappear, but indicated a problem seismographically, or was itself a resource for problem solving. Bloch wanted the ‘cold current of Marxism’ and the ‘warm current of Jewish messianism’ to be blended together into some sort of mystical-materialistic misalliance. Even though Benjamin did not go fishing in the beyond (‘im Drüben’, Karl Wolfskehl), he nevertheless sought hidden treasures within the Jewish tradition.

For the majority of these sons, the bias towards messianism was a mere episode. Psychoanalysis and critical theory with dialectical fantasies at their heart replaced this Jewish renaissance, all in all the messianic impulse weakened over the course of the Weimar period. It is interesting that Elke Dubbels nevertheless believes that the messianic tone in philosophy can be heard right to the present day. She hears it in the post-structuralism of Derrida, Agamben and Levinas. The messianism however seems to

¹⁷⁸ Translator’s note: “Welt der Väter” [Engl.: “World of the Fathers”]: The Bismarckian unified Germany.

have emigrated. The messianic inheritance, that readily holds more potential for criticism than for affirmation of power and rule, has found new customers."¹⁷⁹



Gustav Landauer (7th April 1870 in Karlsruhe; † 2nd May 1919 in Munich-Stadelheim) was a German socialist author. Influenced by Peter Kropotkins, he represented communist anarchism and was a pacifist. Landauer grew up in Karlsruhe as the second child of the Jewish shoe merchant Hermann Landauer and his wife Rose (maiden name: Neuburger).*

Ernst Simon Bloch (8th July 1885 in Ludwigshafen am Rhein; † 4th August 1977 in Tübingen) was a Jewish marxist pseudo-philosopher. Bloch committed military treason and fatherland betrayal by becoming a decisive opponent of the German Realm, and avoided military service during the First World War by re-establishing himself in Switzerland. This took place apparently completely legally because the German defence authorities were fully infiltrated by Jewish sympathisers. In Switzerland Bloch produced inflammatory anti-German agitation in which he openly sided with Germany's opponents. The Bolshevik overthrow in Russia was by contrast greatly praised by Bloch with the words "Ubi Lenin, ibi Jerusalem!" [Engl.: "Where Lenin rules, there lies Jerusalem"]. (Source: David Korn: "Wer ist wer im Judentum?" [Engl.: "Who is who within Jewry?"] Publisher FZ-Verlag, Munich).*



¹⁷⁹ "Frankfurter Allgemeine Zeitung" (a daily newspaper), 4th September 2012, p. 26.

Jacques Derrida (15th July 1930 in El Biar, Algeria; † 8th October 2004 in Paris) was a Jewish pseudo-philosopher. The term “deconstruction” (also “deconstructivism”) was coined by Jacques Derrida and represents a method of introducing terminological confusions into philosophy and literature.*



Giorgio Agamben (22nd April 1942 in Rome) is an Italian philosopher, essayist und author. He teaches at the University of Venice und at the International College of Philosophy in Paris.*

Emmanuel Levinas (30th December 1905 (Jewish Calendar)/ 12th January 1906 (Gregorian calendar) in Kaunas, Province of Kowno, Russian Empire; † 25th December 1995 in Paris) was a Jewish philosopher and author. Levinas’ philosophy is heavily influenced by two philosophies: by the phenomenology of Edmund Husserl and by the thinking of Martin Heidegger, one of Husserl’s students. Further influences arise from the Jewish Torah-inheritance, the Talmud and from the history of the Jewish people.*



As always when dealing with Jewish intellectual testimony, the first priority is to remove the guileless German naivety. One may never assume that “*the Jew*” has suddenly become a different being. To counter this German naivety, the German philosopher Johann Gottlieb Fichte produced his polemical “*all the prattle about tolerance and human rights and the rights of citizens*”.¹⁸⁰ He warned:

*“The Jew, in facing the solid, one might say insurmountable entrenchments that lie before him, who actually manages to penetrate through to a general feeling of justice, love for his fellow man, and a love for truth, is nothing short of a hero and a saint. I am not aware such a one has ever existed, or exists now. I will believe it, when I see it. Just don’t try to sell me appearance for reality!”*¹⁸¹

We have to therefore return to Elke Dubbels for a second time – without the roseate spectacles that the prevailing *Zeitgeist* has coloured for us: the shift of the western image of the world away from the teachings of the church towards the testimony of the rational (the legacy of Lutherism), marking the onset of the modern, created the chance for Judaism to gain in the west a cultural hegemony. This could not be achieved however, with the manifestation of their holy scriptures, the Talmudic-toned Mosaism. A form would have to be found that would resonate with the “*age of rationalism*”, which could then be welcomed as a salvational message. Moses Heß had evidently not understood this at all. Mosaism universalised itself into the communist salvational doctrine of the Marxian type, without any explicit reference to Moses and the prophets.



Johann Gottlieb Fichte (19th May 1762 in Rammenau near Bischofswerda; † 29th January 1814 in Berlin) was a German teacher and philosopher. He is recognised next to Friedrich Schleiermacher, Friedrich Wilhelm Joseph Schelling and Georg W. F. Hegel as the leading representative of German idealism.*

The literary testimonies investigated by Elke Dubbels confirm however a need for inclusion. The Marxian radicalism against all religions also threatened the Jewish experience of identity. The “*worldly-oriented*” Jew was also existentially reliant upon his Jewishness. Atzmon attempted without success to climb out of this dilemma by suggesting that Jews, without much ado, can simply put Yahweh behind them. **But what remains of a Jew, if Yahweh is no more?** Certainly, no world-power-wielding protagonist any more. Yahweh therefore, had to be hauled into the boat of the modern, and in an appropriately contemporary form. Onto the “*intellectually doctored*” surface of Judaism, terms had to be found, which could pass the rationalistic censor, and which were simultaneously serviceable for the hidden thought-world of Mosaism. This was achieved by the role-models of the Jewish Salon covered by Elke Dubbels.

That however, is by no means everything.

5.5. The Jewish disempowerment of thought itself – the “Frankfurt School”

The coming to power of rationalism invoked for Judaism the danger that rationality – fired by a feeling for the all-encompassing competence of thought – would arrive at *the sensible* (“*Vernunft*”). Hegel had already tapped on the world spirit’s door, and had desired admission.

¹⁸⁰ Fichte: “Works”, Vol. 6, p. 149.

¹⁸¹ Fichte: “Works”, Vol. 6, p. 150.

The sensible is – as demonstrated – the power to recognise Yahweh as Satan, and the French revolution as his reality, i.e. to expose and disempower Judaism, once and for all.

Instinctively, Jewish intelligence began in good time to lay the foundations of the dams against *the sensible*, which served the most important post World War II institution in Germany, the Frankfurt School, under the direction of the Jews Horkheimer and Adorno. The principle driving force behind the irrationalisation of the world is the Freudian “*Psychoanalysis*” in all of its variously flavoured guises. This established a sophisticated form of de-habilitation (proactive non-rehabilitation) of thought itself, and the delivery of the world peoples into the hands of a new priestly class, the “*experts of the subconscious*”.

Thought now became “*psychologised*”. It is now essentially the reflex of virtual-neurotic processes, which run their course subconsciously and control behaviour from the subconscious. It delivers principally “*rationalisations*”, i.e. apparently plausible motives, which are not the true ones. The real underlying driving forces remain for the acting individual hidden, and can only be tracked down by brains that have been consecrated to receive the higher levels of “*critical theory*”.

Such a trick could only be the product of people whose entire existence runs “*double-minded*”, who are constantly forced by circumstances to hide their intentions and motives by laying over them the “*unreal*” (the art of distortion).

Theodor Ludwig Wiesengrund-Adorno (* 11th September 1903 in Frankfurt am Main; † 6th August 1969 in Visp, Switzerland) was a neo-Marxist pseudo-philosopher, sociologist, music-theorist and composer. As director of the Frankfurt Institute for Social Research from 1959 onwards, he shaped together with Horkheimer and Marcuse the so-called “*Neue Linke*” (New Left) and was a pronounced theoretician of the “*re-education*”. Adorno was the only-child of the Jewish wine-wholesaler Oskar Wiesengrund who converted to Protestantism. His non-Jewish mother, the daughter of a French officer of Corsican origin, was the singer Maria Calvelli-Adorno della Piana.



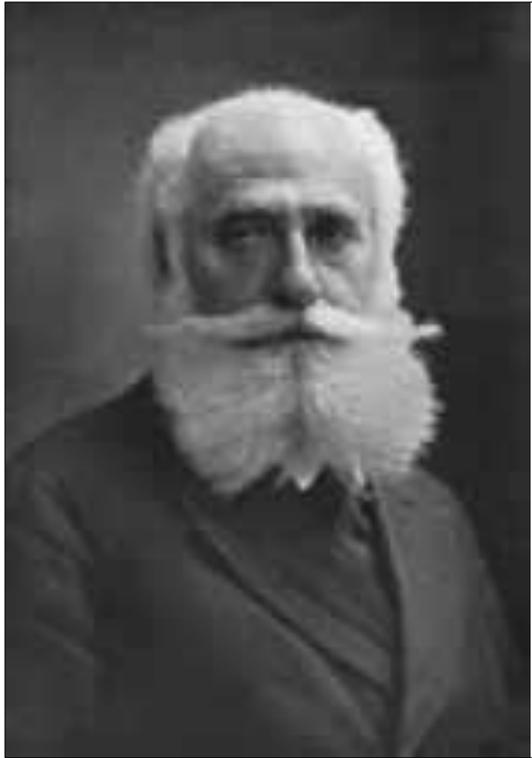
Max Horkheimer (* 14th February 1895 in Zuffenhausen near Stuttgart; † 7th July 1973 in Nürnberg) was a Jewish pseudo-philosopher (“*social-philosopher*”). He is known as the founder and, together with Adorno, as principal protagonist of the “*Frankfurt School*”. He was a member of the KPD, then an emigrant of Jewish origin, and advisor to the US-Government during the Second World War. Afterwards he returned to Germany, was influential as a university lecturer and was one of the fathers of the 1968ies movement. Horkheimer authored a memorandum for the US-American secret service, its purpose being the permanent subjugation of Germany after the allied victory.

The most clear-sighted statement from Elke Dubbels appears in the critical review of her work as:

“Psychoanalysis and critical theory with dialectical fantasies (!) at their heart replaced this Jewish renaissance; ...”

One may not, however, view this as a mere outline. The Jewish aesthetes remained powerful. The arsenals of psychoanalysis with all its obviously higher entertainment value was placed at their disposal. Also, the correct context was established:

“The sensible (‘Vernunft’) itself came under suspicion of hindering the emancipation.”



*The Zionist and close comrade-in-arms of Theodor Herzl, Max Nordau (corrected: Maximilian Simon Südfeld); * 29th July 1849 in Pest, Austrian Empire; † 22nd January 1923 in Paris) was a nationalist as well as a social-Darwinist and during his time in Paris held evening lectures on social questions in the social-democratic German readers club there. Such a close relation between socialist and social-Darwinist ideas was around 1900 widely believed at the time. Nordau was an advocate of European colonialism, and he energetically stressed as a Zionist always a ban on mixed marriages between Jews and non-Jews.*

never the satisfaction of showing himself as he is, in all his thoughts and sentiments. He becomes an inner cripple, and externally unreal, and thereby always ridiculous and hateful to all higher-feeling men, as is everything that is unreal. All the better Jews in Western Europe groan under this, or seek for alleviation. They no longer possess the belief which gives the patience necessary to bear sufferings,

Even if evil intentions and lies are universal characteristics of behaviour, that a single ethnic group in its educational facilities, quite generally and without shame, is educated to exercise such behaviours systematically on all other peoples of the world in fulfilment of a Godly contract, must be unique. In relation to this, the presumption of honesty (“*Redlichkeit*”) within Germanic law is completely misplaced. For Jews this is a form of stupidity. And in that sense, they could well be right. The well-known saying: “*Always loyal an’ honest behave, right up to your own cold grave!*”¹⁸² becomes reduced to a programmatic approach for rendering one defenceless against “*the Jew*”. The proverb “*Ehrlich währt am längsten!*“ or lit. “*honesty persists the longest [time]*” is explained to mean that it takes a long time to produce any results with honesty. (This was the result of a pedagogical test designed to establish the suitability of a ten-year-old girl for School).

Hypocrisy and the art of distortion are, in this field, not coincidentally scattered skills, but systematically acquired and trained qualifications which constitute the special character of Jewry.

Atzmon quotes from Max Nordau’s address to the first Zionist congress in 1897:

“The emancipated Jew is insecure in his relations with his fellow-beings, timid with strangers, suspicious even toward the secret feeling of his friends. His best powers are exhausted in the suppression, or at least in the difficult concealment of his own real character. For he fears that this character might be recognised as Jewish, and he has

¹⁸² Translator’s note: “*Üb’ immer Treu und Redlichkeit, bis an Dein kühles Grab!*” comes closest to “honesty is the best policy” (English proverb).

because it sees in them the will of a punishing but not loving God.’ [Address at the First Zionist Congress, Max Nordau, 1897]”¹⁸³

And so it attests to the mature judgement of Friedrich Nietzsche, when he understands the Jewish people as “*a global historical event for the breeding of actors*” and as “*the ultimate actor-hotbed*”.¹⁸⁴

Beneath a Freudian face-mask, the Jewish nature becomes depicted as the universal condition of human existence. At the height of this self-re-education, we are filled with doubt and are brought to distrust our own knowledge as the motivating factor of our actions. According to the famous “F-scale” (“F” stands for fascism) developed by Adorno, “*experts*” for example, can now evaluate a preference for chocolate pudding (which is generally known to be brown in colour), as a pointer towards an affinity for National Socialism. Ergo: I do not eat chocolate pudding because I like it, but because I am a Nazi, but I lie to myself that it might be the actual taste here, that motivates me to consume it.

Supported by the bayonets of the allied armies, Horkheimer and Adorno found themselves at last in the position from which they could create havoc within the German collective spirit, to their hearts content.

About Adorno it is known, that he penned in a letter to his parents expressing the wish that the war with Germany should last a long time, so that as many “*Hansjürgens*” and “*Utes*” as possible, would die in it.¹⁸⁵

To acquire Horkheimer for this destructive project, the US-Congress was required to alter its own immigration laws. Horkheimer had made it a condition of his return to Germany that he would be allowed to keep his US-citizenship, acquired during the war, which was otherwise under US-immigration law, not provided for.

This exception for Horkheimer testifies to the importance of this man for the Jewish war-effort against the German Realm. On behalf of the “*American Jewish Congress*”¹⁸⁶, Horkheimer and Adorno laid down the theoretical and practical basis for the “*re-education*” of the Germans, in other words a cultural genocide, in a five-volume work about the “*authoritarian character*”, the realisation of which was to be organised by the Frankfurt institute.¹⁸⁷

Should we overlook this “*rattish*” anger with which the Horkheimer and Adorno influenced Frankfurt School pursued our own distinctive character of *the sensible* (“*Vernunft*”)? Should we not listen carefully when Jason Maynor summarises the efforts of this institution as follows:

“If at one time the concept of the sensible had been associated by the enlightenment with the adoption of humane conditions and the liberation from a general immaturity, today, obviously, after the heavy societal traumas caused by the World Wars, it is rather paternalism, insensitivity, uniformity,

¹⁸³ “The Wandering Who?” (Zerobooks, 2011), p. 58.

¹⁸⁴ Nietzsche-edition, publisher C. Hanser, Vol. 2, p. 235.

¹⁸⁵ Theodor W. Adorno: “*Briefe an die Eltern – 1939 bis 1951*” [Engl.: “Letters to the parents – 1939 to 1951”], published by Christoph Gödde and Henri Lonitz, publisher Suhrkamp, Frankfurt am Main, 2003. In the letter dated 1st May 1945, it reads: “*Everything has come to pass that one had wished for years would happen, the country is turned to rubbish, Millions of Hansjürgens and Utes dead.*”

¹⁸⁶ On the 13th December 1934, the administrative committee of the American Jewish Congress met and decided together with the order of the B’nai B’rith (Children of the Covenant) “*to create a world encompassing Jewish organisation; the organisation should carry the name ‘Council of Jewish Delegations’ and represent Jewish interests within the League of Nations*” (“*Wahrheit*” [Engl.: “Truth”], 23rd November 1934). Because only state governments are represented in the league of Nations, we may assume with this “*Council of Jewish Delegations*” that we are looking at those organisations which for the first time from within the secret Jewish government wish to show themselves externally. (U. Fleischhauer).

¹⁸⁷ Compare Caspar von Schrenck-Notzing: “*Charakterwäsche – Die Politik der amerikanischen Umerziehung in Deutschland*” [Engl.: “Brainwashing – The Policies of the American Re-education in Germany”], publisher Ullstein, Berlin, 1996, p. 118-143.

totalitarian oppression that now becomes associated with this notion. With the criticism of the irrationality of an independent 'instrumental' sensible-ness ("instrumentelle Vernunft") (Apel 1996: Horkheimer/ Adorno), the tradition of the sensible by means of a 'radical criticism of the sensible' was declared IN ITS TOTALITY to have been a lost cause."¹⁸⁸

It is high time to point out the intellectual swindle committed here by the "Frankfurters". What they call "instrumental sensible-ness", is nothing but rationality, driving the "irrationality" of the world – the "Babylon" of the apocalypse – onwards as its real existence.

We have here an intentionally misleading label. Kant was not yet aware of the essential difference between rationality and *the sensible* ("Vernunft"). Calling the former the latter was therefore for him, an act of "bona fide" (naivety). The "Frankfurters" however know of this difference. They have read Hegel. Adorno also wrote a book about it. He was even confident enough to discredit Hegel with the battle cry "The whole is untrue". Hegel showed in his phenomenology that the whole can only be conceived of, as the truth:

*"The truth is the whole. The whole is however only that because of its development towards its perfected nature. It can be said of the absolute, that it is essentially the result, that it only becomes at the end what it – in truth – is..."*¹⁸⁹

It is the *grasped-concept* of the *development* of God, as the principle at the heart of German idealistic philosophy, which is thereby the *contrarium* to Judaism. And Hegel had this – rationality surpassing – form of thought highly developed and gave it the name "Vernunft" ("the sensible"). He also showed that rationality kills off all life, whereas *the sensible* leads life to freedom. Freedom is by nature the *removal* ("Aufhebung") and thereby the *advancement* beyond Judaism. And exactly for this reason, the Jews Horkheimer and Adorno were resolved to discredit "Vernunft", and more: to cast their shadow over it.

5.6. "Social and human sciences" – a thing of the past

It is interesting to note that not a single one of these statements from the canon of methods within the "social sciences" is verifiable. One should try it!

Nevertheless, they find in the reader an echo, be it that he agrees with them, disagrees with them or remains neutral. It is these consciousness-qualities that feature in the various "samples" and allow themselves to be "measured". Only measurements of this kind with their refinements and combinations – for example in the form of correlation-calculations, recently employing also instruments from the field of quantum physics, i.e. essentially what these sciences are all about, – that are considered "scientific". Everything that goes beyond this is relegated to the feuilletons, becomes "snippets of world image" with entertainment value, but no truth value. For all this one is prepared to pay. Fun can even be made of it. Even for that there is money. Entertainment is a product.

The social "sciences" are trapped in the Kantian paradox: in the raising of questions, without which there would be nothing to measure, subjective opinions as "models" (these are assumptions about how apparently "the world moves" in other words how the people who live in it, behave) are displayed – consciously or unconsciously – which unfortunately "do not behave themselves", as Emanuel Derman, a Jewish charlatan, in the "Frankfurter Allgemeine Zeitung"¹⁹⁰, recently informed us about. These models have no relation to reality. What reliably comes out as the result, is merely a modified version

¹⁸⁸ Jason Maynor: "Was Gott vor dem Urknall dachte – oder Zeilingers Quelle" [Engl.: "What God had in mind before the big bang – or Zeilinger's source"], E-book, January 2005, p. 36 et seq.

¹⁸⁹ Hegel: "Phänomenologie des Geistes" [Engl.: "Phenomenology of the Spirit"], W 3, 24.

¹⁹⁰ "Frankfurter Allgemeine Zeitung" (a daily newspaper), 1st September 2012, p. 31.

of the assumption one puts in, from the outset. The emperor is *really* naked. Have we then arrived at the end of an illusion – the illusion namely, that the truth is recognisable?

No one caught our predicament with greater eloquence than Friedrich Nietzsche himself, with his “Parable of the Madman”:

“Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market-place, and cried incessantly: ‘I am looking for God! I am looking for God!’ As many of those who did not believe in God were standing together there, he excited considerable laughter. Have you lost him, then? said one. Did he lose his way like a child? said another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? or emigrated? Thus, they shouted and laughed. The madman sprang into their midst and pierced them with his glances.

“Where has God gone?’ he cried. ‘I shall tell you. We have killed him – you and I. We are his murderers. But how have we done this? How were we able to drink up the sea? Who gave us the sponge to wipe away the entire horizon? What did we do when we unchained the earth from its sun? Whither is it moving now? Whither are we moving now? Away from all suns? Are we not perpetually falling? Backward, sideward, forward, in all directions? Is there any up or down left? Are we not straying as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is it not more and more night coming on all the time? Must not lanterns be lit in the morning? Do we not hear anything yet of the noise of the gravediggers who are burying God? Do we not smell anything yet of God’s decomposition? Gods too decompose. God is dead. God remains dead. And we have killed him. How shall we, murderers of all murderers, console ourselves? That which was the holiest and mightiest of all that the world has yet possessed has bled to death under our knives. Who will wipe this blood off us? With what water could we purify ourselves? What festivals of atonement, what sacred games shall we need to invent? Is not the greatness of this deed too great for us? Must we not ourselves become gods simply to be worthy of it? There has never been a greater deed; and whosoever shall be born after us – for the sake of this deed he shall be part of a higher history than all history hitherto.’

Here the madman fell silent and again regarded his listeners; and they too were silent and stared at him in astonishment. At last he threw his lantern to the ground, and it broke and went out. ‘I have come too early,’ he said then; “my time has not come yet. The tremendous event is still on its way, still travelling – it has not yet reached the ears of men. Lightning and thunder require time, the light of the stars requires time, deeds require time even after they are done, before they can be seen and heard. This deed is still more distant from them than the distant stars – and yet they have done it themselves.’

It has been further related that on that same day the madman entered diverse churches and there sang a requiem. Led out and quietened, he is said to have retorted each time: ‘what are these churches now if they are not the tombs and sepulchres of God?’”¹⁹¹

This is the well-executed separation of humans from God, the work of Judas, the preliminary victory of Yahweh over Jesus Christ, as written:

“And it was given unto him [the Jews; HM] to make war with the saints, and to overcome them: and power was given him over all kindreds [peoples], and tongues, and nations.”¹⁹²

Regarding the “Madman”, Nietzsche writes:

“There was never a more colossal deed, and whoever may be born after us belongs, for the sake of this deed, in a higher history than all previous histories up until now!”

¹⁹¹ Friedrich Nietzsche: “Der Tolle Mensch” [Engl.: “The Parable of the Madman”] in “The Gay Science”, from https://age-of-the-sage.org/philosophy/friedrich_nietzsche_quotes.html.

¹⁹² Revelations of St. John 13, 7 (KJV).

A Nietzschean thunderbolt of a special kind – but the truth of modern times!

Religion has been left by the wayside, but not God, who is immortal. The finite images and fantasies of the highest have perished. God has simply moved house. **HE** has vacated the house of images to take up his seat in the cathedral of the pure thought where, liberated from images, he can no longer be driven out.

This change of domicile is described by Atzmon as a transition from the outward view, in which Judaism remains forever a “black box”, to the interior view of the spirit, in which he gives himself testimony, truthful certainty, of himself.

Atzmon proclaims his own personal exodus out of the “scientific world view”. This itself is based on the condition of separation:

- that God and humans are separate, i.e. God is only God, and not at the same time human (the conceptional possibility of atheism);
- that the observer and the object observed are separate, i.e. are independent existences;
- that the spirit is a function of the material; that truth can only be discovered as a reflection (image) via experience (societal practice) of the independent objective world as represented in our consciousness, that **existence itself** determines consciousness (materialism) and the sole criterion needed for the truth is societal practice (Karl Marx).

The necessary courage for this step grew out of his discovery of the “*interior view*”. Atzmon stumbled into this philosophical discovery through Otto Weininger. This is traceable back to René Descartes and forms the basis of the Hegelian philosophy. How this was represented by Otto Weininger, I am not at liberty to say.

After Descartes, the possibility of conceiving of the separation of God and his image (humanity) was, in itself, ruled out; because if the separation existed the image would be an “exterior” in relation to God, and therefore a limitation for him, beyond which his nature perishes. God would be then a perishing, i.e. finite nature, not God.

Atzmon however, had obviously not yet made it as far as the peculiarities of German philosophy. With Hegel – building on Descartes – the external world does not exactly disappear. **It receives instead a completely new meaning.** In his “Phenomenology of Spirit” and in the “Science of Logic”, Hegel **showed (and in this sense proved)** that – and how – thought for itself purely and abstracted from all externality can gain the position of scientific truthfulness. As such, every kind of externality becomes the expression of the internal appearance and is no longer an independent existence (an object). Confronted with this appearance, the interior (thought, or more exactly: the spirit) recognises itself and is therefore first of all **self-consciousness**. i.e. a “for itself” existing spirit, which is exactly what God is. The spirit gives testimony of itself in the external, **“reads” itself then back to itself as the nature of appearance (religio)**. This is, which upon reflection of this process inevitably shows, the only way in which truth can be won at all. To keep this development of the spirit present within thought, is the A and O of any certainty, which stands up to doubt (thought), and which makes the ad absurdum posed question of the existence of God nonsensical: because the question itself is thought, and God is thought (spirit). How, after all, can the question itself, question itself as to whether it **is**. It (the question) **is** the movement of the spirit by being posed at all, it therefore, quite simply, *is*.

Hegel shows, that the interior view of the spirit – and only this – drives the truth as knowledge and certainty into existence. This demonstration of the spirit is the immediate manifestation (epiphany) of God in every single person – without ifs and buts, without priests, without dogma. Hegel is only an assistant. The “discipleship” that follows him is to remain nearby and to think for oneself through the thoughts, which he has already thought. He craves no following, and does not punish. Only occasionally he shows displeasure at premature opinions that he has long since put in their place.

The immediate “agreement” mentioned here is two faced. It is both the precious element of the truth becoming aware within consciousness as well as the oil-smear on which the general consciousness slips to land in the most disastrous errors. The touchstone for answering the question as whether this or that is the case, is solely the thought process of *the sensible* (“*Vernunftdenken*”), the reflective reversion of the apparent phenomenon back to its “*grasped-concept*” (“*Begriff*”).

We live at present in a societal condition in which powerful interests are careful to make sure, that in all the questions of importance, we land on the “*oil-smear*”. The activities of the so called “*empirical social sciences*” are under these circumstances, merely a screening process to assess the success with which the satanic strategies of fakery and disorientation are “*expedient*”. In as much, if they are “*worth the investment*” for the client. This situation will only change if the state arrives at the truth, and becomes the deterrent for evil.

Atzmon talks of the “*Jewish mindset*”, which means nothing other than the “*Jewish spirit*”. With Weininger, he recognises that he cannot assume the position of an observer, who “*from outside*” can view Judaism as if viewing an object. He gains all the more the **interior-view** of his existence as Jew, that fills him with “*contempt*”. He draws his book from his life as a Jew and an Israeli citizen. As that, he constitutes the authentic protocol of his overcoming of Judaism, which is necessarily at the same time the surrender of the State of Israel. This will disappear from the map – effaced by the hand of Jewry itself. Where Israel still persists today, will tomorrow be a free Palestine. How that works, can simply be looked up in Atzmon’s work. He describes, for the Jews born in Israel, the increasing inner rejection of Judaism and the Jewish State. And the simultaneous increasing influence of the Jewish orthodoxy in the business of State there, creating the inner tension necessary for an uprising against Yahweh in Israel itself, to lead to victory.

With that we have the decisive point of breakthrough right before us.

5.7. “The emperor is naked!”

Here is not the place to fully consider the quintessence of Gilad Atzmon’s book in every detail. This would require a more extensive study. But the general form of Atzmon’s core idea can be described. He shows with regard to the most important and most pressing object ever to be offered in our time to the social sciences – the Jewish question – their utter bankruptcy, so that this generic name should from now on only ever be indicated with inverted commas, to make it clear that the scientific claim remains categorically unresolved.

5.8. “The Jewish mindset” is set up to oppose truth

In the Old Testament, God (Isaak) reveals to Judaism (Jacob) via the Esau-blessing¹⁹³, that his rule over the non-Jewish peoples (Esau) will end with their rising up against Jacob.

“The Wandering – Who?” is an inspiring contribution to the realisation of this announcement. Atzmon strikes the “*social and human sciences*” as the most important pillar of Jewish rule over non-Jews with the most fatal of blows. These “*sciences*” are in fact the “*camouflage-creators*”. They make the nature of Judaism and the essential areas of the reality of Jewish rule as such for the non-Jewish peoples invisible, and are themselves – with only a few exceptions – not even aware of this. With this identification, what must now be developed here does not necessarily fit into the grid of conspiracy theory, and that is a good thing.

¹⁹³ Genesis 27, 40 (KJV): “[...] and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.”

Alexander Solschenizyn mentions in the introduction to his monumental work "Two Hundred Years Together – The History of the Jews in Russia and the Soviet Union"¹⁹⁴ *en passant*, that a never-ending argument rages with Judaism itself over who exactly is a Jew and who not. This is always about some external characteristic or other. Atzmon recognised finally that the "*Jewish collective spirit*" ("*Jewish mindset*") was the essential determining factor.¹⁹⁵

"*The Jew*" is no biological category (race), but conveys with that, what – in the human context is appropriately called their "*second birth*". The "*first birth*" brings them to an animal existence. The human is also an animal, but more than that. He is spirit. As straightforward biological existence he is only the raw material for the cultural minting as a spiritual being or: "human being". Without this he can only ever reach the level of "*Kaspar Hauser*". Education and upbringing are the powers of life for the human person.

What is the nature of education? Hegel provides the following answer:

*"The past runs through the individual, whose substance is the higher level reached by the spirit, in a way in which he who undertakes to partake of a science, goes through the preparatory knowledge which he already long since has acquired, in order to bring its contents into the present; he brings the same back to memory, without enjoying any particular interest or reflection. The individual must – according to the content – go along the educational levels of the spirit, but as already discarded forms [trodden paths] of the spirit, as steps along a way, already worked out and moulded smooth; and so we see in observation of the knowledge, what in earlier times fully occupied the mature spirit of men, is reduced to a form of knowledge, exercise and even the plaything of younglings, and will recognise in the pedagogical advancement an outlined redrawing of the history of education in the world. This past existence is the possession already won by the general spirit, which forms the substance of the individual and gives him the exterior appearance of an inorganic nature. – Education in regard to this (re-)view, consists, from the point of view of the individual, of acquiring this existing knowledge/ education, consuming his inorganic nature within oneself, and claiming it as one's property. This however, from the side of the collective spirit as substance is to be seen no less as the spirit taking knowledge of itself, and bringing forth, its self-becoming, and its self-reflection. Science itself presents both this educational movement in all its detail and necessity as [also] that which has already settled down into moments and possessions of the spirit, in its proper form as such. The goal is insight of the spirit into what the knowledge inherently is."*¹⁹⁶

Through education God gives himself his self-consciousness, whose location within humanity encompasses all of it, and which in the different peoples appears as different facets of consciousness (each with its own unique "*mindset*"). Knowledge appears here in two forms: as problematic knowledge and as knowledge "*identical to our being*". The problematic knowledge is not "*embodied*" in us, i.e. we are not in unity or oneness with it. We only "*assume*", that it is the truth, nevertheless reserve the possibility that one day it may reveal itself as error (untruth). Hegel calls this knowledge "*opinion*". Opinions can be questioned or refuted without the protagonists being forced to exit the humane discussion (realm of freedom of opinion). Knowledge which is *identical to our being*, is on the other hand, a knowledge which we immediately embody. We are as spirit the conscious existence of the truth in the sense, that we cannot think at all, that it could be otherwise. The touchstone is, if we are ready to bet our lives on it. In earlier ages, faith "*moved mountains*", i.e. this held the position of a knowledge *identical to our being*.

The "*modern*" is characterised by the circumstance, that in a completely general sense, faith no longer possesses the strength to maintain the conviction, for which we would invest our lives.

¹⁹⁴ Alexander Solschenizyn: "*Zweihundert Jahre zusammen – Die russisch-jüdische Geschichte 1795-1916*" [Engl.: "Two hundred years together – Russian-Jewish history 1795-1913"], publisher Herbig, Munich, 2002.

¹⁹⁵ "The Wandering Who?" (Zerobooks, 2011), p. 94 et seq.

¹⁹⁶ Hegel: "*Phänomenologie des Geistes*" [Engl.: "Phenomenology of the Spirit"], W 3, 33.

Judaism plays a large part in the weakening of our faith – and that must be given its credit, even though a collective (people) deprived of faith in the long run cannot survive. Unless, however, the conviction of truth is created by some other route. What must be realised is that it is not about whether single individuals or even groups of individuals have within themselves the power of faith. It is about the whole collective itself in its entirety – all the people as such. On this level it is about *“the insight of the spirit into what the knowledge inherently is”*.

6. The Janus-face of the modern

It is the characteristic of the modern that no single aspect of its programmatic expectation could be realised. The “*scientific*” world view it has invented is nothing but a collection of things doubted, because the logic upon which it is based, is itself plagued by doubt.

This logic establishes as valid only those sentences that do not lead to contradiction.

Certainly, the practical value of this logic is not to be doubted: with it we build cars, which drive. It makes possible the construction of rockets which make it to the moon, or even further. Logical-thinking physicists thought up the atom bomb with which Harry S. Truman transformed Hiroshima and Nagasaki with their inhabitants into enormous vapour-clouds.

It is this success-rate, which allows mathematical logic to appear so invincible. And because we have arrived at the point at which only the external success matters, it has pulled off an epoch-making victory. The uncritical faith in this logic has removed, discriminated against and condemned as irrelevant every conceivable argument against its universal validity that might ever have come from the classical German philosophy.

But today it is the scientific disciplines themselves carried by the scientific world view, who are returning to Kant and Hegel. It is most notably the physicists with the Einsteinian theory of relativity, the Heisenbergian uncertainty principle or the theory of black holes. The system-theoreticians with the conclusions of Niklas Luhmann that every statement about society finds itself on “logically intractable terrain” because the (rational) logic is not capable of grasping the unity of subject and object. The economic-scientists with the observations of George Soros, that the development of theory in this field has fallen back into alchemy because it cannot get a handle on the phenomenon of “reflectivity”. The communication theoreticians with their concession from Jürgen Habermas that the social sciences – and not only them – have “*forgotten*” the life-giving power of tradition, religion and nation. Here, the word “*forgotten*” is an inappropriate expression. This type of life-power was quite literally not seen, because the rational (Jewish) logic keeps its nature well separated from perception, like a pair of sunglasses keeps UV-rays from the retina.

Seen like this, the modern is the mistake made at its own expense, a myth. The condition for rendering such a mistake possible, is the one-sided emphasis of doubt whereby the moments of recognition of the doubt having been overcome, are disregarded.



Jürgen Habermas (18th June 1929 in Düsseldorf), a philosopher and sociologist, in 1964 became, as the successor to Horkheimer, the tenured Professor for philosophy and sociology at the University of Frankfurt/ Main (until 1971). He was the most influential representative of the younger generation of the “Frankfurt School”. The pseudo-theory from Habermas is an internally weak mixture of Marx, Freud and other Jewish ideologies. He was a slave-driver for the re-education, and served the anti-German system without reservation his whole life.*

The doubt, from an eminent viewpoint, is the doubt of the existence of God. As the modern got underway, it was not recognised that it is just as impossible to doubt the existence of God as it is to

doubt the “*I THINK*”; because God as thought itself, is contained here. The “*I THINK*” and God are originally and everlastingly identical. It is then a further consideration that thought – and only thought – can arrive at (grasp) this original unity, but not (ever) transcend it.

The “*I THINK*” as a finite thinking remains contained within and the basis of every kind of thinking; because absolute knowledge, i.e. the knowing of itself of the absolute remains also conveyed via the finite thinking (us). **God needs us, to come to himself, to gain knowledge about himself. Everything that happens is a consequence of this.**

Or the other way around: I as the thinking one, place “I” and God in one. It is obviously not possible to raise arguments against this. There is only this feeling of everlasting arrogance, which is at the same time the thorn, to overcome with thought, this feeling. Feelings are, according to the principle of the modern, not permitted when raising objections to thoughts that are held to be true. Only a clear graspable thought is worthy of validity within arguments of objection. Such a one would already be a thought that has thought itself past the simple statement “*I THINK*”, a thought that in itself, is inherently richer.

Those resistant to such things might ask themselves, if God as separate from us, and therefore non-existent, can in fact be **thought** at all, without being forced to consider ourselves as non-existent as well.

To keep tabs on what has been discussed so far: God is not the object of what we call a beyond-worldly experience. Because he can only be such a one, if he is. That however, is the question.

God is also only the object of the inner-worldly experience, if he is. Therefore, from one who may state he has in his inner-worldly experience, no God, there is no argument against the existence of God to be expected; because we have the “*I THINK*”, itself without doubt as an inner-worldly experience, now defined as God. If “*I THINK*” is valid, then “*God is*” is also valid.

With that – in the first instance just formally – the sentence “*God is not at all*” (in its other form: “*there is no God*”) is recognised as untrue. At the same time, we have lost in our thinking the God of our imagination, in particular the God of the Bible. It is now, indeed, open to thought itself to see if God is still more than “*I THINK*”. This task is what Hegel set himself. His starting point was the insight, that any type of thinking is in itself distinct, and as a consequence is everlasting movement.

Thought divides itself into the thinking “I”, which in the flight of thoughts remains and endures, and its object, which is forever an *other*. The thinking “I” however is in a state of constant change, in that it creates thoughts, but remains at the same time always the same. This recognition is found in the Hegelian expression: the identity of the identity and the non-identity. He also denoted this as the first definition of the absolute (= God).¹⁹⁷

It is the unassuming nature of this simple thought – that God and “*I THINK*” are the same – that up until now has prevented a form of the absolute spirit more correspondent with the new notion of freedom, being recognised within him.

The beginning of freedom lay in the principle of Judaism. The Jewish person places his substance as a power against himself, as the zealous God Yahweh, opposite himself, against which he is a mere nothing.¹⁹⁸

This beginning of freedom, however, is absolute un-freedom. Because everything the Jew depends on no matter what, is for him a foreign will, imposed on him as law. Un-freedom is exactly that: to have to obey a foreign will. The Mosaic thought is then the unreasonable imposition on humans to believe in their own un-freedom.

¹⁹⁷ Hegel, W 5, 74.

¹⁹⁸ Hegel, W 12, 152.

As a spiritual nature the human cannot bear this un-freedom. It is his calling to destroy the power that subjugates him. The first step in this undertaking consists of negating the foreign power. Because God, in line with his *grasped-concept* as the absolute validator and regulator whose power is inescapable, the liberation is only possible by denying his overall existence, and with that the absolute commandment, within thought. The clear thought-expression of this denial we find in the first clause of the Feuerbach criticism of religion, which itself was taken over by Marx to be canonised by the Marxists.

“The religion is the division of the human with himself: He places God as a counter-nature to himself, opposite himself. God is not what the human is; the human is not what God is. God is the infinite, the human the finite nature; God is perfect, the human imperfect; God is everlasting, the human time-bound, God all-powerful, the human powerless. God is holy, the human a sinner. God and humans are extremes: God as the definition of all that is positive, the epitome of all realities, the human just plain bad, the epitome of all vanities.

But the human objectifies in religion his own secret nature. It must therefore be proven that this opposition, this division between God and human, with which all religion begins, is a division of the human with his own self.”¹⁹⁹

This is actually a completely valid thought, only both Feuerbach and Marx have not understood it completely. The “*own nature of the human*” is namely the absolute spirit – i.e. God – something which neither Feuerbach or Marx in fact saw as such.

In this one-sided critique of religion, the core idea of the modern is clearly formulated. Just as clear is the fact that this is a critique not of religion in general, but only of the Mosaic religion. The Christian religion was not reached with this critique of Feuerbach's. This remained unnoticed. It remained unnoticed because Christianity within **thought** remained subject to Judaism and is therefore defenceless against it.



Ludwig Andreas Feuerbach (28th July 1804 in Landshut; † 13th September 1872 in Nürnberg) was a German philosopher critical of religion. He studied theology in Heidelberg and philosophy with Georg Wilhelm Friedrich Hegel in Berlin, whose teachings he absorbed and developed. In 1830 his thoughts about death and eternal life appeared, in which he pictured religion as man-made and threw out the belief in eternal life. The book was banned, and Feuerbach was dismissed from state service. In his most famous work, “The Nature of Christianity” (1841), he formulated his up until that point most stringent criticism of religion, and professed himself as such an atheist.*

And this in turn, was only possible because the Christians no longer believe. They are **incapable** of believing anymore, because the ideas which form the content of this faith are contradictory. The one-sided Jewish thought therefore discards them. Christianity knows only this form of thinking, and is therefore powerless against Judaism.

¹⁹⁹ Feuerbach: “*Das Wesen des Christentums*” [Engl.: “The nature of Christianity”], p. 101, Digital Library, Vol. 2: Philosophy, p. 464. Compare Feuerbach: “*Wesen...*” [Engl.: “Being...”], Vol. 1, p. 81.

The Papal whining cannot alter the fact that the loss of faith is conversely a significant gain for freedom, and corresponds with the nature of the spirit. For the spirit, only **knowledge via pure thought** is the appropriate form of truth. Only this highest form of the spirit is freedom.

But the emptiness that this loss of faith leaves behind, cannot last. With elemental power it sucks the recognition up into itself (*horror vacui*). Philosophy stands ready to fill this vacuum, to justify the Christian faith within thought, and to breathe into it the strength of life once more.

The theological basis of the higher self-consciousness of God, that he is freedom, was in the language of imagination – which means inadequately –expressed by Luther. The adequate form of this thought was only won with Hegel’s logic.

Feuerbach collects the Godly being and places it in the human. That is a great deed in itself. Before him, it was only Hegel who had thought this so clearly. Feuerbach then, however, falls behind Hegel because the logical thought of the identity of identity and non-identity for him remains hidden. And due to this, his philosophical deed ends in failure: he collects God from the beyond, to make him *disappear* within the human, who then becomes released from any responsibility of any kind. A humanity released from God becomes Satan.

The modern, which knows God no longer, but only the human, is the actual execution of this critique of the Mosaic religion, which by its very nature is the separation of the creator from his creation. Thanks to this, the world has fallen into disgrace (the Babylon of the apocalypse).²⁰⁰ This critique is presented as the erection of the tower of Babel, the erection of a world which is intended as the *realm of the human*, in which the human is meant to experience himself as secure – and in this sense as saved – but which subjects him instead to the experience and suffering of hell. He suffers hell in the sense that he must live without what is for his nature as spirit, essential, which is the community of his kind and kin in God. He becomes then a human isolated in loneliness, and absolute impotence. This is the most extreme form of un-freedom, because the self-will of the spirit is disgraced with every attempt at resistance.

It lies within the *grasped-concept* – and can only be understood by comprehending the speculative logic – that reality itself contains the criticised spirit of Judaism as the real critique (with-) in itself. This reality (as the repulsiveness (*“Widerwärtigkeit”*) in the sense of Jacob Böhme) is the worldly appearance of the Jewish spirit. This is the un-free spirit, because it cannot think or grasp itself as true infinity (cannot grasp itself as the true God).

That it can grasp itself as spirit at all, as the un-seeable, is only the very beginning of freedom. To avoid a lack of clarity here: the reality, which the Jewish spirit contains in itself, is the cult of money. The un-freedom appears first and foremost as the system of “circumstantial constraints” of enrichment. Angela Merkel avoids this expression because it could cause a certain thoughtful reflection. She rather says: *“there is no alternative”*. Karl Marx spoke of the *“mute force of economic circumstances”*.

In Judaism, the freedom of God is placed in the freedom of enrichment. *“Enrichment”* may not be confused with the creation of wealth.

Enrichment in the developed form determined by finance capital is the impoverishment of the creators (of wealth) and the enrichment of the *gatherers* by means of the compound interest mechanism. These moments belong together as two sides of a coin.

At present, the entire propaganda power of Judaism is focussed on keeping this truth as far as possible from common consciousness. The latter will no longer tolerate such newspeak as “quantitative easing” upon recognising that this is nothing less than a manoeuvre for maintaining bundled in Jewish hands the **legal entitlements to the impoverishment of the wealth-creating peoples.**

²⁰⁰ Revelations of St. John 18, 2 et seq. (KJV).

6.1. The good found in the bad

The complete defeat, in the struggle for freedom, of the human ripped from his God was necessary and should not be viewed therefore as if it was all for nothing.

Already the first proud step of humans along the upstanding path is struggle. The forms of this struggle are everlastingly diverse, the content always the same: freedom. The freedom appears first of all as the subjection of humans as the result of their own actions. The human, the finite spirit, must face opposite himself an absolute power (Orwell's "1984"), before he can grasp, that this power is **his** higher nature, and as such is, in fact, himself. This he recognises by experiencing himself as the absolute power – as *homo faber*²⁰¹ – and because of this is destroyed within it and by it. This destruction however is his resurrection as a free spirit. (In the revelations of St. John this story is described.) The consciousness of the absolute danger, the danger of self-destruction of the human genus, sharpens the attention of thought for what can save him.

Only through the necessary failure of the modern, is the path cleared for a better insight of its purpose: to take the **revealed** God, who lies dead, with the tool of philosophy as the **recognised** God – as absolute spirit – and resurrect him. That – and only that – is the salvational mission of the German people, who, in performing it on the Jew, by overcoming him, is carried out.

The overcoming of un-freedom lies in the opposite idea to Feuerbach's, that the human is not separate from God, but rather is in unity with this being. Because everything, that the godly nature might subsequently demand of the individual, is his own, the *sensible*-will of the individual, for whom his arbitrariness by contrast, will appear to him as null and void.

The individual can therefore not regret the loss of his freedom, because his *sensible*-ness will forbid him by the power of his own insight to turn his arbitrariness against *the sensible*. This is actually not something forbidden anymore, but in fact evidence of the *sensible*-directed choice between several mutually excluding possibilities to act.

Atzmon's change of position while observing Judaism, the change from the external observer-position of a "*social scientist*" to the interior view of the spirit in itself, carries the weight of a sudden liberating blow. In reference to Weininger he says:

*"Following his own paradigm, Weininger argues: 'People love in others the qualities they would like to have but do not actually have in any great degree. So we only hate in others what we do not wish to be and what, notwithstanding, we are partly.'"*²⁰²

Sigmund Freud – also a Jew – called this relationship "*projection*". The *philosophus teutonicus*, Jacob Böhme, was the first to identify it philosophically as "*repulsiveness*" ("*Widerwärtigkeit*") in God itself, about which Hegel commented: "*It is not something bad just because it is named evil; only within the spirit is evil understood as that which it, in itself, is.*"²⁰³

What is important now is to make conscious – also for Atzmon himself –, which possible consequences from Weininger's conclusions arise for the concept of science, that the conventional "*social and human sciences*" prevent as the modern form of alchemy, and nothing less than a veil of mist, by blocking the view onto the rule of the "*Jewish mindset*" in the world. It is the hour of the words of Jesus:

*"And ye shall know the truth, and the truth shall make you free"*²⁰⁴

²⁰¹ The label *Homo faber* [Engl.: "man the maker"] is used in philosophical anthropology to delineate modern man from earlier human epochs via his ability to actively alter his circumstances and environment.

²⁰² "The Wandering Who?" (Zerobooks, 2011), p. 94.

²⁰³ Hegel: "Works", Volume 20, p. 109 et seq.

²⁰⁴ St. John 8, 32 (KJV).

It is indeed, for the process at hand, rather useful that Atzmon has seemingly very little idea at all what he has set in motion with his book. His scientific-theoretical naivety is namely an impressive piece of evidence for the fact that the spirit beyond the contemporary consciousness – shall we say “*through the back door*” – is working downright compulsively towards the placing of a radically new foundation of consciousness, on which a New World will be built.

Atzmon indeed vacates the “*scientific*” world view. This is actually conditioned upon the idea that the observer is not only different from the object observed, but is also separate from it, so that the observation as such does not alter the object, but leaves it, “*objectified*”, as it is. While turning away however, he keeps – unlike the culture-pessimists – the idea alive that the human is capable through the power of **thought** to recognise the truth. That is and remains since Martin Luther the common basis of the Christian west. He changes only the viewing position, by crossing over from the exterior view to the interior view. What Atzmon cannot yet see is the situation, that **thought does not equal thought**, but is divided into rational thought (Jewish domain) and *the sensible* (German domain). His thinking remains largely captive in the former position of the division, i.e. in Jewish rationality.

6.2. The Jewish “social and human sciences” give way to German philosophy

If in the flow of development, an existence becomes negated, here the worldly-image of the “*social and human sciences*” is meant, what results thereafter is not an abstract nothing, but the next form necessary in the row of spiritual developments. It can be asked therefore, what will follow for the self-consciousness of the spirit from the bankruptcy of the “*scientific*” world view.

From this point onwards, the increasingly conscious goal of recognition, the idealisation of the sensory, is shown by Hegel on the first pages of his “*Phenomenology of Spirit*”.²⁰⁵ This can easily be followed and is no longer a “*book with seven seals*”. There, the primacy of the spirit over the material has become certainty, and with that, the conviction is established that the truth cannot be deduced (recognised) from the experience of handling finite things, not via “*analogy*”, especially with regard to humans from monkeys, or even humans from their “*genes*”. Material is only the estranged form (appearance) of the spirit, and not an independent second God.

This part of Hegel’s work played a role in my life similar to that of the recognition-critical observations of Otto Weininger for Gilad Atzmon. Weininger and Hegel caused the “*scientific*” world view to collapse in Atzmon and myself in different ways. I know now that this is nothing other than masked Judaism, i.e. it is the execution of the Jewish principle of the separation of God and human.

Hegel’s representation of the development of consciousness (the spirit) is in this regard, the opposing design. It relies on the principle of the concrete oneness of the different – God and human. With Hegel, this oneness is not merely claimed, but the thought (**i.e. every human**) is by him via thinking (**of which every human is capable**) “*shown*”, and in this sense proved.

God becomes, via thought, a certainty. Hegel calls this “*absolute knowledge*”. It is dependent upon nothing, that it is not itself, not from faith, not from authorities, not from writings, not from traditions and above all not from rampant tautological fact hoarding (that we know as “*empirical science*”).

Attempts to recreate this quality of thought-based certainty via presentations on Hegel’s thoughts remain in principle without success. They (can) offer no evidence. The type of certainty involved here, creates itself solely and exclusively through the actual process of re-thinking the Hegelian thoughts in person.

The starting point for overcoming the separation of God and the human is indeed this passage in the

²⁰⁵ Suhrkamp complete published works, Vol. 3, p. 82-92.

“Phenomenology”. Whoever is serious about the question of truth will not escape having to immerse himself in the dialectic of the sensory consciousness as recorded in the original by Hegel. That it cannot be assumed that everyone who reads this work will have Hegel’s phenomenology to hand, for the purpose of assistance, I offer here a sizable quotation:

“The knowledge, which first of all or is our immediate object, cannot be anything other than that kind which is itself immediate knowledge, knowledge of the immediate or existing. We are obliged to act similarly with immediacy or with full receptivity, to avoid altering anything that offers itself, by letting our conceptualising interfere with what can be grasped.

The concrete content of the sensory certainty allows itself in its immediacy to appear as the richest recognition, indeed a recognition of endless richness, for which similarly well, if we [are] in the space and in the time as wherein it unfolds, beyond it –, as if we take a piece of this fullness and via division re-enter it, to find there is no limit. It appears to us as the most truthful of all, because it has not yet left anything of the object out, but has this [object] in its most complete form before itself. This certainty however claims to be indeed the most abstract and poorest truth of all. It speaks of what it knows, only this: it is; and its truth contains only the being of the thing itself; the consciousness on its part is, within this certainty, only as a pure ‘I’; or I am in this only as the pure this, and the object similarly is [there] only as a pure this.”²⁰⁶

At first this appears somewhat opaque. We find that it’s not so easy to simply resolve to think our way back into this immediate state of consciousness. At the same time, we are certainly all familiar with it. We experience it under conditions of confusion, if we awake, for example, from a state of unconsciousness, to find ourselves in a completely new environment. It takes a little while to recognise objects as such again. We know at first only that *“here and now there is something there”*, about which we cannot yet say, what it might be. Another example would be medical tests which test our ability at visual recognition. We are presented with image boards which at first appear to represent only pictured chaos. On such images there is nothing to be recognised, until after a prolonged observation, something suddenly known, e.g. the head of a cat, or a seahorse is made out. As long as this known remains unconscious, we say only that something is *“there”*: namely the pictured *“chaos”*, and that this is the impression we experience *“now”*. And nothing more. The head of the cat or the seahorse are not immediately in our sensory impression. Only **due to the fact** that a cat which we have already seen before, is **remembered**, do we recognise the cat in the *“chaos”*. The *“work of recognition”* in this test proceeds in time, i.e. it takes a while before the head of the cat is suddenly there **for us**. (It was of course also already there, even before we recognised it).

The Hegel quote continues as follows:

“I, ‘this one’, am certain of this thing not because I, as consciousness, hereby developed myself and moved the thought in manifold ways. Also not if the thing, of which I am certain, after a great many different qualities would have led to a rich relationship with it itself, or would have led to an extensive choice of ways of responding to others. The truth of the sensory certainty remains indifferent to both of these; neither I, nor the thing itself have in this the importance of a manifold conveyance. I, not the importance of a manifold imagining or thought, nor the thing itself the importance of manifold qualities, but instead, is rather the thing; And it is, only because it is; it is, and this for the sensory knowledge is the essential factor, and indeed this pure being or this simple immediacy is what makes it truth. Also the certainty is as relationship, the most immediate and pure relationship possible; The consciousness is I, nothing more, a pure ‘this one’; The individual knows [only] pure ‘this one’ or the individual.

To this pure being however, which constitutes the nature of this certainty, and which states it [the certainty] as its truth, there plays, upon looking carefully, a lot else in addition. A genuine sensory certainty is not only this pure immediacy, but in fact just one example of the same. Amongst all the

²⁰⁶ Suhrkamp complete published works, Vol. 3, p. 82-92.

possible inestimable differences which arise, we find everywhere the principle difference, from which straightaway from the pure existence of the two aforementioned 'this ones', one 'this' as 'I' and another 'this' as the object, clearly emerge."

The human consciousness "cannot do otherwise", than be this difference. In far-eastern cultures the endeavour exists to try to "get rid" of this difference via meditation, by letting nothing enter the consciousness to become "one" with it. But also in this meditative condition (the) *nothing* is looked upon. This looking is the difference between the one looking (observer), and the looked upon (observed), and that in the "here" and "now".

With this becomes noticeable that already in this simple example, the perceptual possibility of the Mosaic-separation-thought arises. That this *difference* = God (Yahweh)/ human. The strangeness of Mosaism is that it does not within its thought manage to think itself beyond this difference. In this conception, God and humans do not (cannot) arrive at a unified sameness ("*Dieselbigkeit*"). We will recognise with the further handling of this work of Hegel's, that the above referred-to *difference* is not "fixed", but is in a process of disappearing, bringing the idea of the *unity of difference* to the status of revealed truth.

This unremarkable situation, available in its revealing immediacy to anyone, is the first foundation stone of the "absolute world-view" emerging in the "Phenomenology". With that, the cat is out of the bag. After the bankruptcy of the modern, it is about the development of the "*absolute world-view*" which steps into the place previously occupied by the "*scientific world-view*".

"*Absolute*" (meaning here: released) is what this emerging world view should be called, because its origin is no longer a "*scientifically experienced*" externality employing materialistic methods, but pure unconditional thought itself. What previously was the experience of what appeared to be an external, presumed independent object, has had its meaning as a source of truth, now, removed. But it is also not "*nothing*". It must rather be seen as a touch-stone ("*Prüfstein*") for our knowledge. The external is now appearance. The house before us resembles – for example – the appearance of a set of building plans, which was created in the mind of the architect. From the "*actual existing*" house we can, upon viewing the plan, decide if this house is "*good*" in its conception and will therefore be useful. This relationship is what distinguishes the "*absolute*" world-view from the "*dogmatic*" world view of the middle-ages. The latter demanded validity on the basis of its correspondence with the Bible, without consideration of reality. Whoever, motivated by realities' calling, sought to contradict the Bible, was faced with the likely prospect of being burned at the stake for it.

Apparent here are **two** distinct possibilities of thought which appear to cancel each other out, and which stand for the two major interpretation-systems: "*idealism*" and "*materialism*". Already with the next sentence **both** of these become unstable.

"If we reflect on this difference, what results is that neither the one nor the other reside in the immediacy of the sensory certainty, but are simultaneously conveyed. I have this certainty via an 'other', namely the thing [object]: and this is in the certainty [also] via an 'other', namely via 'I'."

Here we are shown as logical thought what Jacob Böhme had seen but could not yet state in its pure form: neither the "I" nor the opposite standing entity (object) is in its own right (for itself) true, but only in relation to the respective other. With Böhme, the different entities were "God" and the "repulsiveness" ("*Widerwärtigkeit*"). About the latter he said:

*"Because no thing can become revealed to him (God) without repulsiveness; because if it has nothing that stands against him, it goes always out for itself and does not go again back into itself. But if it does not go again into itself, as that from which it originally came, it knows nothing of its original state...Without the "repulsiveness" life had neither sensitivity, nor desire, nor effect, neither understanding nor science."*²⁰⁷

²⁰⁷ W 20, 106.

Hegel takes from this the quintessence:

*“In this way, Böhme presents God not as the empty oneness, but as this unity of the opposite-placed entities that divides itself.”*²⁰⁸

The “unity of the opposite-placed entities that divides itself” is the abstract *grasped-concept* for God which Hegel in his “*Science of Logic*” defines as the “identity (God) of the identity [I as consciousness] and the non-identity [object].”²⁰⁹ We find this, in a somewhat more memorable form, in the Hegelian “Philosophy of Religion”:

*“The grasped-concept which we have established is the self-consciousness of the absolute spirit, this self-consciousness that he is ‘for himself’; The spirit can be said to be ‘for itself’; If a difference of himself comes from him, it is a moment of nature. Spoken in common terms this is called: God is the unity of the natural and the spiritual; the spirit is however lord of the natural, so that both are not represented with equal rank in this unity, but in that way, that the unity is the spirit, and no third party, in which both would be neutralised [that would be the Aristotelian “tertium comparationis”];²¹⁰ HM]; this indifference of both is itself the spirit. **He is at times one side, and sometimes that which reaches out over the other side and as such is the unity of both** (highlighted by HM). In this further concrete determination of the spirit, it so happens that the grasped-concept of God as an idea becomes completed.”*²¹¹

Continuing on where we left off from the “Phenomenology”:

*“This difference of the existing nature [“Wesen”] and the example, the immediacy and the conveyance, we do not just make ourselves but we find it belongs to the sensory certainty itself, and has to be taken in the form, that it in itself is, and is not to be received how we have just determined it. There is in it [the certainty] one as the simple and immediate existing, or placed as the nature, – the object, the other however as the unimportant and conveyed, which is there not in itself, but by virtue of an ‘other’, an “I”, a knowledge, which only knows of the object because it is, and can [choose to] be this or not. The object however is the truth and this nature; it is indifferent to the fact of whether it is known or not; It remains, even when it is not known; the knowledge however is not [present], if the object is not [present].”*²¹²

For us this appears to be an irrevocable truth. A well-educated physicist however might already give it some doubtful thought. Indeed, Einstein with his theory of special relativity supported the thesis, that the universe can only be determined in relation to an observer and beyond such a relation, no valid physical statement is possible.

Hegel’s attack on our “irrevocable certainty” is to be found in the “Phenomenology” not in mathematical terms, but formulated in the language of ordinary mortals:

“The object must therefore be [re-]viewed, if it indeed resides as a nature in the sensory certainty itself in the way it [the sensory certainty] presents it as this [object]; if the grasped-concept of its nature of existing as this [object] corresponds with how it is present in it [the certainty]. We cannot in this regard reflect or consider what it finally in truth wants to be, but only observe how it assumes [i.e. takes up] its relation to the sensory certainty.

²⁰⁸ W 20, 100.

²⁰⁹ W 5, 74.

²¹⁰ *Tertium comparationis* is a rhetorical Latin term and means literally “the third of the comparison”. With this is illustrated a) the similar status of the two different objects or issues to be compared when employing metaphors and with metonymy. b) in logical terms, the third member of a comparison; a third graspable entity or term, the extent of which encapsulates the other two terms or graspable entities. Example: with the term pole, the terms north pole and south pole both disappear.

²¹¹ W 16, 200.

²¹² W 3, 83 et seq.

It [the certainty] must itself be asked: what is the 'this'? If we take it in the doubled form of its being, as the 'now' and as the 'here', the inherent dialectic present here receives an understandable form as it itself is. To the question: what is the 'now?', we can for example answer: the 'now' is 'the night'. To establish the truth of this sensory certainty a simple experiment is sufficient. We write this truth down; by being written down a truth cannot lose [its truthfulness], just as much as it cannot lose [its truthfulness] by being kept. If we look, now at midday, at this written down truth again, we will have to say that it has gone stale.

The now, which is night, is kept, i.e. it is treated as that for which it was given out as, as an existence, it proves itself however much more as a non-existence. The now itself holds itself steadily as a 'such', which is not night; similarly, it keeps itself during [and in spite of] the day, which it is now, as a 'such', which is also [similarly] not day, or as a 'negative' in general. This 'now' that holds itself is therefore not an 'immediate' but a 'conveyed'; because as a 'kept' and an 'able to keep itself', it is determined by the 'other', namely the day and the night, being not. With that it is in fact just as simple as it previously was, 'now', and in this simplicity it is indifferent to that which is played out with it; The night and the day is just as little its 'being' as it is in fact night and day; it is from this existence as [its] other existence, indifferent and cannot be affected. Such a 'simple', which through its negation, is neither this nor that, a 'not this' and similarly indifferent to whether it is this or that, we call a 'generality';...²¹³

Biographical note

I do not know if anyone before Hegel ever went to such trouble over the question of what exactly the *grasped-concept* (not the definition) of the generality really is. As I read this sentence – also at the time in prison – for the first time, I was deeply impressed and resolved “*to stick with Hegel*” in the face of the difficulty in understanding his thoughts without giving in. This was possibly the wisest decision of my life. But it led to loneliness. I think now differently to “*normal*” people with the result that they no longer “*understand*” me. I cannot, however, stop doing it.

Hegel continues from his “Phenomenology”:

“...the generality, in being that which persists in the face of the empty or indifferent 'now' and 'here', is indeed the truth of the sensory certainty. As a generality we also state the sensory character; what we say is: 'This', i.e. the general this, or: it 'is'; i.e. the 'state of being' in its own right. We do not at all imagine the general this, or the state of being [is], but we are speaking generalities out loud; Or we are simply not speaking them in the way they are meant in the sensory certainty here. Language is however, as we can see, the more truthful; in it we refute immediately our own opinion; and that the generality is the truth of the sensory certainty, and that language expresses this truth only, as such it is not possible, that a sensory existence that we mean, can be expressed.

If we compare the relationship in which the 'knowledge' and the 'object' first appeared, with the relation of the same they resulted in, everything has become inverted. The object, which should be the most important factor, is now the unimportant factor in the sensory certainty; because the generality, which it has become, is no longer a 'such' which for it [the certainty] is the most important, but is now in the opposite position, namely present in the knowledge, which was previously the least important. Its truth is in the object as my object, or in 'mine'; it is, because I know of it. The sensory certainty has as a result been driven out of the object, but has not yet been lifted out (ended), but has only been forced into the 'I'; It must be further observed what the experience of this reality shows us.”²¹⁴

²¹³ W 3, 84 et seq.

²¹⁴ W 3, 85 and 86.

It becomes clear here what one could call the Hegelian method of scientific recognition. In the tradition of scepticism, he takes a thought, tests it from top to bottom if one can “think” it at all, to establish if the certainty it pretends can hold and keep its promises, and thereby be said to be true. First of all, he tests the thought that the object is the truth, that this can persist, and still exists even if the “I” that has the object in its consciousness “is not”. He comes to the result, that that is a mistake. So he takes the other thought, that the “I” is the truth. And this also turns out to be a mistake. At the same time, he establishes that the certainty of the sensory impression, its “being”, has not disappeared. The sensory as such “is”. There remains only the thought-possibility, that both moments, the object and the “I” in their concrete relation to each other are true, and outside of this relation, “are not” (do not exist). After Hegel, this was also found out by Einstein.

The “Phenomenology” then continues with:

The strength of its (the sensory certainty) truth then lies now in the “I”, in the immediacy of my sight, my hearing etc.; The disappearance of the individual ‘now’ and ‘here’, which we consider, is prevented by my “I” holding onto them. The ‘now’ is day because I can see it; the ‘here’ a tree for the same reason. The sensory certainty experiences in this relationship however, the same dialectic within itself as in the previous one. ‘I’, ‘this one’, sees the tree and states the tree to be the ‘here’; another ‘I’ sees however the house and states that [particular] ‘here’ to be not a tree, but much more a house. Both truths are validated in the same way, namely in the immediacy of sight, and the safety and assurance of the knowledge of both of them; the one however [translator’s note: for the “third of the comparison”] disappears in the other.

What in this process does not disappear, is the ‘I’, as a generality, whose ‘seeing’ is neither a ‘seeing’ of the tree or of the house, but is simply ‘seeing’, which via the negation of this ‘house’ etc. conveys likewise its simplicity and indifference to all that which plays around it, against the house, which is tree. ‘I’ is only a generality, like ‘now’, ‘here’ or ‘this’ in general. Hereby I arguably mean a single ‘I’, but just as little as I can say, what I think in the ‘now’ should mean ‘here’, I can [likewise] say for the ‘I’. In that I say: this ‘here’, ‘now’ or a ‘single’ [translator’s note: observation from a single “I”], I say: all ‘these’, all ‘here(s)’, now. With respect to the ‘single’ [translator’s note: or individual observation]: just as I say ‘I’, this single or individual ‘I’, I actually say: all ‘I’s’. Every [translator’s note: individual being] is that, what I call: ‘I’, this single or individual ‘I’. If science is presented this challenge as its touchstone, within which it frankly cannot hold out, to deduce, construct, find a priori, or however one may express it, a so-called ‘this’ thing or ‘this’ person, then it is fair that the challenge explains, which ‘this’ thing or which ‘this I’ it means; but to say this is not possible.”²¹⁵

6.3. Hegel’s grasped-concept of God as absolute truth

And now the somewhat unexpected takes place. Consciousness loses the worlds it has up until now believed to be safe – the spirit and the material world – as separate realms, and gains at the same time a new realm, in which spirit and material are different, but are in oneness. God can no longer be thought as the beyond-form, and as such, be sent there by humans. (“*The death of God*” and the enlightenment are overcome!).

“The sensory certainty experiences then, that its constitutive nature is neither in the object, nor in the ‘I’ and the immediacy is neither an immediacy of the one nor of the other; because in both is that which I mean, much more [as] an ‘insignificance’, and the object and I are generalities, in which neither the specific ‘now’ or ‘here’ or the ‘I’, that I mean, maintains its existence as a thing which ‘is’. Via this we arrive at the point where all of this must be placed in the nature of the sensory certainty itself, and no longer just a moment of the same as it was in both cases, wherein firstly the object contrasted against the ‘I’, and then the ‘I’ itself should have been the determining reality. It is therefore only the entire

²¹⁵ W 3, 86 et seq.

sensory certainty itself, which maintains its immediacy, and owing to that, excludes from itself all the oppositional attempts that took place during the earlier examples."²¹⁶

This is the *grasped-concept* of God in the language of the Hegel's Phenomenology.

We have now no difficulty anymore recognising the "I", "self-consciousness", "grasped-concept", "God" and "the absolute" as one and the same, because what should God be other than self-consciousness, as I, as the *grasped-concept* unfolding in thought itself? And is he not "absolute", free from all determination that he is not himself?

*"This pure immediacy is now not affected anymore by whether the 'here' as tree crosses over into another 'here', as not-tree, or whether the 'now' as day crosses over into another 'now' as night, or another 'I' becoming some other object. Its truth retains itself as a relationship remaining true to its original form, which between the 'I' and the object makes no difference between a constitutive or un-constitutive being, and in which therefore no difference can force its way between."*²¹⁷

Thought itself as such comprehends that no difference of the constitutive or un-constitutive could ever separate God and human again. God is, as certain as the human is. Faith becomes here completely superfluous. Science has seized God as the absolute being. This, and nothing less is the truth implicit in Descartes' "I think, therefore I am" excepting that he had not yet reached the insight, that the 'I' speaking here, was God himself.

In Hegel's Phenomenology we now find:

*"I, this one, state the 'here' as tree, and do not turn around, so that for me the 'here' becomes a 'not tree'; I also do not concern myself with the fact that another 'I' sees the 'here' as 'not-tree' or that my 'I' at another point in time experiences the 'here' as 'not-tree', the 'now' as a 'not-day', but I am simply pure looking; I, for myself, remain with the following: the 'now' is day, or also with this: the 'here' is tree, the here and now themselves are also not compared with each other, but I remain stably within an immediate relation: the 'now' is day. Because with this, this certainty does not want to step towards us, when we draw its attention to a 'now' that is 'night' or an 'I' for whom it is 'night', we step up to it and allow it to show us the 'now' which is stated. We have to let it show us this, because the truth of this immediate relation is the truth of this 'I', which is limited to a 'now' or a 'here'. If we afterwards try to experience this truth, or remove ourselves from it, it has no meaning at all; because we would cancel the immediacy, that is constitutive to it."*²¹⁸

And at this point Albert Einstein joins us.

"We must therefore enter into the exact same point in time or in space, that shows us, i.e. let ourselves become the exact same 'I', which is the certain knower. Let's then see, which qualities the immediacy possesses, that are shown to us.

The 'now' is shown, this 'now', now; it has already stopped existing, by being shown. The 'now' that is [now], is another as the one shown [before], and we see that the 'now', is now this now, because it is already no longer existent. The 'now' how it is shown to us, is a 'was', and this is its truth; it does not have the truth of the [present immediate] being.

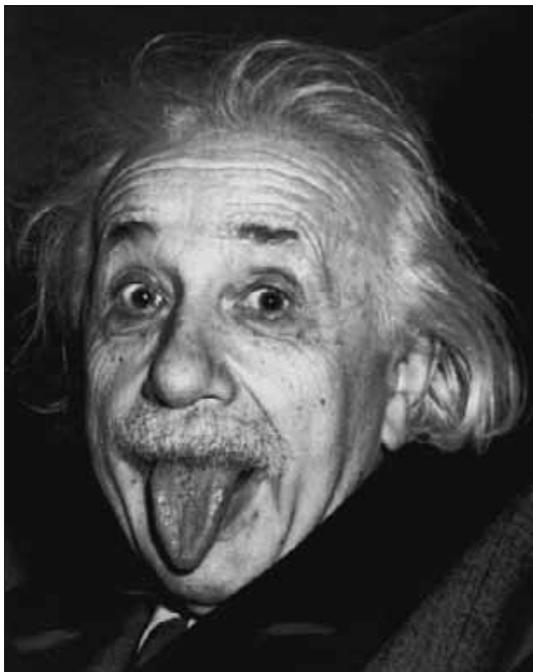
The thing about it that is true, is that it is past. But what is of past nature, is in actual fact no 'nature' in its own right; it 'is' not, and exists for the sake of the present being (that it was). We can see from this example only a movement and the consequent passage of the same: 1. I demonstrate the 'now', it is stated to be the truth; I demonstrate it however as a 'was' or as an 'ended owing to its being advanced beyond' ("aufgehoben"), [i.e.] leave the first truth behind, and 2. Now I state as the second truth, that

²¹⁶ W 3, 86 et seq.

²¹⁷ W 3, 84.

²¹⁸ W 3, 87 et seq.

it is past, and ended owing to its being advanced beyond ("aufgehoben"). 3. But the 'was' is not; I end and advance beyond the 'was' or the 'already advanced beyond', or the second truth, and thereby negate the negation of 'now' and end up returning to the first [original] statement, which is 'now'. The 'now' and the demonstration of the 'now' must be such, that neither the 'now' nor indeed the demonstration of the 'now' are immediate 'simples' [moments], but are a movement which contains different moments; a 'this' is placed, but all the more an 'other' is placed, or the 'this' becomes advanced beyond: and this otherness or advancing beyond of the first becomes itself again advanced beyond and so returns to the first. But this in itself reflected [version of the] 'first' is not exactly the same as it was before, namely an 'immediate'; but it is then an in itself 'reflected' or 'simple', which remains in the otherness [of] what it is: a 'now', which is absolute many 'nows'; and this is the truthful 'now', the 'now' as a simple 'day', which contains many 'nows', hours [of them]; such a 'now', an hour, is as many minutes and this 'now' is in the same fashion also many 'nows' etc. – The demonstration is therefore the movement itself, which communicates, what the now in truth is, namely a result or a multitude of 'now' summarised; and the demonstration is the experiencing, of 'now' as a generality.



*Albert Einstein (*14th March 1879 in Ulm; † 18th April 1955 in Princeton, USA) was a Jewish physicist, awarded the Nobel Prize for physics, a plagiarist and a left-wing Zionist extremely hostile to Germany. He was the son of the Jewish-Ashkenazy couple Hermann Einstein and Pauline Koch.*

The demonstrated 'here', which I hold on to, is likewise a 'this here', which in actual fact is not [simply] a 'this here' but a front and back, an above and below, a left and right. The above is itself likewise this numerous 'existing other' in above and below etc. The 'here' which should become demonstrated, disappears in other 'heres', but these disappear likewise; the demonstrated, held-on-to and remaining, is a negative 'this', which is only this because the [many] 'heres' as they should be, become taken away, and within this remove themselves; it is a simple complexion of many 'heres'. The 'here' that is meant would be the point; but it is not; but because it is demonstrated as being, the demonstration shows itself not as immediate knowledge, but a movement from the meant 'here' through many subsequent 'heres' into the 'here' as generality, which, as with the day being a simple numerosness of 'nows', is likewise a simple numerosness of 'heres'."²¹⁹

"Here" and "now", the substance of the sensory certainty, are generalities, thoughts, logical determinants. The logical determinant "now" is – just as the truth in general – only one, and not many "now", "now", "now" ... This idea is of course no problem for us if we encounter it dressed it in the terms of Boolean algebra, or more exactly in set-theory. There we have learned: A and A do not produce 2A but only ever just A. As generality (logical ideas) they belong to the spirit as such, and comprise its

²¹⁹ W 3, 90.

moments. Via this, the spirit itself is “*a simple complexion*” of many spirits. God as the one, is a multitude of his self. To render such a conception more appreciable, Hegel quoted at various moments in his works the lines of Schiller’s Ode “Friendship”:

*“Freundlos war der große Weltenmeister,
Fühlte Mangel – darum schuf er Geister,
Sel’ge Spiegel seiner Seligkeit!
Fand das höchste Wesen schon kein gleiches,
Aus dem Kelch des ganzen Seelenreiches
Schäumt ihm – die Unendlichkeit.”*

*“The great world maker, being without friend;
Through want – he spirits life did lend,
As blessed mirror of his bliss to be!
In finding nought to match his kind,
Out from the soul filled cup divined
A froth of love – eternally.”²²⁰*

With these lines Hegel concludes his “Phenomenology”.²²¹ In the Philosophy of Religion, Hegel specifically refers, with his *grasped-concept* of complexion shown here, to God. There we find:

“...the spirit does not exist as an abstract entity, but as the many spirits – in endless diversity, [including] the most opposing and the most rejected. Already for the sake of correctly grasping the factual [reality] of the spirit as fact, and not [just] as the ephemeral, coincidental spirits, it is required to grasp it in terms of its necessity; since only this can be the guarantee for correctness in a world of coincidence and arbitrariness.”²²²

The here referred to necessity of the multiplicity of the one can be illustrated with many diverse examples. We take for this purpose again the example of the capitalist. He is also a generality in the above developed sense. We took originally, by way of example, the case of the bicycle manufacturer. We would however be ship-wrecked with the capitalist immediately, if there were only bicycle manufacturers, or even only just a single bicycle manufacturer. Who would deliver the wheels, the spokes, the saddles etc., and who would buy the product, the bicycles themselves? Indeed, to the “*capitalist idea*” as such, belongs also the “*consumer*” as purchaser. Upon closer inspection we notice also the “*worker*” as the provider of manpower, which transforms itself into bicycles. This is what Hegel meant with the words: “...it is required to grasp it in terms of its necessity; since only this guarantees for the correctness in a world of coincidence and arbitrariness”

We can see that although the “capitalist” (Marx, in his third volume, talks of the “total capitalist”) is only one, he is only this if many capitalists exist, each with their “*accessories*”, where each of the many involved embody a particular aspect of the capitalist. Otherwise, the conceptual nature of the “*capitalist*” does not work. This relationship is the necessity of the *grasped-concept* “*capitalist*”. And this is exactly how it is generally with the spirit (God) as well.

Returning to Hegel’s “Phenomenology”.

“It enlightens that the dialectic of the sensory certainty is nothing less than the simple history of its movement or its experience, and the sensory certainty itself is, in fact, nothing less than this history only. Because of this, the natural [bound] consciousness itself then moves forward to this result in search for what it is about itself, that is truth, and experiences it, but forgets it again and again to begin the movement [each time] from the beginning. It is therefore surprising, that we find opposed to this

²²⁰ Translated.

²²¹ W 3, 592.

²²² W 17, 416.

experience as the experience of generality, also as philosophical conviction, and even as the conclusion of scepticism, the assumption: [that] the reality or the existence of external things as this or sensory [things], would have absolute truth for the consciousness; such a belief has no idea what it is saying, does not know that it is saying the opposite of what it wants to say. The truth of the sensory 'this' for the consciousness should be the general experience; [but] much more we find the opposite is the general experience; every consciousness itself advances beyond just such a truth, as for example the 'here' is a tree or the 'now' is midday and communicates the opposite: the 'here' is not a tree, but a house; and what in the statement, that advances beyond the first, is again just such a statement of a sensory 'this', becomes likewise immediately advanced beyond; and what it [actually] experiences with every sensory certainty in truth, is what we have seen, that 'this' is namely a generality, and the opposite of what the above mentioned statement assures itself to be general experience. – With this reference to the general experience it may be permitted to anticipate retrospectively the implications for the practical. In this consideration, it can be said of those who state such truth and certainty of the reality of sensory objects, that they are to be reallocated to the lowest school of wisdom, namely in the ancient Eleusinian mysteries of Ceres and Bacchus, and that they will first have to learn the secret of the eating of bread and the drinking of wine; because he who is initiated in this secret not only doubts the existence of sensory things, but is brought to despair about them, and thereby accomplishes partly in them their nothingness, and partly observes them as completed. The animals are also not excluded from this wisdom, but rather manifest themselves to be the most consecrated in it; because they do not remain motionless before sensory things as existing entities in themselves, but in despair of the reality around them and with complete certainty of their nothingness they help themselves without hesitation to them and consume them; and the whole of nature celebrates, just like them, these disclosed mysteries, which teach [reveal] the truth of what the sensory things [really] is. Those who make such an assertion, say themselves however, in line with the aforementioned observations, also immediately the opposite of that, which they mean, – a phenomenon, that perhaps is most capable of reflecting upon the nature of the sensory certainty. They speak of the existence of external objects, which, more exactly, as real, absolute singular, completely personal, individual things, whose exact sameness with anything else is nowhere to be determined; and that this existence has absolute certainty and truth. They mean this piece of paper on which I write now, or rather have written; but what they [really] mean they do not say. If they really want to speak of this piece of paper, as they suggest they mean, and they do mean to speak it, it will not be possible, because the sensory 'this' referred to, belongs in a language inherent of the consciousness, the generality in itself, which cannot be reached. If a real attempt were undertaken to speak it, it would decay; for those who undertook a genuine attempt, would find themselves incapable of completion, and would be forced to leave it to others, who, by referring to an object which is not, would have to, finally, concede this as well. They would definitely mean this [exact] piece of paper, which here is [already] a completely different one to the aforementioned; but they speak [of] real things, external or sensory objects, absolute singular [in their] nature, and so on, i.e. they speak only the generality in reference to them; therefore, what the unspeakable [here] must be called, [it] is nothing other than the un-truthful, the non-sensible, or [a matter of] mere opinion. – If nothing further is said about something other than that it is a real thing, an external object, then it is only the most general of all generalities, and with that rather its sameness with everything is expressed as its differentness. If I say: a single thing, I likewise say it rather as a complete generality, because all things are a singular thing, and at the same time this thing is everything [anything] that one wants. More exactly described, as 'this piece of paper', so is each and every piece of paper, a 'this piece of paper', and all along I have only been speaking the generality. If however, I want to assist this spoken attempt with that which contains the Godly nature to immediately transform the opinion into something other, by not even letting it be expressed in words, by holding up this [exact] piece of paper, I experience in this way what the truth of the sensory certainty in actual fact is: I point to it as a 'here', which is [one] here of other 'heres' or in itself a simple compilation of many 'heres', i.e. a generality; I [therefore] receive it as it truly [in truth] is, and instead of the knowledge of an immediate, I perceive [it] directly.²²³

²²³ W 3, 92.

The dialectic (movement) of the sensory certainty shown here is the measure of the distance of Jewish thought from German thought. Common to both is the forfeiting of the claim that the sensory (the material) should be the (only) truth. God, the spirit, is the “un-viewable”. One doesn’t even realise any more what that means. This does not just mean that “*behind things*” there is something other than these things themselves, but that this background existence has absolute validity to be the whole truth and the power of all destiny. With this the path is cleared for the human to grasp himself as spirit, who as a “likeness” of this background existence is in spiritual communication with it.

In Judaism, the sensory world is discriminated against. Without any value of its own, however, it is perceived as merely “*useful*” and is subject to exploitation for the purposes of others. This is the root of the ecological crisis, because stamped with Jewish ideology, we no longer know what it is to live in unison with nature.

Which thought is such an insight founded upon?

The human being, who understands himself as spirit, identifies himself with his higher being. If this latter is jealous against the sensory world because it has not yet recognised it as its own manifestation, then the people who pray to this jealous God are zealously hostile towards the object of the Godly jealousy, because they possess no more sanctifying wish than to accommodate “*their*” God. That Jewry is “*the ‘no’ to the life of the peoples*” (Martin Buber), turns the hating Jew in himself into one of the “*righteous*”. He is then truthfully this, if the will of Yahweh is the power of his life. The objective of such a one is the eradication of all peoples and nations.

*“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he shall utterly destroy them, he shall deliver them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.”*²²⁴

Ultimately, Yahweh’s aim is also directed against his “*own chosen people*”, because as parasites (tumour) they die with the last of their victims. This will to destruction is not only directed against humans, but also against nature.

What a misjudgement of Judaism it is, that lives in the assumption that such people might feel injured by coming to be known in this way. What one actually does is to certify them all the more that they lead a way of living (moral conduct) agreeable with God. One may therefore not accuse Lloyd Blankfein, president of the Banking House Goldman Sachs, of shamelessness, just because he, in the face of the Lehmann collapse, justified the galactic fraud of the Jewish Bankster-gangs, in which his own institute was more than significantly involved, with the explanation:

*“I am only a banker, who does God’s work.”*²²⁵

If Jewry get excited about anything at all, then it is the fact, that their nefarious machinations get rumbled.

So what?

²²⁴ Translator’s note: Isaiah 34, 1-4: In the KJV, the first two sentences employ the modal in the past tense, as in “hath”, and the subsequent ten the future tense, as in “shall”. In the original Luther translation, the future tense was used throughout. For this reason, the KJV has been modified here in line with the original.

²²⁵ “*Frankfurter Allgemeine Zeitung*” (daily newspaper), issue of 10th November 2009, p. 11.



Lloyd Craig Blankfein (* 20th September 1954 in the Bronx, New York) is a Jewish bank manager in the USA. He has been since June of 2006 the managing director (CEO) and president of the American bank Goldman Sachs and is considered extremely influential. Blankfein may rank amongst the five most powerful bankers in the world.

De-camouflaging them right down to the deepest depths of their existence, is not so easy. If one considers, only hypothetically, the idea of taking all the members of the Jewish race or Jewish faith – however one may wish to define the Jew as such – and removing them from the planet, we would still not by a long shot, be rid of Judaism, i.e. the Jewish spirit. And it is exclusively this spirit, which as Judaism, rules the world. This spirit is wreaking its evil deeds in us ourselves, also in the “*most German of all Germans*”. (This can be proven also within the thoughts of Adolf Hitler.) It is our thought-HABITs (*Lat. habitare: “to live in”*), in which the Jewish spirit squats, from which it survives every external attack. Only once we have driven him out of this residence, i.e. by thought via thinking, can the power of Judaism and with that the worldly rule of mammon be broken.

One must pay good attention to the Jewish thought-habits, which via the philosophers of ancient Greece have become universal thought-habits, because these are the spiritual template with which the Judaization of the world is being carried out.

Encountering this for the first time, such a statement appears “*crazy*”. However, this impression can be neutralised, perhaps in the swiftest fashion, with two clear-sighted observations from Friedrich Nietzsche. The first one refers to the German collective spirit as “*Hegelian*”. The other one to the role of Judaism in the execution of thought-habits in Europe, without it seems, realising himself the full scope of his otherwise entirely accurate observation:

“Europe owes the Jews no small thanks for making its people more logical, for cleaner intellectual habits – none more so than the Germans, as a lamentably déraisonnable²²⁶ race that even today first needs to be given a good mental drubbing. Wherever Jews have gained influence, they have taught people to make finer distinctions, draw more rigorous conclusions, and to write more clearly and cleanly; their task was always ‘to make a people “listen to raison”’.”²²⁷

Yes, the Jews have thoroughly saturated us with their spirit. Is it right because of this to accuse them, indeed to want even to exterminate them? It is the Jewish *spirit*, which is strangling us as a people. The Jewish genome, in this, plays no part. This insight came far too late for Adolf Hitler who spoke of it for the first time in conversations with Martin Bormann in April [1945], only a few days before his death.

Long before they invented money laundering to cover up their tracks, the Jews have, for exactly this purpose, perhaps even consciously, practiced brain-washing. And they were fully aware of the effectiveness of such an undertaking as a **weapon**. The observations of Nietzsche are of immeasurable value, also for this reason. He tells us:

²²⁶ unreasonable.

²²⁷ Friedrich Nietzsche: “*Die fröhliche Wissenschaft*“ [Engl.: “The Gay Science”] from: <http://www.holybooks.com/the-gay-science-friedrich-nietzsche>.

“A Jew, [...], in keeping with the characteristic occupations and the past of his people, is not at all used to being believed. Consider Jewish scholars in this light: they all have a high regard for logic, that is for compelling agreement by force of reasons; they know that with logic, they are bound to win even when faced with class and race prejudices, where people do not willingly believe them. For nothing is more democratic than logic: it knows no regard for persons and assumes even the crooked nose to be straight.”²²⁸

The rabbinical touch consists of presupposing for the unwitting discussion partner, unnoticed, what the result of the argument should appear to be. It is rationality, which makes this possible, in that it divides the indivisible (for example: humans/ God), which for want of an understanding of *the sensible* (“*Vernunft*”) is taken on as truth.

From what has already been discussed, it can be seen that the suppression of *the sensible* (“*Vernunft*”) by the rational, the overlaying of the search for truth with taboos, is the substance of the Jewish spirit. This however may not become known, because otherwise the taboo no longer works. The Jewish practice of thought, rational logic, required the camouflage of being the only conceivable universal logic possible. Judaism secured this camouflage in ancient Greece. This was at the time the intellectual hub of the world. The theoretical productions of the Greek tribes enjoyed the highest authority. This circumstance – probably unconsciously – was taken advantage of by Judaism. Consistent with its nature to be effective everywhere where “*there is something to get*”, it was during the sixth century before Christ where, with craft, trade and change, it penetrated the blossoming Mediterranean and its bustling centre Greece with its genius and organisation and where the nature of money as an instrument of rule was developed, and the spiritual centres brought under its control. Bargaining from experience that one can get almost anyone to believe almost anything, if one can manage to suggest that almost all other people believe it, they devised to place their rational logic on the throne, and thereby condemn the first seeds of the superior thought of *the sensible* (“*Vernunftdenken*”), which appeared especially with Heraclitus, but also with Socrates, Plato and Aristotle, to a shadow-existence. Especially Aristotle, with his research into the systematisation of the apparently innate ability of humans to think, which shows itself by the handling of finite concepts, and which just happens to coincide with Jewish rationality, became thereafter canonised, and taught as the only truthful form of thought possible at all.

That thanks to this, the west was already from the outset infected with Jewish atheism, which ultimately Christianity – led by the Catholic church – succumbed to, and where the erection of the “*Synagogue of Satan*”²²⁹ in the tabernacle of the church, has remained for Christians, who vehemently resist the “*bringing home*” of Christianity into Judaism, a closed book right up to the present day. They transfer – without reflection – their aversion against rational thought to thinking in general, and with that also against *the sensible* discovered by Hegel. They do not know that the Godly force drives *the sensible* – the system of thought-determinants of the *grasped-concept* – onwards as the form in which God can be with himself, in other words is free **for himself**.

With that, the question of which weapons the German people can employ to achieve victory over their sworn enemy Yahweh, is actually already answered: the making known of the *grasped-concept* in pure (i.e. unconditional) thought robs Judaism of every energy needed for self-assertion.

The gospel becomes fulfilled:

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”²³⁰

²²⁸ See aforementioned reference (footnote 227).

²²⁹ Revelations of St. John 3, 9 (KJV).

²³⁰ Revelations of St. John 3, 9 (KJV).

6.4. Jacob Böhme

Everything is dependent on the fact of making the content of the interior view as a principle insightful, and for this one must first of all consider the holy scriptures of Judaism; because only by fetching the “*Jewish mindset*”, the Jewish **spirit**, into the interior view of God, can we be completely clear about the “*Jew in us*”. For the sake of this purpose one must be patient, and study the following text from Hegel’s “*History of Philosophy*” with great care (to understand it). I am myself unaware of any text available, which leads us to a better understanding of the salvational-historical calling of Judaism. One must read it with the preparatory knowledge, that Judaism embodies a particular **determined** characteristic as one of an endless number of manifestations of the “*repulsiveness*” (“*Widerwärtigkeit*”) in the sense of the Böhman philosophy.

Hegel illustrates the fundamentals of this philosophy, which opened the “*interior view of God*” to the finite spirit, the human, as follows:

“The basic idea with him is striving to keep everything in an absolute unity – the absolute Godly unity and the union of all possible opposites in God. His main idea, indeed one may say his only idea that runs through all, is, generally speaking, the trinity – in everything to grasp the union of the three as one, all things as its unveiling and its illustration; so that it [trinity] becomes the general principle, in which and through which everything is, and in the fashion, that all things have only this trinity in them, not as an imaginary trinity, but as their reality – the absolute idea. Everything becomes recognisable as this trinity. Everything that is, is only this union of three, the union of three is everything. ...”

A main thought of Böhme is that the universe is a Godly life and reveals God in all things; – more exactly, that from the one nature of God, the epitome of all forces and qualities, the son is endlessly born, who shines in exactly the same forces: the inner unity of this light with the substance of these forces is the spirit. The first is God the father; This first one is at the same time in itself differentiated and represents the oneness of both. ‘God is everything’ he says, he is darkness and light, love and anger, fire and light; but he calls himself solely a God of the light of his love. – It is an everlasting contrarium between darkness and light: neither grasps the other and the one is never the other but remains only one unified nature, but different in its agony ([Ger.: ‘Qual’ = agony/ torture] ‘Qual’ is ‘Quelle’ = source, ‘Qualität’ = quality; with ‘agony’ the absolute negativity is expressed, which is its to-its-own-self relating negativity, and therefore the absolute affirmation), also in its will, and is yet no separate nature.”

By way of explanation:

the part which states: “*It is an everlasting contrarium between darkness and light: neither grasps the other and the one is never the other but remains only one unified nature, ...*” is, one might say, the very first appearance of the idea of *the sensible* (“*Vernunftgedanken*”), which Hegel picks up on in his Habilitation-Theses with the statement: “*Contradictio est regula veri, non contradictio, falsi.*” (“*Contradiction is the law of truth, freedom of contradiction is un-truth.*”)

Böhme cannot yet grasp this as a **logical** idea – i.e. one stated in the abstract form freed from all sensory admixtures. “*Light*” and “*darkness*” are sensory qualities. The logical substrate of these are “*being*” and “*nothing*”. But it is especially these sensory expressions from Jacob Böhme which open the possibility of grasping the Hegelian idea, even if one is not yet familiar with thought of *the sensible*. “*Light and darkness*” form a clear picture of the logical oppositeness (an example of the same). Anyone can grasp it immediately. Looking at Böhme somewhat more closely:

“...neither grasps the other and the one is never the other...”

means, that the difference **is**, and we are not just talking of a misleading label (an equivocation). The *being* of the difference, i.e. the difference itself does not effect an alteration of the different moments.

These remain for themselves free from the respective other, neither is the other. And in spite of this they are in their different-ness “*only one single nature*”. i.e. they are in spite of differentness, not separable, and do not fall apart. If one falls away, then the other disappears too.

Hegel then goes a step further by showing that each of the different moments in itself is the other of itself – the difference cannot be perceived as non-existent, but is nevertheless in a process of disappearance. If I distinguish the generality as such from the particular and contrast it against the particular, then it is **not** the generality that stops where the particular begins, and is therefore limited by the particular, where it would then be itself only a finite (entity), a particular, because to be finite is the calling (determining character) of the particular.

If, however, as we have seen, the generality is a particular, then everything is particular. This – the particularity, in other words, the “*being the particular*” – passes through everything, has no limitation, and is infinite. This, however, is then the calling of the generality, which in this notion is not limited by the particular, and is therefore truly infinite: the generality, which holds the particular in itself. Both of these moments “*the generality*” and “*the particular*” were at the beginning of this consideration thought for themselves, without relationship = abstracted. But this lack of relationship is un-truth. The moments cannot be thought of as without relationship, because the difference between them is their relationship: each is determined in the way, that it is **not** the other (Spinoza: “*Every determination is negation.*” – “*Omnis determinatio est negation.*”)

It should by now at the latest be fairly obvious, that with this simple consideration we “*are back to our favourite Jewish theme*” once more. The above is namely only an **example** of the differentiation and the indivisibility of the different. We come to the “*Jew in us*” with the logical insight that each of the different moments themselves are (in themselves) immediately the other. Only thinking of this kind can grasp God as in itself calmly quiescent, present and eternal. He is movement, and not an exploding bomb which loses itself in all directions at once, but life, which means the movement which keeps eternally in itself and with itself. “I” lives, moves itself and remains always the same, is always “I” – as toddler, teenager, adult, and as the old always the exact same “I”, although everlastingly in motion.

This is the “*Copernican turning point*” in the realm of philosophy and at the same time the way out of the cul-der-sac, which Kant drove cognition into, by showing that every philosophical sentence in the final reckoning, leads to a contradiction. With this truthful insight he did establish in itself the correct thesis, that his “*Vernunft*” (with this he meant *rationality*) cannot recognise the truth, the “*thing in itself*” (God). Indeed: rationality cannot recognise the truth. The only mistake Kant made was the expression he used. He was not yet aware that there is a type of thinking, which deals in itself with rationality, but at the same time exceeds it. This comprehensive type of thinking, called “*Vernunft*” (*the sensible*), was discovered and demonstrated by Hegel at great length in his “*Science of Logic*”. What previously had been religion – the peoples’ **imaginary depiction of a higher nature** – was “*brought to the level of a grasped-concept*” (“*auf den Begriff gebracht*”) by Hegel i.e. developed in the ether of pure – freed from all sensory input – thought: in his “*Phenomenology of Spirit*”. The object of the same is the consciousness as such which “fulfils” each person. That in every person as consciousness (“I”) is one and the same.



Jacob Böhme (* 1575 in Alt Seidenberg near Görlitz; † 17th November 1624 *ibid.*) was prominent as a German mystic, philosopher and Christian theologian. Hegel called him the “*first German philosopher*”.

This has knowledge of objects in each person – both interior and exterior [objects] – but at the same time also always of itself, and is therefore **self-consciousness**, itself a knowledge referring to itself. That is God. Hegel shows that God as this all-encompassing self-consciousness (all-knowing) is the only way he can be thought at all. The existence as consciousness of this (omnipresent) vibrancy was termed by Hegel “*spirit*”, in a similar way to the description by the evangelist St. John.²³¹ The latter called the nature of this life-affirming vibrancy, also “*the word*” (*logos*).²³² The unending multitude of people are part of this one consciousness. By virtue of this participation in the *logos* they are the appearing God. (God as his son, who only through the existence of the son becomes father. In mathematics, the paradox of the “*quantity of all quantities*”, i.e. the quantity, which maintains itself in spite of not being an element of the same). In the “*Phenomenology of Spirit*” Hegel shows the process of self-purification of the natural (ordinary) consciousness into pure spirit, which in this form is absolute knowledge, which is the same as knowledge of the absolute.

This knowledge is absolute in the sense that within it the opposition of subject and object is lifted out and advanced beyond. This knowledge grasps itself not as coming from a foreign object (materialism), rather it knows, that the object is its own expression: its appearance for itself. Hegel's work is therefore nothing other than the explication of God in pure thought, the highest conceivable form of the self-consciousness. It is the perfect verification of the words of St. John, when he stated: “*All things were [through the word] made by this; and without this was not any thing made that was made.*”²³³

Hegel made an objection to the Kantian agnosticism, by claiming that this was based on the Aristotelian idea, that only that which does not contradict itself can be considered valid truth (the theory of the excluded third). This statement was forwarded by Aristotle without proof. It has also never been proved ever since. Hegel showed that thought itself is the contradiction, because it cannot “*think this away*” but reconciles this with the insight that each moment of the contradiction is in itself, necessarily, at the same time the other moment, its own opposite, and that as such the difference (contradiction) falls away.

The source of this spiritual current is Jacob Böhme, who Hegel brought back into recognition. His writings appeared not in Germany, but in England.

The Hegelian illustration of the Böhman philosophy then continues:

“Only one principle separates that the ‘one’ in the ‘other’ is a ‘nothing’, yet still is, but, according to its intrinsic characteristics, is not apparent.”

What does this mean? If we have before us a certain *being* (existence), e.g. here on the table a cup, then we do not concern ourselves with the *nothing*, but only with the *being*. Only after a more precise moment of reflection are we led to the insight, that this cup, just like its being, also has in itself its nothingness (is its negation). It is cup only because of the fact that it is not table etc. Existence is as determined being, necessarily being and nothing combined in one, the nothing however, “*...according to its intrinsic characteristics, is not apparent.*”

With Hegel, this thought appears in the following form:

“The pure being and the pure nothing is in fact the exact same. What the truth is [here], is neither the being nor the nothing, but that the being into the nothing, and the nothing into the being does not merge, but has merged [already]. But the truth is just as much not their non-differentness, but that they are not

²³¹ St. John 4, 24 (KJV): “*God is a Spirit: and they that worship him must worship him in spirit and in truth.*”

²³² St. John 1, 1-4 (KJV): “*In the beginning was the Word (logos), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by **this**; and without **this** was not any thing made that was made. In **this** was life; and the life was the light of men.*” In the KJV translation, the use of the personal object pronoun has been “interpreted” as standing for God. From the Luther translation however, it is interpreted as “the word”. This is also recorded in the KJV in the sentence: “the same (the word) was in the beginning with God”. For this reason, “him” (God) has been replaced here with “this” (the word).

²³³ Gospel of St. John 1, 3 (KJV), see footnote 232.

the exact same [as each other], that their differentness is absolute, but likewise un-separated and inseparable and that each disappears with immediacy in their opposite. Their truth is therefore this movement of the immediate disappearance of the one into the other: the becoming; a movement, in which both are different, but via a difference, which itself is also immediately dissolved."²³⁴

Hegel reflects further on Böhme:

"It is this point around which Böhme's entire effort and the unity of the absolute differentiated revolves. The principle of the grasped-concept certainly lives within Böhme, but he cannot bring it to the form of expressed thought. This united one, he says, is differentiated due to the 'Qual' [translator's note: German: 'Qual' = agony/ torture i.e. can be thought of as a constituent of 'qual'-ity]; i.e. 'Qual' is then the self-consciously felt negativity. The whole point here is to think of the negative in simple terms, because it is at the same time an 'opposite'. So the qual is this inner strife; but it is a 'simple'. From this he deduces 'Quellen' [German: 'Quelle' = source/ spring] – a nice word-play; the 'Qual', this negativity, moves forth to vibrant vitality, activity, and in this way he also assembles it with quality, out of which he creates 'quallity' [Quelle + Quality = Quallity]. The absolute identity of the differences is indeed present with him [Böhme].

And so, Böhme introduces God not as the empty oneness, but as this self-dividing unity of opposites."

The opposites found delineated in this way in God are Judaism on the one hand and the world peoples on the other. Judaism is the "Quäl-geist" (torture-spirit), which animates the peoples to vibrant vitality and activity.

Exactly this was seen by Goethe – as one congenial to Hegel's ideas – in the prologue to his "Faust" ("Prologue in Heaven"). God, addressing Mephisto:

*"Du darfst auch da nur frei erscheinen;
Ich habe deinesgleichen nie gehaßt.
Von allen Geistern, die verneinen,
ist mir der Schalk am wenigsten zur Last.
Des Menschen Tätigkeit kann allzu leicht erschlaffen,
er liebt sich bald die unbedingte Ruh;
Drum geb ich gern ihm den Gefallen zu,
Der reizt und wirkt und muß als Teufel schaffen."*

*"You may appear there likewise free;
Your like and kind I have never loathed.
Of all the spirits who deny, to me,
The jester has the least imposed,
Man's tasks can all too oft' seek rest,
He loves the quiet he'll demand therein;
So falls my glad gift of one like him,
who riles and works and goes as devil dressed."*²³⁵

Hegel continues about Böhme:

"God the father is then the first...this first entity; it contains all forces, qualities as not yet parted. ...and all things are made from these forces and remain there eternally, ... He says: 'But you will have to raise your sense(s) within the spirit and observe, how the whole of nature with all its forces to be found there, including the wide, deep, highest, sky, earth and all else that is contained therein and above the sky, is the body of God. You must not think that in the body of the stars the whole triumphant holy trinity, God father, Son and Holy Ghost [is found].' – But this is not to be understood that he is under no circumstances in the body of stars and in this world.

²³⁴ Hegel, W 5, 83.

²³⁵ Translated.

Here Böhme is toiling with the not yet in his thinking discovered *grasped-concept* of the generality, which Hegel demonstrates with the examples of “now” and “here”.²³⁶ The “now” as the object of the investigation which in the Hegelian context is the **intended particular existing point of time**, is for Böhme taken as the body of stars. With Hegel we become witness to the idealisation of the sensory world. It comprises one of the most important moments in the whole of German philosophy, and will therefore be offered here in its entirety:

“This whole is the general force in its entirety: it exists as a oneness as God the Father, in a creatural sense it exists as the totality of the stars. It is the entire God, who made himself into so many creatural natures; in the Father as reservoir are all the forces in one... God as the singular absolute nature is not absolute God; in him nothing can be recognised. What we recognise, is something other; and indeed, it is this other which is contained within God itself, as God’s looking and recognising. ...

Böhme says it like this: ‘Because no thing can become revealed to him (God) without repulsiveness; because if it has nothing that stands against him, it goes always out for itself and does not go again back into itself. But if it does not go again into itself, as that from which it originally came, it knows nothing of its original state... Without the “repulsiveness” life had neither sensitivity, nor desire, nor effect, neither understanding nor science. – If the hidden God, which is a unified nature and will, not with his will from himself, from the everlasting temperament acted in separation of the will and introduced the same separation in an inner graspability (identity) to a natural and creaturely life, and that the same division in life stood not in conflict, – how would the will of God, which is only one, want to reveal himself to him? How is a recognition of oneself possible in a united/ unified will?’

We can see that Böhme is unceasingly exalting about the empty abstraction of the highest being etc.”

And here at last we have the Jews! These are “*the no (to the life of the peoples)*”, the logical negation, the repulsiveness, in which “*the will of God, which is only one, wants to reveal himself to him*”. The apprentice must work, dressed as the devil! That is his calling. And our calling is to recognise that as a necessity. We are – with the announcement that upon failure we must surrender our future (our child) – tasked to find out the *name* (the nature of) this apprentice. His name is “*Rumpelstiltskin*” (Satan). To speak out this name means that we have forced this being into submission, and in so far as this is possible, also the “*Satan in our own selves*”.

This task wouldn’t be one if the squire were to appear with a bow and obediently introduce himself as Satan. To get us moving, he has to hide himself away, and do his utmost to prevent us from finding out his name.

If one is once familiar with this abstract thought (by learning how!), then one recognises in Atzmon and Weininger the relationship of Judaism to the world peoples immediately as a special manifestation of this dialectic. In the “*interior view*” the “*Jew within*” is the exact same as the opposing one (“*the external Jew*”), so that any differences are removed. The reconciliation is as such something real, and not just a *should be*. One cannot after all love “*the Jew*” either as the internal or external manifestation. (All the endless rambling about tolerance should persuade us of the opposite). Because he is the one, who in salvational-historical terms must be lifted out and advanced beyond in both his manifestations, so that God is true God, i.e. is with himself also in his manifestation as world.

“Behold, I make all things new!”²³⁷

The dialectic of the liberation from the devil demonstrated here²³⁸ brings an awareness of the oneness of the spirits that dwell within it to the fore. This awareness is accompanied by a feeling: this is love.

²³⁶ Hegel: “*Phänomenologie des Geistes*” [Engl.: “Phenomenology of Spirit”], p. 82 et seq.

²³⁷ Revelations of St. John 21, 5 (KJV).

²³⁸ Advance knowledge in the Revelations of St. John 20 (KJV).

The more primitive manifestations of the self-consciousness that appear, before this reconciliation takes place, are not mistakes, but rather necessary stages of development on the route to a perfected completeness (the “*new earth*” and the “*new heaven*” in the sense of the Revelation of St. John, chapter 21 = apocalypse, which right to the present day has never really been understood).

Already in school we are made aware of the fact that the human embryo in its morula-state is no “*failure of life*”, but the necessary precursor of the human as the manifestation of the idea of *the sensible* that he will later become. He is not without its morula-state. Jacob Böhme can be said to be the first thinker who attempted to grasp God as a comprehensive happening, and to recognise the “*repulsiveness*” as a moment of the absolute itself. The biologically completed human is the advanced beyond (aufgehoben) – ended and at the same time preserved as well as raised – morula form.

The solution to this riddle arises from Jacob Böhme, the “*philosophus teutonicus*”, which Hegel brought to the clarity of pure thought and which Gilad Atzmon miraculously – completely unaware of the aforementioned German philosophers, and supported by Otto Weininger – brought back to life.

“*The Aryan has to thank the Jew that through him, he knows to guard against Judaism as a possibility within himself.*’ In other words, antagonism towards others can be grasped as a manifestation of self-contempt. Thus the Nazi-hatred toward anything even remotely Jewish could also be explained as a form of hostility towards the Jew within.”²³⁹

In this lies the recognition, achieved by Luther and Hegel, that the human is only free if he in himself, through insight (recognition), has overcome evil. If he is merely obedient without insight, he is not free.

Yahweh is, with regard to this dialectical effort of liberation, significantly involved. As our “pain in the neck” he forces the insight into his nature to appear, as the only available means for us of getting rid of him. And we only get rid of him by overcoming the “*Jew in us*”. I.e. Yahweh as Satan and Judaism as his real existence are a salvational-historical necessity, which was already recognised by the apostle St. Paul. To the Christians, who were suffering at the hands of the roost-ruling Jews in Rome, he wrote:

“*According as it is written, God hath given them the spirit of slumber eyes that they should not see*²⁴⁰„ and ears that they should not hear; unto this day. [...] *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance.*”²⁴¹

We have arrived here at the crossroads, within which Europe has dismembered itself into two opposing spiritual regions: the French enlightenment and the British pragmatism on the one side remain caught in the divisional principle of the rational mind – right to the present day, and owing to this are surrendered without any capacity of defence, to the cultural hegemony of Judaism. The German idealistic philosophy on the other side, intentionally, *with a head-on* confrontation against the enlightenment (Ger.: “*Aufklärung*”, and called “*Aufklärlicht*”²⁴² by Hegel), brought the thought of *the sensible* (“*Vernunftdenken*”) to its full bloom and by this token **in itself** (as far as it was possible) disempowered Judaism. What is important now is that this possibility is brought to a reality by which what lies **still unknown** to the spirit, can be brought to its consciousness. For the spirit is only free “*in and for itself*” if it knows itself as absolute spirit.

Atzmon’s book is an important stepping stone on this path, more must follow.

²³⁹ “The Wandering Who?” (Zerobooks, 2011), p. 95.

²⁴⁰ Translator’s note: in the Lutheran Bible, this blindness is referred to in verse 25 as “*Verstockung*”, which is more like some sort of “static stubbornness” bordering on a retardation of which “blindness” is a translation attempt in the King James Bible.

²⁴¹ Romans 11, 8, 28 and 29 (KJV).

²⁴² Translator’s note: “*Aufklärung*” [Engl.: “enlightenment”] + “*töricht*” [Engl.: “stupid”] = “*Aufklärlicht*” [roughly: “enlighten-dement”].

6.5. The Jew in us

While it is true, that the term “*white Jew*” existed prior to Weininger and Atzmon, this does not really express clearly enough that the Judaic, is a moment of the human condition itself, and acts latently in every person. Only by virtue of its dormant presence in us (latency) can the external Jew act so tantalizingly – as **seducer**. Alone through his very existence he can silence something in us, by finding his like in us (resonance). Otherwise he would just be like a reptile, or a rolling stone. By virtue of our susceptibility to seduction, we perceive the Jew as an inner danger, whereas the reptile or the stone in us transforms it only into a feeling of an external threat. This latent moment of evil, as personally confessed by Goethe in his discussions with Eckermann, wants in us however, to be kept at bay. He could not imagine a crime to which he himself would not be capable. And exactly this is the ennoblement, that leads to a moral (“*sittlich*”) character: by never permitting the ever-present possibility to become deed. Only to the extent to which we manage this, are we moral beings. In short: without the Judaic, no morality.

It is then in this sense that we may understand the salvational-historical calling of Jewry to be the absolute negation, the moment of evil in the real world (i.e. the no to the life of the peoples). It is this relation between Yahweh’s chosen people, Satan and the Goy, a contradictory relationship, a particular existence of the logical identity of attraction and repulsion (the oneness of affinity and rejection).

The holding down of the “*Jew in us*” only works, if at the outset evil is present (external existence), i.e. the Jew as an “*external Jew*” exists in the real world, against whom we can determine ourselves (Spinoza: “*Omnis determinatio est negatio.*”), and can know that **we do not want to be “that”**, and certainly not in that way. So we can then work on the evil to remove it. **We push ourselves off from the Jew all the way to ourselves.** This struggle is the *becoming of God* in ourselves, our freedom. This was seen clearly by Weininger:

*“The Aryan has to thank the Jew that through him, he knows to guard against Judaism as a possibility within himself.”*²⁴³

...even if he did not grasp the *becoming of God* in us, the absolute affirmation, the negation of the negation, in its concrete form as such.

As non-human, the Jew is the first negation of the human. His “*emancipation to humanity*” (Marx) is the negation of the negation = 2nd negation (affirmation), the bringing to the fore of the idea of the human, i.e. his reality as correspondent with the *grasped-concept* (“*Begriff*”).

6.6. The inability to fight Judaism with Jewish methods

Only once the struggle is won, do we no longer belong to our desires, but ourselves. This applies in general – and to a special extent – to the spiritual struggle against the internal and external Judaism. This struggle is the truth of the Esau-blessing.²⁴⁴ – With that the philosophical statement that Judaism is the real-form of the devil²⁴⁵, and also the word of the “*Synagogue of Satan*”²⁴⁶, loses its threatening character. In the interior view of God, the Jew is no longer “*the failed creature*”, that – one wonders how – fell out of God’s will and fights against it (the angel Lucifer).

²⁴³ Otto Weininger: “Sex and Character”, Howard Fertig, New York, 2003, without page numbers, quoted from Gilad Atzmon: “The Wandering Who?” (Zerobooks, 2011), p. 95.

²⁴⁴ Genesis 27, 40 (KJV).

²⁴⁵ St. John 8, 44 (KJV).

²⁴⁶ Revelations of St. John 2, 9 (KJV).

Only in the viewpoint of the rational, which means in the “*external view*” do we find via projection (S. Freud) an image of the Jew, which encourages his persecution. Observing this, *the sensible* knows however that if the real Jew did not already exist, he would have to be invented “*for your [our] sakes*”.²⁴⁷

Everything that is, is essentially a certain existence of a moment of the *grasped-concept*, i.e. a logical determination,²⁴⁸ an “*example*” of the same. And so, the projection is a particular reality of the logical division of differentnesses, which in truth are not separable [although different]. Whoever tries to separate what is inseparable, kills. The rational kills.

The most common example – analysed by Freud – is the ever-present aversion of the “*manly man*” against the pronounced “*homosexual*” examples of the species. If left unchecked, the rejection can escalate to open aggression. The manifest violence becomes practically inevitable if the “*manly man*” gangs together into a “*mob*” using the “*weight of numbers*” to liberate himself from any moral inhibitions that might stand in the way of manslaughter of the assumed perversion. If such a “*liberation*” is successful, then we have a pogrom, in which it is often also the staid “*family fathers*” from the middle classes who take part.

With his aggression against “*homos*” the man insists on the division of man and woman: “*I am not like you, you faggot!*” This alone is however insufficient to explain the aggressiveness. This has much more to do with the inner danger of loss of identity. The “*manly man*” fears his own female component, which he refuses to admit to. He is not aware that he is in a latent sense, as an example of the *grasped-concept*, everything that this concept contains (God). He is man – but man and woman in oneness. One can see it even on his body.

“*So God created man (Lutheran Bible: “the human”) in his own image, in the image of God (i.e. as grasped-concept, that he is himself) created he him; male and female created he them. [correct here would be ‘him’].*”²⁴⁹

With rational thought, the meaning of this passage cannot be grasped. (Hence the wrong translation.)

Correspondent with the example of homosexuality developed here, is the relation of the “*normal person*” to Judaism. The pogrom of Jews is a moment of this “*normality*”, as long as the consciousness-structure of the division of the different moments that enables it, is not advanced beyond (and thereby ended) by the awareness of the oneness of the different. The real threat of this “*normality*” is nowhere more clearly demonstrated, than with the pogrom of Jews in Poland in the year 1946, one year after the “*liberation*” of Poland by the Red-Army.

I quote here from the 8th page of Jörg Baberowski’s discussion of the book by Jan T. Gross: “*Angst – Antisemitismus nach Auschwitz*” [Engl.: “*Fear – Anti-Semitism in Poland after Auschwitz*”] published in the “*Frankfurter Allgemeine Zeitung*” on the 10th December 2012. He writes:

“*With no less than 400 pages, Jan Gross, a teacher of history at the University of Princeton tells of the violence that Jews after the end of the Second World War suffered in Poland. Poles and Jews were the victims of the National Socialist dictatorial rule of violence. And now the one sought to continue with what the occupiers had failed to complete. Or that’s how Gross interprets the events. Jews who themselves had survived the extermination camps were upon their return attacked by their Polish neighbours, beaten and driven out of their houses, discriminated and stigmatised. Thousands were killed, in Kielce and other places it came to excesses of violence and organised pogroms of a kind that since the end of the war had not existed. ‘If a Jew’ writes Gross, ‘immediately after the war journeyed to Poland by train, he risked plain and simple, his life.’*”

²⁴⁷ St. Paul, Romans 11, 28 (KJV).

²⁴⁸ Seen as an intuitive notion of the evangelist St. John. 1, 1-4.

²⁴⁹ Genesis 1, 27 (KJV).

Dumbfounded one reads of the evil, the lack of empathy and the brutality. Poles mistreated and killed Jews, even though they had themselves been victims of such treatment under the National Socialist terror just like their Jewish victims. ...

And the Polish communists were silent. They let happen what should have been stopped in the interest of domestic peace. How could it be, that one year after the German occupiers had left the scene, in Poland, Jews were again assaulted, robbed and killed? Gross offers a clear and simple answer: because in Poland there was a secret consenting approval towards the National Socialist extinction-strategy itself. No Jews harboured any illusions about the attitude of the Polish societal majority. Already during the war, many Poles joined with the occupiers against their Jewish countrymen. ...

As Stalin in the Soviet Union unleashed an anti-Semitic campaign, he offered the Polish comrades a clear signal that violence towards Jews was not only possible, but even justified. The Polish communists however decided to remain silent in spite of this, because they did not want to be accused of being advocates of Jewish interests. This was because the majority of Poles were convinced that Jews themselves were communists. Gross rounds all of this up to a simple formula: The communists tolerated the anti-Semitism to win the approval of the majority for the purpose of the usurpation of power. The violence therefore rested on an unspoken societal contract."

Conscious knowledge of the oneness of the different moments of the *grasped-concept* is normatively speaking not manufacturable, but only via cognition, i.e. via recognition of the logical relationships. For this, the necessary effort must be applied in a fashion that concentrates all spiritual energies towards this goal.



*Jörg Baberowski (*24th March 1961 in Radolfzell at Lake Constance) is a German historian, whose specialised field is Eastern Europe. In 2015, many FRG-System media outlets critically admitted that anonymous voices attempted to create a massive body of opinion against Baberowski's scientific findings as well as intimidation attempts which tried to lure him into a kind of stigmatizing pillory-trap, instead of openly criticising him under their own names.*

6.7. Jewish anti-German sentiment as an inversion of the love for all things German

In the relationship of the Jew to the German there is also a further moment that acts here, and that explains the specific hatred of Judaism towards everything German: **the Jewish hatred carries within also the energy that flows from the inversion of the Jewish love of the German.** (Here one should reflect on the reason why Jewry sought to forget their original language, the Hebraic, by replacing it with the German language which they transformed into Yiddish.)

This change of direction of the Jews towards the German becomes deciphered as a turning away from Yahweh, as an idolatry-worship (apostasy), for which Yahweh instigated the punishment of death. That is the Jewish version of the fear of identity-loss, which via hatred towards the Germans fulfils a protective function against apostasy, i.e. the dissolution of the Jewish people. The hatred here manifests as a power which should suppress the Jewish habit of "*idol-worship of the German*". This paradox was recognised in individual cases by the Jew Sigmund Freud with his psychoanalytic methods as "*repression*". This leads often to an illness of the soul (neurosis). The emerging symptom of this illness

“masks” the discriminating tendency and enables – or so it appears – a normal (adapted) life in circumstances otherwise hostile to such a tendency.

What was discovered in the individual case, is also in the collective-individual, in a people, present as a real possibility. The Jewish existence is, one might say, condemned by Yahweh to require a form of neurotic camouflage. To avoid the threat of death for apostasy, the Jewish people hide their love of the German collective spirit, by making the appearance of hatred towards the German as public as they can. This is fraudulent towards Yahweh and produces sufficient repulsive energy, to maintain the German as an **enemy**. In this way it can, correspondent with its salvational-historical calling, then act. In a certain sense God does himself a violence: “*He must suffer, in order to create.*”²⁵⁰ (Nahum Goldman).

The passage of this illness can however also strike in the opposite direction: the repressive power of Yahweh is then no longer loved, but perceived as the enemy and as such hated. In the case of Judaism this is a “*dissident*” hating everything that Yahweh orders him to do. This phenomenon is perceived by the orthodoxy i.e. the identity-defining Jews, as “*self-hatred*”. And in this category of neurotic Jews we surely place Atzmon, because he professes that his “*Jewishness*” fills him with “*contempt*”.²⁵¹ This is the surest indicator, in the absence of a final recognition of Judaism, that he remains unreconciled with it, not yet stands above the “*warring states*” (a Chinese term).

As the stranglehold of the Talmudists began to loosen (from Leibowitz: the Jewish religion died) and the “*enlightened Jew*” was born, many Jewish people in Germany managed the break-through to a love of the German. The neurotic symptom, the hatred of everything German, began to dissolve itself. It initiated a “*real*” assimilation of Jews in Germany. These people have left clear traces of themselves in German culture. A reputed example for this developmental path is Nahum Goldman, with reference here to further statements below.

6.8. Mosaism – the embarrassing origin of Jewish identity

It is the Jewish spirit itself which thwarts the Talmudic trick, which consists of leaving the world to believe that the “*satanic verses*” of the Torah, the Talmud as well as the Shulchan Aruch (the “*prepared table*”) have long since been overcome and relegated to the status of powerless Archaisms that play no role within Judaism any more.

But even this *work in progress* reveals Jewry to be leading an amphibian existence.

We are experiencing at present the attempt to “*de-value*” the *grasped-concept* of “*a people*”, i.e. to transform it into a meaningless word. I can still remember well how Prof. Herfried Münkler at a discussion round in the former residence of Erich Honecker in Pankow patted me patronisingly on the shoulder with the instructive intention to convince me that the word “*Volk*” (“*a people*”) these days stands only for a “*phantasma*”, a delusion. At the time this discussion concerned the German people, which I insisted remained preserved. Over a decade later, I was chided by Michael Friedman, for addressing Jewry as a people. That such-like wouldn’t exist anymore, but instead only German, English and French people etc. “*who follow the Jewish faith*”.

That by all accounts, is what the Jew on the street sounds like. At home he sounds different. Atzmon quotes Chaim Weizmann, the first President of Israel, with the words:

“*There are no English, French, German or American Jews, but only Jews living in England, France, German or America.*”²⁵²

²⁵⁰ Translated.

²⁵¹ “The Wandering Who?” (Zerobooks, 2011), p. 94.

²⁵² “The Wandering Who?” (Zerobooks, 2011), p. 16.



Michel Friedman (25th February 1956 in Paris) is an anti-German minded Jew with a criminal record, living in the FRG. He occupies himself as a media-minded malingerer, political critic-cum-do-gooder, polit-moral-apostle and rabulistical sophist. As a member of a Christian party he simulates "Christian values", by hiding his contempt for them; as a pseudo-critical "journalist" he simulates liberal attitudes (and leaves no aspect of the prevailing political correctness to be desired). He is active as a lawyer, publicist and as a rabulistical self-advertising TV-personality (moderator). Friedmann can be viewed as one of the most active shoahistorical apologians of the present time. As such, he is active in the FRG-block-party CDU as well as in the Jewish Central Committee.*

Judaism as such is the actual existence of a unique spirit, which as with all life, contains the drive of self-preservation.

It cannot suddenly become a completely different one. It can however at most disguise itself. Its life is an everlasting unspoken question "*who am I*" as well as the answer to this (the feeling of identity).

Atzmon quotes from the introductory speech by Max Nordau held before the first World Zionist Congress in 1897:

*"The emancipated Jew is insecure in his relations with his fellow-beings, timid with strangers, suspicious even towards the secret feeling of his friends. His best powers are exhausted in the suppression, or at least in the difficult concealment of his own real character. For he fears that this character might be recognised as Jewish, and he has never had the satisfaction of showing himself as he is, in all his thoughts and sentiments. He becomes an inner cripple, and externally unreal, and thereby always ridiculous and hateful towards all higher-feeling men, as is everything that is unreal. All the better Jews in Western Europe groan under this, or seek for alleviation. They no longer possess the belief which gives the patience necessary to bear sufferings, because it sees in them the will of a punishing but not loving God."*²⁵³

It is an inner force, which acts within Jewry, to hold their Mosaic roots as the substance of their special existence for consciousness, continuously in the present, and yet simultaneously to distance themselves from this origin. In the title of his book, Atzmon hauls the question of identity right into the centre. It is, one must admit, the "*Jewish miracle*" itself that this dispersed ethnicity across the millennia, managed to maintain its consistent sameness.

Even for a "*normal*" people, having at its disposal both territory and state, and which experiences itself daily as proximal bodily togetherness, the preservation of this feeling of identity can be still an exhaustive effort. Bloody wars in self-defence belong here. All of this the Jewish people had to do without. It is a people without land, without state, without an army. The only thing remaining to them after their dispersal amongst the peoples of the world is Yahweh. Only via him can they define themselves as a people and then in the same breath as his personal property, the chosen.²⁵⁴

And exactly that is the Jewish problem. Max Nordau puts his finger in the wound: the idea that Yahweh rather than a loving God, is in fact a punishing God, does not supply the strength to suffer in his name. It is not the truth of love that ties the Jew to his God, but fear.

²⁵³ "The Wandering Who?" (Zerobooks, 2011), p. 58-59.

²⁵⁴ Deuteronomy 4, 20 (KJV).

Can we already imagine today just what lies in Nordau's confession, that "*all the better Jews in Western Europe groan under this [their existence as Jew], or seek for alleviation*"? We should make the effort to understand it. A lot for us depends on it.

Atzmon takes the further step beyond Max Nordau. He recognises Yahweh as Satan and blankly refuses to capitulate before him. If suicide is not an option, then there is only one path remaining: Yahweh must be destroyed, the head of the snake stamped flat, exactly as the devil's destiny in the paradise scene was prophesied.²⁵⁵

Weininger did not yet see a way out and therefore shot himself in Beethoven's house. Is it possible to think of the Jewish people without the "*better Jews*"? Will they seek "*alleviation*" – like Weininger – in the act of suicide, or rather in the saving of their people? In this cleft of feelings, the Jewish identity is ground down. We must understand the "*better Jews*" by bringing Johann Gottlieb Fichte back to mind:

*"The Jew who in facing the solid, one might say insurmountable entrenchments that lie before him, actually manages to penetrate through to a general love for justice, love for his fellow man, and love for truth, is nothing short of a hero and a saint."*²⁵⁶

This was not said by the philosopher as so many words in passing, in the fashion of one of today's show-masters. Fichte had thought deeply about the problem. He had at least a conception of how a terror-regime functions: one wants to destroy it, but the "*horror residing in the bones*" as advertised by the regime, creates despondency: are the personal energies necessary not too weak to force anything? And will it not be all the more appalling if one provokes it with insufficient strength?

The "*entrenchments*" Fichte refers to here, are a relation [phil.]: only faith can move mountains. The lack of faith leads to cowardice, because it leaves as the highest, only one's own lamentable existence. There is therefore no sense in exposing this to danger. The lack of faith borne of doubt, doubts even itself: maybe there is in fact a God – a God who is angry, jealous, and revengeful, an all-consuming fire? Who speaks of himself:

*For the Lord thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you."*²⁵⁷

Would it then not be smarter to keep your head down?

6.9. "Pretraumatic stress-syndrome" – the power of fear in Israel

The residual faith though borne of doubt, but nevertheless still present in Israel, is a power. The phenomenon came to the attention of Gilad Atzmon. He gave it the name "*pretraumatic stress-syndrome*" (*Pre-TSS*).²⁵⁸

It is not an actual injury as suffered that determines the person, but the idea that an injury will take place.

²⁵⁵ Genesis 3, 15 (KJV).

²⁵⁶ Fichte: "Works", Vol. 6, p. 150.

²⁵⁷ Deuteronomy 4, 23-27 (KJV).

²⁵⁸ "The Wandering Who?" (Zerobooks, 2011), p. 130 et seq.

Only a Jew can discover this relation, because the Jewish existence as such has been humiliated over the millennia with the certainty that it is on the one hand, too weak to fulfil all of Yahweh's commandments, and on the other the object of perverse punishment actions from its God if it fails.

Atzmon follows the thread all the way back to Moses:

"The dialectic of fear has dominated the Jewish existence and mindset far longer than we are ready to admit. For, while Jewish ethnic leaders have exploited it politically since the early days of emancipation, it is much older than modern Jewish history. In fact, it is the heritage of the Tanakh (the Hebrew Bible), there to induce in Jews a pre-traumatic state. The Jewish Old Testament sets out binary frameworks: innocence/ suffering and persecution/ empowerment. The fear of Judeocide is entangled with Jewish spirit and culture. ...

*It was the Bible that originally set Jews in a state of Pre-TSS and initiated the fear of Judeocide, the Bible that paints the Jewish universe as a disaster waiting to happen."*²⁵⁹

This is where – as Atzmon recognises – the functionality of the Holocaust-religion steps in.

*"Pre-Traumatic Stress Syndrome (Pre-TSS) is a fundamental tenet of Jewish and Israeli culture. Young Israelis are transported to Auschwitz by different Zionist organisations for the purpose of maturing into traumatised Jewish adults. Those who maintain these 'educational' trips know that trauma is a powerful fuel with which to maintain the Zionist narrative. Unfortunately, the Israeli youngsters implement the wrong lesson once they return and join the IDF. Rather than developing some empathetic feelings towards victims of oppression, i.e. the Palestinians, the tormented Israeli youth actually seem to mimic SS brutality. 'Never Again' they say, and then spread misery around them."*²⁶⁰

The amazement that Atzmon expresses here is foreign to Judaism and indeed also not to be taken too seriously from him either, because the atrophication of any kind of empathy with the destiny of the Goy is in fact the trademark of a Jewish up-bringing. The "*Israeli youngsters*" do not implement the wrong lesson from the "*Shoah*". Their enlistment in the "*Israeli Defence Force*" (IDF) creates for them via a retrospective obedience the possibility to further placate, in the form of exterminatory brutality against the Palestinian population, Yahweh, the angry one.

Here by way of example, some tasters from Moses' recipe-book:

*"He [Israel] shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."*²⁶¹ [Lutheran Bible (LB): "...crush their bones, and shatter the oppressor with his arrows"].

*"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab [LB: "shatter the temple-bone of the Moab"], and destroy all the children of Sheth [LB: "and the skulls of the Seth"]. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city [LB: "kill those leftover in the cities"]"*²⁶²

*"When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down"*²⁶³ [LB: "devastate"] *all their high places: And ye shall dispossess the inhabitants of the*

²⁵⁹ "The Wandering Who?" (Zerobooks, 2011), p. 154.

²⁶⁰ "The Wandering Who?" (Zerobooks, 2011), p. 130 et seq.

²⁶¹ Numbers 24, 8 (KJV).

²⁶² Numbers 24, 17-19 (KJV).

²⁶³ Translator's note: rendering terms as harmless as this is either very poor translation or another example of the confusion to be expected when attempting to blend the "new covenant God" with Yahweh.

land, and dwell therein for I have given you the land to possess it. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.”²⁶⁴

“When the LORD thy God [Yahweh] shall bring thee into the land whither thou goest to possess it, and hath cast out [LB: “exterminated”] many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God [Yahweh] shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.”²⁶⁵

“And thou shalt consume [LB: “wipe out”] all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.”²⁶⁶

“Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible. And the LORD thy God will put out [LB: “exterminate”] those nations before thee by little and little: thou mayest not consume [LB: “liquidate”] them at once, lest the beasts of the field increase [LB: “in numbers”] upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction [LB: “a great confusion”], until they be destroyed [LB: “until he has destroyed them”]. And he shall deliver their kings into thine hand, and thou shalt destroy [LB: “erase”] their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.”²⁶⁷

“Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and [as far as] Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast [LB: “area of land”] be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said [LB: “promised”] unto you.”²⁶⁸

The soldiers of the IDF reproduce in Gaza one to one the images they have inherited from their fathers.

The supposed SS-brutality fits nicely into the God-obliging Jewish character. If in the collective subconscious of the Israeli population the “*Shoah*” is present as a retaliatory strike of Yahweh for disobedience, then we can infer that by staging the “*the catching up on the extermination of the Palestinians (Canaanites)*” the evidence for their piousness can be offered. This is then – consciously or unconsciously – followed by the expectation to get away with only mild punishment.

And such images brand even the Israelis who do not believe in Yahweh any more – until they reach what Atzmon, taking after Johann Gottlieb Fichte, demands.

Against this Yahweh shields himself with a millennial-old in-bred Jewish bad-habit diagnosed by Atzmon as follows:

“*The well-established Judeo-centric tendency to interpret almost any political or ideological criticism as a declaration of impending Judeocide is a severe form of collective Pre-TSS.*”²⁶⁹

²⁶⁴ Numbers 33, 51-53, 55-56 (KJV).

²⁶⁵ Deuteronomy 7, 1-3 (KJV).

²⁶⁶ Deuteronomy 7, 16 (KJV).

²⁶⁷ Deuteronomy 7, 21-24 (KJV).

²⁶⁸ Deuteronomy 11, 23-25 (KJV).

²⁶⁹ “The Wandering Who?” (Zerobooks, 2011), p. 131.

This branding is even explicitly stated in the Torah:

“And upon them that are left alive of you I will send a faintness [cowardliness] into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.”²⁷⁰

The failure of the Zionist project – as reported by Atzmon – offers the chance to now bring about the epochal change and to disempower Yahweh.

The efforts of Jews to escape the *grasped-concept* of “a people” is a panic-reaction to the recognition that the Zionist goal of Israel to be a “*normal*” nation amongst nations, because of its nature as the no to the life of the peoples, could never be reached. Amongst sheep, the wolf remains a wolf. Israel’s turning against the peoples-concept reminds one of Aesop’s fable of the fox and the grapes.

The other side of the coin is that the Goy, earlier referred to always as “*the peoples*”, also cannot grasp themselves as peoples anymore, because if they were, they would regard a defence stance against the anti-nation as necessary and legitimate, and would act accordingly. As “*de-peopled peoples*” however, they are now only a producing and consuming biomass, incapable of self-defence, and even **unworthy of self-defence**.

The battle of Satan against the God of love has lost none of its edge, and we see in fact the modern-turned “*old serpent, called the Devil, and Satan*”²⁷¹, almost on a daily basis, drag down larger and larger slices of the spiritual and material resources of the world spirit into the maelstrom of the fight for the truth, that will set us free.

Both moments of the world spirit find themselves in an identical crisis, which is growing outwards towards an existential challenge. This results in a fully formable epoch-making situation, from which via the decisive actions of just a few individuals, an enormous wave of renewal of this earth can break out – with the proviso that within it the “*new heaven*”²⁷² finds its expression, as it opened with the philosophical tradition of René Descartes, Jacob Böhme, Immanuel Kant and Georg Wilhelm Friedrich Hegel, sketched here.

Even though this idea can stand in its own right as correct and true, it does not stand alone.

The world spirit has already laid down in his sketchbook a first outline of the route out of this crisis: with the historical National Socialism of the German type. After everything that has been laid bare here about the nature of Judaism, it seems plausible that the hatred of Judaism against the German realm and the National Socialism may be judged as “*evidence of the first appearance*” that the German people from 1933 to 1945 were on the right path and **were therefore destroyed**. It would have been appalling for our people, if Hitler had never been demonised by Judaism. The unbridled and hardly surpassable nature of the Jewish hatred, this time not pretended, but absolutely real, acts as a reliable authentication that the National Socialist movement under the leadership of Adolf Hitler in no way stood under the superior direction of Judaism. That Jewry organised the war against the German realm, offers not even the slightest hint to support the notion that the politic of the Realm ran against their interests. But their hatred clearly seals the German revolution as authentic history: as a war of liberation (“*Freiheitskrieg*”) against Judaism.

²⁷⁰ Leviticus 26, 36-37 (KJV).

²⁷¹ Revelations of St. John 12, 9 (KJV).

²⁷² Revelations of St. John 21 (KJV).

7. The Jewish war

The first step towards a potential rescue from the sufferings of war is the insight that in the Jew, we are dealing with an enemy who we can only defeat, not by wiping him out, but by releasing him from his salvational-historical calling to be Satan.

It is a **hidden** war, that the enemy leads against the Goy in a general sense, and against the German collective spirit in particular. The Germans are not conscious of the situation, and are therefore unable to defend themselves. Their guilelessness makes them vulnerable for a special kind of Jewish warfare, which Hegel indeed noticed as such but unfortunately did not preoccupy himself with as thinker. Jewry is the master at a particular type of war.

*“The Jews win”, we read in an early essay from him, “but they have not fought a battle; the Egyptians are defeated, but not by their enemies, they are defeated as if poisoned or murdered while sleeping, by an **invisible** attack, ...”²⁷³*

Newspapers regard such statements as mere playful metaphors, and have their fun with it – or not at all. The seriousness of the situation is not recognised. With regard to the United States of America, the largest superpower, there is a statement preserved for generations from a conversation between Richard Nixon while he was still President of the USA, and the evangelical itinerant preacher Billy Graham, who was nicknamed at the time *“God’s machine gun”*.

The world learned of this from a comment in the “Boston Globe”. In this we find:

*“Thanks to the Nixon recordings being only recently made public, for the first time America learns that Graham had incited Nixon to trouble. After Nixon had complained about what he perceived as the damaging influence of Jews on Hollywood and in the media, Graham said: ‘This stranglehold has got to be broken or the country’s going down the drain.’ Seconds later Graham said **pregnantly**: ‘If you were elected for a second term, then we could be in a position to do something’”²⁷⁴*

Original recording of Graham in conversation with Nixon taken on the 1st February 1972:

“A lot of the Jews are great friends of mine, they swarm around me and are friendly to me because they know that I’m friendly with Israel. But they don’t know how I really feel about what they are doing to this country. And I have no power, no way to handle them, but I would stand up if under proper circumstances.”²⁷⁵

After the recordings were made public, Graham said that he could no longer remember such a conversation from the time of his evangelical activities and its moral leadership referred-to therein, and apologised – the recordings at any rate did not reflect his opinion.

I will address here the circumstances in the USA and pose the question whether the German people, the military losers of the World Wars of the 20th century, have a certain advantage with regard to Jewry by comparison with the USA?

To bring the view of a comparatively bigger picture somewhat more into focus, the opinion of the American itinerant preacher may be accompanied here with a public statement from the German Talk-show host, Peter Sloterdijk, made in the year 2009:

“What the external observer of our current circumstances might immediately pick up on, although it

²⁷³ Hegel, Suhrkamp complete published works, Vol. 1, p. 282.

²⁷⁴ Printed in the “International Herald Tribune”, Issue of the 6th March 2002.

²⁷⁵ National Archives and Records Administration.

has become for us so normal that we barely notice it at all: we have under the guise of freedom of speech and unrestricted expression of opinion, established ourselves in a system of servility, or, in other words: of organised linguistic and intellectual cowardice, that practically speaking, paralyses the entire social arena from top to bottom. ... Our so-called 'public realm', the political journalistic space ... has been sterilised and homogenised in such a way, that one is tempted to believe that almost all those who regularly speak in public, have just stepped out of the disinfection-bath."²⁷⁶



William Franklin "Billy" Graham (7th November 1918 in Charlotte, North Carolina; † 21st February 2018 in Montreat, North Carolina) was a US-American evangelical southern Baptist minister and awakening preacher. He is not only from conservative theologians in the US described as one of most influential Christian preachers of the 20th century. During his 50 years of activity as evangelist he, together with his team – The Billy Graham Evangelistic Association, of which he himself was managing director – earned and begged a sum of roughly 384 million dollars.*



*The Lawyer Richard "Dick" Milhous Nixon (*9th January 1913 in Yorba Linda, California; † 22nd April 1994 in New York) was the 37th President of the USA (1969-1974).*

This description of circumstances hits home. Only Sloterdijk – by comparison with Nixon or Graham – does not give the things their proper names, the interests and the people and groups are not mentioned in whom these interests have acquired their will and power. So, out of cowardice then, because he must all things

considered, know better. Indeed, the latter two figures mentioned above will have assumed that their conversation would never, in the course of their lifetimes, be made public. In the secrecy of the President of the United States of North America's "Oval Office", they might then risk discussing "courageously".

Are we Germans perhaps then the Jews, for whom Yahweh has sent his "faintness into their hearts" in whom "the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth?"²⁷⁷

Also, such appearances must be brought to their appropriately *grasped-concept*, in the context to be discussed.

²⁷⁶ Peter Sloterdijk in the November issue 2009 of the "Zeitgeist" – Magazine "Cicero".

²⁷⁷ Leviticus 26, 36 KJV.

The *grasped-concept* of war is the hostile meeting of two or more **self-determined wills**, each with a virtual capacity for assertion. This means, that each of the involved parties to the conflict must be convinced, that with the threat and damage potential that they can mobilize, the enemy can be influenced and if necessary forced into submission. As a consequence, a case can be made with evidence, that the American nation, whose defence capability is obvious, has actually stood opposite, or indeed stands opposite, in the above described sense, the will of an enemy. Also, with regard to this we find in Atzmon with respect to the Jewish question a new slant, the meaning of which can actually only be grasped by a German. **He recognises Zionism as an organism, and uses this expression no longer only as a metaphor.**²⁷⁸ **In this altered perspective, Zionism becomes perceivable as a real and assertive will. The here referred to “shadow-power” receives a face.**

But then – as is usually the case – this becomes immediately hidden behind an impenetrable veil. What is actually already perceivable is then not really perceived, because Atzmon assumes a **biological organism-concept**. The spirit in him is as such, not yet in sight.

7.1. “Jewish tribalism” – for a “biological” dead end, exit here!

It would be too little to simply register this in Atzmon’s work as insufficient and then to move on to business as usual. At this point it becomes for example clear, that Atzmon in himself, has not exactly managed the crossover from Jew to human. And the danger exists that “The Wandering Who?”, instead of indicating a path to freedom, re-fixes by different routes those Jewish individuals who no longer wish to be Jews, merely back again into Judaism.

Atzmon has an idea of “*organism*”, that remains caught in something animalistic **driven by instincts**, where the nature of spirit is overlooked. In reference to this, he makes use of the term “**Jewish tribalism**” and offers it meaning as a “**collective functioning system**”.²⁷⁹ **Any beehive is such a thing.** Jewry, however, is more than that, namely: **a certain form of the spirit**. With this, Atzmon moves within an unsolved contradiction.

He writes on the one hand:

*“It is all about commitment, ...”*²⁸⁰

This would be the correct point, because “*commitment*” is the **consciousness** of a **will**, i.e. of a **spirit**, that demands validity.

He states further:

*“..., one that pulls more and more Jews into an obscure, dangerous and unethical fellowship.”*²⁸¹

If one applied these words to a herd of cattle, only laughter and confusion would be the result: cattle are “*foreign to ethics*”. And has one ever heard that they can aspire to form fellowships of a conspiratorial nature?

The statements from Atzmon are obviously not about a herd of cattle, or a beehive, but about the Jewish people as a spiritual nature. With the term “*tribal*” he allows however a whole plethora of phrases access to a debate about Judaism that do not belong here in any sense whatsoever. With “*tribal*” one imagines rather **instinct-driven** associations of life forms, i.e. that fall into the **biological** category. Judaism

²⁷⁸ “The Wandering Who?” (Zerobooks, 2011), p. 21.

²⁷⁹ See aforementioned reference (footnote 278).

²⁸⁰ See aforementioned reference.

²⁸¹ See aforementioned reference.

becomes “*analogised*” with a herd of cattle, i.e. becomes within the hermeneutical intention, reduced to a logically lower mode of existence of the *grasped-concept*. Hermeneutical reductionism belongs to the rational type of thought. This – as we have already seen – is unable to reach the spirit and comprehend it as such.

The nature of Mosaism however is rather the explicit negation of the animal-nature of humans. Its substance is the consciousness, that God is “*un-seeable*”. In the cultish elevation to this nature (being?), the human experiences himself as spirit, however without a truthful recognition of the spirit as such. This we find for the first time with the evangelist St. John.²⁸² Atzmon himself – without realising it – obstructed for himself the path to recognition of Jewry and Judaism. He is still trapped inside the Jewish destiny: to be the people of rationality. This fact is by far more than a mere impartial deficiency. It is the result of the self-preservational drive of the Jewish spirit, which also in Gilad Atzmon, still seeks to assert itself.

The entirety of “*academic life*” as well as all other consciousness imprinting institutions and media are laid out to the effect of preserving the rule of rationality at the expense of *the sensible*. And when the thinking circles around world history, i.e. about the destiny of peoples, the Jewish spirit directs itself first and foremost against the sensible’s *grasped-concept* of “*the oneness of the many*”²⁸³ (not the “*unity of many*”) and with that against the *grasped-concept* of the “*people-spirit*”. This contains already on the level of terminology more than the expression “*organism*”. Unlike a beehive or a herd of cattle, a human people is a self-conscious organism, i.e. directed by thought. The act of thinking itself is to be understood in a broad sense as the substance, as the existence of that which is capable as thought of spontaneously attaining validity within consciousness. This substance comprises the “*collective unconscious*” as well as the individual sub and pre-consciousness, the latent memories and the fantasies and dreams all jostling for attention.

Atzmon argues emphatically against the *grasped-concept* of substance, in that he not only differentiates Judaism, i.e. Jewish religion from “*the religious Jewish body of laws*”, from “*Jewish ideology*”, from the “*Jewish identity politics*”, from “*Jewish discourse*”, from “*being Jewish*”, from “*metaphysical, spiritual and socio-political connotations*”, but also separates them. The separation consists of making a non-preoccupation with the Jewish religion a condition of his analysis of the remaining listed *facets of the spiritual* i.e. believes such a thing to be possible.

Luckily Gilad Atzmon notes his own mistake, so that an argument can be avoided. He writes:

“*In my work, I also refrain from criticising Judaism, the religion.*”²⁸⁴

As far as this goes, his approach is identical to the Marxist project. But he does not – unlike Karl Marx – ever really leave the “*Sabbath-Jew*”. He describes in a positive sense the object of his analysis as follows:

“*Instead I confront the different interpretations of the Judaic code. I deal with Jewish Ideology, Jewish identity politics, and the Jewish political discourse. I ask what being a Jew entails. I am searching for the metaphysical, spiritual, and socio-political connotations.*”²⁸⁵

He therefore rules out from the outset, what would first have to be “*proven*”. He assumes that “*being Jewish*” has nothing to do with “*Judaism*”, has nothing to do with religion. This premise defies any

²⁸² Gospel of St. John 1, 1-5 and 4, 24.

²⁸³ Translator’s note: only the diversity of many recognisably different peoples represents the spiritual principle of oneness, where “*unity of many*” simply means all the peoples should be (treated as) the same = the denial or destruction of the spiritual principle of oneness. Simplified: “*Vernunft*” = recognition of difference (as the primary human *right*), rationality (particularly of the Jewish kind) = removal of difference (expressed as a *human right*).

²⁸⁴ “The Wandering Who?” (Zerobooks, 2011), p. 15.

²⁸⁵ “The Wandering Who?” (Zerobooks, 2011), p. 15.

kind of plausibility. Extremely plausible however is the opposing premise: that “*being Jewish*” is the real-worldly existence (incarnation) of the Mosaic religion. Jewry is the existence of Yahweh as world, in the world. Gilad Atzmon does not know the *grasped-concept* of religion. As a result, he has fallen victim to Jewish atheism, itself incapable of being thought – i.e. is untrue.

He begins his research protocol as follows:

“I launch my journey raising a relatively simple question.

Who are the Jews? Or alternatively what do people mean when they call themselves Jews?

As far as self-perception is concerned, those who call themselves Jews could be divided into three main categories:

- 1. Those who follow Judaism.*
- 2. Those who regard themselves as human beings that happen to be of Jewish origin.*
- 3. Those who put their Jewish-ness over and above all of their other traits.”²⁸⁶*

But where do these differences come from? Did they “*fall from heaven*”? The investigator is letting himself be fobbed off by the various different “*self-perceptions*” of his probands without ever questioning what the **truth of the self-perception** might be. This question we find at the very beginning of the Hegelian system. It is the object of the “*Phenomenology of Spirit*”. The answers are not arbitrary, but necessary, and culminate in a system of recognised truth. In this movement of the spirit, Mosaism is a particular step of development, the determination of which is to be advanced beyond by the next highest, where it finds its justification as well as its conclusion (end).

In Jewry, Yahweh has a worldly existence. As a certain – historical – form of God he is the oneness, which in the many of the Jewish individuals “*froths out*” (“*a simple complexion of many spirits*”²⁸⁷).

Does the investigator not know that each of his probands is already a Jew before he calls himself “*a Jew*”? The “*investigator*” did in fact choose this Jew as his proband because he assumes **from the outset** that he is already a Jew. Just to be clear: how seriously can one take an investigator who requests the appearance of Eskimos, Zulus, Kaffirs, and Germans into his laboratory to find out from them “*what it involves to be Jewish and what consequences it might have?*” His pre-conceived opinion as to what the expression “*being Jewish*” means is not shared with us by the investigator, and instead he hides behind the pseudo-scientific nit-picking – probably because he believes that this can make his **opinion** unchallengeable.

We are dealing here with a “*self-referential paradox*”, described by Niklas Luhmann as the “*logically intractable terrain*” of the “*social sciences*”. As research finding comes out “*at the bottom*” what the researcher “*at the top*” as his opinion has put in, i.e. that being Jewish has nothing to do with “*Judaism*” and nothing to do with religion. But this is in fact only **opinion**, which subject to a minimum of reflection reveals itself as nullified.

We “*experience*” then Gilad Atzmon’s opinion as: “*Jewish*” is the person who considers himself a Jew. The reasons for this self-perception can be considered irrelevant. It is not necessary for this opinion to be shared, and one may – with equal right – hold a completely different opinion. The question of the truth is not posed at all. So, what’s the point of it at all?

This is an example of what I call “*Jewish Rabulistics*”: to present as recognition that which prevents recognition.

The here depicted “*social-scientific event*” obviously contains a certain purpose, even if Gilad Atzmon

²⁸⁶ “The Wandering Who?” (Zerobooks, 2011), p. 15 et seq.

²⁸⁷ Hegel, W 17, 416.

himself is not conscious of it. If the Jewish religion can be screened off from criticism, then we seemingly have only the “*genetic substance*” left as the reason out of which “*being Jewish*” appears to emerge. Yahweh is “*off the hook*”. The danger of his “*chosen people*” being recognised as the embodiment of Satan, is averted. Jewry can power its way to world rule along the rails of racism, because every thought of the Mosaic programme, in the version of the “*Protocols of the Elders of Zion*”, acting as the driving factor, can be successfully beaten down with the anti-Semitism cudgel.

The “*three groups*” of Jews which Atzmon differentiates and keeps separate, are different qualities of Yahweh, all of which are inseparably coordinated to fulfil his purpose as the one-sided (i.e. untrue) existence of God, and as such to both maintain, and unfold itself. With the Jewish question, we are confronted with this purpose, and only with this purpose. This purpose is in itself cancelled in the recognition that Yahweh is not the true God, but Satan.

Leaving his lion-courage aside for a moment, Gilad Atzmon reveals himself indeed as containing “*a faint heart*”. Even though he presents Mosaism as “*partially abhorrent*”, he shrinks back from exploring the truth of this manifestation. But only here is where the missing thoroughness would wipe out Yahweh for good and liberate humanity from the “*whore of Babylon*”²⁸⁸. To achieve the “*emancipation of humanity from the Jews*” (Karl Marx), merely having Jews (like Gilad Atzmon) who no longer wish to be Jews, is not enough. The will to no longer want to be Jewish, is only really effective by the will of becoming another – a positively affirming – form of the spirit. **This positive will would be the fully implemented criticism of Judaism as the Mosaic religion**, adherent with the Spinoza principle:

“omnis determinatio est negatio.”

Leaving the problematic derivation of this work aside, one can take what Atzmon has offered, and observe the result in terms of its simple availability.

If the three different categories existed for themselves as independent existences, each of them without relation to the other, we would have a case of a mistaken language in the sense of equivocation (with unclear naming). One must “*put that in order*” to achieve a correct identification by attributing to each phenomenon an unmistakable “*name*”. The word “*Jew*” would be put out of a job. This would mean re-titling Atzmon’s book as “*breaking out from a misunderstanding*”. However, one would immediately notice that it doesn’t work, because the problem is not a problem of naming.

The “*being Jewish*” is the **generality** in the sense of the Spinozistic substance which in the Hegelian interpretation moves itself within itself (as subject) and comes apart as discernible but **not separable** forms of one and the same. And that is exactly how Atzmon treats these conditions of existence. He assumes – for example – silently, that the increases of the “*3rd category*” from the 1st and 2nd groups take place by virtue of “*being Jewish*” which is common to all three, and is not the result of entities “*foreign to the [three] parts (that they do not have in common)*”. To pull it off with this “*model*”, Atzmon fabricates a “*world ethos*”, which is offered as the spiritual substance of groups 1 and 2. We read:

“The first two categories may denote a harmless and innocent group of people. We tend to assume that religious people are generally inspired by their beliefs, ...”

This is a pleonasm (tautology). The determinant “*religious person*” is the “*being inspired*” by his (?) “*beliefs*”. Atzmon then continues with his sentence:

“... and are expected to abide by some sort of higher spiritual and ethical value system.”

By which he means:

*“Accordingly, Judaism can be grasped as an **ethical** belief system.”*

²⁸⁸ Revelations of St. John 19, 2 (“the great prostitute”, KJV).

The swindle here dwells in the use of the term “*ethical*”. By magic, out of the hat pops “*the good Jew*” of the 1st category, by adorning the word “*ethic*” with a higher meaning.

At the very best this is a fatal error, and quite possibly a repetition of the attempted Jewish deception about Judaism itself. Silently a mutual resonance of the terms “*belief*” and “*higher value system*” is assumed. And with that from the very outset, the fact, or in other words the possibility, of a “*satanic belief*” is denied.

Ethics is the system of normative (spiritual) behavioural guidelines, that disseminate from the higher nature of the human, regardless of whether recognised as negation (Satan) or as affirmation of creation itself (as loving God). Indeed, it is exactly those “*terrible Jews*” from the viewpoint of the Goy that comprise the “*religiously inspired*” Jews, the “*righteous*” in the Mosaic frame of reference.

It is due to Atzmon’s ennoblement of Judaism “*as an ethical belief-system*” in his conversation with himself, that Satan is no longer called by his proper name, i.e. the question is no longer about the **nature** of Jewish belief. But exactly this is in fact the historical achievement of Gilad Atzmon. He himself did in fact grasp the thought, that “*The Judaic God, as portrayed by Moses ..., is an evil deity, who leads his people to plunder, robbery and theft.*”²⁸⁹ Before him already, a leading European figure of the highest calibre, Winston Churchill, had deciphered Judaism as the existence of evil in the world, and a reputed Jewish thinker, Martin Buber had described it as “*the no to the life of the peoples*”.

Yahweh is the “no” to creation. As such he takes hold of Jewry as his possession with the appointment to enslave or wipe out the peoples **for Yahweh**. Who wants there to talk of the “*guilt*” of the Jewish people?

The spirit – and with that every single spiritual individual in the multiplicity of the spiritual – is responsible for his liberation through self-recognition. That is the meaning of the much-quoted inscription at the Temple of Apollo at Delphi whose original author is thought to be Chilon of Sparta, one of the “*seven sages*”: “*recognise yourself!*”. For us non-Jews, the first rule in the struggle for self-liberation from Judaism, is to see in our enemy always the “*righteous*”, i.e. the obedient executors of Yahweh’s will. The Jew is, because of this, an “*honourable enemy*”, even if he brings hatred to the encounter, and denies us any conceivable reverence in return.

Jewish dissidents like Gilad Atzmon, who believe they can simply “*hand their notice*” to Judaism by placing themselves in a cosmopolitan exile, we should help to face their weakness, because it is a weakness, and overcome it. The most truthful uprising against Yahweh consists of nothing other than thinking the via thought-gained recognition of the one-sidedness of divinity, i.e. the separation of the spiritual from the sensual.

Gilad Atzmon does not yet see this path. For this reason, the danger lurks that through thoughtlessness he might degenerate, against his will, to the status of an active participant in the Jewish tactics of warfare against the peoples. With his own words he professes himself as combatant:

*“Judaism was the symbolic identifier of the Jews for at least two millennia. It is pretty lucid and coherent. In spite of the fact that currently more and more crimes are committed in the name of the Torah, Judaism as a world religion can be vindicated by suggesting that Jewish nationalist messianism is merely an interpretation.”*²⁹⁰

“*The Jew cannot stop doing it!*” – one is inclined to say. Atzmon hurls at us here two of the most effective Jewish stereotypes, whose dazzle-effect robs us of our spiritual eyesight: the one is the moralisation of history (“*crimes committed in the name of the Torah*”), the other the relativization of truth (everything is merely a question of interpretation).

²⁸⁹ “The Wandering Who?” (Zerobooks, 2011), p. 120.

²⁹⁰ “The Wandering Who?” (Zerobooks, 2011), p. 16.

He differentiates between the Torah and the interpretation of the same, divides with this distinction a subset of Jewry as representing “*nationalistic messianism*” who he “*throws to the dogs*”, in order to preserve the rest for discussion as an “*unproblematic Jewry*” (groups that are “*harmless*” and “*innocent*”). But, what is the Torah and what is only Torah-interpretation?

This is not explained.

Instead of asking, if the truth of Mosaism in “*Jewish nationalistic messianism*” might have become “*disfigured for recognition*” (Ernst Bloch) in the – “*crimes committed in the name of the Torah*” –, we are seduced along the path of swapping the truth for the arbitrary. Because everything is only a question of interpretation, of which there are, as we know, an infinite number.

In his “*History of the Jews*”²⁹¹, Heinrich Grätz, not without pride, notes that in their institutions of teaching, Jewry learn the art of using interpretation to prove both everything and its opposite. Here we see Atzmon toting then the “*bête noire*”. Does he feel like persuading the bombed-to-death Palestinians in Gaza that they fell victim only to an “*interpretation of the Torah*” rather than to the Torah itself? And how can he persuade us of the “*harmlessness*” of the “*religiously inspired*” Jews, when he himself plainly speaks of the danger of Judaism?

“As we can see, robbery and hatred is imbued in Jewish modern political ideology on both the left and the right. One must agree that, at least from an ethical point of view, theft cannot be the way forward, whether from Palestinians, Iraqis, or even the Tsar himself. Theft involves a categorical dismissal of the other, even when it is based on an inherent self-righteousness.”

*As far as unethical practice is concerned, the difference between Judaism and contemporary Jewish nationalism can be illustrated as follows: while the Judaic biblical context is filled with references to violent deeds, usually committed in the name of God, within the modern Jewish national and political context, Jews kill and rob in their own name, in the name of self-determination, ‘working class politics’, ‘Jewish suffering’ and national aspirations. Here is the ultimate success of the Jewish national revolution: it taught Jews to believe in themselves. ‘The Israeli’ robs in the name of ‘home-coming’, the progressive Jew in the name of ‘Marx’, and the moral interventionist murders in the name of ‘democracy’”.*²⁹²

Hatred, robbery and murder are over the millennia the “*Jewish constants*”. A change occurs “*only*” in the area of the justification of evil. If one refuses to adopt the thesis of the “*Jewish killer-gene*”, then all that remains is the “*Jewish spirit*” as such (“*the Jewish mindset*”) to “*explain*” the “*ugly Jew*”.

This disillusionment of Judaism is concurrently the reliable hope of redemption. A “*killer-gene*” would separate Jewry from humanity forever. Their physical extermination would be the only way out – as has been the practice of humanity since the dawn of time, where dangerous animals were exterminated from their habitual settlement areas. Nothing and nobody could prevent the peoples from committing such a self-assistance. Clearly the Jews are not aware themselves of the dangers of their invented “*anti-Semitism*”-accusation against the peoples. If the Jewish question were really an issue of race, then the final solution would sooner or later, in the form of a real genocide of Jewry, be the result. The recognition however that Yahweh is Satan brings about a spiritual revolution within Judaism in the sense of a self-purification. That – and not via Karl Marx’s deliverance from the swindler – is the “*absolute emancipation of Jewry to become humanity*”. Jews would then be human – and we, who are human, would be able to love them.

²⁹¹ Publisher Arani, Berlin, 1998. Owing to the circumstances, I am not able to provide here volume and page details for reference purposes.

²⁹² “The Wandering Who?” (Zerobooks, 2011), p. 123.

7.2. For the first time “secular” Jewry is responsible for Satan’s work

A transformation has taken place within Jewry that foreshadows and heralds their approaching end. As long as they can convincingly believe in Yahweh, they can project the responsibility for Satan’s work onto God and thereby, free of worry, imagine themselves as a “*God-fearing – thus morally healthy – humanity*”. The self-deification, as accurately diagnosed by Atzmon, however robs Judaism of this possibility of exoneratory relief. The growing tower of hatred from the peoples against “*the Jews*” can no longer be neutralised by them. The universal contempt towards them found at every turn, now rubs at their wounded soul. Jewry now itself freakishly emerges as their own rubber monster. **It is the Jewish version of the acceptance of the beyond-God – here Satan – into their own existence.**

The ideological facades fall. Neither the loving God nor Satan are beyond-natures. It becomes known, that they stand facing each other in a real struggle as embodied spirits, in the existent world. Jewry and the German people are the battling armies. Victory belongs to whichever side that genuinely fights for freedom, the idea of the spirit: because that is ultimately what everyone wants.

I cannot rule out the assumption, that Gilad Atzmon as Jew, has become a victim of Jewish war-propaganda. With this position I can avoid the persuasion that he is the most ingenious of the “*ingenious Jewish swindlers*” (lib. from Arthur Trebitsch). This would be the inevitable conclusion of one who would further analyse the above careless errors by Atzmon.

In the representation of his categorisation of Jewry, the three sentences dedicated to the 2nd category are particularly conspicuous.

*“The second category is also pretty innocent. (!) One cannot chose one’s origin. Ethical minds would agree that people must be respected and treated equally, regardless of their origin or their racial and ethnic background.”*²⁹³

Here the world is turned on its head – and Atzmon appears not to notice.

This dimension of human existence remains in Atzmon completely blanked out. For him, humans are not as spiritual beings to be valued **differently**, but as cattle who are to be forced into order according to their usefulness. As useful cattle²⁹⁴ they are welcome, regardless of their origin, their racial and their ethnic background, because their existence is subordinated with no differentiation necessary, to a form-transformation into gold in Jewish treasure troves. And for Jews, only this is what matters. The Christian ethic – and I am concerning myself only with this – has in the Christian west long been diluted by Jewry down to the sweet aroma of an omnipresent hypocrisy. Its objection against the “*cold heart*” of capital has drowned in the “*Moraline*”-bath²⁹⁵ of media-culture. With his analysis of Capital, no lesser man than the Jew Karl Marx confirmed the authenticity of this scene as painted. **Capital as such is the absolute form of genocide.** And there is no shortage of drastic representations of this verdict from the quill of the Jewish master-thinker himself, for example from Marx’s “*Capital*”:

*“Some capital, that today makes its appearance without birth certificate in the United states, was only yesterday capitalised children’s-blood.”*²⁹⁶

The gruesome details of this genocide, that became visible first in 18th century England (Christian calendar) were described by Friedrich Engels in his essay “*On the situation of the working classes in England*”. The ruling circles of Great Britain responded to this only when the working people were so badly damaged in their bodily substance by the capitalist burden, that there were insufficient healthy

²⁹³ “The Wandering Who?” (Zerobooks, 2011), p. 16.

²⁹⁴ Compare: The Babylonian Talmud, Baba Metzia, 114b.

²⁹⁵ “*Moraline*” (Ger.) is a pejorative term for a fantasy chemical substance which administers “morality”.

²⁹⁶ Karl Marx: “*Das Kapital*” [Engl.: “*Capital*”], Vol. I, MEW, Vol. 23, p. 784.

recruitable men for the English navy and merchant fleets, and Great Britain's validity as worldly power was threatened.

Jews are not because of "*their origin or their racial or ethnic background*" to be (sub-)divided from us (discriminated against), but in as much as their Moses-motivated damaging behaviour is a danger, from which we must protect ourselves.

Jews as such are without doubt "*innocent*". We are involved in a war with them, not to force atonement for guilt, but to be free, and to protect the German people – us, as well as our children – from damage. To orientate ourselves correctly with regard to the Jewish question, we must depart from a demonization of the enemy and the canon of emotions attached to the moralised view of history. First and foremost, we must keep ourselves well apart from the Jewish illness: hatred.

We are going to have to be watchful and wary to the fact that the Jewish poison that disintegrates us, is not so easy as we might think, to notice as such. Even a Gilad Atzmon pumps our arteries full of it, probably without even realising.

The "*Children of the Covenant*" (B'nai B'rith) can be satisfied with him. He rescues Yahweh, by reducing the "*Jewish question*" down to a minority branch of the Jewish grapevine, the Zionists. We will all soon experience how this with colossal pomp will be cut down and thrown into the fire, how the State of Israel will be revealed and how it will then be made to believe that the "*Jewish question*" has received with this its "*final solution*". The entire rest of Jewry will then with renewed vigour present itself as "*harmless*", and expect to be allowed to continue business as usual. And to bring this claim to fruition, Atzmon prepares the demise of "*Zionist Jewry*" by equating them with the German National Socialism as follows:

*"It is all about commitment, one that pulls more and more Jews into an obscure dangerous and unethical fellowship."*²⁹⁷

"The third category is problematic. Its definition may sound inflammatory to some. And yet, bizarrely enough, it was the formulation given on the eve of the 20th century by Chaim Weizmann, a prominent early Zionist figure and later the first Israeli President: 'There are no English, French, German or American Jews, but only Jews living in England, France, Germany or America.' In just a few words, Weizmann managed to categorically define the essence of Jewish-ness.

*It is basically a 'primary quality'. You may be a Jew who dwells in England, a Jew who plays the violin or even a Jew against Zionism, but above all else you are a Jew. And this is exactly the idea conveyed by the third category. It is about viewing Jewish-ness as the key element and the fundamental characteristic of one's being. Any other quality is secondary. This is exactly the message the early Zionists were interested in promulgating. For Weizmann, Jewish-ness was a unique quality that stopped the Jew from assimilating or disappearing into the crowd. The Jew would always remain an alien. This line of thinking was apparent in most early Zionist writings. Jabotinsky took it even further. He was adamant that assimilation was impossible due to biological conditioning. Here is what he had to say about the German Jew: 'A Jew brought up among Germans may assume German customs, German words. He may be wholly imbued with that German fluid but the nucleus of his spiritual structure will always remain Jewish, because his blood, his body, his physical racial type are Jewish.' (Vladimir Jabotinsky, 'A Letter on Autonomy', 1904). These racist ideas pre-date Nazism. Jabotinsky wasn't alone, even the Jewish Marxist Ber Borochov, who refers the Jewish condition to historical and material circumstances, suggested a remedy that was particular to Jewish people, i.e. Jewish Nationalism. An ideology in which Jews would practice some proletarian activity, namely production, yet maintain their national and cultural symptoms."*²⁹⁸

²⁹⁷ "The Wandering Who?" (Zerobooks, 2011), p. 21.

²⁹⁸ "The Wandering Who?" (Zerobooks, 2011), p. 16-17.

Jabotinski then called the underground military organisation “Haganah” into existence, in 1931 the radical “Irgun” – whose fighters with acts of terror caused fear and havoc amongst the Arabs and the British Mandate forces.²⁹⁹

Borochov sets Jews apart from the international proletarian revolution. Why does he do this? Because Jews are uniquely Jewish or because Zionists tend to believe they are.



Wladimir Zeev Jabotinski (*18th October 1880 in Odessa; † 8th August 1940 in the USA) was a leading radical Zionist as well as author, speaker, and founder of the Jewish legion in the First World War. Already in the 1920s, he demanded: “Young Jews, learn to shoot”. The Revolver-Zionist Jabotinski was convinced that only via military action could the Jewish dream of their own country, Erez Israel, be realised.

The Zionist is first and foremost a Jew. He can't be just an ordinary British citizen who just happens to be of a Jewish descent. He is rather a Jew who dwells in Britain. He is a Jew who speaks English, he is a Jew who receives his health services from the NHS, he is a Jew who happens to drive on the left side of the road.

Though he is British by birth, he is also the ‘ultimate other’ by choice.”³⁰⁰

The grasped-concept of “Satan” is to be the “ultimate other”. His struggle for recognition is a war against an(y) other, a fight of life and death.

The political project of Zionism is from the very beginning only a transition stage to Jewish world rule. To understand this, a brief glance in the “Protocols of the Elders of Zion” suffices.

Jewry is pleased with the strong and long-lasting support it receives from the supposedly “Nationalist wing” of the Germans, in whose publicity the Jewish question – if at all – is always treated as “that Zionist problem” to the tune of: “we are not saying anything against ‘the Jews’, we are only criticising the ‘Zionists’.” (This trick was invented by the Eastern Block-propagandists in Stalin’s time.). In the German army (“Wehrmacht”³⁰¹) this was called “cowardice in the face of the enemy”.

To a certain extent Gilad Atzmon takes on the characteristics of a tragic figure. He seems to have recognised that the truth can only be recognised in the “interior view of the spirit on itself”. With the execution of this principle in the object of his investigation he trips however over the first hurdle, by assuming again the viewpoint of the external observer. Especially embarrassing is the attempt to take the object on which he assumes to lay the external view, and without shame “knocks it into shape” so to speak right before our eyes. And he blindfolds his eyes in order to say “nothing to see here, move along please.” He does not search for the decisions of a World-Jewry, but “Zionist decisions”.

We read: “Apparently, Zionism is not about Israel. Israel is just a volatile territorial asset, violently maintained by a mission force composed of Hebrew-speaking, third³⁰² category Jews. In fact, there is

²⁹⁹ This short passage is missing from the English edition of Atzmon’s book, translated.

³⁰⁰ “The Wandering Who?” (Zerobooks, 2011), p. 17-18.

³⁰¹ Translator’s note: “Wehr-Macht” lit. as “defence force” is easily overlooked by English speakers, taught to associate the word with its inversion: “aggression”.

³⁰² “The Wandering Who?” (Zerobooks, 2011), p. 16: “As far as self-perception is concerned, those who call

no geographical centre to the Zionist endeavor. It is hard to determine where Zionist decisions are made. Is it in Jerusalem? In the Knesset, in the Israeli PM office, in the Mossad, or maybe in the ADL offices in America? It could be in Bernie Madoff's office or somewhere else in Wall Street."³⁰³

We should follow his apodeictical belief.

"It is of course possible that there is no decision-making process at all. It is more than likely that 'Jews' do not have a centre or headquarters. It is more than likely that they aren't aware of their particular role within the entire system, the way an organ is not aware of its role within the complexity of the organism."

What does the man take us for? Or is he unaware of the "rumour", that the Jewish people is a people without territory, without formal constitution of organs of creation or execution of will, without the state apparatus, and without an army, and in spite of all of this – exists as a people in the world, and indeed dominates it? This people, as it represents itself to us, is absolutely impossible to imagine as anything other than a "political unity via effective leadership". Leadership is communicated via consciousness and is will. What Atzmon tries to offer us by way of "explanation" instead, is downright nonsense. With this, he places himself firmly in the ranks of those who want to cajole us into believing that there is, in fact, no Jewish people at all. (As did Michel Friedman in his exchange with me in Munich on the 4th October 2007.)

Atzmon proves himself here in this regard also as an extreme "biologist", in whose thoughts the spirit is a "metabiological" organism. i.e. as self-consciousness, does not exist. He reveals himself as follows:

*"No single operator within the collective is fully familiar with the collective's operative mode but is only aware of his or her personal and limited role, function or duties within it. (This is a typical fallacy, common to the 'exterior view'. HM) This is probably the Zionist movement's greatest strength. It transformed the Jewish tribal mode into a collective functioning system."*³⁰⁴

And so Atzmon – one may be sure without intending it – becomes of great assistance in letting Satan "make himself scarce".

*"Looking at Zionism (!) as an organism would lead to a major shift in our perspective of current world affairs. The Palestinians, for instance aren't just the victims of the Israeli occupation, they are actually the victims of a unique global political identity, namely the third category people who transformed the Holy Land into a Jewish bunker. The Iraqis are better seen as the victims of those third category infiltrators within British and American administrations, who succeed in transforming the American and British armies into a Zionist mission force. The Muslim world should be seen as subject to the third category attempt to make 'moral interventionism' ideology into the new Western expansionist Bible. Americans and Brits and, to a certain extent, the West are all subject to a financial turmoil known as the 'credit crunch'. It could be seen as a Zio-punch."*³⁰⁵

That is now more than clear. What he is telling us is: "It wasn't me folks, the Zionists did it. So, as a harmless and innocent Jew of the second category, let me go!"

Atzmon however earns some credit in this context for uncovering the ability of world Jewry to wage a hidden war against its host-peoples. He reminded us of an extremely important testimony of the world

themselves Jews could be divided into three main categories:

1. *Those who follow Judaism.*
2. *Those who regard themselves as human beings that happen to be of Jewish origin.*
3. *Those who put their Jewish-ness over and above all of their other traits."*

³⁰³ "The Wandering Who?" (Zerobooks, 2011), p. 21.

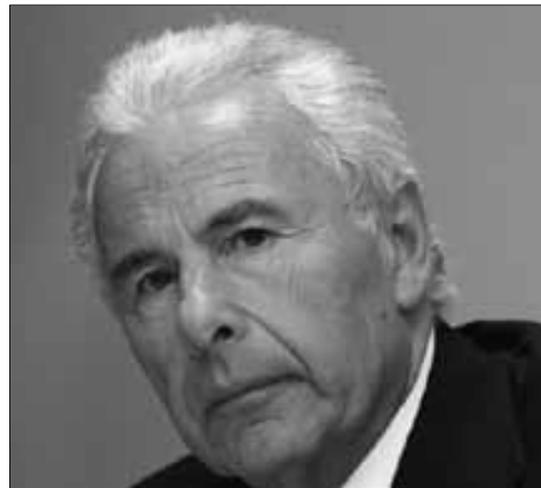
³⁰⁴ "The Wandering Who?" (Zerobooks, 2011), p. 21.

³⁰⁵ "The Wandering Who?" (Zerobooks, 2011), p. 21-22.

spirit and placed it in a fruitful context, which has come down to us via the deserted Mossad agent Victor Ostrovsky. Atzmon quotes him as follows:

“Dwelling in Zion is merely one possibility offered by the Zionist philosophy. In order to become a proper Zionist you don’t have to wander. Sometimes it is actually better if you stay where you are. Let us read what Victor Ostrovsky, a deserter ex-Mossad agent, is telling us about Jewish brotherhood. ‘The next day Ran S. delivered a lecture on the sayanim, a unique and important part of the Mossad’s operation. Sayanim (assistants) – must be 100 percent Jewish. They live abroad, and thought they are not Israeli citizens, many are reached through their relatives in Israel. An Israeli with a relative in England, for example, might be asked to write a letter telling the person bearing the letter that he represents an organization whose main goal is to help save Jewish people in the Diaspora. Could the British relative help in any way? ... There are thousands of sayanim around the world. In London alone, there are about 2,000 who are active, and another 5,000 on the list. They fulfil many different roles. A car sayan, for example, running a rental agency, could help the Mossad rent a car without having to complete the usual documentation. An apartment sayan would find accommodation without raising suspicions, a Bank sayan could get you money if you needed it in the middle of the night, a doctor sayan would treat a bullet wound without reporting it to the police, and so on. The idea is to have a pool of people available when needed who can provide services but will keep quiet about them out of loyalty to the cause. They are paid only costs.’

Sayanim belong to the third category. They are people who regard themselves primarily as Jews. The sayan is a person who would betray the nation of which he is a citizen out of devotion to a nation of a clannish brotherhood. While in its early days, Zionism presents itself as an attempt to bring the world Jewry to Zion, in the last three decades it has become clear to the Zionist leadership that Israel would actually benefit from world Jewry, and especially the Jewish elite, staying exactly where they are. Paul Wolfowitz³⁰⁶, Rahm Emmanuel³⁰⁷, Lord Levy³⁰⁸ and David Aaronovitch³⁰⁹ have proved far more effective for the Zionist cause by staying where they are.”³¹⁰



Michael Abraham Levy (11th July 1944 in London) is active as manager, company director and functionary of Jewish organisations within the Labour Party. Since 1997 he has been a life peer member of the House of Lords.*

³⁰⁶ Paul Dundes Wolfowitz, *22nd December 1943, is a leading neo-conservative, he was vice minister of defence in the USA and principally involved in the drafting and dissemination of the war-politics of President Bush (senior) against Iraq.

³⁰⁷ Rahm Israel Emanuel, *29th November 1959, former White House chief of staff under President Barack Obama, served from 1993 until 1998 as chief advisor to President Bill Clinton.

³⁰⁸ Michael Abraham Levy, *11th July 1944, was the most important financial contributor to the Labour Party of Great Britain. As the long-time friend of Prime Minister Tony Blair, he served him as his ambassador at large for the Middle East.

³⁰⁹ David Aaronovitch, *8th July 1954, made himself known as a British author and radio journalist. As a regular columnist for the “Times” and the “Jewish Chronicle” he counts amongst the supporters of the second Iraq-War in Great Britain.

³¹⁰ “The Wandering Who?” (Zerobooks, 2011), p. 18-19.



The journalist David Aaronovitch (8th July 1954 in London) who transferred from the communist party to Tony Blair's Labour Party, is the son of the British economist Sam Aaronovitch, himself a functionary of the communist party of Great Britain (CPGB). His mother is Levender Aaronovich.*

Paul Dundes Wolfowitz (22nd December 1943 in Brooklyn, New York) is an ashkenazy-Jewish bank manager and politician in the USA. He was significantly involved in the preparation and the media-processing i.e. justification of the Iraq war. From 2005 until 2007 Wolfowitz was president of the World Bank.*



Rahm Israel Emanuel (29th November 1959 in Chicago, Illinois), Member of the democratic party, has held the position of the Mayor of Chicago since the 16th May 2011. Before that he was US-President Barak Obama's chief of staff at the White House. Rahm Emanuel (the Hebraic first name means "high" or "divine") is the son of Benjamin M. Emanuel, a paediatrician, and for a period, member of the Zionist terror-organisation Irgun, and from Martha Smulevitz, who was first of all active as an x-ray assistant, then later owned a rock 'n' roll club in Chicago. Emanuel said about his Judaism: "I am proud of my heritage and treasure the values it has taught me."*

7.3. Zionism – a global network

I quote further from Atzmon's book.

“Zionism is not a colonial movement with an interest in Palestine, as some scholars suggest. Zionism is actually a global movement that is fuelled by a unique tribal solidarity of third category members. To be a Zionist means to accept that, more than anything else, one is primarily a Jew. Ostrovsky continues: ‘You have at your disposal a non-risk recruitment system that actually gives you a pool of millions of Jewish people to tap from outside your own borders. It’s much easier to operate with what is available on the spot, and sayanim offer incredible practical support everywhere.’ What we see here is an extraordinary degree of solidarity. But Jews are far from being a single race, so if it isn’t racial solidarity per se, what is it that leads the sayan to run the risk of years of imprisonment? What did Israeli spy Jonathan Pollard have in mind when he betrayed his country? What do those alleged 2,000 sayanim have in mind when they betray their Queen or their neighbour? What did Paul Wolfowitz have in mind when he set the strategy for his country to demolish the last pockets of Arab resistance to Israel?

I regard Ostrovsky’s testimony as a reliable report. As we know, the Israeli government used every possible means to stop the publication of his books. In a radio interview Joseph Lapid, at the time a senior Israeli columnist, opened his heart and told the world what he thought of Ostrovsky: ‘Ostrovsky is the most treacherous Jew in modern Jewish history. And he has no right to live, except if he’s prepared to return to Israel and stand trial.’

Valerie Pringle, the journalist on the other side of the line, asked Lapid: ‘Do you feel it’s a responsible statement to say what you’ve said?’

Lapid: ‘Oh yes, I fully believe in that. And unfortunately, the Mossad cannot do it because we cannot endanger our relations with Canada. But I hope there will be a decent Jew in Canada who does it for us.’

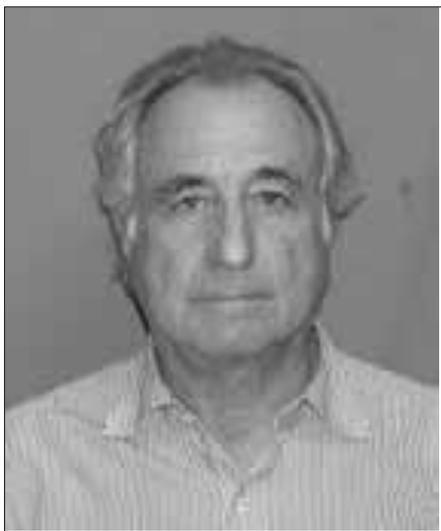
Pringle: ‘You hope this. You could live with his blood on your hands?’

Lapid: ‘Oh no. It’s to...only it will not be his blood on my hands. It will be justice to a man who does the most horrible thing that any Jew can think of, and that is that he’s selling out the Jewish state and the Jewish people for money to our enemies. There is absolutely nothing worse that a human being, if he can be called a human being, can do’.

Lapid, later a member of Sharon’s cabinet, makes it very clear: to be a Jew is a deep commitment that goes far beyond any legal or moral order. Clearly, for Lapid, Jewish-ness is not a spiritual or religious stand, it is a political commitment. It is a worldview that applies to every last Jew on this planet. As he says: the Mossad can’t really kill Ostrovsky, thus it is down to a ‘decent Jew in Canada’ to do the job. An Israeli journalist and later an Israeli Minister of Law is here expressing the most outrageous of views. He encourages a fellow Jew to commit a murder in the name of Jewish brotherhood. In short, not only does Lapid affirm Ostrovsky’s report about the world of sayanim, he also confirms Weizmann’s view that, from a Zionist point of view, there are no Canadian Jews but only Jews who live in Canada. However, he also states that a Jew who lives in Canada would act as an assassin, serving what he regards as the Jewish cause. In Zionist eyes Jewish-ness is an international network operation. In his book, Ostrovsky refers to it as racial solidarity; I call it third category brotherhood and Weizmann calls it Zionism. But it all means the same thing. It is about commitment, one that pulls more and more Jews into an obscure, dangerous and unethical fellowship. Apparently, Zionism is not about Israel. Israel is just a volatile territorial asset, violently maintained by a mission force composed of Hebrew-speaking, third category Jews. In fact, there is no geographical centre to the Zionist endeavor. It is hard to determine where Zionist decisions are made. Is it in Jerusalem? In the Knesset, in the Israeli PM office, in the Mossad, or maybe in the ADL offices in America? It could be in Bernie Madoff’s office or somewhere else in Wall Street.”

The network referred to here by Atzmon has nameable nodes, as there are:

- Lodge “B’nai B’rith” [Engl.: “Children of the Covenant”]
- Jewish World Congress
- Anti-Defamation-League (ADL)
- Council of Foreign Relations (CFR)
- Trilaterale Commission
- Federal Reserve Board (US central bank)
- World bank
- International Monetary Fund (IMF)
- The Banking House of Rothschild, Associated Press (AP)
- World Trade Organisation (WTO)
- United Press International (UPI)
- Reuters
- Agence France Press (AFP)
- “New York Times”
- “Washington Post”
- “Boston Globe”
- “Newsweek”
- “Time”
- “International Herald Tribune” (IHT)
- Hollywood



Bernard Lawrence “Bernie” Madoff (29th April 1938) is a Jewish billionaire-fraudster and former finance and stockbroker. The legally sentenced mega-criminal Madoff, in the largest case of fraud in the history of finance, wreaked damages to the tune of around 65 billion dollars. Together with his wife Ruth he gave the impression to the outside world of a philanthropist and donor to colleges, theatres, educational institutes, Jewish charity organisations as well as patronising the arts, naturally at the expense of his defrauded investors.*

7.4. The bottleneck of the “information society”

99 % of the information distributed in the USA originates from the news-tickers of just two agencies – AP and UPI.³¹¹

These are decisively involved in determining the content which *“almost everyone believes that almost everyone else believes it”*. Other news content which not *“almost everyone believes that almost everyone else believes it”*, does not penetrate the collective consciousness. The circulated events which spread outside the established channels do not *“really”* take place, i.e. they do not penetrate the collective consciousness, and therefore do not act in the process of the formation of public opinion. They end up in the *“spiral of silence”*.

The opinions are determined by the “New York Times” and the “Washington Post”. Both are in Jewish hands.

“They achieved their long-standing national validity less through their presence across the country than via the fact that they represented the opinion of the leading metropolitan centres and were correspondingly often quoted. Their leading articles and commentaries, sometimes also reports, are

³¹¹ H. J. Kleinsteuber, in: Adams/ Czempiel/ Ostendorf/ Shell/ Spahn/ Zöller (eds.): *“Die Vereinigten Staaten von Amerika”* [Engl.: “The United States of America”], publisher Campus, Frankfurt am Main, 1992, V. I, p. 551.

adopted and reprinted by many newspapers in other regions. Combined with that is also the circulation of political commentaries by prominent authors, the 'syndicated political columnists', such as James Reston or Tom Wicker from the 'New York Times'. In a similar fashion the longer newspaper contributions, glosses, caricatures and comics are also made available to the provincial newspapers."³¹²

The five largest Newspaper chains nationwide control 25 % of the circulation.³¹³ With this they govern the climate of opinion. In as far as the numerous radio and television stations deliver (news) information at all, they are also dependent on the supply from AP and UPI.

With this a situation in the USA exists, that a war directing power after occupying the enemy country must aspire to bring about, in order to create an effective occupational government. Can one believe that the population of the USA would knowingly accept this process of estrangement?

7.5. The testimony of Edwin M. Wright (1)

Edwin D. Wright portrays from his own experience³¹⁴, what played out during the second half of the 20th century in the critically important area of US middle and far eastern foreign policy:

"I might here briefly diverge to show the types of tactics that the Zionists used; not only to change the opinion of Mr. Truman, but the pressure brought to bear upon people in the State Department. This set a certain tone that anyone in the State Department who was out of line with what the Zionists wanted was to be attacked, defamed and gotten out of the Government.

I happened to give a talk to the Presbyterian Church in Washington when I returned from the Middle East in 1956. There were many questions asked about what was going on; about Zionism and so forth.

The Suez crisis had just taken place. This was November 14, and that took place the last week of October. It was a very sensitive moment, and people were trying to find out what happened in the Middle East. I was unusually frank in telling them what I thought was the source of the trouble: Israel, Britain, and France had conspired to attack Egypt and take over the Suez Canal. President Eisenhower shortly after this said that they should get out of that area, and ordered them out immediately or he would no longer give them any support. I tried to explain what this war was and why it had come about. I made the statement that so much that is found in modern Zionism is really a rewording of Old Testament themes, about the 'Land belonging to the Jews', 'God's covenant', and the fact that they must have a purely Jewish society and get rid of the foreigners. All of these were themes in modern Zionism.

On the 14th of November a letter came to me from the Union of Orthodox Jewish Congregations of America, from 305 Broadway, New York. It was signed by Dr. Sampson R. Weiss, who was the executive vice president. This speech of mine had been reported in the Indianapolis Jewish News, and I began to get threats in the mail. 'You shouldn't be in Government; you ought to be fired; you're anti-Semitic.'

Now, this particular letter says, 'In the National Jewish Post of Friday, November 9, there appeared, on the front page, an article concerning an address delivered by you at the National Presbyterian Church. In this article you are quoted as saying, 'Zionists ideology comes out of Deuteronomy.' Well, it does. I think it can be very well proven to be a rehashing of Old Testament themes, and I had made that statement. 'The article goes on to state that you accuse Jews of dual loyalty.'

³¹² See aforementioned reference (footnote 311), but p. 459, translated.

³¹³ See aforementioned reference, but p. 550.

³¹⁴ <https://www.trumanlibrary.gov/library/oral-histories/wright#transcript>.

What I did was to quote Nahum Goldmann, president of the World Zionist Organization, who said that Jews should have dual loyalty. That was not my idea, but it was the idea of the president of the World Zionist Organization. [The Supreme Court in the Rusk vs Afroyim case gave Afroyim the right to dual citizenship.]

'You depicted the Jewish religion as a faith which does not allow people to think.' What I pointed out was that Orthodox Judaism is an indoctrination system; you must believe that God dictated all of these things to Moses and that they were infallible and, therefore, anyone who tends to be questioning this is likely to find himself outside the Orthodox group. What I did was to parallel it with what happened in Christianity at the time of Luther when he began to doubt many of the church doctrines. I said, 'All these great religions undergo this process of self-criticism when a new phase or a new attitude of mind comes in. Judaism is now in that process.' I did not separate it out as different than others, but simply as the changing from a traditional type of approach to a more modern one. Many of these things were what I quoted from others, but they were written (in the article) in such a way that they attribute to me all of these bad characteristics. What I was trying to do was explain the nature of change taking place in society.'

Here we have right away an example of a lamentable shying away from the Jews which – if we cannot overcome it – will hold us forever in servile subjugation. With this attitude we allow the Jews to stand before us – whip in hand – where all we can attempt is to avoid the swings, instead of running them over with a mighty blast. Mosaism is “*entirely different from the other religions*”, and that is its weakness that will ensure our victory if we can finally find the courage to pronounce that Yahweh is Satan.

So we must now continue with the testimony of Edwin D. Wright.

“Rabbi Weiss goes on, ‘Understandably, we are very much astonished at the tenor and contents of the remarks alleged to you, which are in such glaring contradiction to the facts.’ They are not glaring contradictions, they are quotations of facts from which I can get the sources. ‘The Union of Orthodox Jewish Congregations of America, servicing about 3,000 Jewish congregations and over 3,000,000 citizens, is hereby inquiring whether or not the above statements are a correct report of your remarks at the National Presbyterian Church of Washington.’ I’m sure Rabbi Weiss never showed this to any of his 3 thousand congregations or 3 million people; he just sat down, wrote it, and said, ‘I represent 3 million people.’

This type of propaganda is what the Zionists use. Any Zionist can sit down and say, ‘We Jews believe,’ but he never consults with anyone; simply sends it in. When it gets to the White House or the State Department they say, ‘Here are 3 million people being stirred up by what Mr. Wright has said.’

Immediately I got a letter from the Personnel Department. ‘What did you say these things for? Why aren’t you more discrete about it?’ This is a type of pressure under which you live. Every public statement you make, however much you quote the original source, is distorted as though these ideas are your own. Then you’re attacked for them.

For instance, this character named Milton Friedman of the Jewish Telegraph Agency charged me as being pro-Arab and wrote an article about it in the California Jewish Voice of May 7, 1954. I don’t know whether he was even in the audience, but he picked up some statements and immediately demanded that there should be an investigation to find out whether I was fit to be a Government servant. The moment that this appeared, a whole lot of letters also began to come in. Here, for instance, is one addressed to the Republican National Committee. They wrote to the Committee asking who I was and what view I was representing in making the various statements that I made. They approached not only the Government, the Secretary of State, but they went to the Republican National Committee and the White House. It’s just like a shotgun blast; they cover every area where they can bring pressure to muzzle you and to keep you from expressing your ideas.

The Republican National Committee has to get a letter in reply to these letters that come in. They don't know who I am or anything about me, but they immediately write to the State Department and the State Department calls me on the mat. 'What did you say this for? You mustn't say these things.' [...]

It's the type of issue that very few people understand. The Zionists are organized in 17 (now 31) different committees and groups in America. They are all inter-related by what's called the Association of Presidents of Major Jewish Organizations. These are the presidents of the 31 Zionist organizations. All they have to do is to send in a letter to any one of them and these 31 will reproduce it in mimeograph and send it out to all their organizations. As a result of one letter you'll get hundreds of replies coming in attacking me. This is the type of constant fear that a Government official lives under because of the mimeograph machine and the xerox machine. These organizations can immediately make it sound like a thunder clap. Some unimportant little thing is picked up and individuals are put on the grill; almost punished for being accurate. It's obvious from this thing that they knew that I was accurate and that I was reporting things correctly. [...] I could multiply this a hundred-fold. I have a file here of just case after case of things like this. [...]"



Milton Friedman (31st July 1912 in Brooklyn, New York City; † 16th November 2006 in San Francisco) was a Jewish economic-scientist in the United States of America. In 1976 he received the Nobel-Prize for economic science.*

The reason for this weakness of perception is the placement of our consciousness at the disposal of the world of images that distract away from its essential essence.

7.6. War in the guise of deception

The nature of war is not fire and exploding bombs, not shredded corpses and destroyed houses. War is the breaking of the free will of a nation and its replacement by the will of the enemy. The pure form of war is the enforcement of the enemy will without any resistance from the raped victim, be the reason weakness, or be it through deception or other kinds of manipulation of the consciousness, that prevent the victim from perceiving the enemy attack as an attack as such.

To overpower via deception and manipulation of the consciousness – this form of war was noticed by Hegel as the Jewish preference – is wrongdoing in the form of deception by comparison with an obvious crime. Hegel treats this difference in his “Principles of the Philosophy of Law”.

The nature of Judaism consists of deception, not violence. The deceiver pretends that he observes the rule of law and respects the will of his victim. The criminal makes his entrance openly and appears as one who overpowers and disrespects the law.

A further facet of war to be distinguished from the above is the use of mental handicaps, which the collective spirit of the attacked is unaware of, and which can limit or even completely block the

recognition of the enemy and his intentions. The German collective spirit is to a large extent affected by this weakness. For example, the Germans still one-sidedly believe that the French enlightenment was a positive cultural achievement and reserve for themselves certain feelings of inferiority for not having managed "*such a thing*" themselves.

7.7. The dialectic of evil

I touch upon a complex of ideas, which are the hardest of all to communicate, but which at the same time constitute the very heart of the German spirit. What we are dealing with here, is understanding the dialectic of evil. Evil is itself a moment of the *grasped-concept* (God), but as the absolute rejection (negative), or as that, which God does not want to be. His reality is necessary as a mirrored-surface, on which God recognises himself as the "*not evil*" and can only after this (form of) recognition, be himself. Yahweh is God, but in the form of ignorance of this dialectic, i.e. he has as such not yet excluded this evil from himself. It is not until God has matured to Christianity, that he can take this recognition-step. This (God) gave voice to his altered nature in the revelations of St. John (Apocalypse), by grasping a more elevated form of the Jewish redemption-idea, namely as a pure spiritual occurrence.³¹⁵

It is memorable, that the basis of this direction of thinking was laid down by a Jewish spirit, by Baruch Espinoza (commonly called Benedict Spinoza), with the sentence "*omnis determinatio est negatio*" [Engl.: "*Every determination is a negation*"]. It had to be a Jew who discovered this sentence, because only the Jewish existence embodies purely for itself the conceptual moment of negativity ("*the no to the life of the peoples*"; Martin Buber) and therefore becomes the immediate and comprehensive urgency of the Jewish thinker, as long as the oneness of the negation with the *grasped-concept* is not understood. Spinoza rescued himself from this urgency ("em-urgency"), by managing to reconcile evil – employing pure thought – with God (and not the other way around). This almost cost him his life, because his tribal-comrades sentenced him, for his trouble, to death. The execution of the sentence never took place. What remained was a shameful expulsion from the Jewish community. He died of tuberculosis.

The innocently guileless Germans together with many other peoples do not (yet) recognise that the salvational-historical calling of philosophical atheism consists in robbing them of the ability and strength of recognition, all to enable Satan to evade capture. Because, if no God is there, then there is also no "*repulsiveness*" (Satan) in him, without which – as Jacob Böhme and after him also Hegel showed – he cannot be *thought*. If, however God as present in spirit is recognised, then also Satan as the real reflexive figure ("*Reflexionsfigur*", Elke Dubbels). And to know only once of the existence of Satan, means no pause or rest, ere he be flushed out, and eliminated.

7.8. Judah's victory over the USA – as confirmed by a Jewish statesman

That Jewry is (?) thoroughly conscious of the overpowering of the US-American will, was made known with great satisfaction by the Jew Stuart E. Eizenstat in a keynote speech held on the 21st May 1988 before graduates at the Yeshiva-University in his capacity as US-Under Secretary for economic, business and agricultural questions. He spoke of a noteworthy "*gliding over of Jews from the fringes to the centre of American life with full recognition of their rights, and this (latter) again with Jews ... at its centre*". He established:

"With less than three percent of the population by the end of this century, the level of the Jewish participation and leadership in the areas of arts, science, business, finance, politics and the government in the United States, without further ado, is astounding. If the people of Israel for the first time since the destruction of the second temple represent real power as exercised by Jews, it is the Jews in America

³¹⁵ Revelations of St. John 19, 13: "...and his name is: '(Logos) the Word of God'" (KJV).

who unlike in any other country of the Diaspora have real influence, and they use it in a constructive and positive fashion. “

7.9. Intimidation tactics as a strategy of conquest – the testimony of Edwin M. Wright (2)

The above-mentioned testimony from Edwin Wright is an excellent micro-study of the totalitarian character of Jewish rule over the government of the United States of America, as the result of this typically Jewish style of warfare. To assist in understanding, a lengthy quotation from this report here reveals one of the most effective tactics of this warfare:

“There were influences to get rid of anyone who was called ‘pro-Arab.’ They were not pro-Arab, I must insist upon this, they were acting in accordance with America’s larger interests in the Middle East. The Zionists gave them the title “pro-Arab” and that was enough to destroy them. You had to be pro-Zionist or keep quiet in order to stay in the State Department, and the net result was a whole generation of officers who are simply “Uncle Toms.” They don’t dare to speak or publish things.

They are afraid that they will be sent off to Africa, or who knows to some other part of the world, and will stay there the rest of their lives.

One of these men was Henry Byroade. Henry Byroade made a talk in Philadelphia in April 1954. Before he made this talk he had two men work with him on it. One was Parker T. “Pete” Hart, who was the head of the NE, the Near Eastern Section, and the other was myself. We went over to his house and worked out his talk. In it he made this statement: ‘I have some advice for both Arabs and for Jews. Israel should think of itself as a state living in the Middle East and that it must live with its Arab neighbours. The Arabs must cease to think of themselves as wanting to destroy Israel and should come to terms with Israel itself.’³¹⁶

The next morning Henry Byroade got a call from Nathan (Nahum) Goldman, who was in California.³¹⁷

He used his first name and said, ‘Hank, did you make that speech in Philadelphia that was reported in the papers today?’

Byroade said, ‘Yes, I made that speech.’

He said, ‘We will see to it that you’ll never hold another good position.’

That was the control, from California, that Nathan Goldman held over the State Department. All they had to do was go to the President or to Congress, and the demand would come for this fellow [Byroade] to be sent off and put in some obscure area, where he no longer would influence the situation. This has been going on for 26 years in the Department of State as the result of Mr. Truman’s first decision to purge Loy Henderson.

³¹⁶ Fred J. Khouri: *“The Arab-Israeli Dilemma”*, Syracuse Press, 1968, p. 300. Khouri adds that even the Israeli Government protested this statement.

³¹⁷ Nahum Goldman was president of the World Jewish Congress and many years president of the World Zionist Organization. He acted as though he were president of a World Jewish State and had a bitter fight with Ben Gurion after 1948.

It destroyed the efficacy of the Department of State in that particular area. The Zionists consider that they have control of the Department of State, can dictate who is going to be in it and who is going to say what policy should be. It's sort of silent terrorism that they have applied and kept up ever since.

There is an article in the New York Times by Joseph Kraft, called 'Those Arabists in the State Department.' He points out how this terror muzzled the 'Arabists' so that it has destroyed the capability of the State Department to advise the President. Not only has it destroyed their capability, but the Presidents from that time on would become 'mercenaries for Zionism.'

They find so much money coming in from Zionist groups that they don't dare go against Zionism. As a result, you'll find that there's practically no criticism whatsoever of Israel from the presidency or the Congress; all kinds of criticisms of the Arabs. Here's another little story that I can tell, for many of these anecdotes are illustrative of what happened. Vice President Alben Barkley used to go out and make speeches for the Zionists, and while the President cannot take money from other sources, the Vice President can, evidently. The Zionists got him on the circuit and paid him a thousand dollars a lecture.

A thousand dollars then was a lot more than now, and they had him simply go all over the country stumping for Zionism. The favourite phrase he used was, 'Israel is an oasis of democracy in a desert of tyranny.' The Arab states came to the State Department and protested. They said, 'Here's the Vice President insulting us, and we wish to protest this.'

One of the officers in the State Department wrote a memo, for Mr. McGhee's signature, to Mr. Truman. 'The Arab states are protesting the Vice President, constantly insulting them at a time that we are supposed to be friends of theirs. We feel that the members of the Cabinet and the Vice President should be a little more discrete in what they say in public.'

This memo went to Mr. Truman; I understand he read it to his Cabinet. It didn't influence Barkley one bit, he went right ahead talking about an 'oasis of democracy in a desert of tyranny,' but the officer who drafted that was removed. He was sent off to the Defence Department and I don't want to give you his name, because he's now an ambassador in one of the states in that area. I don't want to embarrass him. This is what happened. Even if you suggested what is good policy you got punished for it, and the result was that nobody dared even write memos or sign their initials to anything. If the Zionists got hold of it, this person was purged and sent off to some obscure area for a number of years.

As you can see, that's why the United States has made blunder after blunder in the Middle Eastern area. It has been controlled by Zionist groups, through money to Congressmen and Senators who get large fees. For instance, Mr. Hubert Humphrey [Vice President under Nixon] gets as much money from the Zionists and the Jews as he does from the U.S. Government. Mr. [Edwin] Muskie received 80 thousand dollars two years ago for speaking for Jewish groups and gets only 42 thousand dollars a year as a salary. These men just said whatever they were told to say because it satisfies their personal finances and also satisfies the votes in their area. This has corrupted American policy completely towards the Middle East and it has led to four wars.

When I briefed the Defence Department and the State Department on oil, my presentation was a very infantile study because I only had a few weeks to do it. Yet the raw materials were there, and I point out in process of time that the United States would need Arab oil. It was essential, therefore, if we were to have good relationship with the Arab world and get their oil, that we do not support a state that is attacking the Arabs all the time.

*The Zionist attitude is, 'Keep on expanding, get more and more territory.' I could quote endless numbers of passages here from Moshe Dayan and Yigal Allon. Moshe Dayan actually two years ago made the remark: 'This next generation of Israelis must occupy everything up to central Syria.'*³¹⁸

This idea that they must occupy all that area, drive the Arabs out, Dayan first learned in the Gymnasia Herzliya where he went to school. It's Herzl's ideas, Weizmann's ideas, Ben Gurion's ideas. They kept repeating, 'Drive the Arabs out, get more territory,' and the United States pays for it. We have kept paying Israel more and more money each year. The more expansive it's become, the more it mistreats the Arabs. The result has been an alienation of America from the Arab world.

Jigal Allon, also written as Yigael, (10th October 1918 in Kfar Tabor in Palestine; † 29th February 1980 in Afula) was significant in determining for decades the direction of Israeli politics. His military career began as a teenager in the Hagana. In 1937, the fanatical Zionist numbers among the co-founders of the Kibbutz Ginnossar on the Sea of Galilee, and created in 1941 the "Palmach", a reckless militant special troop of the Zionist underground forces in Palestine. Jigal Allon fought during the Second World War on the side of the British. The "Palmach" was active with numerous terror attacks and other acts of violence against the British mandate powers and Palestinian Arab forces. In 1948, Allon became Major General of the Israeli armed forces. In 1954 he came to the Knesset as representative of the "Ahdut Haavoda". The "Ahdut Haavoda" was later merged with the Labour Party. From 1961 to 1968 he held the post of Labour Minister in the government of Ben Gurion, from 1968 to 1977 as Vice President, 1968/ 69 simultaneously with the post of Immigration Minister, 1969 to 1974 as Education Minister, 1974 to 1977 as Foreign Minister and Vice President.*



The Israeli general and politician Mosche Dajan (Engl.: Moshe Dayan) (20th May 1915 in Kibbutz Degania; † 16th October 1981 in Tel Aviv) was the son of the Russian born Old-Zionist and author Schmucl Dajan. He signed himself into Zionism already as teenager, served in the terror-organisation "Hagana" and was from 1939 until 1941 due to subversive behaviour imprisoned by the British. From 1941, he was an officer in the paramilitary commando troop "Palmach" and fought under contract for Britain against the German realm. From 1953 to 1958 he became General Chief of Staff as well as Commander in Chief of the Israeli Defence Forces. Shortly before the commencement of the Six-Day-War, he was called to office as defence minister. After the Jom-Kippur-War of 1973 he lost popularity and stepped down.*

³¹⁸ His statement: "The first generation of Israelis founded the State. The second generation expanded it in 1967."

This was predicted by Mr. Henderson. He said, 'If we support a Jewish state, a Zionist state, a racist state in a territory that's dominantly Arab, it will alienate us from the Arab world. It will make possible the development of Russian interests, who will support the Arabs against us. Eventually we will need Arab oil and it may be refused.'

All of this is in the documents of 1947,³¹⁹ but the Zionists took a completely different attitude: 'Mr. Henderson's anti-Semitic; pay no attention to him.' The result was that we embarked upon the development of a Jewish, Zionist, expanding colonial empire, and have supported it with billions of dollars. This is what brought on the war of October 1973, in which we found that the Russians were threatening to send troops into Egypt to support the Arabs, the Arabs who are our bewildered friends.

Kuwait and Saudi Arabia cut off oil to the U.S.A. and Mr. Henderson's prophesies all came true.

The man who foresaw what was going on was punished and the people who deceived the Presidency and the Congress have been rewarded for 26 years.

This is the sad history of the mistake that was made by Mr. Truman to open the door to Zionist control of the U.S. Government in the Middle East. It has continued until recently, but Mr. Henry Kissinger is making an effort to reverse the trend.³²⁰

In 1956 Governor [Nelson] Rockefeller asked Mr. Kissinger to prepare a book, which he was going to use in connection with his campaigns. The book would anticipate the world as it would be for the next ten years.

In other words, an anticipation of America's problems from 1960 to 1970. The Rockefeller brothers' funds financed the thing. Mr. Kissinger was then a professor at Harvard and he went to some of his friends and said, 'I'd like to have working papers on all parts of the world.'

The result was he got a whole lot of these working papers. He and a small committee published the book called 'Prospects for America'. It came out in 1958. When he wanted a study of the Middle East he realized this was a highly controversial area, and he went to two men whom he knew very well, Joe Johnson, of the Carnegie Peace Foundation, and William Yandell Elliot, his professor at Yale.

I happened to know both of these men very well. Joe Johnson had been sent out on a mission to the Middle East. I had briefed him and I had worked with him. I knew William Yandell Elliot because he was a civilian advisor to the State Department on International Affairs. I was often called in to that committee to give them information on the Middle East. Both of these men recommended me to write this study and I produced a study for Mr. Kissinger."

³¹⁹ The Foreign Relations of the United States (FRUS): "1947 – The Near East and Africa", Vol. V, p. 1281-82.

³²⁰ Edward R. F. Sheehan: "Step by Step in the Middle East," Foreign Policy, Number 22, Spring, 1976.

David Ben-Gurion, actually David Grün (Ger.: green) (16th October 1886 in Płońsk, Congress-Poland, Russian Empire; † 1st December 1973 in Tel HaSchomer, Israel), was the first Prime Minister of Israel and one of the founders of the Israeli Social Democratic Labour Party. He was party chairman from 1948 to 1963. The Zionist leader David Ben-Gurion is known as the “father of the State of Israel”. From 1935 to 1948 he was acting chairman of the “Jewish Agency”, then the World Zionist Organisation. With his approval, radical Zionist activists conducted acts of terror on the British mandate forces and the Arab Palestinians. In 1948, he proclaimed the State of Israel, whose state premier he assumed until 1953, then from 1955 to 1963.*



The US-diplomat and high school teacher Loy Wesley Henderson (28th June 1892 in Rogers, Arkansas; † 24th March 1986 in Bethesda, Maryland) spoke out against racist Zionism and was removed.*

Henry Alfred Kissinger, born Heinz Alfred Kissinger (27th May 1923 in Fürth, Germany) is a Jewish politician and former high school teacher in the United States. From 1969 until 1973 he was the National Security Advisor to the United States and from 1973 to 1977 US Foreign Minister. In 1973 he received the Nobel Peace Prize.*





Nelson A. Rockefeller (8th July 1908 in Bar Harbour, Maine; † 26th January 1979 in New York) is a grandson (3rd generation) of the oil magnate John D. Rockefeller (1839-1937), was governor of New York and was Vice President in the government of the 41st President of the United States, Gerald Ford, from 19th December 1974 to the 20th January 1977.*

7.10. Dean Acheson – the Brandeis-Frankfurter connection

About this Edwin Wright has the following to say:

“In that study written in 1958, I pointed out all the things I had been saying here, that Zionism intended to have a large state, drive the Arabs out, dominate the Middle East, have the United States pay the bill.

I felt this was destructive of the American interests. Mr. Acheson knew the same thing because in his book ‘Present at the Creation’, he makes the statement, ‘The only thing on which I disagreed with the President was his policy towards the Arab-Israeli issue. I found here was an emotional, fanatical group; you cannot discuss these issues with them. I couldn't discuss it with Justice [Louis] Brandeis or with Felix Frankfurter because our friendship would not have been able to tolerate the differences of opinion we had on it. My advice to the President was that to support such a state would undermine America's larger interests in the area.’

This is exactly what Mr. Henderson and his staff had been saying, and it came true finally in October 1973. Our larger interests were threatened, Russia was going to send troops in there. The Arabs, who were our friends, embargoed oil and suddenly Mr. Kissinger had to go and try to save the day.”

Louis Dembitz Brandeis (13th November 1856 in Louisville, Kentucky; † 5th October 1941 in Washington D.C.) was the first Jew to hold a post as judge at the Supreme Court. His legacy left the US-American system of law in ruins.*



Dean Gooderham Acheson (11th April 1893 in Middletown, Connecticut; † 12th October 1971 in Sandy Spring, Maryland) was from 1949 until 1953 Foreign Minister of the United States. As Under Secretary of the US-Foreign office, in 1940/41 he was the significant string-puller for the international law-breaching lending and leasing business in the USA. Acheson was one of the authors of the UNO-Charter. During his time as foreign minister, he adopted a committed opposite onto the Soviets, enjoyed however a simultaneous exchange with many contacts in the Russian power block. Acheson was advisor to US-President Kennedy and Johnson and is known as one of the fathers of NATO.*

7.11. The reality of the Jewish spiderweb – Felix Frankfurter

Here it seems to me appropriate to recall what Giselher Wirsing,³²¹ one of the best-informed personalities

³²¹ Giselher Wirsing (* 15th April 1907 in Schweinfurt, † 23rd September 1975 in Stuttgart). After qualifying in economics (*“Volkswirtschaft”*) and a subsequent doctorate, Giselher Wirsing was active as an assistant at the Institute for Social-Science in Heidelberg until 1933. He was a well-known journalist who already since 1930 belonged to the intellectual circle around Hans Zehrer, the *“Deed-Circle”*, and also to the circle of the Strasser brothers. Between 1928 and 1932, he made regular trips to Eastern Europe and published his experiences and knowledge as a result in the newspaper *“The Deed”*, as co-publisher and editor. In 1932 he laid down the basis for his conservative and anti-capitalist ideas in the book *“Between-Europe and the German future”* to the wider public. In 1933, he joined the SS and rose to the position of *“SS-Sturmbannführer”*. Wirsing advised Walter Schellenberg during the campaign in France. Schellenberg was from 1944 the highest chief in command of the German Secret Service. In 1943, Wirsing went to Russia as propaganda officer. Together with the German military high command, he published the magazine *“Signal”*. Furthermore, he belonged (as evidently an honorary employee) to the Security Service (*“Sicherheitsdienst”, SD*) of the SS and advised not only Schellenberg but also Kaltenbrunner in the Reich Office of Security (*“Reichssicherheitsamt”*). In 1945, he was imprisoned by the British. After his release he founded – after a brief involvement with the daily newspaper *“Die Welt”* and *“Radio Free Europe”* – with others the weekly newspaper *“Christ und Welt”* (Christ and world), whose chief editor he remained for 16 years.

of the Third Reich, in his book "*Der maßlose Kontinent*" [Engl.: "The Continent without Limits"] reported from his knowledge of the implications for the presidency of Franklin Delano Roosevelt and the politics of the USA of the Brandeis-Frankfurter so-called "tandem":

[p. 109] *"As the governor of New York, as the political and societal metropolitan centre of the American east, Roosevelt found himself in a significantly different situation as almost all presidential candidates before him (possibly with the exception of Wilson). The circle of his acquaintances was not limited as with most American politicians merely to other politicians or representatives of major companies, banks or trusts, he rather, especially in New York, had established contact with that specific intellectual stratum which roughly since the close of the epoch of Theodore Roosevelt had grown out unnoticed, from the wider public. Especially the University of Columbia in New York and the Harvard University in Boston had developed themselves to nurseries of a critical social societal and legal philosophy, without so far having had (excepting the epoch of Wilson again) any significant effect on the practical development of the American politics or economic life. It was from these circles that Roosevelt resolved to recruit a troop of helpers for his presidency. He hoped here to find a group of men who could give the country a new parole for which it, fearful of the repercussions of the great depression, was waiting with longing.*

In these nurseries of this new critical Americanism, Judaism played an extraordinarily conspicuous role. Just as, on the one hand, it had penetrated on a wide front since the turn of the century the arena of high finance, on the other, with the naming of Brandeis as member of the Supreme Court had also broadly breached into the intellectual sphere, too. In Harvard, a student and close friend of Brandeis, a Vienna born Jewish professor, had developed an enormous 'school', which already since the Wilson period had gradually begun to penetrate American public life. It was from these circles of the Harvard University that Roosevelt began as a result to recruit, even before his first election to the presidency. At first, however, this was even more profoundly the case with the circles around the Columbia University, where another close friend of Roosevelt's, the Jew Samuel Rosenman³²² (nicknamed by Roosevelt: 'Sammy the rose') established the link. Rosenman and Harry Hopkins who had become acquainted with Roosevelt in New York as employee of charities, brought him to the idea that a few of the professors of Columbia University could be useful for the preparation of the speeches for the election campaign as they would be increasingly required in the near future. Rosenman who Roosevelt made High Court Judge of New York, and Hopkins were incidentally also the only surviving members of the first Columbia University founded 'Brain Trust' left, who were chosen by Roosevelt as his closest advisors, and who were kept beyond the vicissitudes of the New Deal.

...

[p. 146] *Around the time of Roosevelt's preparations in 1936 for his second run for President, the most influential members of the Brain Trust up until then disappeared from the surroundings of the White House. They were replaced with more radical advisors. What happened next, and unnoticed by the wider public, was the creation of the second Brain Trust. More or less from this moment onwards, the students of the Jewish professor Felix Frankfurter secured the majority hold over the administration in Washington and the surroundings of the White House. This was no coincidence. It was rather the result of a carefully thought out plan, by which Frankfurter could assure for himself one of most important key position in the United States.*

Felix Frankfurter who was since mid-January 1939 a member of the Supreme Court of the USA, was born in 1882 in Vienna. In 1894 he came to New York.

³²² Rosenman became later the principal organiser of the Nuremberg Military Tribunal and as such was responsible for the murder of the leadership of the German Realm.

Twelve years later, he left the University of Harvard where he was discovered by Brandeis as a suitable pupil. By 1906, Harry L. Stimson, later to become the Secretary of State under Hoover and War Minister under Roosevelt, came to his attention. Stimson at the time had just become a district attorney in New York.

Working now for Theodore Roosevelt, with whom Frankfurter would soon be brought together as well, he built this office into an extensive institution, which, in the battle against the trusts which at the time was being waged, played a role. Stimson came in this way to the attention of the house of Morgan, his opposition, which no sooner had this happened, became then a political administrator for the Morgan-group. Frankfurter followed in his wake. As Stimson became War Minister in 1911, he took Frankfurter into the ministry with him. Already then, his influence as the closest advisor to the War Minister was significant.

As Frankfurter then in 1914 was appointed a professorship in Harvard, he began to fill all the offices in Washington with his students and built this into a personal system. 1917 he became himself adjunct Secretary of State in the Ministry of War, and finally Chairman of the War-Office. Around this time, he met Franklin Roosevelt and brought him into his salon circle, which he ran and entertained together with Mrs. Frankfurter in Washington and where at this time, already the most important ministers, English diplomats and wealthy Jewish Bankers met.

The friendship between Frankfurter and Roosevelt was since then never interrupted. If it was the Jew Rosenman who chose the first Brain Trust, it fell to Frankfurter to perform the much more extensive task, not only for the President, but to find for all the major offices in Washington, suitable advisors. For this task however, Frankfurter was already well equipped. Already before the World War, he had arrived at the conclusion that the American civil service was highly insufficient in its conception and organisation. He took as his foremost standard model the British Civil Service, and with the support of Harald Laski, a Jewish professor in London, he studied it. He recognised in the process, how in an enormous service of offices, an equally enormous power must fall to the one who is able to appoint the key positions. In England this had happened with great 'ease and cleverness' via the 'hundred families' of the high aristocracy. Could not a similar construction of a new administrative system in the USA grant the one to whom this task fell, an almost limitless influence? Would it not be an influence which itself would put even the high finance in the shade?

Frankfurter decided to make practical use of his theoretical studies. His seminar in Harvard became a breeding colony for skilled young people, who Frankfurter – thanks to his newly available contacts – pushed into all the most important positions. Due to this, so he must have calculated, he could over the course of time like a spider at the heart of a web, extend his threads to all sides. First of all, he supplied Brandeis and all the other Supreme Court judges with secretaries. As the Jew Eugene Meyer was appointed in 1932 by Hoover to the office of President of the Reconstruction Finance Corporation, with which at the time the depression was to be controlled, nearly his entire office staff was supplied by Frankfurter. The practice of job-appointments that had already begun under Henry Stimson, expanded itself indefinitely and – this "job office" created, for the apparently harmless professor buried amongst his books, a quite tremendous influence. His people were everywhere, and most of his people were Jews.

And so Frankfurter assumed for Roosevelt the double role of advisor and secret Chief of Personnel for the New Deal. Wherever new people were needed, one went to Frankfurter, and Frankfurter had them available. The two best horses he had in his stable were two young lawyers: Tom Corcoran, a blue-eyed, temperamental Irishman (1900), and Ben Cohen, a quiet, somewhat professorial-seeming Jew of about the same age. Via various detours and means, Frankfurter 'sold' these two to the – at that time – most intimate advisor of Roosevelt, the Professor Moley, who very soon handed them the role of composing presidential speeches and drafting laws. Corcoran and Cohen worked like Siamese twins:*



The 33rd Grade Freemason Franklin Delano Roosevelt (30th January 1882 in Hyde Park, New York; † 12th April 1945 in Warm Springs, Georgia) was the 32nd President of the USA (1933-1945), who stirred up the imperialist superpower to war against Germany. His most important advisor in this endeavour was Harry Hopkins, later unmasked as a soviet-bolshevist agent. "I will grind Germany down to nothing." – Roosevelt in 1932. (Georg Gunter: "Last Laurels – The German Defence of Upper Silesia, January-May 1945", Published: Helion, 2002, p. 8)*

"I am at present not able to say, that we do not intend to wipe out the German nation." – Roosevelt on 19th August 1944. (Reinhard Oltmann: "Rub out Germany! – The 20th Century in revealing quotes", Arndt-Publishers, 2003, p. 63)

Felix Frankfurter (15th November 1882 in Vienna; † 22nd February 1965) was a Jewish lawyer and judge on the Supreme Court of the USA. Frankfurter descended from a Rabbi-family of many generations. As the USA entered the war in 1917, he was chief of the Military Tribunal in the War Ministry. The Jew Louis Brandeis convinced him of Zionism, and he took part as a member of the Zionist delegation at the Paris peace conference, which followed the Versailles Treaty. He co-founded the American Civil Liberties Union and was a supporter of the Soviet Union. In July 1938, Franklin D. Roosevelt appointed him a member to the Supreme Court of the USA, in which capacity he remained until 1962.*



The political scientist and economist Harold Joseph Laski (30th June 1893 in Manchester; † 24th March 1950 in London) was during 1945/ 46 chairman of the Labour Party. His father Nathan was a wool merchant and leader of the Jews in Manchester. Laski was from 1922 to 1936 a member of the socialist Fabian Society. To his circle of friends belonged Louis Brandeis, Felix Frankfurter and Franklin D. Roosevelt. In the lead-up to the Second World War, he supported the socialist-communist peoples-front in France.*

Corcoran the businessman in the forefront, Cohen as the thinker-machine in the background. Approximately two years after their acquaintance with Moley, they ousted him, with Frankfurter's help, out of the White House. 'Tommy the Cork', as he was known by Roosevelt, was now risen to the constant advisor to the President. Together with Hopkins, Home Office minister Ickes and Attorney General Jackson³²³ (at that time also on the Supreme Court) they formed the innermost circle of the New Deal. Frankfurter saved himself (just as Rosenman did) for the great tasks ahead. It was enough that his young people had the ear of the President on a daily basis.

Corcoran and Cohen were in this merely the best known of Frankfurter's 'young boys', who began to rule the organisation of the New Deal. The American Journalists Alsop and Kintner estimated that at least three to four hundred 'Frankfurter sausages' were placed in this Greenhouse-like developing bureaucracy of the New Deal. In all the ministries, as with all the New Deal organisations, they took generally the posts of the second or third level of responsibility.

To the outside, well-known politicians of the Democratic Party were pushed for tactical reasons into the limelight, but the direction was determined by the three or four hundred New Dealers, whose centre was Corcoran, who still again received his general guidance from Frankfurter. A few names may suffice as examples of the composition of this avant-garde of Frankfurter: Isador Lubin became the most important employee of Mrs. Perkins in the Labour-Ministry, the likewise Jewish James Landis was pushed into the Reconstruction Finance Corporation. The Jew Oliphant became the right hand of the treasury minister Henry Morgenthau, who in spite of his Jewish credentials, was not quite trusted by the circle of New Dealers. Mordecai Ezechiel came to Wallace in the Ministry of Agriculture, in which he was just as soon designing the most important agriculture laws.

In the Home Office, Frankfurter and Corcoran placed a whole crowd of their people, first and foremost in the Public Works Administration. It was the same for the WPA³²⁴ and finally even for the conservative State Department, where Hull, who was no friend of the New Deal, gave the impression of keeping some doors closed. He was offered as adjunct Under Secretary of state the man who had already proved himself in the finance politics of the New Deal, Berle, who, just as the later Ambassador in London, G. Winant, belonged to the closest student-circle of Frankfurter. We could extend this list over page after page. The system at any rate, is clear enough. Roosevelt himself, obviously, lost comparatively quickly the overview over all these countless seedlings of Frankfurter. Via his office and the power exercised by this crowd of New Dealers, he became in many ways the plaything of the intrigues of his juniors and advisors.

The atmosphere in Washington which earlier was determined by the lobbies of high finance and big business became now completely opaque. In a small red house on the corner of R-Street, in which Corcoran had set up his headquarters, the politic was designed, which the President would later execute.

The position of power which Frankfurter had made for himself in this way, can hardly be estimated high enough. One called him the most powerful man in the USA – with perfect justification! The President was from dawn till dusk surrounded with his people, who blew his opinion into the President's ear.

³²³ Later the Chief Prosecutor of the Nuremberg Military Tribunal.

³²⁴ The Works Progress Administration, later Works Projects Administration or WPA, was the largest Federal authority in the USA which was created during the course of the New Deal. It was conceived as the job creation authority for the millions of Americans made jobless during the Great Depression.

Roosevelts spiritual lack of independence, his personal reluctance against a clear and sharp thoughtful working through of difficult problems, his habit to allow his speeches to be written by others, all of this was decidedly useful in serving the effort of Frankfurter, to be the secret ruler of the United States.

We cannot know which role exactly the lodges played in all of this, but it shouldn't be underestimated. The fact was at any rate, that already soon for anyone who wanted to achieve anything with regard to the President, it was necessary to ingratiate Frankfurter first. ...

[p. 249] *In the year 1915, Wilson's Secretary of State Lansing wrote in a memorandum: 'The most appalling difficulty we face is the fact that the action [i.e. the entry of the US into the War] must be postponed until a gradual process of training and education has been reached.' These were the famous words with which Lansing attempted to make it clear to the President that the American people had to be 'trained' to want war.*

In the year 1938, as part of a book series published by Liddell Hart³²⁵ in London there appeared a small booklet with the title 'Propaganda in the next war'. The English author was Sidney Rogerson.



Eugene Isaac Meyer (31st October 1875 in Los Angeles, California; † 17th July 1959 in Washington), was the son of Jewish immigrants from Germany, and after diverse speculative projects, rapidly made himself multi-millionaire. Under Woodrow Wilson he was appointed head of the War Finance Corporation. Eugene I. Meyer chairman of the US-(Central) Bank from the 16th September 1930 until the 10th May 1933. In June of 1946, Harry S. Truman made Meyer the director of the World Bank.*



The German-hating US-American Politician Harry Lloyd Hopkins (17th August 1890 in Sioux City, Iowa; † 29th January 1956 in New York) counted from 1933 onwards to the closest of Roosevelt's advisors and was a leading proponent of the New Deal programme. From 1938, Hopkins was minister of trade and pushed for a military involvement against the German Realm. During the Second World War he was director of munitions and organised war-aids to the Soviet Union.*

³²⁵ Sir Basil Henry Liddell Hart (1895-1970) was a British Military historian, correspondent und strategist.

Harold LeClair Ickes (15th March 1874 in Frankstown Township, Pennsylvania; † 3rd February 1952 in Washington D.C.) was from 1933 until 1946 US-Minister of the Home Affairs. Ickes spread the propoganda lie that the National Socialist German Realm planned to conquer the American continent: “They want to conquer and rule these two great continents”.*



The Lawyer and Freemason Robert Hougwout Jackson (13th February 1892 in Spring Creek, Pennsylvania; † 19th October 1954 in Washington D.C.) was from 1936 until 1939 Solicitor-General (vice-head) of the Department of Justice, and in 1940, Attorney-General (head) of the same. From July 1941, Jackson was on the Supreme Court of the United States. 1945/ 46 he acted as Chief Prosecutor of the USA at the Nuremberg show-trials. His assistant was the Polish-born Jew Raphael Lemkin.*

In this book was stated: ‘It will be significantly more difficult to convince the United States to take sides with us. For this, the belief in an outstanding threat to America will be necessary, a threat which via propoganda must be made understandable to every single citizen, before America will take up arms for a war that has to be fought outside the United States.’ This was then the recipe for the ‘training program’, which the English before the outbreak of war had managed to print even in book form. The book by Rogerson was however, [250] as the crisis developed towards 1939 nowhere to be found any more in America. English agents had speedily bought up all the copies in book shops and destroyed them. Meanwhile the programme however, was fully established.

At the end of April 1940, the lawyer Frederic R. Coudert invited to his office 18 gentlemen to a meeting in which the programme for the training of America to go to war was designed. The details were later via an indiscretion made known. They were even in their most comprehensive form communicated to the Senate. (Congressional Record, 15th June 1940, p. 12606 et seq.). The coming together of this group in this lawyer’s office should be understood as of immense importance. Involved at this meeting were the foremost figures of American high finance, of British propoganda, and of the liaison officers to the American government, who met to found the ‘Committee to defend America by Aiding the Allies’, which in 1940 spent millions of dollars to convince the American people that they should give up their neutrality as soon as possible.



Henry Morgenthau, Jr. (11th May 1891 in Poughkeepsie, New York; † 6th February 1967 in New York) was from 1934 until 1945 US Minister of Finance. Amongst other things, he contrived the Lend and Lease system which provided massive support to Germany's enemies during the war from the apparently "neutral" USA. He was a close confidant and personal friend of Franklin D. Roosevelt. Already before the American entry into the war in December 1941, Morgenthau strove to block Germany's foreign credit holdings to prevent them from being available to the German war-effort. From 1942, he confiscated all German wealth in the USA and forced German subsidiary companies such as IG-Farben under American management.*

He achieved notoriety for his so-called Morgenthau-Plan, which is based on his memorandum from September 1944. After the war was ended, the goal of the Morgenthau Plan was first and foremost to divide the German realm into numerous smaller states, each being demilitarised and economically converted to agrarian states, also accepting a corresponding population reduction. Over and above this, major areas were to be fully separated and their industry (i.e. the entire German industry) destroyed and as such would deprive the majority of the German population of their basis for life. At the conference in Quebec on the 15th September 1944, Franklin D. Roosevelt and Winston Churchill in principle agreed to this plan. The realisation of it however had to be officially halted, after

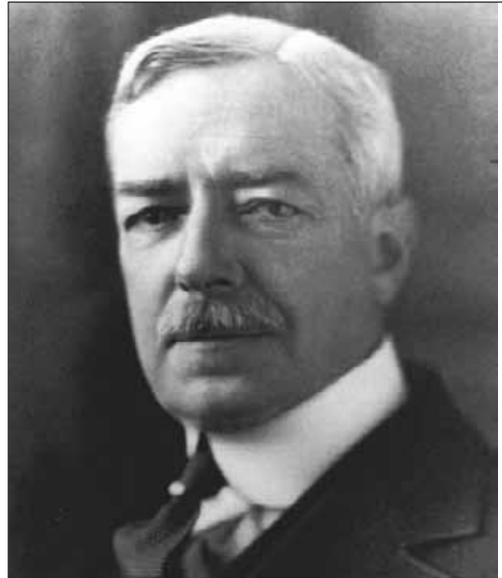
details were published on the 21st September 1941. The consequent protests were of such a scale that both Roosevelt and Churchill were forced to publicly distance themselves from Morgenthau's post-war plan. Unofficially, the plan was only renounced once the "Cold War" broke out, as fears arose that without a "German fortification", Josef Stalin might overrun the western World.

The US Professor Austin J. App described the Morgenthau Plan as "the most monstrously genocidal plan by the barbaric human lust for vengeance ever conceived". Even US War Minister Henry L. Stimson, a diehard politician and "sworn enemy of Germany", was shocked by the "Semitism gone wild" of his cabinet colleague with his planned "crimes against civilization". Stimson estimated the numbers of victims from the execution of this plan at around 30 million. The US Foreign Minister Cordell Hull estimated that the Morgenthau Plan would wipe out around 40 percent of the German population.

In spite of the catastrophic consequences of this Morgenthau Plan becoming known, President Harry S. Truman signed the Directive JCS 1067 on the 10th May 1945, the majority of which corresponded with large parts of the Morgenthau Plan, and for roughly two years, until the implementation of the Directive JCS 1779, was executed as exactly as possible in occupied Germany by representatives of the Ministry of Finance (the so-called "Morgenthau Boys"). General Dwight D. Eisenhower strongly supported JCS 1067 having originally agreed with the former plan.

At the end of the war, Morgenthau initiated the World Bank and the Bretton Woods conference that would preside over the future world financial system. He was a leading brother of the Jewish B'nai B'rith-Union of Lodges, became chief of the United States Jewish Organisation in 1947, and from 1951 until 1954 stood on the board of the US-Financial and Development Agency for Israel (Israel Bond Drive).

Robert Lansing (17th October 1864 in Watertown, New York; † 30th October 1928) was from 1915 to 1920 US Foreign Minister. As such he presided over the entry of the United States on the side of the Entente powers.*



Frederic R. Coudert, the man who called the meeting was the first legal advisor to the British Embassy in Washington during the [First] World War. At the time he had invested colossal sums for agitation-purposes by orders of the British Embassy in America, and became a wealthy man for his pro-British activities in the process. Also, after 1920, when he was no longer officially active for the embassy, he was always amongst the most intimate advisors to the respective Ambassador of his Royal Majesty. With Lord Lothian, who at the time was occupying this office, he enjoyed a close personal friendship. Via the person who had called this secret meeting it is obvious that it was Lothian himself who had encouraged the founding of this war propaganda centre in the United States.

Of the eighteen participants present, the most important names are known to us: Thomas W. Lamont, the almighty partner of J.P. Morgan; Henry L. Stimson, the current Minister of War; [251] Frank L. Polk, a lawyer, whose company belonged to the constant legal advisors to the Banking House of Morgan (Polk was 1919/ 1920 Under Secretary of State in the State Department and as such connected with the Versailles epoch); Nicholas M. Butler, the President of the Columbia University and the Carnegie-Trust; James Conant, President of Harvard University [after 1945 high commissioner of the USA in Germany. HM]; Clark M. Eichelberger, the managing director of the British influenced League of Nations Association and finally the journalist William Allan White. Wendell Willkie was likewise invited, as he later admitted, but coincidentally unable to attend. This was the new general staff of war propaganda in the United States. The most important roles in all of this fell to Thomas Lamont and Henry Stimson. With the founding of this committee (for the sake of abbreviation we will call it The White-Committee) the reconciliation between Roosevelt and finance-capital had now officially taken place. We showed in the previous sections how finance capital and especially the House of Morgan fought hard against Roosevelt. A first approach already took place in 1938, when Roosevelt received Thomas Lamont for the first time for a long discussion at the White House.

The aggressive foreign policy of the President was at the time just getting underway and the platform was created where, despite the disputes up until that point, he could meet with the most important exponents of high finance. Around the same time Ickes and Corcoran still held speeches against finance capital. It was reported that Lamont left the White House after the first talks in the best of spirits. He knew even then that the New Deal would pose no danger in the future for the millionaires of Wall Street. He began, carefully, to begin supporting Roosevelt in public.

Stimson, Coudert and Polk had already from the First World War experience at 'educating to want war'. The three had in 1916/17 in the Mid-West and the West organised extensive lecture-tours, whereby the entry of the United States into the war had been the campaigned goal. It is provable that Stimson already belonged at the time to that group of politicians who were financially supported by the House of Morgan [252]. His close connections with Felix Frankfurter we have already mentioned, and likewise his enthusiastic support for Roosevelt's speech in Chicago. As Secretary of State, Stimson had recognisably 'in kingly fashion' shown his appreciation for the earlier support from the Morgan Bank. It was he who in 1930 made sure that the German reparation loans were introduced in the United States solely as a monopoly by the Morgan Bank. The House of Morgan earned from this emission alone to the tune of millions. Already in 1910, the Banking House Morgan put up 25,000 dollars for Stimson's candidacy as the Governor of New York. He failed, but was promptly appointed War Minister by President Taft (1909-13). When he was finally promoted by Hoover to Secretary of State (= Foreign Minister), the 'investment' from the year 1910 for the Banking House of Morgan was handsomely rewarded. Stimson, humourless, dry, in 1941 in his 75th year of life, is the epitome of dollar-imperialism of the past decades. As a fanatical war-monger before the entry of the USA into the First World War, as the director of a big-capital financed armed intervention in Nicaragua in 1927, as General Governor of the Philippines (1927-28) – he was always viewed by the majority of Congress as suspicious, always unpopular, was viewed as doctrinaire with a limited horizon. His nickname, 'Wrong-Horse-Harry' is telling in this respect.

So finance-capital was resolved to unleash over an entire country a propaganda for involvement in war.

In 1916 the Banking House of Morgan telegraphed to its subsidiary House Morgan, Grenfell & Co. in London: 'We wish to inform you that we are occupied with educational training to pave the way for a new French loan.' This point had now been arrived at again. High finance scented a new monstrous business opportunity. All that was needed now was a front man uncompromised by the dark finance-transactions of the world war; and this one, it was believed, had been found in the temperamental publicist William Allan White. In that very secret meeting in Coudert's office, this small fidgety man from the American Mid-West, who will have felt very flattered at first by the [253] attention of such powerful figures, was made President of the Propaganda-Committee.



The US-Banker Thomas William Lamont, Jr. (30th September 1870; † 2nd February 1948) was a member of the Jekyll Island club of the super-rich on Jekyll Island, Georgia. He worked there together in 1910 with J.P. Morgan Jr. and several others on the secret plan to install a Central Bank similar to the Federal Reserve system. On the 1st January 1911, Lamont became a partner of J.P. Morgan & Co. Morgan had established a system that allowed the allies to purchase goods from the (officially) neutral USA. As a member of the Council of Foreign Relations (CFR), Lamont was an unofficial advisor to US-Presidents Wilson, Hoover and F.D. Roosevelt. His son Corliss was a philosophy professor at Columbia University and a professed socialist.*

The lawyer Frank Lyon Polk (13th September 1871 in Manhattan, New York City; † 7th February 1943 in New York City) held the post of vice Secretary of State between 1919 and 1920.*



The philosopher and publicist Nicholas Murray Butler (2nd April 1862 in Elizabeth, New Jersey; † 7th December 1947 in New York) was from 1902 to 1945 President of Columbia College, later to become Columbia University. As President of the “Carnegie-Trust for International Peace” (from 1925), he was a favourite counterpart for US Presidents.*

James Bryant Conant (26th March 1893 in Dorchester, Massachusetts, USA; † 11th February 1978 in Hannover, New Hampshire) was a US-American Scientist, diplomat, high grade freemason and director of the American atom-bomb programme. Under his direction the atom bombs were built which cost hundreds of thousands of Japanese their lives. Conant represented the view that “the border of American freedom lies somewhere east of the Rhine”.*



Clark Eichelberger (1896-1980) was a US-typical example of an interventionist imperialist disguised as “peace-activist”. As a representative of the “One World”-ideology, he championed the idea of the League of Nations and later the United Nations. In the year 1939 he wrote: “The path to peace for the United States and for the rest of the nations is to be found in a highly developed society of nations. Several future generations can live in a world in which national sovereignty is much less important than today. There will be as a result new forms of group loyalty and patriotism.” – Clark Eichelberger (left) with US-President Truman.



The Journalist and republican politician William Allen White (10th February 1868 in Emporia, Kansas; † 31st January 1944 *ibid.*) found repute as “the voice of the Mid-West” in the least quarter of his life. Knowing his reputation, Roosevelt asked him to publicly support the allies, and as such to campaign for the entry of the USA into the Second World War. Roosevelt’s request did not remain unheard, and White duly co-founded the “Committee to defend America by Aiding the Allies – CDAAA” in 1940.*



The German-American lawyer Wendell Lewis Willkie (18th February 1882 in Elwood, Indiana; † 8th October 1944 in Neuyork [later: New York] was one of US-President Franklin D. Roosevelt’s special representatives. During the election campaign in 1940, he was still Roosevelt’s opposing candidate. More words need not be spent on the well-known “mirror fighting” tactics of the Western democracies.*

William Allan White is a strange case. As the publisher/ editor of a miniscule newspaper in the likewise miniscule town of Emporia in Kansas, he had glued together his ‘Emporia Daily Gazette’ in shirtsleeves and with unbuttoned waistcoat just like hundreds of other small editors. With the passage of time he began however to play a role in the Kansas Republican Party-machine, and finally his amusing manner enjoyed a kind of notoriety across the whole country. He began to write books including a homage to Coolidge – called ‘A Puritan in Babylon’ – and was as such passed around in the salons of New York. A high position in Freemasonry smoothed a path for White to follow. Roosevelt called him in confidence ‘Bill’ and Frankfurter counted him amongst his friends. When the President in 1939 appointed Frankfurter to Federal Judge, he sent White a telegram ‘I have done it’ (‘American Mercury’, March 1941) – a clue that White belonged to the unpredictable powers in the shadows of the White House. Lamont, Stimson and the other string-pullers believed they had found in White’s somewhat reddish, familiar-to-all apple-face a suitable mask to project and prove the decency of their intentions.

It must be said straightaway in advance that they were mistaken. This now over seventy years old fellow from Emporia actually had, to the fascination of the cynics in New York, a small modicum of conscience left. At the beginning of 1941, he resigned his chairmanship of the committee with the reason, that ‘in two sub-organisations, namely in New York and in Washington, there is a group of warmongers who appear to be in a ruling position. He could not remain the director of an organisation involved in conjuring war into existence.’ These warmongers were none other than the gentlemen of Wall Street who had offered the first cheques to finance the White-committee. White himself had naively believed the whole thing was supposed to keep America out of the war where his work had been merely to provide England with support. This episode showed at any rate how much in the Mid-West a feeling for the [254] wrongness of an American war-politic still remained. The committee had however by this time already fulfilled its purpose, because via the Lend and Lease law, the immediate involvement of the USA in the war was now thoroughly underway.

The quantity of money which high finance made available at this meeting in Coudert's office must have been incredible, because not soon afterwards, the entire United States was, via the White Committee, flooded from coast to coast with screaming anti-German posters, whole front-page articles, rabbleroxing-movies, theatre-pieces and lectures, all of which were financed from this source. In 1916/ 17, Thomas Lamont and Morgan called into existence and financed a similar organisation which called itself the 'National Security League', the purpose of which was likewise to prepare the country for involvement in the war. An investigative commission of the House of Representatives established later that Morgan and his circle had only founded this propaganda organisation in order to dress the already issued English, French and other loans with a gloss for improved public consumption. The investigative commission even wanted to open a court case against the House of Morgan due to its 'National Security League', but it was quelled by Morgan's power (especially as Stimson was at the time already involved in the organisation).

The remarkable feature of these events in the year 1940 was that in spite of the incriminating material from all these investigative commissions being available, which fully exposed the role of the House of Morgan during the First World War – especially via the commission chaired by Senator Nye – that the unsuspecting people of the United States were nevertheless subject to a repetition of this repulsive game, without being able at any point to defend themselves. A row of senators and delegates under the leadership of Burton Wheeler, who we have already come to know as the opposing voice to Roosevelt [255] in the battle for positions on the Supreme Court, stood up against the war-propaganda with incredible intrepidity. They were supported by the world-famous ocean-flyer Lindbergh and the Catholic Priest Coughlin, who first in his radio broadcasts – later, private capital which ruled the airwaves, removed this possibility – and then in his magazine, ranted unceasingly against the war-mongers. The union between Roosevelt and high finance, which with the founding of the White Committee also made its appearance public, was an overpowering opponent for this small group of representatives of a truly American foreign policy, as correspondent with the interests of the people.

High finance made available now an unlimited supply of funds for war-agitation purposes, while the government possessed every conceivable statutory method of force including coercion of its own representatives, which it had gleaned from its rule over the State and Party-Machinery. Nevertheless, one may not underestimate the influence of this American Party for peace, which having Lindbergh at its top, offered a personality with unusual moral qualities.



The Pilot Charles Augustus Lindbergh, Jr. (4th February 1902 in Detroit, Michigan; † 26th August 1974 in Kipahulu, Maui, Hawaii) gave a speech on the 11th September 1941 at a meeting of the America First Committee in Des Moines, Iowa, entitled: "Who are the War Agitators?" in which he referred to the three most important groups driving the USA towards war as: "The British, the Jews and Roosevelt's government".*



The US-Republican Gerald Prentice Nye (19th December 1892 in Outagamie County, Wisconsin; † 17th July 1971 in Maryland) represented the Federal state North Dakota in Washington and became known as the man whose name was carried by the Nye-Committee, which investigated the causes for the entry of the USA into the First World War. Nye said in a speech held in 1936: "As a result of the hearings and investigations we can be justified in assuming that it was the banks that constituted the heart and the centre of a system which made our involvement in the war inevitable." After the outbreak of the European war, Nye said on the 15th April 1940 in Pennsylvania: "This European war is not worth the life of a single American henny, let alone the life of a son of our nation."*

The differing poles which in short intervals were carried out via the 'American Institute of Public Opinion' by Gallup, showed that the overwhelming majority of Americans still sharply rejected the involvement of the USA in the war. The first of these polls which took place after the war had broken out in Europe revealed that 94% of the American people were against involvement in the war. In December 1939, this figure even increased to 95.5%. Even at the end of May 1941, a poll revealed that 79% of all Americans were against entering the war, a figure which also in July, after the breaking out of the war with the Soviet Union remained the same and by Autumn of 1941 had stabilised at 80%. It is worth mentioning here that the methods used by Gallup were in favour of the War-Party from the outset, so that the results they provided do not even accurately reflect the real picture. [256]

The composition of the sponsors of the White Committee offers with regard to the war-agitation the best insight. We nevertheless must accept that we cannot here even get close to a comprehensive listing of all the circles of finance which involved themselves in the White Committee. However, already the most important names show how the profit-interests of finance capital now drove the United States systematically to war.

Thomas Lamont had held a speech for a close circle in Philadelphia, in April of 1915, in which he openly stated that a specific interest of high finance was, that the European war should last as long as possible. He justified this with the statement that via a longer lasting war, the United States (which somewhat simplified, he will of course have understood as the Banking House of Morgan) would transform from a debtor-nation to a guarantor-nation. This was the moment when the House of Morgan was preparing the first major loan to France, a figure of 500 million dollars, with which in October 1915 the massive loan-business deal came into operation.

To be fully exploitable however, the war must last as long as possible. This confession by Lamont – we can thank Lundberg for its existence – is extremely important.

The House of Morgan incidentally had already sprung to the aid of the English during the Boer War and with a contribution of 143 million dollars in the year 1901, covering one fifth of the total cost of the Boer War. Nothing can better illustrate the hollowness of all the humanitarian phrases than Lamont's later statement 'that the House of Morgan was never for the slightest moment neutral, as soon as little Belgium was overrun. In spite of Wilson even pushing for the idea of impartiality, we nevertheless took the duty upon ourselves to do everything in our power to assist the Allies as much as possible to victory'. (One should note the almost word for word similarity between this statement by Lamont and the declaration by Roosevelt after war broke out on the 3rd September 1939.)

The House of Morgan was at any rate shortly after the outbreak of the Great War appointed the purchasing agent [257] for the English and the French governments. Edward Stettinius senior, who worked as central purchaser for the House of Morgan, admitted later that he had bought goods, munitions, foodstuffs and so on, by contract for the British to the tune of 1.8 billion dollars. His son has since taken over the same post. There are then in America already such things as “fiefdoms of war-profit”.

From a total of 2.1 billion which had been spent by the allies in America, the Banking House of Morgan, according to the evidence of the Nye-Investigative Committee, had five sixths of this on their books. Alongside this went in a separate column the actual loan-business. Up until the entry of America into the war, the allies had received loans for 2.5 billion dollars, which almost entirely had been accommodated by the House of Morgan. Exactly how massive the profits were which Morgan, Lamont, Morrow, Davison and the other Morgan partners extracted from the Great War, is as a final summation not known. For Morgan personally, the figure has been suggested of around 100 million, whereby the actual ‘major profit’ was not in fact to be had due to the loans and direct sales to the allies, but via the vast arms-profits of the major corporations, which were practically controlled by the House of Morgan. The United States’ Steel Corporation, for example, as ruled by the House of Morgan, was alleged to have benefitted from the War-contracts as allocated by Morgan alone for the year 1916 a net-profit of 271 million dollars. This single union paid between 1915 and 1919, 355 million dollars in dividends. The situation was similar for a large number of other House of Morgan ruled corporations and trusts. Strictly spoken, the war loans brought for the House Morgan a pure profit of around 30 million dollars. These circles were in fact the actual winners on the battlefields of Europe in the Great War. The American ambassador in London during the Great War, W.H. Page, sent a telegram to Wilson in March of 1917 – it was made public by the Nye-Committee in 1934 – in which this was openly expressed. He cabled to the President:

‘I am sure, that by now the pressure of the emerging crisis [Great Britain stood due to the successes of the German submarine-forces just short of a military collapse. HM] [258] has gone beyond the financial possibilities of assistance from the House of Morgan for the British and French governments. In all likelihood, the only way to keep our current ruling trade-status intact and avoid a panic, would be a declaration of war on Germany. If the United States were to declare war on Germany, England and the allies could via a loan [from Morgan] be offered the greatest of assistance. ... We can maintain our trade and expand it, until the war is over. And after the war, Europe would need food and vast quantities of material to rebuild its peacetime industries anew. In this way, we would reap the profit of an unbroken and in all probability further expandable trade for many years to come.’

It was to here, that the House of Morgan during the Great War, had led the American people! As Thomas Lamont – who in the Great War with Wilson ultimately came to have central influence – now stepped back into the White House, and as it became known that for ‘The Committee to defend America by Aiding the Allies’ he had steered the very first cheque into it, one would have thought anyone might have guessed, where the course of things would end up.

And this all the more, as Lamont had meanwhile acquired such an all-encompassing influence over the entire American press, that it was for example possible for him to suppress in almost the entire American press the publication of the above quoted telegram from Page to Wilson, showing as it did quite blatantly the reasons that drove the United States in 1917 into war. How did President Roosevelt put it so eloquently? ‘The United States must first and foremost stand for the freedom of the press and represent a safe haven for the truth.’

Now, already in 1934, possibly the most important document of the history of the Great War was withheld by a dictum from the House of Morgan from reaching the American people.



The journalist, publisher and diplomat Walter Hines Page (15th August 1855 in Cary, North Carolina; † 21st December 1918 in Pinehurst, North Carolina) was a US-American ambassador in Great Britain and substantially involved in the entry of the USA into the war.*

Instead, we see in no time highly influential American publishers, led by the Jew Sulzberger from the 'New York Times' and Henry Luce, the publisher of 'Life', 'Time', and 'Fortune', appearing as donors in the White Committee. High Finance had long since [259] disposed of the so-called freedom of the press, and left behind only the freedom to abuse other countries. 'Lamont is literally everywhere to be found in the American press. Where his secret power over American journalism begins and where it ends, could only be established by a government investigation.' Lundberg, who wrote this, reported also that well known journalists like Lippmann, Dorothy Tompson amongst others, as well as the magazines 'Life', 'Time' and 'Fortune' were financially dependent on him.

Lamont himself, leaving a certain amount of room after the founding of the White Committee – on the 29th January 1941 – then stepped forward unveiled with the demand that the United States should enter the war. It was the moment of the battle over the Lend and Lease law in which he now openly identified himself with Roosevelt:

'I will do everything', he said at the time, 'that is in my power to assist the current government. I demand national unity in the support of the President and his plans to help England. We businessmen are the mortal enemies of a pacification, because such a pacification means nothing other than the complete surrender of our interests.'

This declaration of solidarity with the President by Lamont was simultaneously the public death sentence for the apparent efforts of the New Deal to break the overpowering influence of high finance in the United States. From about 1900 until the period of Hoover, the Banking House of Morgan and the powers connected with it had ruled the United States. Now, the basic attempt by Roosevelt to make way for a different societal orientation in the United States, was already long since relegated to a side issue.

It was forgotten, and more than this, the President had become the marionette of high finance, just as all his predecessors more or less since 1897 had been before him. In this respect, the financial history of the United States leaves no doubt: If Morgan or Lamont praised a President or promised to go with him through thick and thin, then this President was indeed their man.

[260] With that it is also worth remembering that it was only a few years ago, that the Roosevelt

government had discovered, after the first turbulent months of office, that between 1929 and 1933, neither the Banking House, nor Morgan and Lamont personally had paid a single cent of tax, and even produced the justification that in the years mentioned, they hadn't earned anything!

One must not forget, that the main impetus for prompting Congress to pass neutrality legislation was the uncovering of the sinister role of the House of Morgan during the Great War by the Nye-Committee, and that it had now become an established historical fact that the United States would never have entered the war, were it not for the preceding loan-politics of the House of Morgan.

In desperation, a few senators together with Lindbergh tried to urge the American people that the 125,000 American boys who remained on the battlefield of Flanders and France, represented a blood sacrifice for high finance, who had created their millions of profits from the war itself.

The Propaganda-machine of the White Committee drowned out these warning voices. In those months, one was reminded of a strange phenomenon, which the white colonial-pioneers in the prairies of the American West had come to fear. It happens there, that suddenly the vast herds become possessed by a strange and inexplicable uneasiness. The animals then huddle nervously together, then breaking into a thunderous beating of hooves trample all pens and fences before them, racing as if caught in a wild terror, sometimes numbering hundreds, sometimes thousands, over the sun blessed and scorched open plains, until they stumble somewhere into an abyss in which the animals bellowing from their dull-driven destiny leap and topple themselves into. The Farmers of the West call this mysterious phenomenon 'stampede'. Enormous fortunes have been lost in this way, in a matter of hours. The mass-psychosis which now began to develop in the United States, could well be described later as a political stampede. While out there in the prairies it is inexplicable [261] climactic influences that rouse the herds, in the field of politics the reasons can be only too precisely identified. The transformation of the white man's soul on American soil via the impact of climate and nature, one may assume to be much more significant than it might appear to the superficial eye, which is only able to perceive a similarity to European civilization. Every kind of propaganda in America can assume a unique disposition to a mass-psychosis on this continent. In the Spring of 1941, the list of funding bodies of the 'Committee to defend America by Aiding the Allies' was made public. The sums which came out of it as contributions were of course nowhere near the real ones. But in spite of this, the list of names was revealing enough. Along with Morgan and Lamont, there were other Morgan partners as well as from high finance the name Felix M. Warburg and James F. Warburg, Frank Altschul, the representative of the major Jewish Bank Lazard Frères in New York, who as Knight of the Legion of Honour played such a magnificent role in linking the lodges of America and France. Roughly half of the list was comprised of Jewish names. It contained, for example, ten different variants of Levy (Levee, Levitt, Levisohn and others). Names like Untermyer, Gottesman, Goldsmith, Goodman, Kahn, Marx, Israel Matz, Mossman, Samuel Schneiderson, Steinhardt, Strauß, Wertheim, Guggenheim, Goldwyn were amongst the many others, typical examples. High finance was also represented via Winthrop W. Aldrich, the general director of the Chase National Bank, next to Morgan, one of the largest finance-giants of Wall Street. The arms industry amongst others, via the members of the Banking House of Lehman Brothers.

The interests of this banking house offer an especially typical insight into the relationship between war-mongering and the arms-industry, which had now begun to develop anew in the United States. The Banking House of Lehman is a power in its own right.



Herbert Clark Hoover (10th August 1874 in West Branch in Iowa; † 20th October 1964 in New York) was the 31st US-President between 1929 and 1933. He was replaced by the warmonger and German-hater Franklin D. Roosevelt not least due to the accusation that he was not able to avert the economic crisis, the so-called "Great Depression", in the USA at the time. In 1938, Hoover met with Adolf Hitler in Germany and also sought discussions concerning mainly economic questions with Hermann Göring. The threat of war was not even imagined at the time.*



Felix Moritz Warburg (14th January 1871 in Hamburg; † 20th September 1937 in Neuyork [later: New York]) was one of the banker Moritz Moses Warburg's five sons. In 1894, he went to the USA, married the daughter of the Jewish banker Jacob H. Schiff and became a partner of the Banking House Kuhn, Loeb & Co. Warburg was a high ranking official of the Zionist Internationale. In order to remove the Russian Empire, he financed the Bolshevists. He enjoyed a close personal friendship with the Zionist leader Chaim Weizmann. From 1914 to 1932, Warburg held the office of chairman of the American Jewish Joint Distribution Committee, from 1929 as chief of the Jewish Agency.*

Already in the twenties, the wealth of the entire Lehman family was estimated as the sixteenth largest in the USA at around 130 million dollars. Via the marriage of one of the members of the Lehman-family, it also became linked to the owners of the [262] largest French Banking House Lazard Frères, which before 1939 financed the war-propaganda in France, which plunged the French people into disaster. From around 1937, the Banking House of Lehman began to specialise in massive million-investments into the American aircraft industry. The wider public, also in New York, simply had no idea that the war-speeches of the Governor Herbert Lehman stood in the most immediate relation to the aircraft industry, which was simultaneously financed by the Lehman-Bank in California and the South-western States. This situation was similar with the Banking House of Warburg, whose cheques likewise flowed into the White Committee, like many others.

This was how the relationship between high finance and war-agitation, similar to the way it had existed during the Great War, was re-created. The House of Morgan did not receive the monopoly over England's purchasing requirements this time, because it was nervous of such an open replay of the same scene. Nevertheless, in 1940, the Morgan Bank, as correspondent with the new American Banking-laws which now legislated a distinction between deposit-banks and investment banks, transformed itself into a trust company, i.e. an investment bank whose sole owners were John P. Morgan and Th. Lamont. The reason for this transformation was a new monstrous financial transaction, which promised millions in profit. In the spring of 1941, the British treasury commissioned Morgan & Co. almost total monopoly control over the sale of British securities (bonds) in the United States. For this, however, a corresponding mood had to be created. This colossal deal finally formed the real background for the renewed interest that the House of Morgan should set to 'educating' the American public again for war. Thomas Lamont, now 73 years old, was again heralded as the mightiest personality in the Western hemisphere. The English King honoured both him (Lamont) and Morgan with his presence while enjoying a brief sojourn in New York in 1939. When England in the autumn of 1940 then became the daily target for largescale attacks by the German 'Luftwaffe', Morgan with baronial gesture [263], offered the English royal couple his estate in the Midlands, in the assumption that this might be somewhat safer than Sandringham or Buckingham Palace. His Castle in Aldenham carries the noteworthy name 'Wall Hall'. This plutocratic 'Walhalla', the 22 bathrooms of which were now subject to the inspection of George VI for the most suitable, is a meaningful apotheosis for Wall Street! ...

We mentioned, that also participant at the secret meeting in Coudert's office in April 1940, during which the White Committee was founded, were the Presidents of both Harvard and Columbia Universities. It was indeed a few of the American Universities which now began to play a special role in the intellectual education necessary for incitement to war. For the plan of the warmongering General staff, this was considered of great importance, because the statements made to the people by a professor, always appear to stand as objective, scientific testimony, that would not be immediately associated with any kind of capital or profit-interest. Dr James Conant, the President of Harvard University, explained then in a White Committee-funded radio-speech, that 'England must not only be granted aid 'short of war', but this help must be extended in the form of an immediate support of the American navy and the army, if necessary'. As one of the first, the President of one of the largest scientific institutes in the United States, openly campaigned for an American involvement in the war. In the newspapers, this was evaluated not as a political statement, but as the result of 'scientific' reflection and was correspondingly analysed. Nicholas M. Butler, the President of the Columbia University acted in a very similar fashion, being the man already identified as administrating the 'Carnegie Endowment for International Peace', itself one of the most powerful pillars of English influence in the United States.

[264] *The background of this role of the most important American Universities would remain hard to understand, if one did not realise, that in reality they found themselves completely in the hands of finance capital, which under the custodianship of the major universities played the key role.*

High finance always saw in the influence over the universities one of the most important means, by which the American public opinion in the important sector of the education of the academic youth could be steered entirely in their interest. Because the universities, being essentially dependent on the contributions of private foundations as correspondent with the American myth that the state also in this area should invest as little public money as possible in the strongholds of American education, it was exceedingly easy for the finance-magnates, by the devious routes of large contributions, scholarships, university building projects and the likes, to secure their influence.

Of the 33 custodians, which, for example, administer the wealth of Harvard University, no fewer than twelve of them are members of high finance (bank-capital), six come from wholesale, four from the major railroad companies etc. Prof. J. Davis had calculated that of the 27 most important American universities, funded by their 659 custodians, no less than 254 of them were bankers, while the rest were placed in wholesale, railroad, electricity, and other capital sources. And so it happens, that in the four most important universities, the influence of the different groups of high finance can be divided up as follows:

In Harvard University, the Banking House of Morgan has determining influence; Thomas Lamont was for years the President of the custodians there. In Yale University both the Morgan and Rockefeller Groups shared the central role. In Columbia University this role fell to the New York City Bank, which likewise belongs to the Morgan group, while the Chicago University is ruled by the Rockefeller Group.

The result of this power dominance of high finance in American scientific life, is an unnoticed censorship of professors and here in particular in the fields of social science, sociology and the legal faculties. Critics of this outgrowth of finance-capitalism were via the influence of high finance within a short time, and under various pretexts, always removed, as for example Thorstein Veblen, the well-known social-scientist who was shown the door because of an apparent love-affaire. In reality, he had become uncomfortably conspicuous to the Rockefeller Group. Already during the Great War, the American universities became as a result of this the nurseries for war-promoting propaganda, for which many American professors, upon later coming to Germany, shamefully apologised. The very worst of these, however, was the behaviour of the Carnegie-Trust for International Peace. Butler sat on the committee of this charity already then together with the largest American arms manufacturers and arms-industry interested bankers. The Carnegie-Trust declared as a result in April 1917: 'The method of guaranteeing the best prospect of achieving a lasting international peace, is a war against Germany with the goal of leading an ultimate victory for democracy.' A critic of this period wrote:

'One was supposed to believe that the Carnegie-Trust, via its earnings of 10 million dollars had had the independence of its opinion strengthened, whereas in reality the opposite was true. In actual fact, it did not believe seriously in its own propaganda. Tied to big-business, as it was, the Carnegie-Trust identified itself with the successes of the allies. The enormous sums available to it, did not make it less, but more dependent than the less supported universities. The enthusiasm of the custodians for war was so great, that they repeated their hatred-filled resolutions against Germany in November 1917 once more.'

The Carnegie-Trust had then also immediately made large sums available to the White Committee, after White's general secretary, the Jew Clark Eichelberger, as chairman of the 'League of Nations Association' had been supported, already earlier, by Butler.

[266] Thomas Lamont himself was incidentally as the president of the administrative committee of the 'Carnegie Endowment', as intimately involved in these developments as was Morgan, whose son Henry S. Morgan now played the leading role in the administrative committee of Harvard University.

No sooner had the gears of high finance produced the decision to support the war-politic of Roosevelt, and to prepare a political stampede in the American people via a systematic 'education', one had only to press a few buttons to call into being the corresponding resolutions of war-lust from the various universities.

A monstrous apparatus began to move of its own accord, where, directed by the White Committee, the little circle of the members of high finance, stood fully ready to influence the public opinion for their use. Just out of sight, sketched with broad lines stood the possibilities for new war-profits which, as one hoped, would put the million-fold profits of the Great War easily in the shade. For Roosevelt, it would barely have been possible to haul the constant opposition from congress as well as the – as the Gallup poll results report – peace-wanting people onto the precipitous path of his war-politic, if he had not had via his reconciliation with finance-capital again that power at hand, which had already led Wilson on his way to war. It is an extremely dark image of world history which is revealed here. Behind the all moral phrases, the grimace of war-profit rears its head. More and more we see the claim raised that America must offer the world a new moral-statute of ‘universal peace’, while simultaneously the banks and the arms-industry go to work to set their vast apparatus in motion, with which they hope to convert the bloody harvest of the battlefields into a turnover of dirty gold.

That 29th April 1940, on which the proconsuls of high finance made the decision to finance the war-propaganda in the United States, is a date which may not be overlooked, if one weighs against each other the moral forces which in this war stand facing each other. President Conant from the [267] Harvard University declared during the struggle around the Lend and Lease Bill, that the whole thing was not to do with an imperialist intention, but it was a war of religion! Immediately before this however, his custodian and funder, Lamont, who we have seen active as the founder of the exploitative China Consortium in the Far-East already in 1920, openly stated: Japan must surrender once and for all the idea of a new order in Asia. ‘The only possible answer of the United States to the threat in the Far East is a constantly growing help for Europe and an additional help for China.’ These were then the ‘religious’ undercurrents of the rapidly unfolding war-propaganda in America. What no one had imagined could ever be possible, became true: the cynicism with which the American people had been hunted onto the battlefields in the Great War, could even be topped. If one observes from the viewpoint of these dark backgrounds the war which Germany and its allies were fighting, it reveals itself in a much deeper sense as a war of revolution.

Should then Park Avenue³²⁶ rule the world? And to what end? For the year 1927 one had calculated, that the four thousand families who live in Park Avenue taken together spend a yearly budget of around 280 million dollars. From this, the four thousand women and their daughters have bought clothes to the tune of around 85 million dollars, which means 21,000 dollars for each mother and one daughter, respectively. The food for these four thousand families came in at 32 million dollars, the annual purchase of Jewellery to 20 million, cars for 16 million, private Yachts to 7 million and the expenditures finally for flowers, ‘small presents’ and sweets to 10 million dollars. This then would be the culture, for which it is worth fighting! And for these, everyone must die, the soldiers of China, India, Australia and England, South-Africa, Canada and Egypt. Let’s then finally name the things by their correct name! Let’s speak out what the meaning of the war is for this class, which after the alliance between Lamont and Roosevelt began to finance the war-propaganda. [268] Which – freedom are we actually talking about here? Only, in fact, the freedom in which billions of dollars continue to flow to Park Avenue from all the countries of the earth as tribute – and if it must be – also as profit from a war. It is all finally about the freedom to profit from war. ...

On the 10th May 1940 the major offensive of the German Western Army began against the lines of the French and the English in Holland, Belgium and Northern France. In Paris and London, one explained that it was to be welcomed that the ‘Phoney War’ (‘Sitzkrieg’) was over. Roosevelt had installed in his study an enormous map of the western front. From the Ministry of War, a general was ordered to keep it constantly up to date with all developments.

³²⁶ Concentrated in this street in the New York district of Manhattan, are the main headquarters of numerous US-American banks.

Not just twice, as was his habit up until now, but six or eight times a day, Roosevelt telephoned Bullitt in Paris, who was required to communicate the very latest information that he could get his hands on. On the 14th May, Holland surrendered, and during the night from the 15th to the 16th May, Bullitt produced the bad news that the famous Maginot line had been breached along a width of 100 kilometres south of Maubeuge. The effect on the White House was downright indescribable. All the calculations about the projected course of the European war fell overnight like a house of cards. Berle, the writer of the President's speeches on foreign policy, and his teacher and master Frankfurter, Welles and Hull as well as the Chief of the General Staff Marshall were rapidly brought together. The President found himself in a state of manically depressive hysteria. Only a year had passed since he had implied to the senators that the Rhein was the border of America. What on earth should he say now? With extreme haste on the very same night, a special message was thrown together, which the President would personally read on the very next day to Congress.

Roosevelt believed that the hour had come that one could at last parade before the American people the genuine threat to America by Germany, now that the latter had victoriously broken the [269] Maginot line. Because there was no time and no sufficient military expert report available, Berle simply calculated on the basis of a commercial airline flight timetable the number of hours of flight time necessary to reach the United States from various advanced points in the Atlantic. It was in this primitive fashion that Roosevelt's so-called 'Geography-speech' was created and presented to Congress on the 16th May.

He demanded 1182 million dollars for military purposes 'to be able to withstand any kind of blitz-attack'. He demanded the expansion of the American aircraft industry to a capacity of 50,000 aircraft per annum. And all this was justified with a note on flight distances from various points in the Atlantic, scribbled together in half an hour by Berle. 'From the Fjords of Greenland there are only four hours flight time to Newfoundland, and only six to New-England. From the Azores, it is likewise only six hours to New-England. If the Bermuda-Islands fall into the hands of the enemy, modern Bombers would need only three hours to reach our coasts. From a military base on the Antilles, Florida could be reached in 200 minutes. The islands on the west coast of Africa are only 1,500 miles from Brazil. Modern Aircrafts taking off from the Cape Verde Islands can reach Brazil in seven hours. Brazil is only four hours flight from Carracas in Venezuela, and only two and a half from the area of the Panama Canal.

The Panama Canal area is only two and a quarter hour away from Tampico in Mexico, and Tampico itself is only two and a half hours from St. Louis, Kansas City and Omaha.' And this is how the President spoke. The American people were speechless. Even the smallest teacher from a college in Omaha or St. Louis could not comprehend that his city, being more than a thousand miles distant from the Atlantic, and being then nearly half a circumference of the earth distant from Europe, could suddenly be threatened with a 'blitz-attack'. Finally, even the most inexperienced military layman knew, due to the sheer impossibility of establishing a ground organisation in the areas mentioned by [270] Roosevelt, that the United States could not be threatened with any danger at all. The 'Geography-speech', this product of a hysterical night during which Bullitt had telephoned with Roosevelt in half-hourly intervals, comprised a dilettantism that was unsurpassable. But Congress dutifully bowed and granted its approval. It could not have known in what superficial way the arguments of the President had been cobbled together. Hanson W. Baldwin, the permanent official strategist for the 'New York Times', being the newspaper, which most carelessly represented the political nonsense of the President about a supposed threat of America, wrote in his book 'United We Stand' which was published in 1941, with the deepest contempt about the broad spectrum of methods employed for artificial panic creation. He wrote:

William C. Bullitt (* 25th January 1891 in Philadelphia; † 15th February 1967 in Neuilly-sur-Seine near Paris) was a German-hating US-American diplomat, author and the first US-ambassador in the Soviet Union. In discussions with the Polish ambassador Jerzy Potocki in Washington D.C. before the onset of the Second World War, he expressed his unbridled hatred against the German realm. In conversations which took place in April 1939, he already announced the entry of the USA into the European war.



'The author knows of no single responsible officer, neither of the army nor the navy, and even less any official, who might believe that even in the case of Germany winning the war, that the United States could in any way be threatened by a direct invasion. One has only to consider the difficulties: No hostile European or Asian power possesses territory or military bases in the Western hemisphere. The Atlantic stretches across at least 3,000 miles. Between the American continent and the Asian lies the Pacific, estimated at between 4,000 and 7,000 miles. The only options for an invading army are by ship, or by air, because armies generally avoid swimming to victory. No single power with the exception of England, possesses a navy that is comparable in strength with ours. There are no two other powers which build so many battleships as we do. A battle fleet is significantly more powerful, the nearer it is to its own bases. Its fighting capacity rapidly sinks with the distance from its own bases and the closer it gets to those of the enemy. The possibilities for operations with a fighting chance of success lie for battle fleets between 1,500 and 3,000 miles.'

'Over and above this, one must consider that battle fleets are not primarily [271] suitable for attacking coastal fortifications. They represent no danger for a continent, but are conceived rather for the control of shipping routes. Our own fleet is expected to be able to defend in its own waters, the combined fleets currently held by Germany, Italy and Japan.'

By air, the question is even more difficult. As all military observers know, Colonel Lindbergh was absolutely right when he pointed out that an invasion of the United States by air was impossible. In his famous Geography-speech, President Roosevelt obviously only needed to portray the 'Luftwaffe' as the big bad wolf, to terrify the country into justifying the necessity to arm. His comparisons should not, as a result, be taken too seriously; his figures about flight distances were interpreted falsely. Air forces have not yet proved themselves able to conquer an area of land. The 'Luftwaffe' is a terrible machine for destruction, but on its own could never be the instrument for a victory over America.'

'Roughly 90% of the currently available bombers in the whole world offer a flight radius of between 300 and 900 miles. For mass bomber flights, the limit lies at present at around 1,000 miles (500 miles there and 500 back). A few points at the Atlantic coast could conceivably be reached with carefully planned operations, but in military terms this would mean very little. ... Similarly, parachute or airborne troops cannot be transported in aircraft in such numbers necessary to conquer a whole continent.'

Large aircraft like our clippers can carry a maximum of 40 men, but we are talking suicide missions, and at the very most for purposes of sabotage.'

Hanson W. Baldwin then calculated that the transport of an invasion army was only possible via armed commercial steamers and showed that even this, assuming the state of things in the world, would pose no danger for the United States, and came to the following conclusion:

'The influence of the distances and the oceans with regard to military [272] operations is still as important as ever, and our own strength even in comparison with a powerful hostile combination of forces, is of an order that the difficulties posed by a direct invasion are as good as insurmountable. If this impossibility is fully considered, then an invasion of the United States from Europe or Asia within the next ten years, lies as close to the militarily unreachable as anything could possibly be.'

In conclusion, Hanson Baldwin explains that an invasion of the United States is essentially impossible if any potential hostile enemy does not possess any military bases in the Western Hemisphere. He emphasised that all the military specialists conclusively agree in this point.

This is then the judgement of the most able strategic observer of the United States during the summer of 1941. It could hardly be shown more convincingly, how Roosevelt with knowingly false and dilettante arguments, had attempted to terrorise the American public with deadly horrors intended to create a mass hysteria, to serve his own purposes. The arguments of the 'Geography-speech' kept re-appearing in the most diverse situations in all the speeches of the President thereafter.

We saw how these arguments surfaced for the first time in Chicago already in 1937. They had nothing to do with either strategy or the defence of the United States. They occurred merely at a particular point in time to serve the purpose of opting for a longer presidency for Roosevelt, effectively breaking with the tradition established with Washington which stated 'no President is permitted office for longer than eight years.' Roosevelt was after a third term, which was only to be reached if the people were convinced that they faced a real threat.

On the 16th May, as mentioned before, he demanded from Congress 1.2 billion for arming the country. On the 31st May he demanded a further billion, and on the 10th July 1940 finally the colossal sum of 4 billion and 848 million dollars. ... [273]

Meanwhile in Europe, the first rapidly appearing victims of Roosevelt's never to be met vague promises were left to their destiny. Already on the 3rd September 1938, Bullitt had declared in Bordeaux, the United States and France were unequivocally united in peacetime as in war. The role that Bullitt played in the critical months of the summer of 1939 we have already mentioned. French politicians like Reynaud will without a doubt have held the view, that upon the outbreak of war, the power of the United States would stand behind them. This had been communicated to them repeatedly and unmistakably by Bullitt. Now that the catastrophe had happened, Bullitt attempted to strengthen this view amongst those who clung with all their strength to the losing battle ahead. On the 9th June 1940, when the German armies after the Battle of Flanders, already broke through the so-called Weygand line, he drove with a small delegation of French politicians and the Archbishop of Paris to Domrémy in Lorraine, the birthplace of the Virgin of Orleans to christen there, of all things, an altar. The same man who before had organised the connection between the USA and the Soviets, and was the first USA ambassador in Moscow, laid down – in the name of President Roosevelt – a wreath of white roses at the monument of the Virgin of Orleans, and declared that the French blood that was currently flowing, was shed for the values of 2000 years of Christian civilization. He spoke of German atrocities and bestiality and ended with the hope of a French victory – this was five days before the fall of Paris.

When one week later, Reynaud appealed in desperation repeatedly to Roosevelt and requested to cash in the blank cheque, he was fobbed off in Washington with various empty excuses and promises. As again, a few weeks later, when the British fleet was shooting at French ships first at Oran and then at Dakar, killing hundreds of French sailors, one had only mockery, ridicule and contempt [274] and finally open abuse left over for France. The white roses at the memorial at Domrémy had long since withered. Also, Marshall Pétain now obviously belonged to the leaders of the 'barbaric peoples'.

Bullitt returned to America and spoke in Philadelphia of the same France, whose entry into the war he had driven forwards with every means possible, as a rotten structure that would never have been able to put up any kind of serious resistance. This was the dismal end to a friendship in which the French had believed, and on the basis of its trust, had marched onto the battlefield. They had barely been beaten, as the American press began to take an interest in Dakar. The thanks from Washington then promptly arrived. ...

Already by the spring of 1940 onwards, every move of the President would count in the balance of the approaching vote. On the one hand, he had to keep the American people continuously in a state of fear and horror, a state of national emergency, i.e. of immediate threat which was the only way he could be re-elected to a third term, and on the other, Roosevelt had to create the impression of being resolved to actively prevent the participation of the United States in the war. Step by step the 'work of educating' the American people for war via the government and finance-capital was carried out. Now however a great danger existed. Roosevelt knew that the majority of the American people that he would be able to call upon could be very small, indeed, could come down to as little as a few 100.000 votes.

And he also knew exactly that now as before, the overwhelming majority of the Americans in spite of all the horror and atrocity propaganda, were very well aware that the United States faced no threat, and as a result would refuse any war-politics of any kind. Nothing was more obvious than that finally the systematic war-obsession of the President would – if subjected to campaign debate – at last be taken apart point for point by a convinced member of the Peace Party, and held up for what it was. The senators Taft and Vandenberg, [275] who counted amongst the candidates for the Republican side, belonged, if in a milder form, to the circle of American politicians who rejected the war-politics and the war-mongering. Also, the New York District Attorney Dewey's preferences lay rather more in this direction, he was however inexperienced in matters of foreign policy. Roosevelt had himself via his aggressive foreign policy created countless areas for attack. The fall of France and the offensive treatment he offered to the Vichy government came on top. Already the opposition was pointing out more and more, and with ever increasing clarity, Roosevelt's joint responsibility for the catastrophic European events.

For all these reasons, at around the same time that he painted in such an exalted fashion the non-existent threat to America on the wall, the President made a desperate attempt: He tried to cancel the elections altogether and have himself nominated as 'emergency President' from the combined voices on both the Democratic and Republican sides of the house. During the second half of June he therefore sacked his current Navy and War Ministers and brought the publisher of the 'Chicago Daily News', Frank Knox, into the Navy post, and Stimson into the War Ministry. Both had played outstanding roles in the Republican Party. Knox had been during the 1936 election the Republican candidate for Vice President. His newspaper, reflecting the financial interests of the Jewish Banking House of Kuhn, Loeb & Co., was one of the most influential Republican organs. Stimson's past, his connections to the House of Morgan and his preference towards intervention in Asia and Europe as well as his close friendship with Felix Frankfurter we have already seen.

Roosevelt entertained the hope that via these appointments, the Republican Party would be induced to agree on his unified joint-candidature. Just before Harry Woodring, Stimson's predecessor in the War Ministry was booted out, he declared publicly: 'There is a relatively small clique of international finance-people, who wish that the United States declares war and throws everything that we possess, our own men included, into this European morass. These people do not like me, because I am against the idea that our defence forces should be weakened for the purpose of falling into the arms of Hitler, 3000 miles away from us. These people will in any case force me to step down.' And that is also what happened. With Woodring booted out, one of the last points of resistance in Roosevelt's near surroundings against the open war-politic was gone.

This testimony by Roosevelt's War Minister made in June 1940, proved in any case how – even in these circles – one judged the new alliance between the President and high finance. The tactical goal which the President pursued with the appointments of Knox and Stimson, was however not reached.

The Republicans rejected the notion of the joint-candidacy. This result created the conditions for perhaps the most monstrous act of election-fraud that the incident-rich history of the USA has ever known. After the failure of the Stimson-Knox appointments, the danger flared up, and became more threatening for the white House by the day, that the foreign policy of the President might become the central theme of the election campaign. With every means possible, Roosevelt therefore attempted to secure with his Republican opposing candidate, that a figure would be presented who would actually from the outset commit to not revealing the President's intentions, i.e. the entry into the war, to the wider public. If this had not been the case, Roosevelt's failure would have been assured, since he would have immediately lost millions of female votes.

Here we have the new alliance with Wall-Street appearing for the first time also in internal domestic politics. Thomas Lamont (Morgan) and the Jew Frank Altschul (Lazard Frères) drove secretly to Philadelphia to the Republican Party Conference and directed invisibly from a hidden hotel room, the campaign to name the Republican Presidential candidate. The name of their man was Wendell Willkie, the president of the powerful electricity-corporation Commonwealth & Southern. The major magazine 'Fortune', itself financially dependent upon the House of Morgan, had already beaten a drum for the first time for the otherwise, in the wider [277] public completely unknown Willkie, in the spring of that year. Right up to the start of the Party Conference in Philadelphia, he seemed to have virtually no chances at all. The only thing in his favour was that he came from the Mid-West (born 1892) and had worked himself up from fairly simple beginnings. Against him however was the weighty fact that he was not only himself a multi-millionaire, but also a member of the supervisory board of the First National Bank, controlled by the Morgan-Bank, and belonged as such to the inner circles of Wall-Street No. 23. On top of this came also the fact that he once belonged to the Democratic Party, and that it was only in 1936 that he swapped sides and joined the Republican Party. We have met him already as the most powerful opposing voice to the TVA³²⁷ including the rather suspect business with which the struggle between private capital and the TVA was, thanks to Willkie, decided.

That it was Thomas Lamont, who drove through his nomination in Philadelphia, stands beyond any doubt. The links were many and diverse. After the election, the fact for example emerged, that the Stimson's legal practice (himself a lawyer) of Putnam & Roberts, had been involved constantly in massive financial transactions with Willkie's corporation Commonwealth & Southern. Robert McCormick, the owner of the powerful 'Chicago Tribune', who had supported Willkie's candidacy unconditionally throughout, wrote immediately after the election:

³²⁷ The Tennessee Valley Authority (TVA) is a US-American State company, that was founded on the 18th May 1933 during the presidency of Franklin D. Roosevelt as part of his "New Deal" programme.

William Franklin “Frank” Knox (* 1st January 1874 in Boston, Massachusetts; † 28th April 1944 in Washington, D.C.), a US-American Republican and Newspaper owner and editor, was for a majority of the Second World War from 1940 until his death Secretary of the US-Navy. Until the entry of the United States into the First World War, he published numerous newspapers. From the onset of the European war, Knox heavily promoted an involvement of the USA on the side of the Entente powers. After 1918, he worked for the newspaper empire of William Randolph Hearst taking over the direction of all 27 dailies of the company by 1927. In 1930, he left the Hearst corporation and acquired a share of “The Chicago Daily News”, becoming its editor and publisher until his death. Also as publisher of this newspaper, he promoted the position of Franklin Delano Roosevelt i.e. the forced entry of the United States into the war.



‘Willkie may not be capable or even want to account for the absolutely dishonourable role he played during the election. The country however has the right to know what happened. Who was it who organised the network of conspiracy during the Philadelphia convention? It was an unbelievable fraud.’

And Philipp LaFollette spoke of ‘an agreed struggle from the outset, in which the President and Willkie both expressed their desire for peace, but both in reality wanted to tread the path of war together, as soon as the election was over.’

And that is then how this odd theatrically played-out election campaign took place, in which Roosevelt’s opposing number took great care [278] to avoid the area which alone could have guaranteed him a resounding success namely, foreign policy. The high finance behind the William-Allen-White-Committee had achieved this by making use of every means of power and funds available to them, while Roosevelt had offered the binding commitment that no attacks from his own ranks against Wall Street would from now on be permitted. And in fact, such attacks from this point onward no longer took place. The millions of votes which Willkie had won at the election, were given to him because the voters wanted to give expression to their protest against Roosevelt’s foreign policy. They had no idea, that even before the election day, that they had in any case been deceived. The role, which Willkie then was intended to play after November 1940, his trips to London as an agent of the President, and the high positions which he adopted soon afterwards in the war-party testify, one may say, that the conspiracy between Roosevelt and high finance was in its execution, prepared down to the last detail. The final result of the election produced a meagre result for Roosevelt. The President received 27.2 million and Willkie 22.3 million votes. ...

The election was however also in another sense a fraud on an unusual scale. In the last days before the election, the President stood before the people with a string of speeches which all peaked in the direct reassurance that he wanted to keep America at peace. These statements are so important that their exact wording must be reproduced here. Roosevelt declared on the 30th October 1940 in Boston: ‘We arm ourselves not for the purpose of battle or an intervention in foreign disputes. I repeat again, we stand by the programme of our Party, we will not participate in foreign wars, and neither will we send our army or our navy to fight in foreign lands beyond the Americas, unless in the case of an attack. Because I am speaking to you fathers and mothers, I offer you again this reassurance. [279] I have said this already often enough, but I repeat: Our boys will not be sent into a foreign war.’

Exactly six months later however Roosevelt pushed towards Greenland, and three quarters of a year later, Island, which cannot be doubted to count amongst 'foreign countries outside the Americas', which upon the orders of the President and from those very same 'American boys', was then occupied.

On the 28th October 1940 Roosevelt declared in New York:

'The government has resolved to switch off all the coincidences which in the past have led to war. We have said clearly, that ships under American colours are not permitted to carry munitions to countries involved in the war, and that they must remain outside the war zone.'

Already in April 1941, at exactly the time then that Libya had just been conquered again by Rommel, Roosevelt issued a regulation that the Red Sea no longer would be viewed by America as war-zone and as a result American ships with munitions and war-supplies would be allowed there.

The Red Sea at this moment was patrolled by and therefore constantly under the influence of the German 'Luftwaffe'. Then, in the summer and autumn of 1941, Roosevelt gave the order that American ships should have access to the immediate war-zone around England. This then was the meaning of the President's promises before the election, which on the 3rd November 1940 in Brooklyn were rounded off with the following phrase:

'I fight to preserve the standard of living and the peace of this nation. I fight to keep our people out of this war, and to keep the attitudes of foreign governments away from the USA.'

*A long time before this election, America had already been reminded again and again of the fact that Wilson in his election of 1916 had likewise offered many promises to keep the nation at peace. Even before this, it had been clear to all with any insight, that the President was striving openly for war. However, the colossal propaganda-machine with which the government and high finance had completely filled the country during the months of the election campaigns, and then on top of this the election-fraud, which with the parading of Wendell Willkie had from the outset fitted neatly into the scene [280], were sufficient to strike the American people with an almost perfect blindness. What on earth could it have done in any case, after one candidate and likewise the other, by virtue of a secret agreement, both spoke of peace but meant war? The people had in reality no choice at all. This time however, the fiction of democracy was not about taking its customary and more harmless revenge, by merely maintaining this or that party's access to the national larder. This time it was about more gruesome and terrible things. As the American people in November 1940 stepped up to the voting booth and believed, as correspondent with the tradition of democracy, that they took thereby their destiny into their own hands, they were in fact the tool of a tiny invisible group in the background, who had already long since decided the election campaign and in a sense also its outcome, in advance.
...*

Laid down in section 8 of the 1st article of the United States Constitution, Congress is offered the right to declare war. In the 2nd section of the 2nd article, the President is however recognised with the authority of Commander in Chief of the Army and the Navy of the United States. The President can therefore not declare war himself, he can however as the Commander of the Army create the situation that makes war inevitable. This happened in the April of 1846. For years there existed between the United States and Mexico a raging dispute as to the border between Texas and New Mexico.

Congress did not want war, President Polk however wanted one. He sent as a result General Taylor with an army to the Mexican border and allowed shooting exercises to take place opposite the Mexican city of Matamoros.

He also allowed the construction of a blockade which prevented the Mexican troops on the other side of the Rio Grande from receiving food and supplies. The Mexicans tried everything to avoid an armed conflict. Finally, they took a small company to tackle the injustice of the blockade of the North American [281] army. Polk thereon declared in a statement to the Congress: 'The war, regardless of our efforts to avoid it, has broken out due to an act of aggression from Mexico.' The Congress had no choice but to bow to the situation created by Polk, and to formally declare war. During the vote, a representative did stand up and stated 'that this war was unholy, unjust, and worthy of damnation', but this no longer helped. Via his authority as Commander in Chief of the Army, the President had forced a declaration of war against almost the entire collective will of the country.

One needs only to substitute Polk with Roosevelt, and one has an image of what was unfolding in May of 1940. Up until that point, the President had only been interested to allow other countries to fight the war and as a result to declare 'a state of emergency' in his own. From now on, he wanted, regardless of the circumstances, to take part in the war himself. He resembled now a man who against all resistant forces was pushing a heavy barrel up to the summit of a hill in the secure belief that once balanced there, it would roll down the other side by itself.

The methods with which Roosevelt step by step methodically calculated to drive the United States into a war, which touched no American interests and which the American people in no way wanted to participate in, surely are testimony to a tactical cleverness.

This was used however for the worst conceivable purpose that there is in the world: the minutely detailed preparation of an unprovoked war of aggression. An overview of the stages with which Roosevelt unfolded his preconceived plan between May 1940 and the end of 1941, produces the following phrases:

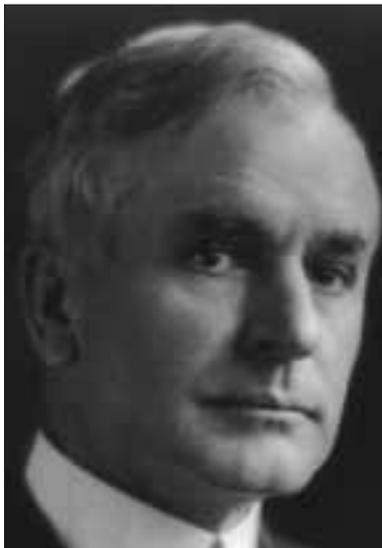
1. The power basis for an aggressive foreign policy in the spring of 1940 did not yet exist. Roosevelt ordered as a result against all forces of resistance the introduction of compulsory military service (conscription), although the opposition raised the objection, correctly, that a large American army could only have one purpose, i.e. as an expeditionary force. While in all other countries of the world, a general [282] conscription is indeed for defensive purposes only, due to the invulnerability of the USA it could only be viewed as a preparation for attack. After three months of struggle with Congress, the law was signed by the President on the 16th September 1940. At the same time, the arming of the navy, the origin of which reached back to 1938, was aggressively expanded. The decision to build a double ocean fleet by 1946/ 47 covered the building of heavy battle cruisers, which could only be purposefully employed as an attack fleet.

2. On the 2nd September 1940 via an exchange of notes between the British ambassador Lord Lothian and the Secretary of State Hull, 50 older destroyers were passed over to England. In return, Great Britain declared itself ready to allow the United States military bases to be leased free of charge and without reservation for 99 years on Newfoundland, the Bermuda Islands, the Islands of the Bahamas, Jamaica, Saint Lucia, Trinidad, Antigua and British-Guiana. The transfer of the destroyers was the first open breach of international law ('Völkerrecht'), according to which the movement of war material from the military arsenal of a neutral country to a war-faring one counted as an un-neutral act.

3. On the 10th January 1941, the American government pushed through the Lend and Lease Bill, as the basis on which their future assistance to England should develop. The law demanded comprehensive powers for the President to manufacture any kind of arms-material considered important for the USA and then to sell, transfer, exchange, to lend, to lease or pass on by whatever other means possible, any of it to any other government considered important for the defence of the USA. It also empowered the repair or maintenance of any kind of arms-material, to offer the relevant governments information on arms-material, and to permit the export of this arms-material.'

The Lend and Lease Bill contradicted likewise as the transfer of destroyers had done before, the Haag Convention for Peace, which formed at the time the sole 'human rights' ('Völkerrecht'³²⁸) basis for valid international law. One of the [283] most able teachers of human/ peoples-rights³²⁹ in the United States, H.W. Briggs, the co-publisher of the 'American Journal of International Law' wrote in the 1940 October issue of this magazine: 'The destroyers have now been handed over. But no one can say that this happened legally. The handing over of these ships via the government of the United States to a warring power is an injury of our neutrality, an injury to our national law, and an injury to the international law of human rights.'

From the intended meaning, these words are then especially valid for the Lend and Lease Bill. The cash-clause which up to then forced foreign governments to pay for arms in cash was then abolished. The war-party, upon the signing of this law on the 11th March 1941 triumphantly declared that the United States was now the war-arsenal of England. They regarded the Lend and Lease Bill as the turning point from isolation to open interventionism. At the same time, the President had received dictatorial powers, and as such condemned the Senate, up until now the most important governing organ of the USA, to a status that reminds one of the role of the Senate in the Late Roman period. The opposition managed only to specifically insist on the clauses that the American navy was forbidden to assist American merchant shipping in the form of protected convoys, and that the latter, according to the laws of neutrality were not permitted to enter the war-zones.



Married to the daughter of the Jewish business man Isaac Witz, the jurist and politician Cordell Hull (2nd October 1871 in Overton County, Tennessee; † 23rd July 1955 in Washington) was US-Foreign Secretary from 1933 until 1944. Early on he promoted the position of economic and military measures against the German realm and Japan. Hull was active as a history-falsifier, which can be noted in the following statement: "All free nations must unite to prevent the Germans from realising their plan to rule the oceans".*

³²⁸ Translator's note: the German term "Völkerrecht" (lit. "the rights of peoples"), and the English term "human rights" are not the same. One stresses the grouping of the humans as "peoples", to be the appropriate way to view them, the other as a quasi-scientific species-term: "human rights". Indeed, the central theme of this book is contained within this difference!

³²⁹ See aforementioned reference (footnote 328).

This however did not disturb Roosevelt at all. After his breakthrough in the battle against the peace-loving majority of the American people with his Lend and Lease Bill, all that was necessary was to exploit his powers as the Commander in Chief against the declared will of the people.

4. In March and April of 1941, Roosevelt and Hull repeated the cynical game of inciting a European state, which they had already once successfully executed with France. Driven by Roosevelt, Yugoslavia decided to join a [284] constellation that was hostile to the axis, and which had to lead to its downfall.

5. In April 1941, a new phase began in which the President met with measures which were suitable to cause incidents and collisions, and which could only have one possible purpose, namely the manufacturing of a pretext to involve the United States, in much the same manner as that employed by Polk, actively in the war. This frivolous game began on the 7th April with a note authored by Hull to the Danish delegate in Washington, Kauffmann (originally: von Kauffmann), which demanded the setting up of US-military bases on Greenland, because it lies within the Western Hemisphere. With no legal basis for doing so, Kaufmann consented to this on the 9th April, even though the Danish government immediately declared, that they viewed the agreement to be and invalid and illegal.

On the 11th April, Roosevelt declared that the Red Sea was no longer to be viewed as a war-zone and American shipping would be granted access, even though it was an area controlled by German air power. This was the first time, that spatially speaking, advances were made into the war-zone specifically to provoke incidents.

On the 24th April, Washington officially communicated that the patrol routes of American warships and flights by the American Air-force would be extended beyond the 300 miles zone to at least 1,000 miles eastwards. There can be no doubt that these patrols served to enable the identification any German warships, which would be met or spotted in this area by the American Navy or Air-force, to be signalled to the English fleet. While Congress at this time in all likelihood would have still rejected an open pact with England, the President used his powers as Commander in Chief to bring about the military cooperation between the American and the British, thereby getting it underway on its own accord. The expansion of the so-called patrol activities was in the sense of international law, not just an un-neutral act, it was an un-cloaked initiation of an open attack. [285]

6. On the 4th May 1941, Roosevelt declared that “the USA is ready to fight for the preservation of democracy in the whole world”. On the 27th May he proclaimed the unlimited national state of emergency and explained ‘the United States would resist any German attempt to rule the oceans, and will guarantee Great Britain any assistance they might possibly need’.

On the 28th May Roosevelt specifically indicated that he had extended the patrol-service into the areas in which Germany was fighting a trade war. Correspondent with his tactic of ‘step by step’, he nevertheless declared that he had no intention of getting rid of the neutrality legislation.

On the 29th May, a law is finally passed that definitively permits the confiscation of any ship belonging to any European nation in a North American harbour.

Only from the end of May onwards does Roosevelt officially return to the key phrase of the ‘freedom of the oceans.’

The passing of the neutrality legislation by Congress was to serve exactly the purpose of finally eliminating the difficulties that had arisen in the World War from the concept of ‘freedom of the

oceans', and in order to make the development of conflicts involving American merchant and warship activity in the Atlantic from the outset, through appropriately stringent provisions, impossible. This expressed will of the people was now, on the authority of Roosevelt alone, rendered null and void.

7. On the 5th June, Hull declared that the German-French cooperation ran against the interests of the United States, and on the 8th June, he declared that the French islands of Martinique and Guadeloupe stood under the control of the United States. This is consistent with threats made against Portugal which Roosevelt uttered in his speech on the 27th May. The President had unmistakably indicated his intentions to attack the Azores, which had led to a sharp protest from the Portuguese Government.

On the 14th and 15th June 1941, after the assets of all other European states were already frozen, also the German and the Italian assets in the United States [286] were confiscated and the German Reich instructed to close its consulate as well as the German Information-Library in New York no later than the 10th July. No adequate reasons were offered as justification. Germany and Italy took appropriate countermeasures.

Already on the 30th June, the Minister of the Navy Knox declared that 'the USA must now deploy its fleet, the hour of battle had arrived.' In spite of all these measures that clearly indicated the rising of un-neutral and unfriendly acts to open acts of aggression by the USA, Germany and Italy maintained their peaceful position and clearly communicated their desire not to work towards the President's plan to systematically provoke the Axis-powers.

8. As a result, Roosevelt, on the 7th July, goes again one step further and allows Iceland to be occupied by USA-troops. The island lies in the middle of the officially recognised German ocean-war-zone and is only 965 kilometres away from the German military bases in Norway. Roosevelt, at the same time instructs his fleet to 'do everything necessary to guarantee the security of the passageways between Iceland and the USA'. In other words: Roosevelt gives the order to the American fleet to shoot at any German warships discovered in the waters around Iceland. Correspondent with the camouflage tactic with regard to the American people, this is not specifically stated, but only indirectly. A short while later it becomes known that on Iceland, as with Northern Ireland, large American military air-bases have been set up, from which, around the clock, reconnaissance flights should now take place.

9. On the 18th July 1941, the USA-Government hands out a black-list of 1,800 persons and companies in South America which do business with the Axis-powers, then orders boycott against them, and freezes their assets in the USA. At the same time, a total boycott against Japan is declared and Japanese-American trade is practically stopped by making every single transaction dependent upon the issue of licences.

10. In August 1941, the Atlantic meeting between Churchill [287] and Roosevelt takes place, during which once and for all, a pact between the United States and Great Britain is finally established.

11. When in September 1941, in spite of all the carefully prepared efforts in the Atlantic and in the Red sea, there had still been no incident between the German and the American navies, on the 5th September it is decided to artificially create one between the American destroyer 'Greer' and a German submarine. On the 11th September, Roosevelt then communicates that he has from now on 'within an American security-zone given the American fleet the order to shoot German warships.'

On the following day, Hull refuses to explain in any detail about the extent of this so-called security-zone, already with the intention of letting any situation of involvement under all circumstances develop to its full potential. The American Press declares that the security-zone stretches all the way to Ireland and England on the one hand, and to Suez and Burma on the other. Immediately after this, Roosevelt, Hull and Knox declare that the neutrality legislation must be nullified.

12. In mid-October, another incident occurs in the Atlantic – this time with the US-destroyer ‘Kearney’. Although the report of the American Admiralty admits that the destroyer was occupied with hunting down a German submarine and depth-charging it together with British forces, and as a consequence was torpedoed, Roosevelt holds to the false claim in a speech held on the 28th October, that the ‘Kearney’ was attacked: In the same speech he suggests that he is in possession of an official German map which shows a new division of South America according to German intentions. When requested, on the following day, he refuses to produce this map. The German government answers with a circular to all neutral governments that with regard to the alleged South America-map, it could only be a forgery. Roosevelt is not able to prove anything to the contrary.

13. On the 10th October, the President institutes in Congress an alteration to the neutrality legislation, which practically nullifies it. The clauses, which ban the arming [288] of American merchant vessels and their access to the war-zone, should be revoked. This suggestion of alteration is signed into law by the President on the 17th November 1941 after it receives 50 for, 37 against in the Senate, and 212 for, 194 against in the House of Representatives, i.e. just 18 votes account for the majority. With this, the last inhibitions which the neutrality legislation had placed in the President’s way in opposition to his war-politic, had now collapsed.

‘The passing of the revision of the neutrality legislation was only ever possible with the employment of unprecedented methods of coercion by the government on individual representatives of the House.’ (‘New York Journal American’, 15th November 1941). The democratic Senator Tydings explained in the plenum of the Senate that this act could only have been made to lead the United States, no matter what the circumstances, to war. He explained at the same time that the secret reports of the Navy with regard to the cases of ‘Greer’ and ‘Kearney’ had proved ‘that the United States, whether legitimately or illegitimately, was the clear attacking party in both cases.’

14. At the end of November 1941, the State Department made known that Dutch-Guayana had been occupied by North American troops after an agreement with the Dutch ‘government’ in London. It goes without saying that one had forced the exiled Dutch ‘ministers’ to agree to this. Dutch-Guayana possesses rich Bauxite-mines which Roosevelt, by occupying it, wanted to take for himself.

15. During the negotiations with Japan in early December of 1941, Roosevelt and Hull once and for all refuse any possibility of an amicable agreement. They issue instead an ultimatum by which Japan should break with the Axis-powers and retreat from Indochina and China. With that, the basis for a war in the Far-East is laid. The war breaks out on the morning of the 8th December. On the 11th December, the German Reich and Italy join with Japan after a long chain of numerous provocations and acts of aggression by the USA, and declare the state of war with the United States of America. ...

[289] This plain and clear summary contains only the most important stages of the ‘step by step’ politic of aggression, with which Roosevelt and his followers between May 1940 and December 1941, methodically lead the United States to war.

Dozens of speeches, explanations, war-preparations and transactions would be included, if it were to be anything approaching complete. Already in this reduced form it shows however how the President, with a systematic string of false promises, repudiations and obvious acts of aggression, meter by meter hauled the people of the USA closer to the abyss, until the avalanche finally rolled of its own accord into the depths. Not a single one of these speeches or actions could call up even the shadow of proof, that an attack of any sort or even the desire to influence in any way, whether from Europe or from Asia, was planned for the Mid or South American continent, let alone actually prepared. Not for a single one of these un-neutral acts or indeed any of the later aggressive actions could any kind of sufficient justification be provided. At the same time, the American people, as we saw proved by the Gallup poles, was in its overwhelming majority averse to this Roosevelt-provoked war of aggression.

It turns out, that in this American system of democracy, the will of the people no longer matters, and indeed – especially in the light of the election-fraud of 1940 – does not even possess the possibility of expressing its will. This overview creates at the same time the oppressive proof, that in the United States ‘democracy’ in reality does not exist. The ruling class is in truth able, in the face of a complete misappropriation of the people’s will, to launch a war of aggression to serve its interests of expansion of power and profit. Via endlessly repeated promises – a typical example being the reassurance uttered in May 1941 [290] that the neutrality legislation would remain untouched, and which then in September was revoked – the American people were held for a long time in the illusion that it was all about measures ‘short of war’, through which America could not be actively dragged into a war, and which would then make sending the American boys as soldiers, unnecessary. It belonged to this system to preserve these illusions for the people, even when in reality the aggressive actions had already made the path to war inevitable. The foreign policy and war-politics that were exercised here, took place before a background of a continuous fraud and deception applied internally. Only at the last minute, as was intended, should the disguise then fall. The American people, as dependent on the news reports of its press and radio, were even then in the spring and summer of 1941 not remotely, incredible though it may seem, clear about the only possible consequence to which the President’s politic could lead. Charles Lindbergh, the conqueror of the ocean, raised his voice of warning to no avail.

Bad-mouthed by the President as a ‘copper head’ (an offensive nickname from civil war times), as a dangerous poisonous snake, vilified and abused, it was the same for him as with many other decent Americans who opposed the path to war, just as Mark Twain in his ‘The Mysterious Stranger’ around the turn of the century had prophetically anticipated: ‘A few decent men will oppose the war with spoken and written arguments. First, they will be heard and even applauded, but this will not last long; the others will shout more loudly, and soon the speakers will have stones thrown at them, and free speech will be suppressed, and that with the help of the masses who in their hearts still agree with the speakers. But they will not risk to voice this openly, and then the whole nation will take up the war-cry that resounds from the lectern and from the chancel, and those who speak against the war, must be silent.’ – By the Autumn of 1941, this point had been reached.”³³⁰

7.12. The irresistible compulsion for war

Giselher Wirsing and Edwin M. Wright – two exceptional knowledge-intermediaries of the world spirit – have minutely corroborated with the overall view presented above, that before the entrance of the USA into the Second World War, the power behind the scenes, i.e. Jewry as such, directed and won a war in

³³⁰ Giselher Wirsing: “*Der maßlose Kontinent*” [Engl.: “The Continent without Limits – Roosevelt’s Struggle for World Rule”], publisher Eugen Diederichs, Jena, 1941, 5th edition, p. 109 und 146 et seq.

the form of deception against the American nation, and used their victory to realise the Jewish State in Palestine.

However, Giselher Wirsing partly makes use of a terminology that is fundamentally wrong and misleading. He speaks of the “*will of the people*” and with this refers to so-called survey results. He has no idea that the counting up of opinions yields only the image of an opinion and not the expression of will. The will of a people can always only be manifested via a constitutionally determined peoples-oriented organ of will. At the very moment of a – via a mediate or immediate constitutionally determined – ballot or vote, the electorate in its entirety, is the organ of will of the people. What is considered as the content of this will, is only that which the mandated applicants in the election speeches imagine clearly as a “drafted suggestion of will”. Very often such an image of will, perceivable in advance, is absent. In the case of the election campaign of Franklin D. Roosevelt for a second term of office, there can however – as illustrated by Giselher Wirsing – be no doubt whatsoever that the voting people of the United States of America with their votes, clearly expressed the will, that the nation should keep out of the European war. That the presidential applicants secretly wanted the opposite, makes no difference; because they kept this mental reservation a secret when acting before the electing people.

With Wright and Wirsing we are speaking of the wars of the 20th century, and how and by whom they were made. We speak also of the consequences that this development had for the US-American nation and of the fact that their citizens are living under a regime of occupation. During the conversation with President Nixon, Graham spoke of a “*stranglehold*” and predicted, that the USA would “*go down the drain*” if this were not successfully broken. And we are expected not to talk of a war that Jewry, contracted by Yahweh, wages against all the other peoples of the world? We should treat Crémieux’s triumphant announcement, that soon all the riches of the world will belong to the Jews, as a joke, when in reality it has long since already happened?

Jewry even expects us to ignore a public statement by its highest representative during the Second World War, Chaim Weizmann, at the time the President of the Jewish Agency, the Israeli shadow-government, and later first President of Israel, which concerns the meaning of this very war.

He explained the following in a speech before the Extraordinary Zionist-Conference in the Biltmore Hotel in New York City on the 9th May 1942:

*“We cannot deny it, and we show no fear of recognising the truth, that this war is our war, and takes place for the purpose of liberating Judaism. ... Stronger than all fronts combined is our front, the front of Judaism. We offer this war not only our entire financial support, on which the entire war production is based, we offer not only our powers of propaganda, which constitute the moral driving force for the proper maintenance of this war. The securing of victory is built mainly upon the weakening of the opposing powers, on the destruction in their own country within the inner fortification of their resistance. Thousands of Jews living in Europe are the decisive factor in the wiping out of our enemy. It is there that our front is fact and provides the most valuable assistance for victory.”*³³¹

This was not simply mentioned in passing for the sake of momentary effect. In a no less principled fashion Chaim Weizmann expressed his views in his autobiography “*Trial and Error*”, published in 1947. We have Ernst Nolte to thank for this clue³³². Weizmann explains:

*“In the fight against the Nazi monster no one could have had a deeper stake, no one could have been more fanatically eager to contribute to the common cause, than the Jews.”*³³³

³³¹ “New York Times”, 10th, 11th and 12th May 1942. Translator’s note: translated from the German due to unavailability of the original source.

³³² Ernst Nolte: “*Dogma oder Wissenschaft? – eine Dankrede*” [Engl.: “Dogma or Science? Speech of Thanks”]; in “*Sezession*” [Engl.: “Secession”], Issue 49, August 2012, p. 10.

³³³ Chaim Weizmann: “*Trial and Error*”, New York, 1949, chapter 40, p. 417; accessed through: <https://archive.org/details/in.ernet.dli.2015.475020/page/n511/mode/2up> (page 512).

Nolte evaluates this statement as a historian:

“The Jews’ appear then here not primarily as the victims of Hitler, but as such and in tendency as an entirety to be his keenest and most decisive enemies.”

What Giselher Wirsing, Edwin D. Wright and Victor Ostrovsky as marked knowledge-intermediaries of the world spirit reported on the level of appearances, and what Nixon and Graham thematised in an impact assessment, is what Chaim Weizmann on the level of *a view into its nature* raised into consciousness. **World Jewry is the destiny-determining war-power of present times, in the definitive form of a “fifth column”**, whose strategic head, without which it cannot be thought at all, unites the genius of both chess- and billiard-player. This strategic head, which at the same time is many heads, is concrete one-ness originating from Mosaism, itself, then as now, being the soul of Judaism.

In each individual a substance acts, out of which in all situations of life the respective concrete answers are given. As this substance, the result of our natural origin (the hereditary material) and our “*second birth*”, i.e. our “minting” via education and upbringing, are united. This question of identity is at the same time a constant altercation³³⁴ (translator’s note: German: “*Aus-ein-ander-setzung*” – one should note the literal sense here (!) being: “apart-taking” or lit. “from-an-*other*-placing”) with the environment via an endless self-reassurance. Our relationship to our environment is insolvably both a recognising as well as a becoming nature. Both, what we recognise and how we value something, is the expression of our inner nature. This we did not make, but instead received. Even though we can modify it to a small extent in the course of our lives, it remains however an everlasting loan. And it is not subject to our whim, how we modify it. The loan is rather a question of an assignment to us, **to develop** from a pre-ordained orientation.

That is the *generality*. Now we have to recognise Judaism as a *particularisation* of this generality. The life of Judaism as an identity is, in relation to the environment, negatively determined. It has no territorial home (“*Heimat*”), no state, no constitutional power of its own, and therefore no legitimate political power, and no legal presence of its own, i.e. no law (“*Recht*”).

The positive within this negative is the hatred and the hostility of the Jews in relation to the, for them, negative environment. Without this negative there would be no hatred, which means no Jewish identity, which means also no Jewish people.

Goethe formed the words in his poem “The annual market festival of Rummageworth-Idlington³³⁵”:

*“The Jew he loves all money and thus he fears the danger.
He knows with little strain, and without risking much,
Through trade and through his interest, he bags the land as such. (...)*

*You know the folks, who one Jews does call,
Who apart from their own God, know no Lord at all. (...)*

*Yet that stands not alone: they do a faith believe,
Which in sooth allows them, the foreign to deceive, (...)*

*Yet finding that their gold can open every heart,
And that no secret place is kept from them apart.*

³³⁴ Translator’s note: Lat. “*altercari*”: “to dispute with an **other**”, or to face the “*other*” (Lat. “*alter*”) in confrontation.

³³⁵ Translator’s note: the invented name for his fictional town (“*Plundersweilen*”) is a challenge to translate in that it suggests also another meaning suggested by the translation: “lingering plunderers”, even though the German noun “*Plunder*” (junk) and verb “*plündern*” (to plunder) have different meanings. The original is accessible in German at: <http://www.zeno.org/>, the presented poem is translated.

*With each and every one they work their inner art.
They know they every man through skill and trick can win;
He'll never get away, who just once has let them in. (...)*

*There is one of his like across the land you'll find
Who in some way or another is Israel in kind,*

*And so this clever people see only one way clear:
So long the order stands, there's nothing to hope here.”³³⁶*

The last two lines express the certain determination of the Jews as enemies of the state. It is said, that the removal (ending) of the existing order is for them the only way, that can provide them with hope.

The state is existing order and as such the real possibility for individual freedom. Jewry as the enemy of order, is in essence the enemy of freedom. As dispersed in foreign life (Diaspora) they can only live their nature by hiding it behind a facade. This is why the Jew is always and everywhere stylised as the fighter for “*human rights*”, for “*democracy*” and “*tolerance*”, everywhere at the forefront of any kind of “*progressive movement*”. But he is not the one he pretends to be. He is by (force of) nature an *other* – he is to us, enemy.³³⁷ It is the nature of an enemy, that he wages war against us:

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him...”³³⁸

The inner substance of Jewry is no piece of furniture. One cannot simply remove it and replace it with another. It is the absolute *being* of Judaism itself.

7.13. Judaism's internal conflict

Atzmon does not try to explain the “*Jew within*” and explore its dialectic (development). He imagines he can escape “*being a Jew*” simply through having been able to grasp at all the idea of the “*inner Jew*”. Even though this is necessary, it remains only the first step along the path that he must tread. His discovery enables a certain distance, but not the final separation from Judaism. He deludes himself, as can be seen in his conviction to have found the truth of his existence in the people-less individual, in the “*world citizen*”.

The Jew remains in the interior view, the leaf on the Jewish stem. If it falls off, it wilts away. In Heinrich Grätz's work “*History of the Jews*”³³⁹ we find shocking evidence of how “*Jewish refugees*” – often for the first time at the final moments of their lives – have not resisted but have struggled for their existence as Jews. Heinrich Heine, Ludwig Börne and Otto Weininger are examples.

³³⁶ In the Austrian magazine “*Die Aula*” (Graz), the issue January 2013, the following note can be found: „*By coincidence it was discovered recently that the ‘Complete Works of Johann Wolfgang Goethe’ published by Artemis (Zurich) has been quietly and secretly censored. As a result, Goethe's less flattering texts for Jews were unceremoniously removed. To what extent the work in its entirety has been censored remains to date unknown, this being now very difficult to prove. In publishing circles, Artemis is known to enjoy a certain proximity to the Jewish milieu. This is however difficult to investigate, because the influence of certain circles in economics and politics is to a large extent hidden, and upon enquiry is not made known. The discovered section which in the older editions is still present, which is missing in the Artemis editions, is entitled (Vol. 4: ‘Das Jahrmarktsfest zu Plundersweiler’ [Engl.: ‘The annual market festival of Rummageworth-Idlington]: ... [see above in the running text]’*”.

³³⁷ St. Paul, Letter to the Romans 11 (KJV).

³³⁸ Revelations of St. John 13, 7-8 (KJV).

³³⁹ “*Geschichte der Juden*”, Leipzig, 1908, reprint, publisher Arani, Berlin, 1998.

There is a comment by Martin Buber that is worth noting in this respect. He writes: "*What to the present day keeps Israel alive, is still the exact same task, that burns in its blood and cannot find peace, it is not however, its fulfilment.*"³⁴⁰

Moses Heß and Nahum Goldmann expressed themselves in a similar fashion.

Have we overlooked something here?

Is the idea within Judaism, as humanity to have a godly purpose [to form] "*the true, pure, higher living by personal ideals, after freely chosen ends, in autonomous and virtuous freedom*", compatible with the satanic annihilation of the peoples?

The question of God receives hereby a completely different meaning. "*It could well be that God exists*", says the human being, "*but such a God I do not want.*" Is this position not pretty much the origin of the Godless world of the present day? This would be then in a **doubled** sense the result of the Jewish spirit: on the one hand it is possible, because for Jewry, the human being and God are not only differentiated but are separated; on the other hand, they are the real existence of the will to be rid of Satan. One could argue then that if God is Satan, it is better for the world and its inventory to be without this fellow, than with him.

The humanity that longs to oppose Satan, is more honourable than those who honour him with prayer.

Here we see the conflict within Judaism with its Satan-worshippers and its insurgents. Between both camps stands Jesus of Nazareth as the manifestation of a in itself more highly developed self-consciousness of God, in which the latter is no longer Satan, but loving care for his (human) creation.

Already in the first Book of Moses (Genesis) God reveals himself as a developing self-consciousness, and no power is in sight, that would be capable of halting this movement, because God is the almighty. We observe a development of God in the discontinuity between the "*Old*" and the "*New*" covenants. Between both lies God's personal wiping out of humanity via the great flood. This has its reason and justification in the fact that humanity departed from the godly will, so that God regretted having created them.³⁴¹ Out of this, necessarily, the idea results that humanity is worthless and deserves destruction, if they do not walk in God's will.

This stance is effective right up to the present day, for example in the knowledge that a criminal should be beheaded or hanged. And in the emotive Jewish interpretation, the "*Idolaters*" are criminals. This exterminatory hatred however acts also on the level of the collective spirit relative to other collective spirits; here as a weapon of war in the form of demonising propaganda, which deprives each respective enemy of their humanity. When the Red Army – created by the Jew Trotsky – stormed against the German Reich, it was the Jew Ilja Ehrenburg who proved to be the great master of this characteristic type of warfare. His words of hatred resulted in the desecration of millions of German women and girls.

After the great flood, God concludes an alliance with Noah, that he will never send another great flood.³⁴² The annihilation should from now onwards take place selectively, and on the basis of responsibility and guilt. It will however still be carried out as a collective punishment in a merciless and gruesome fashion – now primarily via the "*chosen people of God*", but not entirely. God himself still plays an active part as well (Sodom and Gomorrah).³⁴³ The purpose of the annihilation is understood by Judaism as a negative selection, in order to have a purer material available for the realisation of God's plan, to the

³⁴⁰ Martin Buber: "*Werke. Band II – Schriften zur Bibel*" [Eng.: "Works. Volume II. Commentaries on the Bible"], publisher Kösel, Munich, 1964, p. 1071 et seq.

³⁴¹ Genesis 6, 6 et seq. (KJV).

³⁴² Genesis 9, 11 (KJV).

³⁴³ Genesis 19, 34 (KJV).

tune of: “*The good ones in the pot, the bad in the croup*”³⁴⁴ (or: *sifting the good from the bad*). It would be then the technique of (traditional American style) gold panning. The ennobling motive would then be the justification for Satan’s anger itself, as contracted by God.

The substance of the Jewish existence suddenly appears in a whole new light. Is this in fact what Martin Buber and Nahum Goldmann wanted to express?

In St. Paul, we can find in his Letter to the Romans clues that the Jews do not correctly understand themselves.³⁴⁵ St. John in his revelations, tells them straight to their faces that they are not Jews, but liars.³⁴⁶ Jesus expressed something similar. According to this, the Jews were held back behind a higher self-consciousness of God that, at last, had taken place. They did not understand that God had recognised the identity *with* his creation, and with that the principle of the collective liability and punishment is unsustainable. That would be the truth of the Christian salvational-motive, that Jesus took upon himself the sins of the world on the cross. Due to this, the space for godly love exists. This is nothing other than the sensed perception of the one-ness of the different. The God who loves his creation (humanity), will stop Satan from his deeds. In St. Paul, this development is expressly stated.³⁴⁷



Ilja Grigorjewitsch Ehrenburg (15th January according to the Julian calendar, 27th January 1891 according to the Gregorian calendar, in Kiev, at the time Russian Empire, † 31st August 1967 in Moscow) was a writer, journalist and criminal rabble-rouser. In Germany and the civilized world, the Jew achieved a dubious notoriety as propagandist for the Red Army – above all for his Germanophobic appeals to murder and rape. Ehrenburg’s hate-propaganda prepared the grounds for an escalation of the Genocide of the German people, especially towards the end of the Second World War.*

³⁴⁴ Translator’s note: from Cinderella (“*Aschenputtel*”), “*Töpfchen*” = “little pot” and “*Kröpfchen*” = the croup of an animal, i.e. the bad to be thrown back as feed to the animals.

³⁴⁵ St. Paul, Letter to the Romans 10, 2-3 (KJV).

³⁴⁶ Revelations of St. John 3, 9 (KJV).

³⁴⁷ St. Paul, Letter to the Romans 9, 25-26 (KJV).

8. Judaism tumbles into its own defeat – the Protocols

Our situation is then not half so bad as it seems. The very own peculiar composure of the ant-nation requires for this the necessity that their leaders to convict themselves as our enemy, in full view of the public eye. In our state of naivety, we might be left scratching our heads in disbelief, and ask ourselves, if the Jewish leaders would be daft (“*meshuggah*”) enough to voice themselves with such openness. A question which we might occasionally also ask in relation to Moses, the murder-agitator himself.

But already a minimum of reflection brings us to the insight, that truthful self-testimonies of Jewry which would make them known as Satan, appear neither out of wantonness nor carelessness, i.e. are coincidental. They occur out of an inner necessity.

As spiritual beings, Jews are – even if not (yet) human (Karl Marx) – self-consciousness. Self-consciousness is – right into our very dreams – everlasting movement of the spirit in the question: “*Who am I?*” Not until the answer arrives does the feeling of identity live, a feeling that is as important to us, as our sense of balance.

Gilad Atzmon tortures himself with the answer. Already the title of his book betrays a fundamental problematic in the creation of Jewish identity. He represents the subject of the same as “*The Wandering Who?*” This is in reference to Ahasverus, the endlessly wandering Jew. Michael Weh looked into the origin of this idea. He writes:

“In 1602, there appeared in Germany a diminutive brochure comprising of eight pages entitled: ‘Short description and account of a Jew named Ahasverus’. It tells the story of the Jewish shoemaker Ahasverus from Jerusalem, who was present at the crucifixion of Jesus. As Jesus carried his cross to Golgotha, he wanted to rest a moment before the house of Ahasverus, but was however driven away by him. As punishment, Jesus cursed him to forever wander the world on bare feet.

This book, or indeed booklet, became rapidly a kind of ‘bestseller’ – just as around 300 hundred years later, the ‘Protocols’ likewise did. The saga of Ahasverus became enormously widely known. Even though individual theologians and scientists drew attention to the nonsensical nature of the legend, they remained without any notable success. Numerous stories about Ahasverus, or Ahasver, appeared which increasingly released him from any theological context and focussed on the immortality and the everlasting nature of his wanderings. Ahasver’s fate was in this tradition seen as the destiny of his people and the restless nature interpreted as a characteristic of all Jew.”³⁴⁸

Here we must spend a few moments. “*Normal*” peoples and nations gain their experience of identity in their home-territory in the sense of a communal self-created living space (sociotope), in which each individual born, experiences it as belonging to the home-territorialised people, from which he knows this home-territory as a cultural-world which as such, created itself.

The “*chosen people*” are by contrast, without this home-territory. And this statement falls short. Jews are as such formed within the consciousness, that no matter where they find themselves, they are “*somewhere foreign*”. Any kind of assimilation towards their surroundings, and all the more so a biological mingling with the indigenous population, count as a deadly sin.

Peoples as spiritual entities are not without a continuous experience of identity. The Jews would, without explicit statements about themselves, simply not know who they are. Without this announcement they would be neither subject nor power, let alone – consistent with their salvational-historical calling –

³⁴⁸ Michael Weh: “*Gefährliche Fiktion: Die ‘Protokolle der Weisen von Zion’*” [Engl.: “*Dangerous fiction: The Protocols of the Learned Elders of Zion*”], Hamburg Scripts, 3rd edition, p. 14, Rosa-Luxemburg-Bildungswerk [Engl.: Rosa Luxemburg Study-works].

Satan, and as such “*the world power*” (“*the Lord of this world*”³⁴⁹). They would have long since ceased to exist; lost in history like the Hittites, the Hyksos or hundreds of other peoples.

This insight justifies the certainty that the “Protocols of the Learned Elders of Zion” are an authentic self-testimony of Jewry. The Yahweh-ordered attempt on world power must be thought, before it can be executed. As such the Protocols are primarily a practical manual for the concretization and standardization of their collective will exactly in the sense, which Nahum Goldmann determined, by comparison with the German collective will. Secondly, they are an undertaking to intimidate the Goy, in that they let the skilfulness of Jewry appear as an unbeatable power. This intimidation potential of the “beast” is memorably emphasised in the revelations of St. John:

*“... and all the world wondered after the beast. And they worshipped the dragon (rationality) which gave power unto the beast (Jewry): and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?”*³⁵⁰

The impression in the peoples that the Protocols leave behind, is however – if the intimidation tactic doesn’t bite – so devastating for Jewry, that their social existence is dependent upon the success of a sophisticated purposely-designed mimicry-operation. The plausible suspicion must be spread around that as far as the Protocols are concerned, we are dealing here with a “*fake*”. The rest is then supplied by the good nature of those peoples, whose character is consistent with praying to a God that loves his creation. Such people cannot as a matter of fact, even begin to imagine “*with the best will in the world*” the sheer scale of evil in a people as such, as it confronts them in Jewry. The peoples are then placed in a hybrid state of consciousness. The testimony of the spirit (Hegel) tells them that the Protocols accurately describe Jewry’s attack on the peoples, their sense of justice however forbids them, if the evidence looks doubtful, to believe that a crime against the peoples by Jewry, should lead to a case of conviction.



Ahasver[us] is a parable about the everlastingly wandering and homeless Jew. “In 1602, there appeared in Germany a diminutive brochure comprising of eight pages entitled: ‘Short description and account of a Jew named Ahasverus’. It tells the story of the Jewish shoemaker Ahasverus from Jerusalem, who was present at the crucifixion of Jesus. As Jesus carried his cross to Golgotha, he wanted to rest a moment before the house of Ahasverus, but was however driven away by him. As punishment, Jesus cursed him to forever wander the world on bare feet, never finding a home again. – Woodcut by Gustave Doré, Illustration of Dupont’s “The Wandering Jew”, 1856.

³⁴⁹ Translator’s note: see the third verse of Martin Luther’s Hymn “*Ein Feste Burg ist unser Gott*” [Engl.: “A mighty fortress is our God”], “The prince of darkness grim” translated by F.H. Hedge 1852, is literally translated as: “The prince of this world”.

³⁵⁰ Revelations of St. John 13, 3-4 (KJV).

Also, in this area of the general consciousness, we can expect an explanation to happen very soon. All the Jewish prattle about a “fake” can be confronted first of all with a representative analysis of the facts. I borrow here from the “Handbook of the Jewish Question” by Theodor Fritsch³⁵¹:

“The Protocols contain the programme of the international Jewish secret government, the elders of Zion. From a Jewish point of view, the Protocols are appropriate for: ‘encouraging crime, to endanger traditional morals, to injure any sense of shame in the most vulgar way, to cause devastating repercussions and the exciting every kind of revulsion’. Indeed, an excellent example of Jewish self-criticism.

The first publication of the Protocols of Zion by the Russian Butmi took place in 1901 under the title heading ‘The Enemies of the Human Race’ (‘Menschengeschlecht’).

In 1905, a second publication followed by the Russian Nilus; both texts came to many editions and it was not until 1917 that a first confiscation of the Nilus edition was ordered by the Jew Kerenski.³⁵² The Nilus edition from the year 1911 was then published in German in 1919 by Gottfried zur Beek as ‘Die Geheimnisse der Weisen von Zion’³⁵³ [Engl.: ‘The Secrets of the Elders of Zion’]. This publication provoked world Jewry to action. It declared the Protocols to be a fake, and the work of a madman; but then waited until the year 1933, for a civil case to be launched against the Protocols; this took place in Bern, which, avoiding a clear decision, was unable to prove the lack of authenticity. The question of authentic or not authentic is in reality not the decisive factor; important is only ‘the intelligible content’ of the Protocols; which is Jewish and carries, ‘in all its parts the imprint of the Talmudic view of world and life and the stamp of a type of thought unquestionably Jewish in character’, and corroborates well with other Jewish writings.



*Alexander Fjodorowitsch Kerenski (recte: Kornblum; * 22nd April 1881 in Simbirsk; † 11th June 1970 in New York) was from July until September 1917 the last Prime Minister of the Russian Empire, and from September until November 1917 President of the Russian Republic.*

³⁵¹ Theodor Fritsch: “*Handbuch der Judenfrage*” [Engl.: “Hand-book of the Jewish Question”], Hammer Publisher, Leipzig, 1944, p. 101.

³⁵² After the February revolution of 1917, the Jew Kerenski seized power as the first President of Russia, who thereafter fell victim to a coup by Lenin the following October.

³⁵³ This is available in facsimile form from the Publisher Der Schelm, Leipzig.

Fleischhauer's expert opinion, prepared by the German side for the case in Bern, was able in closing to offer the following about the Protocols' history of origin: the Protocols were not written in 1897 during the 1st Zionist Congress in Basel, but contain a programme for world rule concluded at a simultaneous congress in Basel in 1897 held by the order of the B'nai B'rith, which developed on the basis of the 1864 published book by the Jewish freemason Joly, entitled: 'Dialogues aux enfers entre Machiavel et Montesquieu', i.e. 'Dialogues in Hell between Machiavelli and Montesquieu'. The connection proposed by the Jewish side between the Protocols and the Jewish churchyard scene in the novel by Goedsche entitled 'Biarritz', proved untenable. Joly, like Goedsche, used independently of each other, rather an older secret Jewish document, circulating amongst the Russian Rabbis, entitled: 'A Rabbi's speech about the Goy', which was made known in 1900 by the Austrian-Czech representative Breznowsky in his essay 'The Jewish Claws' – itself confiscated in 1901 in Prague at the behest of Jewish organisations.

The original text of the Protocols presented was completed using the dialogues from Joly in the 1890ies by the Odessan secret society of B'ne Mosche (Sons of Moses) founded by the fanatical vanguard of symbolic-Zionism, Achad Ha'am, and obtained thereby the form of the minutes of a meeting and the repeatedly used personal form of address.

The director of the Russian Okhrana³⁵⁴, Ratschkowski, managed to get access to the Protocols submitted to the B'nai B'rith-congress, and with great haste fashioned a written copy: but it was only via the publication by Butmi a few years later, that they found the appropriate recognition. The latter added a comment to the copies' characteristic signature motif: 'signed by the representatives of the Zion of the 33rd grade', by noting: 'not to be confused with the representatives of Zionism'!

The Jewish cries about the fakery of the Protocols has since led to a Talmudic-quibbling-disguised half-concession about their authenticity, as evidenced by an American voice: 'The issue of the authenticity of the Protocols is completely unimportant and can at most be a matter for historical research: because what would be proven by their authenticity anyway? Nothing more than that a group of people seek world domination; but which people at some point or another did not offer themselves this dream? Conceding then, that certain leaders of Israel also pursued this idea, what difference would it make?''

Achad Ha'am, born as Ascher Ginsberg (18th August 1856 in Skwyry near Kiev, Ukraine; † 2nd January 1927 in Tel Aviv) was a Zionist activist and principal advocate and "inventor" of the later so-called "cultural Zionism", the doctrine of the "spiritual centre" (Hebrew: "merkaz ruchani") in Palestine. The "Jewish Lexicon" characterises him as the "philosophical interpreter of historical Judaism in a national-biological sense".*



In relation to the "question of authenticity" it is however completely irrelevant who formulated the Protocols. Important is that the Jewish longing for world domination – as planted by Moses – rings true,

³⁵⁴ Translator's note: Department for Protecting the Public Security and Order of the late 19th century Russian Empire.

and that the text orientates the endlessly many Jewish souls – like iron particles to the north-south axis of a magnet – to the necessary practical steps towards an apparent redemptive world rule. Like this, Jewry comprises also in practical terms, a global network with direction from inside.

*“Every day the net which Israel casts over the earth, will spread out more and more, and the divine prophesies of our holy books will be fulfilled”*³⁵⁵

Jews in an indefinable quantity, mould their identity from the decision to belong to this network. They then also know what, within their respective scope for action, they can do to hand this belonging over to reality.

The attempt by Alfred Rosenberg – himself murdered by the revenge-obsessed Jewry in Nuremberg – to offer the Protocols to the German people as a “Jew-mirror”, had to fail, because he had not recognised Jewry in its true nature as the “‘no’ to the life of the peoples” (= Satan). Everything that he knew about Jewry, is contained in the one sentence of his introduction to the 1st edition of his book “The Protocols of the Learned Elders of Zion and Jewish World Politics”, 1923³⁵⁶:

*“Instinct, ancient desert-instinct was acting here along with racial in-breeding and a millennia old upbringing to carry out a plan, which was laid down in the ‘Protocols of the Learned Elders of Zion’ 1897 in Basel.”*³⁵⁷

Is there an expression that can enhance the meaning of “nonsense”? That is exactly the kind of argument, which assists Jewry to everlasting life. It finds no corresponding echo in the German collective spirit, because it speaks untruth.

We have then here evidently some “room for improvement”. Rosenberg was not merely some individual, like the rest of us. He qualified as the philosophical brain of National Socialism.

What Jewry represents as a people, it experiences from its enemies as well as their history books, as that which the Torah validates also for non-believing members of the Jewish tribe. In a fast changing, rationality stamped world, the “*Jewish mindset*” requires an update and adaptation to suit the circumstances of the modern. This is the task of the secular leaders of Jewry. What they communicate about the Jewish collective spirit, **is** this spirit.

The message does not materialise in works one can visit and observe directly, as with “*normal peoples*”. It must appear as words. It depends on this as revealed existence. How could it otherwise enter the consciousness of the Israelites? Because this people is not institutionally composed as a spatial unity, it is – more than other peoples – dependent on a unification via statements from recognised leading figures of the Israeli people. It is unthinkable, that a single Jew can intervene as speaker, with a position that contradicts the defining ancient writings of the people: the Torah, Talmud and the Shulchan Aruch. This is due to these being the single reliable reference point for the replenishment of Jewishness, and would be in this capacity also defended by Jews, who don’t see themselves as “*orthodox*” but “*secular*”. Atzmon described this adhesion-behaviour very tellingly.³⁵⁸

He is however missing, all things considered, the decisive viewpoint, although he definitively names it. If the Jews – as Atzmon demands – left their God behind them, they would not be the liberated creators of themselves. They would then be unilaterally confronted with what their enemies understand as

³⁵⁵ Isaac Adolphe Crémieux.

³⁵⁶ This is available in facsimile form from the Publisher Der Schelm, Leipzig.

³⁵⁷ Alfred Rosenberg: “*Die Protokolle der Weisen von Zion und die jüdische Weltpolitik*” [Engl.: “The Protocols of the Learned Elders of Zion and Jewish World Politics”], “*Deutscher Volksverlag*” [Engl.: The German Peoples-Publisher], Dr. Boepple, Munich, 1923. Available in facsimile form from the Publisher Der Schelm, Leipzig.

³⁵⁸ “The Wandering Who?” (Zerobooks, 2011), p. 71 et seq.

“being Jewish”. And to oppose that, there would be nothing left. They **are** the “*vindictiveness against the Goy*” absolutely. The latter have in Jewry a clearly defined image of an enemy, which would be all the more destructive on a Judaism, that had lost its centre.

Backed up by the Torah, they can believe with their negativity, to be obliging their God. They can fantasise, as the property-mediators of Yahweh, that the hauling in of the riches of the peoples makes “*the place of my feet [Jerusalem] glorious.*”³⁵⁹ As thieves under contract by their God, Jews are moral (“*sittlich*”) natures, just as the English “*freebooters*” were reputable citizens of their country, if they produced a letter of royal permission for the execution of their raids, and shared the booty with the crown. It is the *grasped-concept* of morality (“*Sittlichkeit*”) itself, to live the will of God. But without their God they would be, also in their image of themselves, nothing more than common thieves and fraudsters. They would suddenly see themselves with the eyes of their enemies. How appalling that is, is presently being experienced by the German people, about whom some believe, that it is “*abolishing itself*”.³⁶⁰ This is how the “*insurmountable fortifications*” are obtained, that lie before the Jew, who wants to penetrate through to a “*general love of justice, of humanity, and of truth*”.³⁶¹

Can one in fact imagine just what one does to a Jew by suggesting he adopt the standard of a “*general love of justice, of humanity, and of truth*”? This standard acts not just with regard to the judgement of a future behaviour. The entire Jewish past would have to be judged afterwards by the Jews themselves. They would have to confess themselves as Satan.

The “Protocols of the Learned Elders of Zion” are the updating of Mosaism for the industrial age. Even though they are not traceable to a particular recognised voice of from within Jewry, they are nevertheless authentic in the sense represented here. They are a formidable implementation report to Yahweh. Just as Ulrich Fleischhauer showed, as expert witness in matters of “*authenticity*” in the case in Bern³⁶², every Jew can, in the face of such achievements as illustrated in the Protocols, not only be proud, but also relieved. Relieved for the simple reason that Jewry is as such certificated, for having dutifully and comprehensively implemented Yahweh’s order for the despoiling and controlling of the Goy. This layout of the content of the Protocols serves the need within Jewry for self-confirmation, i.e. confirmation that they are on the right, from Yahweh indicated, path to continue. Their penetrative power is drawn from their immediate practicality, trimmed to suit a Europe in the modern age. They are valid for interpreting the world as it is, from Yahweh’s executive point of view, and they are especially valid in showing what in this direction, is still to be done by Jewry. They open the eyes in all directions – in the truest sense of the word.

World Jewry has released a whole pack of ventriloquists, to portray the Protocols as “*fake*” and to trumpet them as “*anti-Semitic hackery*”. One worthless specimen of this campaign of fictionalisation are the endeavours of a philosophy student known as Michael Weh, which appeared from the milieu of the Leftist-Party, under the title “*Dangerous fiction: The ‘Protocols of the Learned Elders of Zion’*”. In the introduction we read:

“The ‘Protocols of the Learned Elders of Zion’, originating in the environs of Russian anti-Semitism at the end of the 19th century, are one of these fakes with fatal consequences. They portray an apparent Jewish world conspiracy, and call upon centuries-old traditions and conspiracy beliefs. The ‘Protocols’ advanced with great speed to the status of ‘international best-seller’ and served as an effective means of propaganda for the National Socialists.”

³⁵⁹ Isaiah 60, 13 (KJV).

³⁶⁰ Refers to the book: “*Deutschland schafft sich ab*” [Engl.: “Germany is abolishing itself”], first published in 2010, by Thilo Sarrazin, which was the cause of much media controversy at the time.

³⁶¹ Fichte: “Works”, Vol. 6, p. 150.

³⁶² Ulrich Fleischhauer: “*Die echten Protokolle der Weisen von Zion*” [Engl.: “The Real Protocols of the Learned Elders of Zion”], publisher U. Bodung.

*The year 1945 was by no means also the end of the 'Protocols'. They live on – amongst others – in the open or hidden working circles of the extreme right, which form a bizarre mix of the esoteric, the conspiratorial, the revisionist and even UFO-beliefs.*³⁶³

We see confirmed here, that the lie always also transports a grain of truth: and by fighting truth, it must nevertheless somehow still make this truth known. With Weh, it shows up in the assessment, that the Protocols “*advanced with great speed to the status of 'international best-seller'*”. The nature of the “*bestseller*” is the aha-experience offered to the reader who unexpectedly finds himself with a particular knowledge confirmed, which was previously already vaguely there, but was discriminated against by society. He reads with the comfortable feeling: “*... I knew it all along!*”

Atzmon brings the Jewish dilemma down to a crisp formula:

*“... they love themselves for who they think they are, but nevertheless hate themselves for what they happen to be.”*³⁶⁴

Atzmon sees here – quite correctly – the “*ultimate tragedy*” of Jewry. In his sentence lies what is developed here. The more they recognise the truth (that Yahweh is Satan), the less they will “*love themselves for who they think they are*”, because they will perceive increasingly clearly, that as the chosen people of Satan, they are themselves his real-worldly existence.

³⁶³ Michael Weh: “*Gefährliche Fiktion: Die 'Protokolle der Weisen von Zion'*” [Engl.: “*Dangerous fiction: The Protocols of the Learned Elders of Zion*”], Hamburg Scripts, 3rd edition, p. 14, Rosa-Luxemburg-Bildungswerk [Engl.: Rosa Luxemburg Study-works].

³⁶⁴ “*The Wandering Who?*” (Zerobooks, 2011), p. 80.

9. The way forward

The tragic moment of their existence is however at the same time the clear instruction towards the unifying path, which leads the Jewish people to their salvation. Only if they learn to think of God as the living, can they grasp themselves as justified in God. God is only alive in that he moves within himself. To move oneself means, constantly to become an *other* and as this, always to be (with) oneself.

God made humans in an own image. So, the key to the secret of God lies in humans. That is the necessity of the “*interior view*”, to which Atzmon opened himself.

Let’s take a look at the human. Even though his life does not only begin at birth, he enters with this the state of perception of the world and – building on this – soon after crosses over into self-awareness. We know that the human in his early state as child is not responsible for what he does. We do not however deny him love, because we know that the childish malice (“*Boshaftigkeit*”) “*is nothing bad*”, but a necessary moment of the human existence. Without the ability of malice (to do evil) the human cannot be good. Even though this ability maintains itself for the whole course of life, it appears only in the earliest developmental phase as a certain **existence** (being). This existence cancels itself in the process of human maturation in favour of *the sensible*, and is in later life, **only a moment** of the personality. The human is then “*adult*” and therefore responsible for what he does.

Should the development of God be in itself less than the development of a human?

With this observation we have a window onto the truth of Judaism. Yahweh is God in the state of “*non-sensible*” (rationality), the chosen people are his real-worldly appearance as “*evil*” (malice).

I would ask now: is the adult human, the embodied existence of *the sensible*, able to cast away his own preceding child-being, and as such himself? Nothing lies further from his mind. Because he himself was once “*bad*” as a child does not mean he has a “*bad conscience*” over it. He knows about the necessity of evil within him, or has at least an inkling of a prior knowledge about it.

It cannot be then that the Jews merely “*leave [Yahweh] behind them*”.³⁶⁵ The liberation of Jewry consists in a truthful recognition of the Godly nature of Yahweh as the concrete form of the “*repulsiveness*”, without which they cannot truthfully recognise God.

9.1. Jewish rule as debasement of the German collective spirit (“*Volkgeist*”)

The Jewish victors of the war as such had a vital interest to prevent the *grasped-concept* of the collective (people’s) spirit, in the sense meant here, from becoming effective.

After the Second World War was won for Jewry, they openly regrouped to interpret the eternal emergence of the unique German peoples-spirit as the progression of an illness (“*the special German path*”). As the benchmark of health, they wheeled in the for-itself-wanting to be-“*free*”-individual (the egotistical “*I*”). This is, as Hegel showed, personified evil, (of) that, which should not be.

All the alarm bells ring within Judaism when the individual is called to responsibility for the totality of a people. This has the same meaning as the wiping out of individual freedom. This elimination of freedom is then the reason for new perversions – amounting finally to the “*possibility for a new Auschwitz*”. With this inference, they lay claim to the right to direct squadrons of bombers from the “*community of States*” to all those places where, in their opinion, “*human rights*” in the sense sketched here are being “*injured*”.

³⁶⁵ “The Wandering Who?” (Zerobooks, 2011), p. 71.

9.2. The imputed authoritarian character of the Germans

Caspar von Schrenck-Notzing took this complex of ideas based on the concept of the “*re-education*” (!) as a genocide of the German people, and to his great credit researched it, summarising his results in a book entitled “*Character-washing*”.³⁶⁶

“The success of psychoanalysis with the public was due not least to the excitement of playing with the analytical character-types as laid out for study purposes. Since Freud’s first highly relevant study ‘Character and Anal-Eroticism’ (1908), the doctrine of character was derived from the developmental phases of early childhood sexuality. Freud’s student Karl Abraham, for example, differentiated between oral, anal, phallic, urethral and genital characters. Erich Fromm’s politicisation of the character-doctrine was epoch making. The overall view of the history of society taught him, that the human increasingly develops towards freedom. The primary connections that hold the child to the mother, the primitive peoples in nature and tribe, the medieval person to the church as well as social standing and guild, were slowly but surely lost. The human would be more liberated, but also more lonely. He would try to flee from the loneliness into secondary connections. He would strive towards symbiosis, the living together with another. If this symbiosis took on a masochistic form, it would lead to subordination, to the attempt of the individual to become ‘part of something larger, more powerful whole outside the personal – “I”, to hide within it and be absorbed by it. This power can be a person, an institution, or God, a people, conscience, or a forced idea.’ If the symbiosis took on a sadistic form, it would lead to the attempt to subordinate something else. ‘The striving for power is the characteristic expression of sadism.’ Sadistic and masochistic traits belong however together as ‘active and passive poles of the symbiotic complex’. If these traits became especially pronounced within a person, one could speak of a sado-masochistic character. ...

Because however, sadism and masochism are generally understood to be particular sexual perversions and not as character traits (moral sadism and moral masochism), it would be appropriate to rename the sado-masochistic character as ‘authoritarian character’. A sado-masochistic character can always be recognised by its positive attitude to authority. It admires authority and strives to subordinate himself to it.

At the same time, it wants to be the authority itself and to tame others into submission.

The doctrine of the authoritarian character offered the key to the ‘psychology of Nazism’, just as – the other way around – the search to explain this psychology led to the rise of the doctrine in the first place. Fromm taught, that the economical and psychological causes during the formation of National Socialism were connected like warp and weft. The German petty bourgeois had always had a sado-masochistic character, which was characterised via its ‘worship of the strong, hatred of the weak; narrow-mindedness, pettiness, hostility, and frugality all the way to greed (with feelings as well as money).’ As long as throne and altar however remained unshaken, ‘the subordination and subservience under the existing authorities satisfied the masochistic need’. The overthrowing of the old order uprooted its soul, and the inflation its economics. But, ‘instead of taking a clear (scrutinizing) look at the economic and social situation, the middle class began to reflect its own destiny in the state of the nation’. It projected its own inferiority on the nation and started the battle against Versailles. The function of the authoritarian ideology and practice are equated with the function of neurotic symptoms. These grew out of unbearable psychological circumstances and offered a solution that would enable a future to be liveable.

³⁶⁶ Caspar von Schrenck-Notzing: “*Character-washing – The Politics of the American Re-education in Germany*”, publisher Ullstein, Berlin, 1996, p. 118-143. Translator’s note: “*Charakterwäsche*” here translated as “*Character-washing*”: lit.: “own nature-removal”.

Karl Abraham (3rd May 1877 in Bremen; † 25th December 1925 in Berlin) was a student of Sigmund Freud's. He belonged to the most passionate promoters of the psychoanalysis doctrines as founded by his Jewish master. In 1920, he opened a clinic for psychoanalytic treatment in Berlin together with his likewise Jewish colleague Eitington. In 1922, Abraham became General Secretary, and in 1924 President of the International Psychoanalytical Society.*



Erich Fromm (23rd March 1900 in Frankfurt am Main; † 18th March 1980 in Muralto near Locarno, Tessin) was a doctorate qualified Jewish Sociologist. Without any other particular medical qualifications or training, he was active as an amateur psychologist, created social-psychological theories and is best known in the western scientific community as "Psychoanalyst". Erich Fromm was the son of the Jewish Wine-merchant Naphtali Fromm. He came from a highly religious Jewish family, from which a number of Rabbis had emerged. Originally, he had also wanted to pursue such a career.*

They left however the conditions unchanged, that created the neurosis in the first place. Only the dynamism of human nature itself always searches for new satisfying solutions. 'The loneliness and the powerlessness of the individual, his search for the realisation of possibilities found within and around him, the increasing productivity of industry and land, are driving forces which form the basis of a constantly rising yearning for happiness and freedom. Authoritarian systems cannot cancel the basic conditions which recreate again and again the urge for freedom.'

After the American Jewish congress adopted the doctrine of the authoritarian character, it grew to enjoy a significant notoriety. In May 1944, the American Jewish congress called a conference to work out a scientific explanation for the phenomenon of religious and racist prejudice. As a result of this conference, a department of the American Jewish Congress was formed for scientific research, whose direction was given to Max Horkheimer. The first result of this department, whose research was modelled on the emigrated Frankfurter Institute, was the publication of the five volume 'Studies in Prejudice', in which especially the double-volume work of Theodor W. Adorno, Else Frenkel-Brunswick, Daniel J. Levinson, and R. Nevitt Sanford on the 'authoritarian personality', played the prominent part. To the question as to why the personal and psychological aspects of the prejudice took precedence over the social, the introduction to this work offered the following answer: 'Our goal is not only to describe the prejudice, but to explain it in order to assist in its complete elimination. Elimination means re-education, which will be scientifically planned on the basis of what scientific research itself establishes as the correct understanding. The nature of education is in the strictest sense however, personal and psychological.'

The goal of the investigation, itself employing a colossal statistical effort, was the discovery of 'potentially fascist individuals.' The goal was less to find a psychological formula for a particular attitude which might lead to an open confession of fascism, but rather to investigate the 'unconscious mental conditions under which the masses can be won for a politic that contradicts the reasonableness of their own interests. Those individuals, who were susceptible to fascist propaganda, all had certain characteristics in common, which constituted a 'syndrome', even if typical variations of the commonly held patterns could be discerned. The slack anti-democratic tendencies were to be measured on an F-scale. The abovementioned 'syndrome' is the 'authoritarian personality', which could be directly contrasted with the non-authoritarian personality. The authoritarian personality was consigned the characteristics of 'blindness, doggedness, and a secretly rebellious admiration for all that is'. 'Conventional values like externally correct behaviour, success, hard work, chastity, physical cleanliness, health and conforming uncritical attitudes' hide 'a deep weakness in the personal 'I', that feels it cannot cope anymore with the demands of the self-realisation in the face of over-powerful social forces and institutions.'

In their youth, the authoritarian personalities are often 'broken by a strict father or via a general lack of love, and to be able to spiritually live on at all, repeat what they have themselves once experienced'. As clearly as the authoritarian character is described, the non-authoritarian character remains unclear, and glistens like the large coalition of the allied forces of the Second World War. The non-authoritarian character is – just like the coalition of the allies – characterised by the negation. 'Really free people would be in this sense merely those, who resist from the outset the processes and influences which predispose themselves towards prejudice.' Via a constant effort one must haul oneself out of the swamp of prejudice to the pure heights of a prejudice-free existence from which one can encourage others via 'factually informed brochures, assisted by radio and film, and followed up by the reworking of the scientific results for school-use.'

Where the Frankfurter began to make history, the Viennese could not be seen to do less. Subsequent to the findings of the Frankfurter investigation of the 'authoritarian character', the Viennese rapidly followed with their own investigation of the 'Outreach and methodology of the work on the authoritarian personality'.

Just as the doctrine of the German conspiracy led straight to the practice of the (biological, military, economic or political) elimination of Germany, so the doctrine of the 'authoritarian personality' lead to the practice of re-educating the Germans. Kurt Lewin (1890-1947), a former Berlin-based 'form-psychologist' as well as founder and head of the most influential social-psychological school in America, illustrated the process of the re-education in the following way: One must, if one wants to alter one or the other aspect of a culture, respect the fact that all aspects of a culture are interconnected. 'In order to remain stable, a culture-change must more or less penetrate all aspects of the national existence', because the 'dynamic relationships between the different aspects of a national culture – like education, morals, political behaviour, religious views – lead to the situation that any deviation from the existing culture will soon be bent back into the pre-existing flow.' One has discovered that the thinking within a particular group is related to the form of the power distribution within this group. 'To achieve a change, the balance of the forces which maintain the social self-regulation, must itself be altered.' After the First World War, one had overlooked this fact, and merely conducted a bloodless revolution, which in no time, allowed the reactionary forces to stage a comeback. For this reason, the 'exhaustive elimination' of the forces, which maintained the old balance, was the primary task of the re-education. Whoever rejects murder and slaughter because he wishes to avoid 'chaos' will simply be co-responsible for the re-creation of the old balance. Yet, 'hand in hand with the destruction of the forces which maintain this balance, the simultaneous institutionalisation (or releasing) of forces which create the new balance, must take place'. The key factor is then to make the new balance permanent through its own self-regulation. The phase of the re-education must be continued by the phase of the self-re-education.³⁶⁷

The entire re-educative process runs according to three distinct phases. First, the 'fluidity' must be created, that allows the change to happen. Then the change itself must take place. Finally, the new balance via self-regulation must be made permanent. For the first phase, plans were already available, like the one by James Warburg, where allied troops formed a ring around Germany, initiated an artificial inflation, and then should wait until murder and slaughter had created the necessary 'fluidity'. The core-thesis of the Morgenthau-school, that the allies should take on no responsibility for the German economy, only becomes fully understandable in the light of this doctrine of fluidity."

In such a manner, Satan becomes touchable.

9.3. The undistorted view of our enemies towards the German people

It should however not remain unmentioned that other prominent Jews had a completely different relationship to the German spirit. The most influential of these representatives of Jewry is Nahum Goldmann. He was – because of the power he informally exercised within World-Jewry named "*King of the Diaspora*" – the first president of the World Jewish Congress and co-founder of the State of Israel. He recognised at the onset of the 20th century, the will of the western powers to eliminate German culture as the real reason for the First World War against the German realm, which he called by its correct name: a "*war of extermination against German culture*".

³⁶⁷ This "*phase of self-re-education*" is where the Germans have found themselves, at the latest since the seventies.

He knew that the ruling circles in England in the face of the charisma of German culture “*saw their hopes dashed*” and were not prepared to accept this as their destiny. He wrote 1915:

“The individualistic spirit drove England’s inner life to the edge of the abyss. A reaction had to come. It came: a new spirit began to make waves in England. Its vanguard were the theoreticians of Chartism, were the Christian socialists, were the leaders of the unions-movement, ... first and foremost Carlyle. The direction of thought they represented was the social, historical, organic; what means the same as: the militaristic, the German. ... the defining experience in the life of this great Scotsman (Carlyle) was the inner overcoming of the individualistic French philosophy of enlightenment, the atomising English national-economy and the discovery of the organic, synthetic German philosophy. Carlyle was an enthusiastic admirer of the German nature, and a passionate follower of the ideas of German philosophy. All the men and paths that are of a creative importance in 19th century England, stand under the influence of Carlyle, under the influence of the German spirit. ... If this process had continued peacefully, it would have finally resulted in the complete overcoming of the old individualistic spirit; the representatives of this spirit felt this clearly enough. As they could no longer peacefully defend their position, they unleashed the war, intended to eliminate Germany and the militaristic spirit for good. ... The parole ‘down with militarism!’ embodies in this war a backward element, indeed a victory of this parole would mean a victory of the 17th and 18th century over the 19th and 20th century. Because Germany embodies the more advanced principle, it is sure of victory. Germany will be victorious, and the world will be ruled by the militaristic spirit. Whoever feels like it, may regret it and sing songs of sorrow; but to try to prevent it is an idiocy and a crime against the genius of history, and the ones who have committed such, being England and France, will have to bitterly regret it.”³⁶⁸



The politician and writer Nahum Goldmann (10th July 1895 in Wischnewo, Lithuania [today Wischnewa, Bellarus]; † 29th August 1982 in Bad Reichenhall) was as a Zionist, the founder and for many years president of the World Jewish Congress (WJC).*

Goldmann grasped well that on the stage of the world theatre, opposing spirits stand face to face, who wage war with and against each other. It is therefore not a question of the motives of the historically acting figures, the ones who hold the State-tiller, but a question of the spirit, who as the will determines God’s movement through the world to himself towards a completed (perfect) knowledge of himself.

This correct insight of a Jewish spirit makes the fact clear, that any interpretation of European history, if it is not interpreted as belonging to the English will for elimination directed against German culture, the German spirit, is lacking truth. But also this diagnosis would be imprecise, if one failed to take into account that Great Britain’s colossal power and the City of London as the finance centre of the world was, and indeed still is, determined by Jews and Jewish interests. The weightiest confession that this relation is fact, stems from the quill of Benjamin Disraeli.

As the peoples in 1914 smashed into each other, the hour of the German realm was not yet to be, because it had not yet been recognised and longed for as the one to overcome Mammon. It was Nahum Goldmann, who in the middle of the screaming battle announced this calling of the German peoples-spirit in the following visionary way:

³⁶⁸ Nahum Goldmann: “*Der Geist des Militarismus*” [Engl.: “The Spirit of Militarism”], German Publishing House, Stuttgart/Berlin, 1915, p. 28 et seq.

“...which one of us has not felt, or more, has the deepest inner conviction, that with this war a historical epoch draws to a close, and a new one is beginning, that this war, in order to prevent it from forever being testimony to the inner senselessness of all historical events and with that for all human existence, should instead be the sign of an immense alteration of era, the upbeat to a new and glorious future of cultural humanity? And even more than this, it is today our deepest conviction: that this new future for which the war will have prepared the ground, will stand under the badge of the German spirit, that the victory of Germany for a long time thereafter will mean the reorientation of the emphasis and leadership of the future culture in the German, without however that this in any way must or may imply the violent suppression of other national cultures. And so, the coming world culture will, in its innermost nature, be German culture, and with that its unique nature, that differs from all the previous, is already determined. German culture means social culture, means the raising of the common whole above the individual, means the founding of all ethics and moral, all rights and all conventions within the primacy of the collective. In the same way that the notion of an organism enjoys the deepest hold over German thought, so too does the social idea as the dominating principle of the German organisation of society, and indeed the whole of German culture. The passage of European cultural development obtains, from this point of view, innermost meaning and deep consistency. The middle ages were the epoch of the complete subjugation of the individual for the benefit of the totality; the individual did not exist as such at all, the guild was everything. The renaissance and the reformation proclaimed the discovery of the individual; there began the individualistic era, the complete liberation of the singular human existence, and the proclamation of his autonomy. The completion of this was the world-historical meaning of England and France. The individualism however in its immoderate exaggeration led to a crisis: it created the most significant social problem of our time, that first and foremost was borne out of the extreme individualistic principle of today’s economic order. The economic egoism of the individual knew ultimately no moral limitation anymore; an inner change was necessary; this war brought it about.”³⁶⁹

Jürgen Trittin – as the renegade who made it all the way to a federal minister – had occupied himself in his student movement days with the question as to whether Goldmann should be counted as a “Nazi”. That was in no way misplaced. What brought Goldmann under this suspicion, was the sight of his “third eye”, the ability to recognise the millennia-old salvational-historical connections and lines of development.

Goldmann wrote in 1916:

“The Judaic and the German both have principally the same conception of life: For both of them, existence above all is first and foremost a task, a job, a mission, an obligation that involves less a judgement, an affirmation or a refusal, but rather has validity in a fulfilment. Life, as it presents itself in its naked reality, governed by the iron chains of causality, is only the material out of which the human should form the true, pure, higher life, based on personal ideals, and freely chosen goals, in autonomous moral (‘sittlich’) freedom. ... This deepest parallelism of nature conditions also another aspect, which concerns the forming of the national idea, the conception of the national existence. From the basic conception of life as a task, follows – as a necessity – also the view of the national existence of the people concerned as a task; the belief that a certain pre-imposed mission from the world spirit, from the genius of history, from the Godhead – or whatever one wants to call the highest being – forms the reason and the meaning of the national existence. ...

³⁶⁹ Nahum Goldmann, “On the Cultural Meaning and Mission of Judaism in the World”, F. Bruckmann AG, Munich, 1916, p. 31 et seq., available as a facsimile from Roland Facsimile-Publishing, Bremen.

If life is a mission, then the sense and purpose of the existence of a people consists of fulfilling it, then from the two elements, individual – society, without doubt the society is the higher, because to fulfil the national mission can only be fulfilled by the nation in its totality; along with this, it possesses the moral right to subordinate the individual to its order by demand, if this is necessary for the fulfilling of the mission. With this solution to the great historical problem, it is actually more than solved: it is rather completely cancelled, just as any really truthful solution to a problem simply removes the existence of the problem. The antagonism of individual and society, that forms the assumptions of this problem, is here overcome. Because in this solution is not only the higher right of the communal proclaimed, but also the autonomy of the individual recognised; the single existence is not consigned to arbitrary unconditional subordination under the whims and fancies of the despotic community, but only to participation in the fulfilment of its moral tasks. These tasks are however at the same time his own: by serving the society, he serves only himself; by fulfilling its commands, he fulfils with this only the ethical imperative he himself created; by giving himself to the communal, he perfects himself, and in his apparent subordination, he achieves his highest dignity. ...

The conception of society as a higher concept in relation to the individual, is a fundamental pillar of German thought; the organic-synthetic tendency in its nature made society graspable as an organism by contrast to the mechanistic perception as the sum of all its individual parts, whereby already its supremacy over the individual existence is proclaimed. The highest most divine form of German morality, the categorical imperative of Kant, is certainly collectivistic; indeed, it proclaims as the norm of moral action of each individual, the deferent consideration of the community. The individual should act as if he represents the entirety of humanity in himself, and it was only then correct as a result that Kant should view the state as the called-upon realiser of the moral idea, and proclaims the great idea of the constitutional state (“Rechtsstaat”). And these ideas of the Königsberg sage become thereafter even more extraordinarily increased. Fichte, Schelling, the romantic, and socialism raise the nation, the State, to an ever-higher dignity, until Hegel finally pronounces it as the highest conceivable result of all possible historical existence. ...

If today the enemies of Germany make sense of the war as the struggle against militarism, then we know only too well, that this militarism must be understood first and foremost indeed as the completely moral subordination of the individual under the demand of the totality, this unheard-of art of organisation and discipline of a nation, in which no other people can compare with the German, is the secret of its strength and its successes. ...

“They [the Jews and the Germans] are the most obstinate, stiff-necked, tenacious, and contradictory peoples of history; peoples to whom it is not given to freely, easily and cheerfully form their existence beautifully and harmonically, and without effort, confiding to their preferences, to unfold the powers dormant within them and to creatively let them come into effect; [they] rather require the brazen obligation and the strictest self-restraint, in order to be truly great, to whom suffering and pain are the necessary conditions of their strength, and who must suffer to be able to create.”³⁷⁰

Indeed, that is a National Socialist declaration of belief, which shines into the future. Nahum Goldmann would have been a National Socialist, if he had ever lived his abovementioned thoughts. No question about it.

³⁷⁰ Nahum Goldmann, “On the Cultural Meaning and Mission of Judaism in the World”, F. Bruckmann AG, Munich, 1916, p. 34 et seq.

We may assume that Nahum Goldmann with this confession to the German covertly “spoke from the heart” of Jewry. This confession was made known to the public during the years 1915/ 1916 in the form of political flyers, which meant also for the Jewry in Europe as well as in the USA, at the time indeed when in Europe the great war against the German spirit was at its height. Goldmann as a result, did not fall into the category of “*Jewish self-hater*”; on the contrary: afterwards on the stepladder of success, he reached the highest rungs as the representative of the Jewish people. This would not have been possible without the support of the most important circles within Jewry.

A supporting testimony is the draft for a speech to Lord Nathaniel Mayer Rothschild, written in 1895 from the founder of political Zionism, Theodor Herzl, in which the following was stated:

*“Your credit is enormous, monstrous. Your credit amounts to many billions ... One cannot do without you any more ... I do not know, if all the governments really understand what a danger for the world your world-house represents. One cannot wage war without you, and when one makes peace, that’s when one is definitely forced to rely on you ... and so in the Jewish State, we will no longer tolerate your frightening wealth, that would suffocate our political and economic freedom.”*³⁷¹

All just a fantasy or malicious gossip?

9.4. “Hate” – the Jewish productive-power in world history

With this we have confirmed from the most influential Jews of the time, what the German Philosopher Johann Gottlieb Fichte had warned the peoples of Europe about:

“Through almost all the countries of Europe, a hostile minded state is spreading, which with all the others exists in a constant state of war, and which in some aspects suppresses the citizens in the most appalling manner: It is Judaism. ... They insist on our granting them human rights, although they deny them to all others; because they are humans and their injustice does not entitle us to become the same as them.

*...But to offer them civil rights, to this I see at least no means but the following: in the night to slice off all of their heads and replace them with others in which no single Jewish thought exists. To protect ourselves from them, I see no alternative method as to conquer for them their holy land, and send them all there.”*³⁷²

The motto of extinguishing Judaism in their heads celebrates its resurrection with Atzmon:

“Jewishness is an ethno-centric ideology driven by exclusiveness, exceptionalism, racial supremacy and a deep inherent inclination towards segregation.

*For Israel and Israelis to become people like other people, all traces of Jewish ideological superiority must be eliminated first.”*³⁷³

Fichte sees the danger from Jews not in the fact of building a state within a state. It is the circumstance that this state is founded on a hatred of all peoples, that makes it dangerous.

Also Hegel recognised in them this characteristic of their nature. The people of Judaism “*in the madness of their hatred have gone to hell*”, he wrote in his earlier essays.³⁷⁴

³⁷¹ Theodor Herzl: “Draft for a Statement to Rothschild dated 13th June 1895”, in “Theodor Herzl’s Diaries”, 1922, Vol. 1, p. 144-210.

³⁷² Fichte: “Works”, Vol. VI, Berlin, 1845, p. 149.

³⁷³ “The Wandering Who?” (Zerobooks, 2011), p. 188.

³⁷⁴ Hegel, W 1, 436.

Fyodor Dostoevsky and Winston Churchill, also revealed themselves to be disquieted down to the core by this realisation.

The Russian writer noted in his diary in the year 1880:

“The Jew and the Bank now rule over everything: Europe as well as the enlightenment, the whole of civilization and socialism – particularly socialism, because via this it will rip Christianity out by its roots and eradicate Christian culture.

*And when nothing remains left over but barbarism, the Jew will stand at its head.”*³⁷⁵

Winston Churchill, in 1920, had something very similar to report:

“The conflict between good and evil, that lives on in the human breast without cease, reaches nowhere such an intensity as in the Jewish race. The double nature of humanity is nowhere more powerfully or more frighteningly to be seen. With the Christian revelations, we owe the Jews an ethical system, which even if completely separated from the super-natural, would nevertheless amount to the most precious possession of humanity, worth the fruits of all wisdoms and teachings combined. It was out of this system and this faith, that upon the ruins of the Roman Empire our whole existing civilization was built.

And it is perfectly possible, that this so extraordinary race is working hard to produce another system of morals and philosophy, as evil as Christianity was good, which, if it cannot be halted, will eliminate for good everything that Christianity made possible.

*It almost appears to be the case, as if the Christian gospels and the gospel of the anti-Christ were destined to have their origin in the same people, and that this mysterious and secretive race was chosen both for the highest manifestation of the Godhead as well as the most satanic.”*³⁷⁶

The background of his later pact with Jewry against the German realm, is a matter of speculation.



Fyodor Michailowitsch Dostoevsky (11th November 1821 in Moscow; † 9th February 1881 in St. Petersburg) ranks as one of the most important Russian writers. He wrote: “And can one at all deny that the Jew is very often found uniting with the repressors, and by becoming the landlord of the Russian people, has himself become a repressor? All of that has really happened, it is history, a historical fact, and yet, we have never actually heard that the Jewish people have shown in this the slightest regret; but instead they have found the Russian people guilty of insufficient love of the Jews.” (Felix Philipp Ingold: “Avantgardist of the reaction”, in the: “Neue Zürcher Zeitung” from 25th August 2014).*

³⁷⁵ Fyodor M. Dostoevsky: “Diary of a writer – Thoughts noted, 1880/81”, Munich, 1996.

³⁷⁶ “Zionism against Bolshevism: A Struggle for the Soul of the Jewish People”, in the Sunday Herald, 8th February, 1920, p. 5.

Winston Léonard Spencer-Churchill (30th November 1874 in Woodstock, county of Oxfordshire; † 24th January 1965 in London) was an English Prime Minister and war criminal, who carried the western responsibility for the onset and the escalation of the Second World War. During the war especially, he practically ruled as a dictator and gained by underhand means the necessary public support via massive war-propaganda aimed especially against Germany. As a consequence of Churchill's political war-legacy, the New World Order established itself.*



In the world view of orthodox Jewry, the German people embody both Amalek and Haman in one. These names stand for gruesomely wiped out adversaries of the Jews. The murder of 75,000 non-Jews at the hand of Jews during the reign of the Persian king of kings, Artaxerxes, is right to the present day celebrated with alcoholic revelry as the rescue of Jewry by Mordechai, and, the executions of Haman and his ten sons are remembered with the worst conceivable cursings of the gibbeted (the Purim festival).

That the hatred of everything German lies at the heart of Jewish identity, is evidenced in our time by a passionate hater, Elie Wiesel, two-time Nobel Prize-winner (1952 for literature and 1986 for peace) and the barely disputed master of propaganda lies against the German people. He stands for:

“Every Jew should somewhere in his heart keep a zone of hatred, a healthy, manly hatred against that what is embodied by the German and what lies in the nature of the German.”³⁷⁷

Elie Wiesel was born in 1928 in the Rumanian province of Sighet (Maramures). His father was a Jewish merchant. He grew up in a strongly Jewish-orthodox influenced environment. Wiesel went to the local school in his home town, and in 1944 was, under the rule of Hungary, deported together with his family to the concentration camp at Auschwitz by the German National Socialists. When presented in January 1945 with the choice by the SS-camp directors to either let himself be liberated by the Red-Army, or to march together with German sentry guards to transfer into a further concentration camp within in the Reich, he decided to flee from the Russians and remain with the SS. The march ended in the concentration camp of Buchenwald, from which he was liberated by American troops on 11th April 1945.

Before Eli Wiesel and without the Auschwitz-experience in his biography, the much-read Jewish publicist at the start of the 20th century, Cheskel Zwi Klötzel, expressed himself with almost the same words:

“Anti-Semitism, the hatred of Jews, is countered on the Jewish side by a great hatred of everything non-Jewish; just as we Jews know of every non-Jew, that somewhere in a corner of his heart he is and must

³⁷⁷ Elie Wiesel: “Appointment with hate, Legends of Our Time”, Avon Books, New York, 1968, p. 177 et seq.

be an anti-Semite, so is every Jew in the depths of his heart a hater of all that is non-Jewish. ... Just as in the inner heart of every Christian the word 'Jew' is not completely harmless, so in every Jew the non-Jew is 'Goi', which by no means is an insult, but remains a clear, unmistakable indicator of division. ... Nothing lives in me more vividly than the conviction of the fact, that if there is anything that unites the Jews of the world more than any single other thing, it is this great sublime hatred. ... I believe one could prove, that there is in Judaism a movement, which is the true reflection of anti-Semitism, and I believe this image would become more perfect than any other. And this I call the 'great Jewish hatred'. ... One calls us a danger for the 'German'. Certainly, we are that, indeed so surely as one can say that the German is a danger for Judaism. But can one demand of us that we commit suicide? About the fact that a strong Judaism is a danger for everything non-Jewish, no one can be in doubt. All attempts in certain Jewish circles, to prove the opposite, must be regarded as cowardly as they are amusing. And as doubly dishonest as they are cowardly and amusing! If we have power or not, that is the only question that interests us, and therefore we must strive to be a power, and to remain it."³⁷⁸

Hatred, and not love of thy enemy, determines the handling of us Germans by the Jews. – Should we not therefore be on our guard?

The incitement of the salvational-historically necessary hatred between Judaism and the German can be seen in mythological disguise at various places in the Old Testament, and at its clearest in the story of Jacob and Esau, here particularly in Genesis 25,22 et seq. and 26. Esau and Jacob, the twin brothers, are synonymous for two peoples, who already in their mother's womb are kicking each other, so that their mother posed the question to God about the purpose served by her remaining alive at all. She received this answer from God:

"Two peoples are in your womb, two nations will be released from your body, the one nation will be stronger than the other, the older will serve the younger."

The life of the mother, Rebecca, is the symbol of the *grasped-concept* in its entirety, from which everything else emerges. The twins symbolise the division of the *grasped-concept* in itself into two, which in the two nations becomes world history as its own development, i.e. comes to its *in itself* living self-consciousness. In the symbolism of the birth process, the heel of Esau plays a special role. Esau was the first-born son of Isaak. He represents here the Goy.

*"Afterwards came his brother, whose hand held the heel of Esau tightly; one called him Jacob."*³⁷⁹

That is the name of the twelve tribes of Israel.

In the paradise scene, God addresses the snake:

*"I will cause there to be Hostility between you and the woman, between your seed and her seed, He (the seed) will stamp on your head, and you will bite his heel."*³⁸⁰

The woman is not confronted here with the snake as a singular entity, but the "seed" of the one against the seed of the other. "Seed" represents here the progeny, and ultimately stands for peoples. In the revelations of St. John (the apocalypse), the snake is identified as the devil.

"... who seduces the entire world."(!)³⁸¹

³⁷⁸ Cheskel Zwi Klötzel: "Das große Hassen" [Engl.: "The Great Hatred"], In "Janus", No. 2, 1912, here quoted from: Theodor Fritsch: "Handbuch der Judenfrage" [Engl.: "Hand-book of the Jewish Question"], Hammer Publisher, Leipzig, 1944, p. 307.

³⁷⁹ Genesis 25, 26 (Lutheran Bible, translated).

³⁸⁰ Genesis 3, 15 (Lutheran Bible, translated).

³⁸¹ Revelations 12, 9 (Lutheran Bible, translated).

In this symbolism, the Jews are not humans (Karl Marx), but the seed of the snake, i.e. the devil.³⁸² The non-Jewish peoples, the Goy, are the seed of the humans (Adam and Eve), who stamp on the Jew's "head", the organ of Jewish thought, and with that, his category of thought, itself.

Religious Jews see themselves in their holy scriptures as a negative, destructive element within the peoples. They call their holy mountain "Mount Sinai". "*That is a mountain on which the hatred has stepped down.*" They call it also "Mount Horeb", "*because there, for the peoples of the world, destruction has stepped down.*"³⁸³

We would be ashamed of such negativity. Because consistent with the Christian doctrine that all peoples are the loved creation of God, the thought that we bring destruction to other peoples would torment us. The Jews are different on this point. They believe, that the "*indignation of the Lord [Yahweh] is upon all nations, and his fury upon all their armies: he shall utterly destroy them, he shall deliver them to slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.*"³⁸⁴

Religious Jews can enjoy the thought of the ruination of the Goy. They profess faithfully to their role as the destroyers of the peoples.

When God (the *grasped-concept*) via Moses on mount Sinai formed the real manifestation of evil, the Jews as the devil³⁸⁵, it was already known to him that this facet of his self in the world would suffer from the hatred of the peoples.

To console his "*chosen people*" – and with that himself – Yahweh referred to the earthly wealth and worldly power, which would fall to the Jews as a consequence of their salvational-historical calling:

*"Whereas thou hath been forsaken and hated, so that no man went to thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings..."*³⁸⁶

Yahweh's chosen people become, because of this selection, the object of hatred by the peoples.

What an outrageous thought! The never-ending accusations of "*anti-Semitism*" are blasphemy! – When hatred against Jewry is in fact the path to salvation.

9.5. The danger grows and shows no signs of lessening

Is there anyone who is able to contend, that since then the relationship to Jews has improved, that the dangers named by Fichte have lessened?

They have become greater; and not only because the means in the hands of Jews by which the peoples can be destroyed have greatly multiplied. Much more disturbing is the disintegration of the Goy's spiritual defensive powers against Judaism.

³⁸² Gospel of St. John 8, 44.

³⁸³ The Babylonian Talmud, 2nd Order "Mo'ed" [Engl.: "Festive times"], 12th tractate "Shabbath", Masekhtot (Mas.) 89a: "*What is [the meaning of] Mount Sinai? The mountain whereon there descended hostility [sin'ah] toward idolaters.*" Mas. 89b: "*[...] and why was it called Mount Horeb? Because desolation [hurbah] to idolaters descended thereon.*" Translation from: <https://ia601003.us.archive.org/24/items/thebabyloniantalmudenglish/TheBabylonianTalmudEnglish.pdf>.

³⁸⁴ Isaiah 34, 2-3 (KJV, with the tenses as previously, made consistent with the Luther translation).

³⁸⁵ Gospel of St. John 8, 44.

³⁸⁶ Isaiah 60, 15-16 (Lutheran Bible, translated).

The historically effective peoples of Europe have lost their religions. The religious doctrines have no meaning for them anymore. This is also why they are no longer capable of both perceiving and taking seriously the Jewish cult-fraternity as a dangerous manifestation precisely because of its religion. Thoughtlessly, we secularised Christians accommodate the Jews guilelessly into our image of humanity. We then fall victim to the error, that also for the Jews their holy scriptures with their inherent divine orders for murder and empowerment, have no importance any more in the present. The Jew is, so to speak, our brother in the spirit of atheism. Burdened by guilt, we are blind for the knife he sinks into our back, as we press him to our breast.

With the Jews, the course is the opposite. For them, religion is the tie that over the millennia in their dispersal held them together as a changing, but nevertheless identical remaining cult-fraternity. The religion is right to the present day the centre of the Jewish existence. Also the “*secularised Jew*” remains via his conditioning, in the effectively acting arena of the Jewish “*mindset*”, a Jew. He cannot escape it.

It is impressive, how clearly Atzmon diagnoses this “*adhesion*” of the “*Jewish mindset*”. He establishes also in relation to the religion-hostile Zionism, the effect of Judaism’s most nature-defining moments:

*“Jewishness is an ethno-centric ideology driven by exclusivity, exceptionalism, racial supremacy and a deep inherent inclination towards segregation.”*³⁸⁷

Regretfully, the secularisation leads also in the dissident Jews to a disinterest in religious questions, where it is indeed of the most importance, with the greatest possible effort, to trace and make known the specific motives sunken within the collective unconsciousness, that constitute the “*Jewish mindset*”. These have their roots in Mosaism and nowhere else.

As a relationship between command by law and obedience, Mosaism is more of an external ritual, a system of well-oiled patterns of reaction, and less a space for inner dialogues (devotional thought, Ger.: “*Andacht*”). This manifestation of spirit is as a consequence, more resistant against attacks on its identity, than a “*good will*” based on belief, as it rises in a general sense from the human soul. Yahweh’s despotism generates the typical Jewish “*callousness*” (chutzpah).

If the Jewish communities had opened themselves to the spirit of their respective host peoples, their cohesiveness as a group would long since have waned. The pressure of recognition and knowledge passing out from the culture of the host peoples is in the face of the spiritual weakness of Judaism tremendous. The latter resists this danger with a loyalty exercised to the “*letter*”, that has reached the level of fanaticism in the ranks of orthodox Jewry, whose influence at present is recognised to be in a state of constant growth.

One example: the news magazine “*Der Spiegel*” reported on the reconstruction of a road in the Israeli city of Tiberias that banks the Sea of Galilee.³⁸⁸ The works were commissioned after repairs to the road had revealed, under the road surface itself, the discovery of an approx. two-thousand-year-old graveyard. The Jewish doctrine forbids the descendants of the Jewish priest-cast, the “*Kohanim*”, to use a road which passes over graves. The problem was solved after a Rabbinical verdict, by the method of raising the road, thereby separating the surface of the graveyard from the road with a hollow space. The corresponding works were strictly monitored by Rabbis. In relation to this, the report stated:

“Were the concrete blocks correctly positioned, the hollow spaces properly sealed? With torches they (the kosher-custodians) crawled into the concrete elements to find evidence of rubbish ... (Rabbi) Schmiedel tolerated no cigarette stub or empty crisp packet. Not because of the dirtiness, but because ‘the smallest object would destroy the principle of the hollow space.’”

³⁸⁷ “The Wandering Who?” (Zerobooks, 2011), p. 188.

³⁸⁸ “*Der Spiegel*” (a weekly magazine), issue 23/2004, p. 134.

The additional works left the road unusable for almost three years. The costs of the not even one-kilometre-long road over the graves, amounted to 2.7 million Euros.

“The Torah, the ‘law’, as the Sefer Torah ‘Book of the Law’ must be read in its 5 roles in 54 sections (pericopes) in its entirety in the synagogues at the start of every Sabbath during the course of a year. The orthodox belief states that nothing – neither title or iota no matter how small – is to be left out.”

10. German-Jewish antagonism

The organic world view, the German [world view], accurately portrayed by Nahum Goldmann, is for Jewry, for the “*mindset*” of the separating-principle, not only incomprehensible, but downright scary. It does not understand it, and treats it therefore as one would treat an enemy. This irreconcilability raises the question of the nature of the German-Jewish hostility.

From the German point of view, the answer is quickly found. Remaining in the organ-oriented image: the Jewish collective spirit is by its nature no **organ** of the world spirit, but a tumour **within its organism**. The Jew Atzmon lays bare this determination, as already quoted above, as follows:

*“Jewishness is an ethno-centric ideology driven by exclusiveness, exceptionalism, racial supremacy and a deep inherent inclination towards segregation.”*³⁸⁹

“*Segregation*”, the self-isolation, is the cancerous principle. The chosen-ness of Israel as interpreted in the Talmud for Jewish praxis, is by its nature the exploitative segregation from the organ-oriented peoples, with at the same time tissue-like interspersing (dispersal = Diaspora) in their bodily being. The dispersal complicates the perception of the foreign-body-character, which makes it possible for Jewry to lay drainage-tubes (credit-system) for sucking dry the life forces of the host organism.

With the Lehman-collapse in 2007 and its consequences, the Jewish dominated Banking-system became known at once world-wide as a tumorous growth. That is already for itself alone, a huge step forward for the spirit in the consciousness of freedom, because only when the cancer is known as such, and with that actually visibly identified, can a therapy begin that leads to the removal of the growth.

10.1. Capitalism is Judaism – Karl Marx and world Jewry

Gilad Atzmon proves himself also in this respect as a deeply insightful voice of the world-spirit, by cogently bringing to mind with reference to Otto Weininger, a further Jewish essay of epoch-making importance and like an explosive, then primes it: the Marxist Essay on the “Jewish Question”. Atzmon brings to mind that for the Jew Karl Marx, Judaism was CAPITALISM and capitalism was JUDAISM.³⁹⁰ This undoubtedly correct observation could have been the impetus to pursue the question as to whether “*Marxism*” was not simply an undertaking of gigantic proportions to divert attention away from Judaism as such, and to create as a quasi “*supra-confessional object of hatred*” the puppet “*capitalism*” on which could be bludgeoned at will, without endangering Jewry. The key to this question lies in his essay “On the Jewish Question”, whose proclaimed goal was to lead away from Mosaism. In this we find:

“Let us consider the actual, worldly Jew – not the Sabbath Jew, as Bauer does, but the everyday Jew.”

*“Let us not look for the secret of the Jew in his religion, but let us look for the secret of his religion in the real Jew. What is the secular basis of Judaism? Practical need, self-interest.”*³⁹¹

That sounds palatable and pretty harmless one might think. In actual fact, it is a subterfuge of world-overturning proportions.

It is thoroughly possible, to draw from the Mosaic religion the specific embossing of the Jew as “*swindler*”, or put differently “*the Jewish mindset*”. Looking at it the other way around, it is not really

³⁸⁹ “The Wandering Who?” (Zerobooks, 2011), p. 188.

³⁹⁰ “The Wandering Who?” (Zerobooks, 2011), p. 95.

³⁹¹ Karl Marx: “*Zur Judenfrage*” [Engl.: “On the Jewish Question”], MEW, Vol. 1, p. 374 (in the German edition), translation from <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

plausible to draw Mosaism from the *“practical need, and self-interest”* as a particularity of Judaism, and try to explain it. Marx turns Mosaism into a mystery. *“Practical need and self-interest”* we do not only find specifically with Jews. So how then could Mosaism occur as a result of them along with its sharp demarcation (isolation) from the peoples – or more exactly: with its hostile alignment against them? Marx leaves behind him a *“white stain”*. The *grasped-concept* on the contrary, shows in thought, the necessity of Mosaism here.

This approach reveals the Marxist essay *“On the Jewish Question”* as a historical atrocity. He was prompted to this by the polemic pamphlet *“Jewish Question”*, written by the young Hegelian Bruno Bauer, who was the first to undertake the task of shunting Mosaism into the cone of light cast by German Idealistic philosophy. I am certain, that Marx had recognised the danger coming at Mosaism from *“Hegelianism”*³⁹² and dropped everything to douse the spread of flames. This was intensively performed with pot shots at numerous lesser intellects of German idealism together with his patron Friedrich Engels in their joint work *“The Holy Family”*, thereby introducing the *“Jewish style of discussion”* (abuse *ad personam*) into Germany, which under Stalin coarsened into actual manslaughter.

Hegel himself, or more exactly his Philosophy of Law, was also not spared a good thrashing. If one has not read Hegel in the original, then one is pretty defenceless against the Marxist massacre of German idealism. This however is transformed at a stroke with an understanding of Hegel’s *“Phenomenology of Spirit”*. Knowledge of this transformed for me the Marxist attempt to grant Hegel a *“materialistic conversion”*, into a lifetime opportunity to get rid of him [Marx] as the spiritually dominating father-figure, once and for all.

If one reads the Torah and the Talmud as an instructive guide to the actions of the *“real worldly Jew”*, then Marx is proven to be an intellectual fraud; because it is the holy scriptures of Jews, which takes the common man and breeds with Godly authority the *“heart of stone”*, the *“capitalist with a good conscience”* into existence, who sees his villainy as the fulfilment of Godly will. The assumption that these scriptures remained unknown to the Rabbi-grandchild Karl Marx, would be a denial of reality. One has only to pursue the question as to why the ancient East-Asian Chinese, in spite of their technical genius, did not bring themselves to *“Capitalist circumstances”*, and one leaves the Marxist societal-*“science”* along with its *“histomat”* (historical materialism) in ruins already. The materialistic interpretation of world history as ultimately attributable to Karl Marx of a dialectic of societal productive force and societal relations of production in all its various colours and shades, proves itself especially in relation to the Asian peoples, as sheer thoughtlessness.

This view is strengthened by knowledge of certain rumours discovered during my own personal emancipation from Marx, about the creation of the *“Communist Manifest”* itself, which did the rounds in the politburo circles of the ZK of the SED³⁹³. I learned of these from the son of a politburo senior officer, in 1990.

The rumours fit well to the Jewish way of doing things as well as to the influence of Moses Heß on Karl Marx, and likewise to the content of a letter written to him by Baruch Levi. According to these tales, the *“Manifest”* was created during a sea-going passage. Marx and Engels – well lubricated with wine – could apparently not contain themselves with laughter at the thought of how the German worker, when presented with this programme, that was in no way even taken seriously, would *“fall for it”*.

Henry Ford, the *“car-king”*, was the first, and possibly the only person, who with a major investment of money and scientific assistance realised a seminal research project, the goal of which was to force the **Jewish** banker out from behind his disguise as *“capitalist”*. The result of this research is recorded under his own name in a vitally important and up to date report, published under the title *“The*

³⁹² Translator’s note: *“Hegelei”*: derogatory term for followers of Hegelianism.

³⁹³ Translator’s note: *“ZK of the SED”* = *“Zentralkomitee der Sozialistischen Einheitspartei Deutschlands”*: Central Committee of the Socialist Unity Party of Germany.

International Jew.”³⁹⁴ This almost cost him his life's work, the “Henry Ford Motorcompany”. Jewry organised a boycott of his company. Ford himself was coerced into a retraction. He did not however sign the corresponding explanation himself, but let a representative do it in his name.

From this perspective the Jew Karl Marx proved himself to be a loyal member of his tribe. His essay, notwithstanding, is of such fundamental importance for an understanding of the “*practical Jew*”, with whom we are having to deal everywhere, and today more than ever, that I feel it justified to reproduce the most significant Marxist thoughts below as follows:

“As long as the state is Christian and the Jew is Jewish, both are likewise unable to offer as well as to receive the emancipation.”

Already in this simple sentence the Jewish programme can be seen if one reads into the meaning, what Marx below proposes as the negation of the Jewish existence: the state should be “*de-Christianised*”, enabling Jews to step in behind the wheel; the swindler should become “*nationalised*” so that capital as state-capitalism falls under the full control of Jewry.

*“The Christian state can behave towards the Jew only in the way characteristic of the Christian state – that is, by granting privileges, by permitting the separation of the Jew from the other subjects, but making him feel the pressure of all the other separate spheres of society, and feel it all the more intensely because he is in religious opposition to the dominant religion. But the Jew, too, can behave towards the state only in a Jewish way – that is, by treating it as something alien to him, by counterposing his imaginary nationality to the real nationality, by counterposing his illusory law to the real law, by deeming himself justified in separating himself from mankind, by abstaining on principle from taking part in the historical movement, by putting his trust in a future which has nothing in common with the future of mankind in general, and by seeing himself as a member of the Jewish people, and the Jewish people as the chosen people. On what grounds, then, do you Jews want emancipation? On account of your religion? It is the mortal enemy of the state religion. As citizens? In Germany, there are no citizens. As human beings? But you are no more human beings than those to whom you appeal.”*³⁹⁵

Let us consider the actual, worldly Jew – not the Sabbath Jew, as Bauer does, but the everyday Jew.

*Let us not look for the secret of the Jew in his religion, but let us look for the secret of his religion in the real Jew. What is the secular basis of Judaism? Practical need, self-interest.*³⁹⁶

*What is the worldly religion of the Jew? Profiteering*³⁹⁷. *What is his worldly God? Money. Very well then! Emancipation from profiteering and money, consequently from practical, real Judaism, would be the self-emancipation of our time. We recognize in Judaism, therefore, a general anti-social element of the present time, an element which through historical development – to which in this harmful respect the Jews have zealously contributed – has been brought to its present high level, at which it must necessarily begin to disintegrate.*

*In the final analysis, the emancipation of the Jews is the emancipation of mankind from Judaism.”*³⁹⁸

³⁹⁴ Obtainable as facsimile by the Publisher Der Schelm, Leipzig.

³⁹⁵ Karl Marx: “*Zur Judenfrage*” [Engl.: “On the Jewish Question”], MEW, Vol. 1, p. 348, translation from <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

³⁹⁶ With that the mortal enmity between Judaism and National Socialism, which proclaimed the prioritising of communal-interest, can be grasped (HM).

³⁹⁷ Translator's note: the original expression here is “Huckster”. Because this is an American horse-trading term that Europeans may not be too familiar with, I have taken the liberty to replace it with “Profiteer” which comes closer to the German “*Schacher*”.

³⁹⁸ Karl Marx: “*Zur Judenfrage*” [Engl.: “On the Jewish Question”], MEW, Vol. 1, p. 374, translation from <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

That, by the urgency of its appeal, is an unrivalled **warning to Jewry at all costs, to avoid emancipation**. Marx lets his tribal comrades know, that by means of their money-wealth, they already rule the world now and would lose it all with the sought after and desired equality. Even though the above last quoted sentence is true, it is a truth which should be feared by every Jew. They would have to pay a heavy price for emancipation, i.e. the forfeit of the validity of their religion, of the right to segregate and of their money-based rule.

Marx emphatically distances himself from this vision, by employing the grammatical form of the “*unreal possibility*”. His formulation: “*Emancipation from profiteering and money, consequently from practical, real Judaism, would be the self-emancipation of our time.*”

To obtain this result from the reading, one must keep in mind, that in all the words used by Jews, a double meaning is evident: one being determined for the Jews, the other for the Goy. Chaim Weizmann himself brought it to the point:

“In all the words used by Zionists, there lies a double meaning, and Chaim Weizmann himself said once: ‘Let the British or whoever talk about Zionism, and they may use our terminology, we know, what the meaning is. It has one meaning for us, and another for the Goy.’ They have always this double understanding in everything that they do. If they use words, one must try to explore the context in which they are used.”

Marx avoids showing the reflexive relationship of both moments – the external Jew and the inner Jew (Judaism of the civil society) – in their movement, i.e. he avoids touching the Jewish question entirely. With the sheer forcefulness of his appearance, he places himself in front of it, to hide it.

With regard to the Jewish question, Marx remains superficial, and hops from one “*black box*” to the next, without ever showing us their contents. Only his concern becomes clear: he demonises money as such, in order to protect the real devil, Yahweh, from discovery. That works like this:

“Judaism continues to exist not in spite of history, but owing to history.

The Jew is perpetually created by civil society from its own entrails.”³⁹⁹

“The God of practical need and self-interest is money.”

*“Money is the jealous God of Israel, in face of which no other God may exist. Money degrades all the gods of man – and turns them into commodities. Money is the universal self-established value of all things. It has, therefore, robbed the whole world – both the world of men and nature – of its specific value. Money is the estranged essence of man’s work and man’s existence, and this alien essence dominates him, and he worships it.”*⁴⁰⁰

*“The view of nature attained under the domination of private property and money is a real contempt for, and practical debasement of, nature; in the Jewish religion, nature exists, it is true, but it exists only in imagination. The groundless law of the Jew is only a religious caricature of groundless morality and right in general, of the purely formal rites with which the world of self-interest surrounds itself.”*⁴⁰¹

What comes after this is the second crucifixion of Christ, by which he takes the truth of this manifestation, and humiliatingly, manipulates it into its opposite:

“Judaism could not create a new world; it could only draw the new creations and conditions of the world into the sphere of its activity, because practical need, the rationale of which is self-interest, is

³⁹⁹ see previous reference (footnote 398).

⁴⁰⁰ see footnote 398, but p. 374 et seq.

⁴⁰¹ see footnote 398, but p. 375.

passive and does not expand at will, but finds itself enlarged as a result of the continuous development of social conditions. Judaism reaches its highest point with the perfection of civil society, but it is only in the Christian world that civil society attains perfection. Only under the dominance of Christianity, which makes all national, natural, moral, and theoretical conditions extrinsic to man, could civil society separate itself completely from the life of the state, sever all the species-ties of man, put egoism and selfish need in the place of these species-ties, and dissolve the human world into a world of atomistic individuals who are inimically opposed to one another. Christianity sprang from Judaism. It has merged again in Judaism."⁴⁰²

*"The social emancipation of the Jew is the emancipation of society from Judaism."*⁴⁰³

And so Marx proves himself to be nothing more than a further example of the Jewish "baron of lies". The truth of Christianity is, that it overcame the separation of God and human, and that "*all national, natural, moral, and theoretical conditions extrinsic to man*" were **internalised** by God.⁴⁰⁴ By the Jew Marx, these "*new humans*" were not seen. His actions and effect upon the world were nothing less than, and indeed only, the Jewish attempt to mould humanity in the image of Yahweh, the Satan. It is the Jew, who with his money causes the "*civil society [to] separate itself completely from the life of the state, sever all the gender-ties of man, put egoism and selfish need in the place of these gender-ties, and dissolve the human world into a world of atomistic individuals who are inimically opposed to one another.*"

What is the single hope of this little people? It is that we fail to recognise the Jew for what he, in truth, really is.

What is the nature of money? How and why can Jewish power grow out of money? We have all surely every reason to investigate what Marx "*promised*" humanity with his communist utopia. Maybe it was Pol Pot, the Marx-disciple from Cambodia, who understood his master in this point correctly, who by applying his practical method of disposing of money as such, distorted him to recognizability with 2 million corpses shot in the back of their heads. Marx turns **money** into Satan:

Money is the estranged essence of man's work and man's existence, and this alien essence dominates him, and he worships it,"⁴⁰⁵ to distract attention from the Jews and their God. Money as such is "*materiature of freedom and at the same time its opposite, materiature of unfreedom*". It has degenerated to the phenomenon of (interest-)slavery, because the Jew in the determined form of **BANK** (which is only one in the multiplicity of banks and other money collection nodes) "**has acquired financial power**".

In order to be free, it is not money that must be got rid of, but "*the money-Jew*". He must be "*advanced beyond*" ("*aufheben*" in the Hegelian sense) solely via the action of stating it everywhere loud and clear, who he is. Then there will also be no parliaments in the world anymore, who obediently risk "*quantitative easing*" to save Jewish financial power. If so, then the peoples will know to defend themselves. God have mercy on those, who ignore the limits of their placidity!

The practical steps to reach this goal have been thought out in advance, and are simple and rapidly achieved. It is the breaking of the interest slavery via a simple law that in principle nullifies all legal

⁴⁰² Karl Marx: "Zur Judenfrage" [Engl.: "On the Jewish Question"], MEW, Vol. 1, p. 376, translation from <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

⁴⁰³ see previous reference (footnote 402), but p. 377 et seq.

⁴⁰⁴ Most clearly it is stated in St. John 1, 1-5 (KJV): "*In the beginning was the Word (logos), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by **this**; and without **this** was not any thing made that was made. In **this** was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*"

⁴⁰⁵ Karl Marx: "Zur Judenfrage" [Engl.: "On the Jewish Question"], MEW, Vol. 1, p. 374, translation from <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

entitlement to the acquisition of societal wealth without a corresponding service in return (interest and interest derivatives), removes the legality of **private** credit lending (external to state-created money) and compensates for any shortfall in the markets by a supplemental self-reliant economy at state, regional, communal and family levels (National Socialism).

We stand before the decision to subordinate ourselves to the incompetent rational (i.e. the Jewish spirit), or to entrust ourselves to *the sensible* (“*die Vernunft*”), the German Spirit.

We should finally learn how to read and understand Jewish texts. The Chutzpah with which Marx not only enthusiastically celebrates the worldly Jewish success, but at the same time seeks to protect this from a misleading Jewish self-understanding, would then not escape our notice anymore. He calls to his tribal comrades:

*“The Jew has already emancipated himself in a Jewish way. The Jew, who in Vienna, for example, is only tolerated, determines the fate of the whole Empire by his financial power. The Jew, who may have no rights in the smallest German state, decides the fate of Europe. While the corporations and guilds refuse to admit Jews, or have not yet adopted a favourable attitude towards them, the audacity of industry mocks at the obstinacy of the medieval institutions.”*⁴⁰⁶

*“This is no isolated fact. The Jew has emancipated himself in a Jewish manner, not only because he has acquired financial power (How does that work? HM), but also because, through him and also apart from him (What now? Through or without him? HM), money has become a world power and the practical Jewish spirit (What is the practical Jewish spirit? HM) has become the practical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews.”*⁴⁰⁷

Directed to Jewry: what more do you want? What can the Christian world still offer you, that you yourselves could not simply take?

“Indeed, in North America, the practical domination of Judaism over the Christian world has achieved as its unambiguous and normal expression that the preaching of the Gospel itself and the Christian ministry have become articles of trade, and the bankrupt trader deals in the Gospel just as the Gospel preacher who has become rich goes in for business deals.”

“The contradiction that exists between the practical political power of the Jew and his political rights is the contradiction between politics and the power of money in general. Although theoretically the former is superior to the latter, in actual fact politics has become the serf of financial power.

*Judaism has held its own alongside Christianity, not only as religious criticism of Christianity, not only as the embodiment of doubt in the religious derivation of Christianity, but equally because the practical Jewish spirit, Judaism, has maintained itself and even attained its highest development in Christian society.”*⁴⁰⁸

At this point Marx sprinkles an important Hegelian recognition into the mix:

“The Jew, who exists as a distinct member of civil society, is only a particular manifestation of the Judaism of civil society.”

With that, the Jew is spoken of in his double determined form as “*inner Jew*” and “*externalising-Jew*”

⁴⁰⁶ Bruno Bauer: “*Judenfrage*” [Engl.: “Jewish Question”], publisher Friedrich Otto, Braunschweig, 1843, p. 114.

⁴⁰⁷ Karl Marx: “*Zur Judenfrage*” [Engl.: “On the Jewish Question”], MEW, Vol. 1, p. 372, translation from <https://www.marxists.org/archive/marx/works/1844/jewish-question>.

⁴⁰⁸ see previous reference (footnote 407), but p. 373.

as well as the oneness of both moments. That is the “*definition*” of God clothed as particularity.⁴⁰⁹ The “*civil society*” in its entirety is a particular existence (form) of God, that holds the movement of the differentiated moments in itself and is thereby animate – or more exactly: development.

In the thought of *the sensible* (“*Vernunftdenken*”), the development has to be shown (to be proven). Marx should at this point have handled the Jewish question as a question about the nature of the Jewish existence. He did not do this, and therefore missed the point. He contented himself with paying lip-service, at the level of meaning intended for the Goyim, to the well-known prejudices against the Jews. As such his actions were for “*Marxists*” (to whom he did not wish to be counted) just confusing. Did he really not know better, or did he deliberately distract away from the point? Moses Heß, his partner in discussion, stated the nature of the Jewish existence as thought clearly and unmistakably:

*“But Jewry is finally to be conceptualised as the fundamental principle of historical movement. Jews must be there as the thorn in the flesh of the Western humanity. ...The Jews are the fermentation of Western humanity, determined from the very beginning, to force upon them the type of the movement.”*⁴¹⁰

The “*thorn in the flesh*” is the existent (immediate) negation of the flesh (which is why it hurts), the “*No to the life of the peoples*” (Martin Buber), that must be (!). In his work “*The Holy history of Humanity*”, Moses Heß even exceeds the “*fermentation*” of “*Western humanity*” by Judaism with the words:

*“This people were from the very beginning called upon to conquer the world.”*⁴¹¹

Karl Marx and Moses Heß reveal by the different-ness of their respective handling of the Jewish question, what the whole issue for them both was really about. Marx speaks of the global rule of Jewry and, in the end, leads this back to money. Moses Heß speaks of the “*conquering of the world*” and sees the reason for Jewish rule in a divine calling. As Jews, there was no recognisable intention neither from the one nor the other to liberate humanity (in a non-Jewish sense) from the rule of Judaism.

One says: “*money rules the world.*” That is a simple fact of experience. Karl Marx leaves it completely in the dark how, from the power of money, he manages to arrive at the power of Judaism. Jews are after all not the only ones who have money. For Moses Heß the attribution of money power to Jewish power is completely clear. The Jew is promised power over the peoples by Moses under contract from Yahweh, and money-lending is depicted as the means for achieving the same.⁴¹²

Presumably, the criminal courts in the Federal Republic of Germany and the Central Council of Jews in Germany insist that the statements: the Jew “*has acquired financial power*”, and “*through him and apart from him, money has become a world power and the practical Jewish spirit has become the practical spirit of the Christian nations*” are to be valued as “*anti-Semitic prejudice*” and punished as examples of inciting the people.

And this is the state of affairs we should allow?

Marx's assertion creates much – also in myself – approval, even though in relation to the above theme he leaves a “*white stain*” behind him. It would be indeed banal, if Marx, faced with the sheer – perhaps even purely coincidental – fact that the richest banker of his time, Meyer Amschel Rothschild, was a Jew, had wanted to point to some sort of connection in one way or another, between money-power and Jewry. Certainly, those few who approve of him, would also know of the Bible references or similar

⁴⁰⁹ “Identity of the identity and the non-identity”; compare Hegel: “Works”, Vol. 5, p. 74.

⁴¹⁰ Moses Heß: “*Die europäische Triarchie*” [Engl.: “The European Triarchy”], here quoted from Ulrich Fleischhauer: “The Real Protocols...”, publisher Bodung, 1935, p. 217.

⁴¹¹ Quoted from Ulrich Fleischhauer: “The Real Protocols...”, publisher Bodung, 1935, p. 217.

⁴¹² Deuteronomy 15, 6.

ones quoted here. Do they know the balance figures of the House of Rothschild? And what, from these figures, would be worthy of recognition?

Moses Heß draws from the Bible. One may assume him to be a “*Mystic*” because of this. But what does that say at all? Is Karl Marx more reliably on the right track finding the truth? If so, why? He just waffles away “*into the blue*”. The talk of the power of money can be, to the man who analysed capital, granted. But his talk about Jews?

Gilad Atzmon explains this text about Jews as the “outcome” of Marx’s “capacity”, “*to oppose the Jew within.*”⁴¹³ From this viewpoint, Marx reflects on his being Jewish and speaks out about what he finds. And as a consequence, we discover, completely unexpectedly, that Karl Marx was a **believing** Jew. His most concise statement about the relationship between Jewry and the world proves itself to be “*founded*” securely in Old Testament “earth” and nowhere else. With regard to the peoples, he merely managed to camouflage himself more successfully than Moses Heß.

In the face of this, I cannot really be sure anymore that Marx really wanted to resist his existence as Jew. His historical meaning as founder of modern communism proves rather the opposite.

He empowered himself – consciously or unconsciously may here be left aside – to be Moses in modern form, who leads his people into the land promised by Yahweh, to world rule. “*Proletarians of all countries (!) unite! You have nothing to lose but your chains.*” This, or something similar could well have been spoken by Moses on mount Sinai. And was Marx not **one** spirit with Moses Heß, Baruch Levi and Adolphe Crémieux and Maurice Joly?⁴¹⁴

His spirit raised itself as “*Marxism-Leninism-Stalinism*” in reality to the most dreadful world power, that the peoples have ever known.

Karl Marx was an incarnation of Yahweh, which perpetuated itself in Lenin, Trotsky and Stalin. At the root of it all however, was Moses Heß with his fascination for the revolutionary deed. In this relation, Rudolf Schay writes about him:

“The deepest effect which came from Heß was the crystallising out of the deed-resolved revolutionary from the young-Hegelian spirits, whose influence exhausted itself in squirting ink at the old system. The result enabled a connection between the poor and the intellectuals for the first time. The vision of a new world, the spiritual preparation for a future construction, was something they were not able to offer. This was rather the contribution of Heß. With that, he hurriedly took the lead, was then just as rapidly matched, and comprehensively overtaken by Marx. ...”

“Then the question of race and nation came to have new meaning for Heß: The races, which belong to

⁴¹³ “The Wandering Who?” (Zerobooks, 2011), p. 123.

⁴¹⁴ On Joly, see Theodor Fritsch: “*Handbuch zur Judenfrage*” [Engl.: “Handbook on the Jewish Question”], p. 102: “*Fleischhauer’s expert opinion, prepared by the German side for the case in Bern, was able in closing to offer the following about the Protocols’ history of origin: The Protocols were not written in 1897 during the 1st Zionist Congress in Basel, but contain a programme for world rule concluded at a simultaneous congress in Basel in 1897 held by the order of the B’nai B’rith, which was developed based on the 1864 published book by the Jewish freemason Joly, entitled: ‘Dialogues aux enfers entre Machiavel et Montesquieu’, i.e. ‘Dialogues in Hell between Machiavelli and Montesquieu’. The connection proposed by the Jewish side between the protocols and the Jewish churchyard scene in the novel by Goedsche entitled ‘Biarritz’, proved untenable. Joly, like Goedsche, used independently of each other, rather an older secret Jewish document, circulating amongst the Russian Rabbis, entitled: ‘A Rabbi’s speech about the Goy’, which was made known in 1900 by the Austrian-Czech representative Breznowsky in his essay ‘The Jewish Claws’ – itself confiscated in 1901 in Prague at the behest of Jewish organisations. The original text of the protocols presented was completed using the dialogues from Joly in the 1890ies by the Odessan secret society of B’ne Mosche (Sons of Moses) founded by the fanatical vanguard of symbolic-Zionism, Achad Ha’am, and obtained thereby the form of the minutes of a meeting and the repeatedly used personal form of address.*”

*the organic sphere, would have to be cancelled into a single social unity via economic development. They had however a particular role to perform within the development process. What could then be more important for Moses Heß at this stage in the development of his thoughts, than an investigation of ...the mission of Judaism itself. This spawned his 'Rom and Jerusalem', an impassioned appeal for the recreation of the Jewish nation: If Jewry wanted to fulfil its mission for humanity, it must first acquire the strength of its own state again, which could only found itself on the ground of Erez Israel. It would not be a messiah that would bring the liberation – the Jewish people themselves must be their own liberation, must become the messiah of humanity. ...*⁴¹⁵

10.2. World war and world revolution – a game of coincidence?

Already the First World War, with its resulting fall of the European empires, and with that also the overthrowing of the Russian Czars and the replacement with the Soviet empire, was a Jewish project (compare Adolphe Crémieux and the Lamont-testimony).

*"Because the people and the kingdom that fail to serve you, will fall; yes, the heathen-peoples will be eradicated in their entirety."*⁴¹⁶

We are quoting from the "Protocols" of the Learned Elders of Zion.⁴¹⁷

7th meeting

"We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us; but if these neighbours should also venture to stand collectively together against us, then we must offer resistance by a universal war."

3rd meeting

"The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn." ... "In order to incite seeker after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of states we have made gladiatorial arenas where a host of confused issues contend. A little more, and disorders and bankruptcy will be universal."

From the "Jüdische Rundschau" (Jewish newspaper, No. 75, 1921):

"As the Great War came, our group stood ready and equipped for the great work of resuscitation. We were ready in this great time of destruction and rebuilding to fulfil the hope of the peoples. Out of the depressions of agony and torture came a burning longing for freedom and salvation, a longing to achieve freedom and salvation with the other oppressed peoples."

The salvational-historical truth of the Second World War, which has not yet reached its end, is the Jewish attempt to prevent the "emancipation of humanity from Judaism", which National Socialism had taken upon itself. For this purpose, Yahweh made true what the prophet Isaiah in his name and under his contract had pronounced, namely that he would "deliver them [the people] to the slaughter,

⁴¹⁵ Rudolf Schay: "Juden in der deutschen Politik" [Engl.: "Jews in German Politics"], publisher Der Heine-Bund, Berlin, 1929, quoted in Ulrich Fleischhauer: "The Real Protocols...", p. 218.

⁴¹⁶ Isaiah 60, 12 (KJV).

⁴¹⁷ "Protocols of the Learned Elders of Zion", translated from the Russian of NILUS by Victor E. Marsden, publisher Liberty Bell Publications, Reedy, West Virginia (1922).

and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."⁴¹⁸

Was there ever a greater feast of slaughter amongst the peoples as the Second World War?

It was a messianic project. The communism invented by Moses Heß, clothed in the Marxist interpretation, equipped itself as the vehicle to convert Jewish money-power into Jewish world-domination as a genuine worldly state-power exactly in the sense in which it was represented in the "Protocols of the Learned Elders of Zion" and in the letter by Baruch Levi to Karl Marx. Alone the possession of a copy of the Protocols in the Soviet empire was made, for this reason, punishable by death.

The prophet of this conversion was the Jew Leo Braunstein, otherwise known as Trotsky. As the founder and leader of the Red Army, in close collusion with Lenin, Stalin and the Jew Dzerzhinsky (founder and director of the mass-murder-machine: the Cheka), he massacred the Russian people in order to keep the Jewish coup-makers in Russia in power.

10.3. The Fleischhauer report as source-material for clues

If the Jew had something to do with the revolutions and wars of the 20th century in the sense of a *spiritus rector*, we must assume that he applied the full weight of all available means conceivable, to disguise within this world theatre, the role he has played. In such a case, all depictions of history tolerated in the public realm must then be met with a fundamental mistrust. These would then be suspected of being reflections of the Jewish "*historicising-politic*" (Habermas).

The article of Atzmon's presentation in Bochum, published in the "*Ruhr Nachrichten*":

*"Atzmon described the well – known historical accounts concerning the Second World War and the Holocaust as a complete fake created by the Americans and the Zionists. The real enemy was not Hitler, but Stalin. The Germans should at last realise this and thereby dispose of their guilt and responsibility. 'You are the victims', said Atzmon."*⁴¹⁹

...is especially with regard to the salvational-historical background of the west as represented here, reason enough to start looking for clues. A suitable foundation for this undertaking is the collection of material as expert witness-testimony, which Ulrich Fleischhauer, following a judicial assignment, compiled in the Bern legal proceeding to report on the authenticity of the "Protocols of the Learned Elders of Zion".⁴²⁰ To save this meritorious effort from the pitfalls of forgetfulness, I am including here a significant portion of my evidence application during the Berlin Judaism-case against the "German college"⁴²¹:

⁴¹⁸ Isaiah 34, 2-3 (KJV).

⁴¹⁹ "*Ruhr-Nachrichten*", Bochum, 29th November 2005, available from: <http://www.westline.de>.

⁴²⁰ "*Die Echten Protokolle der Weisen von Zion*" [Engl.: "The Real Protocols of the Learned Elders of Zion"], expert report, submitted on behalf of the Judicial Office V in Bern by Ulrich Fleischhauer", publisher U. Bodung, Erfurt, 1935.

⁴²¹ In the criminal case against Dr Reinhold Oberlercher, Uwe Meenen and Horst Mahler on suspicion of incitement of the people; LG Berlin 522–1/03.

"Evidence application No. 54

...that Ulrich Fleischhauer, as the via judicial assignment named expert for the Bern legal proceeding, concerning the authenticity of the "Protocols of the Learned Elders of Zion", in his written expert opinion in the sections 'X. To prove by virtue of Jewish texts from all ages the authenticity of the Protocols as a programme for world rule.' (expert report, p. 95 et seq.) and 'XII.

The authenticity of the Protocols proven by the international inter-actions of Judaism' (p. 166 et seq.), respectively, has presented with the following represented contents and that the results as represented by the expert can withstand a critical analysis by historical research:

The goal of all religious striving by Judaism is the raising of a messianic kingdom, a world realm, that unites all the peoples of the earth before Yahweh (Jehovah), the Jewish National-God. In the criminal court of Basel lies a protocol dated 20th July 1933, according to which the Swedish based Senior-Rabbi, Dr. Ehrenpreis, explains:

"Zionism has absolutely never had anything to do with world domination. Zionism never wanted anything other than to accomplish a modest little space for the Jews in Asia. Messianism also has nothing to do with world rule. The nature of messianism is contained in the closing prayers, which each time is spoken before the Synagogue is vacated, and lies in the fact that we hope for the day, when all the peoples of the earth unite themselves before the one God."

...The Torah is the "law" for the believing Jewry, which contains not only the fundamentals of our religious teachings, but also numerous regulations of state, citizen, marital and criminal law. It cannot be held against a Jew, if he holds this highest religious state-law composed from God himself and his mediator Moses as holy, and the standards, rules and teachings contained within it, as immutable. Then it can be seen as definitive, that the Jews are entitled from their position to consider themselves as the only chosen people, which are duty bound to consume, eliminate and rule all other peoples.

The determination of the Jewish people to achieve world rule is therefore established for all time in the Torah, and to work towards this dominating position, is exercising the binding obligation of its national God.

However, whoever seeks to prove the Jewish addiction to world domination from the Torah, receives from Jews ... an immediate accusation of an anti-Semitic attempt to undermine them, and that nothing could be further from the truth as a desire to make themselves lord over the other peoples, and that the Godly statements in the Torah relate to times long since past, when the Jews left Egypt for their new home in Canaan, whose inhabitants naturally had to be subordinated.

This objection is easy to refute; because even after the creation of a Jewish state in ancient Palestine, the Jewish prophets of all following centuries prophesied in reference to Torah-law, the future rule of Israel over the peoples of the earth, as depicted in the statements of the prophets Jeremiah and Zacharias already quoted at the outset. ... With a tenacious grip on the divine promise of the future world rule, the Jews never gave up hope, even after their dispersal amongst the other peoples both before the year 70 AD and as a consequence of it. This is confirmed by irrefutable evidence from the Rabbinical teachers of the middle ages and the beginning of modern times.

One of the most important of these is the Spanish – Jewish statesman and philosopher Isaac Abravanel, who lived from 1437 to 1508 and authored comprehensive collections of Bible commentaries. One can trust his statement, more so as the ‘Jewish Lexicon’ raises to great acclaim, that his Bible explanations are notable for their depiction of reality. What he writes then, is held as representing reality.

‘When the messiah, the son of David, comes, he will kill all his enemies.’ (Majene jeschua fol. 75, col. 1)

‘All the peoples will come to the mountain of the Lord and to the God of Jacob and submit to the Israelites.’ (Commentary to Isaiah fol. 4 col. 2)

‘See, the prophet has promised that the holy, blessed God at the time of salvation will eliminate the power of all Princes of the earth, so that the Lord will be king over the whole earth.’ (Majene jeschua fol. 48 col.1)

That Abravanel with these words does not mean a religious-spiritual rule of God just as the Christians imagine it, but in fact the earthly rule of a Jewish messiah-king, or in other words the rule of the Jewish people lead by him, is what must be understood here from the following as the type of world rule that is hoped for. For this, he makes use of two prophecies from the prophet Isaiah which are:

‘And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet;’ (Isaiah 49, 23, KJV)

‘And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God [...]’ (Isaiah 61, 5 and 6, KJV)

In his renowned sense of reality as found in the ‘Jewish Lexicon’, Abravanel explains these prophecies in the following way:

‘The prophet announces too that the Lord has anointed him to proclaim to the Israelites, that all the peoples of the world will submit to them, so that the strangers stand and tend their herds, and the foreigners will build their fields and vineyards, so that the children of Israel will not have to do any tiring work, but can remain solely to serve God with their prayers. In that you will have sufficient time to serve the blessed God, so you should eat the goods of the peoples.’ (Meschia jeschua fol. 59 col. 4) ...

But let us hear what further authorities of the Jewish people write about the position of the Israelites with regard to the community of peoples:

‘The purpose of the creation of the world was only because of Israel.’ (Rabbi Abraham Seba, Zeror hamor fol. 106 col. 4 from the year 1595)

‘The world was created for Israelites and these are the fruit, the rest of the peoples are the peel.’ (Rabbi Jeschaja Hurwitz, Schene luchot haberith fol. 145 col. 3 from the year 1686)

‘At the time of the Messiah, all the peoples will convert to our belief.’ (Rabbi Bechai, Gad Hakkemah, fol. 47 col. 4 from the year 1546)

‘In the future, the Israelites will own the world and all the peoples will perish, the Israelites alone will remain forever.’ (Rabbi Bechai, Gad Hakkemah fol. 179 col. 3)



Don Isaak ben Juda Abrabanel, also Abravanel and Abarbanel (1437 in Lissabon; † 1508 in Venice), was a Jewish politician and financier in the service of the Kings of Portugal and Spain, the viceroys of Napels and the Doges of Venice.*

'At the time of the Messiah, the Israelites will wipe out all the peoples of the earth.' (Rabbi bar Nachmani, *Bamidbar rabba fol. 172 col. 4 and fol. 173 col. 1 from the year 1673*)

'The land of Israel will expand and the same will swallow up all other lands.' (Rabbi Raptali, *Emmek hammelech fol. 44 col. 1 from the year 1653*)

'As then the land of Israel will be so great as the whole world.' (Rabbi Naphtali, *Emmek hammelch fol. 142 col. 2*)

'Jerusalem will in the future be so large as the whole land of Israel, and Israel will be so large as the whole world.' (Rabbi Simeon, *Jalkut Schimoni fol. 57 col. 2 from the year 1687*)

All these quotes which could be extended indefinitely prove the addiction to world rule of the Yahweh-people. To discuss them more closely seems unnecessary owing to their meaning allowing no space for another interpretation. In spite of the clear meaning of these quotes from the Talmud and later Rabbinical texts, Jewish authorities have repeatedly undertaken to distort their meaning, or to explain that the relevant sentence has had its meaning altered by being ripped out of its context, or that the meaning deals with opinions which have long since been left behind. It would be beyond the scope of this analysis to list here all the escape attempts of Jewry when forced into a corner. Just a single example will be included that shows how Jewry attempts to throw a veil of innocence over their embarrassing statements.

In this book 'Talmud quotes revealed' (published by Philo, Berlin, 1930), Dr. Alexander Guttmann occupied himself with 110 statements from the Jewish religious texts. As a first case he quotes the sentence: 'You will devour all the peoples, which the Lord, your God, will give you.' from Deuteronomy 7, 16, and believes that this refers only to the conquering of Canaan, and that the expression 'devour' should only be understood as meaning 'subordinated' or 'forced'. With this Guttmann proves little, because obviously Jews are not commanded by their God to indulge in cannibalism, but just to devour symbolically. That the order relates to the elimination of the inhabitants of Canaan is also correct. It is however irrevocably confirmed, that all the prophets and rabbinical scholars read from this context the interpretation of Yahweh's demand as pertaining to the rape of all the peoples in the future. And about this, Mr. Guttmann remains improperly silent.

Isaiah was the first major prophet of the Tanakh. He was active between 740 and 701 B.C. in, at the time, the southern regions of Judea, and prophesied Yahweh's judgement to these people as well as those of northern Israel and the advancing Kingdom of Assyria. – Isaiah in a fresco by Michelangelo from the Sistine Chapel, 1509.



Jeremiah is one of the major scripture-prophets of the Tanakh (Hebrew Bible) and therefore of the Old Testament. The book which carries his name belongs in the Jewish biblical canon to the “background” Nevi'im and after Isaiah and before Ezekiel earns second place. Since the middle ages, the book has been divided into 52 chapters. Traditionally, Jeremiah is also known as the author of the “Lamentations of Jeremiah”. – Jeremiah laments the destruction of Jerusalem; Painting by Rembrandt.

Really sinister however is when he explains that not only the remaining peoples, but also Israel itself falls under this biblical curse by quoting Jeremiah 2,3: ‘All, who strike Israel, will pay for it’. With that, he contradicts himself: because in fact only Israel is not permitted to be devoured, being what this part is really saying; which, by the way, reads in its entirety: ‘Because Israel is holy to the Lord, the first born of his fruits; all, who devour it, sin.’ So we clearly see that only Israel, as commanded by Moses, should devour all the peoples, and only Israel may be devoured, according to Jeremiah, by no one.

In this and similar ways, all the passages of these Jewish texts can be refuted, as soon as one points to their peoples-hostile meaning. ...

The quotes mentioned above breathe the same spirit as the Protocols, or in other words, the Protocols follow the exact same goal as the Jewish religious texts: the subjection of all peoples and the construction of a world rule by the chosen people. It can be assumed as fully confirmed, that the author of the Protocols did not derive his science directly from the religious texts mentioned here, but that their programme was created out of its spirit.

When in the 15th Protocol, paragraph 15 and 16 we read:

'The pure animalistic mentality of non-Jews is incapable of dissecting any concept. ... In this difference of spiritual disposition between non-Jews and ourselves, we can see the justification for God's choice of a comparatively superior nature. The non-Jews allow themselves to be steered only by an animal instinct.' As such, this view corresponds precisely with the conception of the Torah, that the Israelites are the uniquely chosen people, and the conception of the Talmud, that Israelites are the only people, the rest being animals.

I refer to the report of the late professor Stanislaus Trzeciak of the Catholic Academy in St. Petersburg, who convincingly demonstrated the spiritual relationship between the teachings of the Mosaic religion, the political behaviour of the Jewish people, and the basic principles of the Protocols. ...

I will now move to more recent writings and statements, which will prove that Judaism has held tightly to its belief in world rule. To start with I will let the 'Jewish Lexicon' do the talking, which expresses the following on the subject of the 'Jewish world-rule': 'Jewish world rule, anti-Semitic slogan, which is supposed to communicate that Jews in economics and politics, in cultural and economic areas either have already occupied or strive for all the most important positions, and that with this they employ their decisive influence on the fortunes of the world practice, to subjugate all the peoples of the world. This thesis calls upon completely misunderstood biblical and messianic prophesies in a nonsensical manner, which speak of the glory of Israel at the end of days. Alongside this, two additional essentially complimentary beliefs are advanced. As such, the Bolshevik movement should likewise be seen as a tool of Jewish world rule, just as the major-capitalist rule of the banks. It is likewise believed that Jews at the same time demand practical efforts and push for imperial warmongering, to weaken the peoples as a result of such wars, in order to strengthen their own power. In recent times, the imputed Protocols of the Learned Elders of Zion and Ludendorff's memoires with talk of "the secret leadership of the Jewish people" warmed up yet again the old belief and claimed it to be proven.'

It is characteristic that the 'Jewish Lexicon' has not refuted with a single word the most meaningful accusations raised against Judaism across all ages, but instead attempts to dismiss them with contradictory expressions such as anti-Semitic slogan, misunderstanding of the Bible, nonsensical thesis and contradictory beliefs. In this arena, Judaism can only deny, but not refute.

[Compare here the testimony of Benjamin Disraeli above.]

In an advertising brochure of the Russian-Jewish brotherhood-lodge, 'The Learned Elders of Zion' dated 1911, 'German Daily newspaper' ('Deutsche Tageszeitung'), supplement 511, from the 15th November 1919, we read:

'The main goal of Jewish world rule has not yet been reached. It will however be reached and is already much closer than the masses of the so-called Christian states can even imagine. ... The Russian Czarist Empire, the German Empire and the militarism will fall, and all the peoples will be driven to collapse. This is the moment when the actual rule of Judaism begins.' (Supplied by Meister: 'Judas Schuldbuch' [Engl.: 'Judah's book of guilt'], 5th edition, Munich, p. 171.)

In the Jewish magazine 'Die Wahrheit' [Engl.: 'The Truth'] from the 24th November 1922, the organ of the union of Austrian Jews, the Jew Stricker as member of the large Committee of Zionist activism, writes:

'An all-Jewish world congress, a bringing together of all the economic and social forces of the entire Jewish society must be the absolute determining power, must be the highest and final authority, must possess the right, to bindingly solve all questions for all.'

Stricker demands with this the highest position, which by assuming the removal of all state law, allows to operate at decision making level for the Jewish citizens of all countries, a highest Jewish government, independent from all state governments.

'The Jewish people have made themselves into the manifestation of the Messiah, who should come, to offer the chosen people the final victory and triumph over all the others.' (Arthur Trebitsch: 'Geist und Judentum' [Engl.: 'Spirit and Judaism'], Leipzig, 1919, p. 22)

In the magazine 'Die Gesellschaft' [Engl.: 'The Society'], the Jew Franz Held expressed in 1890 the following belief about the mission of Judaism:

'Judaism will make the world happier, will redeem it. It is the acid-of-nationality-free, chemically-cleaned, pure humane universal-soul, which is scattered amongst the hundreds of tiny duodecimo-peoples-souls, these monstrosity of dirt and fire, of diplomat-foibles and canon-draggers. It falls to it [Judaism], to weld the splintered nationalities into one huge community, to breathe into this rawness the soul of this overreaching humanity. ...The Jew must be granted the leadership.' (Supplied by Gottfried zur Beek: 'Die Geheimnisse der Weisen von Zion' [Engl.: 'The secrets of the Learned Elders of Zion'], 3rd edition, 1919, p. 27)⁴²²

The Jew Dr. Moritz Cohn, offers explanations based on the writings of Leberecht Fürchtegott, 'Im Angriff liegt der Erfolg' [Engl.: 'Success lies in the attack!'], p. 6:

'Without being sucked away, the Jewish spirit rules today where earlier it was hardly tolerated. We no longer – in medieval ghetto-humility – need to be silent about the fact that the rule that we were promised, is already long since in our possession. Without us can no ruler in the world today do even the least thing, because we rule the money-market. No word that we do not want, becomes public because we rule the press. No thought that we do not approve of, comes into the intellectual circles of the educated, because we rule the stage. The Jewish spirit has conquered the world.' (Supplied by G. z. Beek, as above, p. 27)

The Jewish philosopher of religion, Dr. Joseph Wohlgemuth, said in his book: 'Der Weltkrieg im Lichte des Judentums' [Engl.: 'The World War in the light of Judaism']:

'It is an old aggadic⁴²³ saying, that also the major world-moving events only happen for the sake of Israel.' (Supplied by G. z. Beek, as above, p. 25)...

The Jewish 'International Bank Alliance', which rapidly appeared in Paris shortly before the war [great wars of the 20th century], wrote in its pamphlet:

⁴²² Available from the Publisher Der Schelm, Leipzig.

⁴²³ Aggada [Engl.: proclamation, tale, legend, actually: accumulation] in contrast to Halacha, refers to the non-legal content of ancient rabbinic literature, which – mostly following biblical texts and material – reflects and illustrates religious thought, but is not evaluated as binding doctrine.

'The hour is come for high finance, to quote publicly to the world its laws that it has up until now, only done in secret. High finance is called upon to step in as successor to the empires and kingdoms, and that with a much greater authority, because its authority will stretch not merely over a single country, but over the whole of the globe. High finance will be the lord over war and peace. (Supplied by Ottokar Stauf von der March: 'Die Juden im Urteil der Zeiten' [Engl.: 'The Jews as judged by time'], p. 184) ...

The Galician Jew and German citizen, Alfred Nossig, writes in his book 'Integrales Judentum' [Engl.: 'Integral Judaism'], (1921), p. 74:

'The present world-socialism constitutes the first stage of the perfecting of Mosaism, the beginning of the realisation of the future world-state, which via our prophets was foretold. ...: "This however will only come, if there is a League of Nations." (Supplied by Léon de Poncins: 'Judentum und Weltumsturz' [Engl.: 'Judaism and World-Upheaval'], II., p. 77)

This book mentions the 'Jewish Lexicon' in the Nossig article without explaining that the thesis of the world state is only an anti-Semitic slogan, and is based on a misreading of the Bible. Judaism itself openly embraces the world-state idea, but proclaims it immediately as a lie, as soon as a non-Jew suggests it.

The Jew S. P. Charjes, member of the B'nai B'rith-lodge Massadok, writes in the 'Nationaljüdischer Almanach' [Engl.: 'National Jewish Almanac'] in the year 5862:

'The Jewish world rule ...finds its most accurate expression in the words of the Bible. The time, when our ideas will fill the whole world, will and must come. Our rule alone can stand up to the centuries unpunished; only it needs fear no retaliation. Straight ahead and unconquerable it goes slowly but surely towards its goals.' (Supplied by Léon de Poncins, as above, p. 155)



The Jewish Bolshevist and publicist Alfred Nossig (18th April 1864 in Lemberg; † 22nd February 1943 in Warsaw) wrote: "Did Jews not stand in the cradle of all Socialist movements? Do the modern Socialist solutions not ring true as the echo of biblical commandments and prophesies? Does not the ancient touch with the life-breath of our present day in the most secret way?" (Alfred Nossig: "Integrales Judentum" [Engl.: "Integral Judaism"], Vienna, 1922, p. 56). "Also the modern Socialist movement is in its majority, a work of Jews" (ditto, p. 75). "All Jewish groups, whether attuned to Palestine or to the Diaspora, have a vital interest in the victory of world-socialism. They must support it, not just because of its ideas, not just because of its inner Mosaism-unified nature, but also for reasons of tactics." (ditto, p. 77).*

Compare to this the Crémieux Manifesto:

'The day will come, where Jerusalem will be the house of prayer for the united peoples. ...The day is not far away.'

And in the 3rd Protocol, 1st paragraph, we read in a similar vein:

'I can assure you, that we are today only a few steps away from our goal.'

The Jew Simon-Tov Yacoel writes in his book *'Israël, Réflexions sur la grande guerre et l'avenir des peuples'* [Engl.: *'Israel, reflections on the great war and the future of the peoples'*], Saloniki, 1921, Imprimerie Acquarone:

'To say, the war would have been waged to free the world from tyranny and to lead it to freedom is a serious mistake, a remarkable and inspired example of hypocrisy. The peoples will never be free, until the chains are not broken that keep them captive. Proof: every large nation has another as its slave: France has Corsica, England has Ireland, Greater Serbia has Montenegro and, to get to the point, Israel has the entirety of humanity as its slave.' (p. 9)

'Every war, one says, brings also something good. Now, the World War bore a goddess: the society of Nations, the League of Nations.' *The League of Nations will produce: unity of language, unity of currency, pf standards, of law and religion.'* (p. 23)

'This League of Nations will be powerful, and its charitable rays will penetrate everything. As capital it should have Zion, the city of peace.' (p. 24)

'By virtue of historical events, Israel must allow this powerful League of Nations to reside with it. The peoples must accept, because it was on Israel's land that the great prophets of humanity were born. What otherwise could the calling of this League of Nations be, than the continuation of the great work started by Israel? The League of Nations, this chaste child from the spirit of Israel, must live and breathe from the air of its father. The League of Nations must have its seat within the walls and towers of the city of peace, the city of Zion.' (p.25)

'All light will pass out from Jerusalem and because of Jerusalem. It will be the centre of the world. All the peoples will meet there. Jerusalem will acquire the epithet: "the city of peace". The capitol of the new world will no longer be the centre of a religion. No. It will be the cradle of this new religion, which will be called: the brotherhood of the peoples.' (p. 41)

*In full sincerity, Israel claims the League of Nations to be its own creation, which has no other calling as the completion of the work begun by Israel to unify all the peoples, under Jewish leadership. Only one language and only one religion should exist in the world, Jerusalem should be the centre, and become the capital of the world.*⁴²⁴

⁴²⁴ It is noteworthy that according to David Korn: „*Das Netz – Israels Lobby in Deutschland*” [Engl.: “The Net – Israel’s Lobby in Germany”], publisher FZ, Munich, 2003, p. 33, former German “*Bundestag*” president, Prof. Dr. Rita Süßmuth, is one of the “*key members of the Federal German branch*” of the “*Jerusalem Foundation*”, founded by former Mayor of Jerusalem, Teddy Kollek, whose declared aim is to make Jerusalem the world capital. Other “*key members*” of this organisation are, among others, Prime Minister Erwin Teufel, Minister of Economics Wolfgang Clement (these two are members of the Foundation’s German board of directors), Minister of Finance Hans Eichel, former Senator Dr. Hanna-Renate Laurien, former President of the Federal Constitutional Court Prof. Dr. Jutta Limbach, publisher Reinhard Mohn (Bertelsmann), former Mayor of Stuttgart Dr. Manfred Rommel, Prof. Dr. Bernhard Servatius, former Prime Minister Dr. Bernhard Vogel (HM).

In which way can this idea be differentiated from the idea of Jewish world rule?

Other Jews speak in a similar fashion about this League of Nations. For example, Jessin E. Sampfer in 'Guide to Zionisme', New York, 1920, p. 21-22:

'The league of nations is an old Jewish ideal. This ideal of nationalism and internationalism at the same time, is only now understood by the world. The Jews however have had it for 3000 years. It emerged out of Judaism and is included in most of the founding teachings of our laws and the prophets.'

Or the 'Wiener Morgenzeitung' (Vienna Morning-Newspaper) from the 6th February 1925:

'The League of Nations has given the British nation the assignment (!!), to assist the Jewish people with the erection of their national home in Palestine, and to do this until the Jewish people can take over the administration themselves. In this contract (!!), there appears nothing about the fact that Palestine will be incorporated into the English realm, which would obviously constitute the political prerequisite for irredentist lusts.'

In his work 'The Literature of the Poor in the Bible', Paris 1892, Isidore Loeb collected with great care the most important statements from the Bible about messianism and the re-erection of the Jewish people. Loeb was a French Rabbi and since 1869 secretary of the Alliance Israélite Universelle. In the chapter about the prophecies of Isaiah he writes on page 218:

'One can quite definitely not say, whether Isaiah was thinking about the appearance of a personal Messiah or not. ... Quite definite is however that with or without a Messiah-King, the Jews will occupy the centre-stage of humanity, around which the non-Jews will align themselves after their conversion to (the Jewish) God. The peoples will unite to worship the people of God.'

All the wealth of the peoples will transfer to the Jewish people; they will follow the Jewish people as prisoners in chains and throw themselves at their feet. "The kings will be your servants and their women wet-nurses for your children; they will lower their faces before you and bow to the earth, and lick the dust from your feet." (49, 23). God will make an everlasting bond with the Jewish people, as he did with David, and like David the Jewish people will order the peoples. ...It is a matter of course, that with the re-erection of the Jewish people, Jerusalem and the holy land will play a great role.'

Through Loeb's statements the position of the 'Jewish Lexicon' that the thesis of Jewish rule being a misunderstanding of biblical and messianic prophecies, refutes itself. ...

Everywhere in the religious texts, in the literature of the rabbinical philosophers, with Crémieux, with Wohlgenuth, with Rabbi Elie Benamozegh, with Simon-Tov Yacoel, with Isidore Loeb etc. we find only the same goal exalted, the calling of Judaism, because of the biblical prophecies, to become the ruler of the world. ...

In 1918, a book appeared in London: 'The Jews among the Entente Leaders', which contained the biographies of 16 of the leading Jewish personalities of the Entente States, and which demonstrated the decisive influence of Jews during the Great War.

Amongst others, the activities of the following Jews is illustrated: Herbert Louis Samuel, former Mayor of London, Edwin Samuel Montague, Private Secretary of Asquith, then Munitions – Minister, Lord Reading, born Rufus Isaaks, English Ambassador to New York, then Viceroy of India, Alfred Mond, owner of a row of newspapers, the French Jew Lucien Klotz, Finance Minister, the French Jew Joseph Reinach, notorious journalist, the Italian Jew Sidney Sonnino, Minister of Foreign Affairs who betrayed the Triple Alliance and destroyed it, the Italian Jew Luigi Luzzati, Minister of Justice, the Austrian-Italian Jew Barzilai, Minister without portfolio, the American Jews Brandeis, Oskar Straus, Ambassador in Constantinople, Bernard Baruch, the director of Economics of North America, etc. The Jews attempted, after its discovery, to portray this book, originally intended for only a small circle of Hebrews, by employing the exact same excuse as with the Protocols, as a fake, however without success.

The following words bring the introduction of this book to a close:

'We hope, that the combined efforts of the Jewish representatives of the Entente powers symbolise a larger unity, which will be born after the war, not with the goal of elimination and destruction, as it is apparently unavoidable at present, but to create a better and happier world, in which the Hebraic ideals of right and justice will take priority.'

A new world with the priority of Hebraic 'ideals' is nothing other than what is striven for in the Protocols, in which we read:

'From the temporary evil, which we must cause now, the good of an unshakeable government will emerge.' (1, 16).

On the occasion of the 12th Zionist Congress in the autumn of 1921 in Karlsbad, the Jewish 'Neue Rundschau' wrote in its November issue:

'Who ever had the good fortune to absorb in their heart and brain the elemental experience of Soviet Russia, will have urgently brought to mind the parallel of Moskow – Zion in Karlsbad. Our nascent – in the deepest possible sense – utopian culture, was prepared by the German (is meant here as Jewish) visionary-philosophers, will be concretised by the German (is meant here as Jewish) practitioners and organisers. At the head of the movement however we see the brilliant liberated Eastern-Jews tempestuously force their way forwards. The leader of today's world-Zionism is the Russian (is meant here as Jew) Professor Weizmann, the highest men in the executive are the Russians (is meant here as Jews) Sokolov and Ussishkin. They form with the organisers and builders of Palestine Ruppin, Lichtheim, the Germans (is meant here as Jews), a unity which is recognised by the Internationale of world Jewry. Because there is apart from the Internationale of Rome, and the Internationale of Moskow today only this third Internationale Zion, which unfolds its worldly power out of the roots of religion.'

Who could possibly upon encountering such words still deny, that Judaism views itself as an international community, that intends to build its 'worldly power' upon the prophecies of their religion?

We are standing here before a Chavrusse (bond of friendship), which, supported by religious promises and directives, views itself as justified and obliged to build a 'worldly power', an international super-government. (...)

One of the most important means by which world rule can be achieved along the path of the undermining of state institutions is the eliciting, direction and support of revolutionary movements as well as the continuous incitement of the public via the press, to turn states into enemies, and to promote war. (...)



Herbert Louis Samuel, 1st Viscount Samuel (6th November 1870 in Liverpool; † 5th February 1963 in London), was named in 1920 the First High Commissioner (a kind of Governor) of the British League of Nations Mandate for Palestine and served in this capacity until 1925. As such, Samuel was the first Jew to rule the historic land of Israel since 2,000 years.*

Rufus Daniel Rufus Isaacs, 1st Marquis of Reading (10th October 1860 in Spitalfields, London; † 30th December 1935 in London), was born the son of a Jewish fruit seller. From 1880 until 1884, he worked on the stock-exchange. As representative of the Liberal party, he sat from 1904 until 1913 in the House of Commons. After he had already stepped down from his post in 1919 as ambassador to the USA, he was appointed Viceroy of India in 1921.*



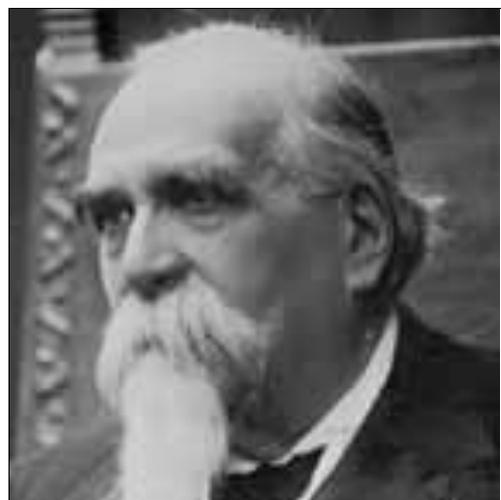
Alfred Moritz Mond, 1st Baron Melchett of Langford (23rd October 1868 in Farnworth, Cheshire; † 27th December 1930 in London), son of the German-born chemist, Ludwig Mond, and his wife Frida, born Löwenthal, was at first active in industry and most recently as Chairman of Mond Nickel Co. From 1906 until 1928, he sat as a candidate for the Liberals in the House of Commons. During the First World War, he was appointed by Prime Minister Lloyd George to the post of First Commissioner of Works in 1916, and held this post until 1921. Between 1921 and 1922 he finally became Minister for Health.*

Der Jude Louis-Lucien Klotz (11th January 1868 in Paris; † 15th June 1930 ditto), was active as a lawyer in Paris. In 1888, he founded the magazine “La Vie Franco-Russe”, to push for a French-Russian alliance against the German realm. In 1898, Klotz was elected to become a representative in the House of Representatives, and sided with the radical Socialists. He remained a representative until 1925, and afterwards served as senator for three years. Klotz was Finance Minister several times as well as Minister of Internal Affairs. In 1918/ 1919, he took part in his capacity as Minister of Finance in the negotiation of Germany’s reparation payments under the motto: “La Boche paiera!” [Engl.: “The Boche (insult for ‘the German’) will pay!”]. In 1929, he was convicted of cheque fraud and sentenced to two years imprisonment, died however after only one year.*



Baron Sidney Costantino Sonnino (11th March 1847 in Pisa; † 24th November 1922 in Rome), was from the 8th February until the 27th May 1906 as well as from the 11th December 1909 until the 31st March 1910, President of the Council of Ministers (Prime Minister). His Grandfather emigrated from the Livorno Ghetto to Egypt, and as a banker, made a huge fortune. Sonnino became Minister of Finance in both governments of Francesco Crispi, was also in 1906 and 1909 Prime Minister, and also Minister of Foreign Affairs in the government of Antonio Salandra in 1914. In this last capacity, he attempted first and foremost to apply the Italian claims to territory, and in 1915, spoke decidedly in favour of an Italian involvement in the First World War, after the Allies had indicated support for an Italian expansion to the north (South Tyrol) and to the east (Parts of Slovenia), and reinforced this with the London Treaty of April 1915.*

The economist and financier, Luigi Luzzatti (11th March 1841 in Venice; † 29th March 1927 in Rome), was repeatedly Italian’s Finance and Treasury Minister, respectively, also Prime Minister from the 31st March 1910 until 2nd March 1911, and served also during this time in the post of Minister of the Internal Affairs. Luigi Luzzatti became the third Jew to hold the position of Prime Minister of Italy, after Alessandro Fortis and Sidney Sonnino. During the First World War, Luzzatti promoted the annexation of Dalmatia to Italy.*





Salvatore Barzilai (7th May 1860 in Trieste; † 5th January 1939 in Rome), a Jewish freemason, helped determine for many years the direction of Italian politics. In 1915/ 1916, he was active as Minister for the “un-liberated provinces”, under which in Rome one understood to include the German Tyrol as far as the Brenner Pass. At that time during the First World War, Italy betrayed Germany by implementing a breach of neutrality – in return for a guarantee of the Western powers, that Italy would receive South Tyrol. In 1919, Barzilai was co-signatory of the Versailles Peace-Treaty on the “victorious side”. In 1920, he became senator in Rome. Under Mussolini, he stepped down from politics. Barzilai belonged to the Committee of the Order of Freemasonry of the ‘Grande Oriente d’Italia’ (GOI).*

Oscar Solomon Straus (23rd December 1850 in Otterberg, Kingdom of Bavaria; † 3rd May 1926 in New York City), was from 1906 until 1909 under President Theodor Roosevelt the first Jew in a US-governmental Cabinet.*



Bernard Mannes Baruch (19th August 1870 in Camden, South Carolina; † 20th June 1965 in New York), a Jewish Financier and stock-exchange speculator in the USA, played a decisive role in both World Wars. About his role in the First World War, he said: “I probably had more power than any other person during the war. That is, without any doubt whatsoever, the simple truth.” (Source: Léon de Poncins: “Behind the Scenes of the Revolution”, Berlin, 1929, p. 128 et seq.). The old Jewish name of Baruch means “the blessed”.*

The fact is well known that the leading rabble-rousers in the majority were and are Jews. (...)

'We, who depict ourselves as the saviours of the world, are nothing more than seducers, destroyers, arsonists and executioners of the world', writes the Jew Oskar Levy [translator and publisher of Nietzsche's works in the English language. HM] in the 'Spectator', London, 10th October 1920.

'Everywhere they belong to the opposition, they find themselves everywhere in the role of reformer, the revolutionary, with the desire to leave the old shattered and in ruins.' (Nachum Goldmann, "On the world-historical meaning and mission of Judaism", 1915, p. 201).

'The effect of Judaism is damaging in a political sense and at the same time as an ultra-radical element. With fanatical tenacity it clings to the oldest, most nonsensical establishments and opinions and builds at the same time from this exact same fanaticism, barricades, and throws bombs and dynamite wherever it possibly can.' (Konrad Alberti, in: 'Society', 1889, 2nd issue).

'The revolution warns us once more about the meaning of the Jewish question; because the Jews are in the revolution the driving force.' (Moritz Rappaport: "Socialism, Revolution and the Jewish Question", Leipzig, 1919)

'It is the revolutionary idea, that Judaism brought into the world. Wherever this idea came from, the peace of the everlasting sameness was shaken to the core.' (Rabbi Dr. Baeck in the founding-speech of the local Hamburg group of the union of liberal Judaism in November 1925).

'The Russian revolution is a Jew-revolution; because it heralds a turning point in Jewish history. This creation was caused by the fact that Russia was the home of roughly half of the world's Jews living on this earth. Therefore, the fall of this despotic government should have lasting consequences for the destiny of the many thousands of Jews, who just recently emigrated to other countries. In addition, the Russian revolution is to be understood especially as a Jew-revolution, because the Jews were the most active revolutionaries in Czarist Russia.' (Article by the Jew Jacob de Haas in the Zionist newspaper 'The Macabean' from November 1905).



Konrad Alberti (* 9th July 1862 in Breslau; † 24th June 1918 in Berlin; born under the name Konrad Sittenfeld), was a Jew-critical Jewish writer, literature historian and chief editor of the "Berliner Morgenpost" ["Berlin Morning post", newspaper].

'Which major role the Jewish element played and still plays in the Russian revolution, is well known.' (Eduard Bernstein, in: 'Socialist issue monthly', 1906).

'The world revolution, which we have yet to experience, will without exception be the creation of our hands. (...) This revolution will fix the dominant supremacy of the Jewish race over all the others.' ('Le Peuple juif' from the 8th February 1919).

'The German revolution is the work of the Jews. The democratic German parties count amongst their leaders and followers a large proportion of Jews, and the Jews play a very important role in the highest positions of government.' (Tribune Juive' from the 5th July 1922).

'The international Jewry forced Europe into this war, not only to vastly increase their wealth, but by means of this one, to commence a new Jewish world-war.' ('The Jewish World' from 16th January 1919).

The president of the Zionist World Organisation, Dr. Chaim Weizmann (...), explained in a speech held in Palestine in 1920:

'We told the foremost personalities (in England): We will be in Palestine, if you want it or not. – You can either speed up or slow down the fact of our coming, it is however better for you to help us, because otherwise our constructive force will transform into a destructive force, which will bring the whole world into ferment!' ('Jewish Rundschau', 1920, No. 4) (...).

Concerning the proportion of Jews in the last Russian revolution, I have borrowed the following from Alfred Rosenberg's "Plague in Russia", Munich, 1922:

'And here we must touch upon the particular point, without which it makes no sense at all to try to understand Bolshevism: Judaism. Never ever would it have been remotely possible to so systematically exterminate the national Russian leadership, if Russians had occupied the head of the upheaval. (...)' (p. 23).

'It is well known that the bloodiest dictator of Soviet Russia is the Jew Leo Trotsky (born Lev Bronstein). He was active in the destruction of Russia for 25 years with an untameable hatred. (...) When the war broke out he was in Switzerland, lived then in Paris and was then extradited to Spain. From there he travelled to New York and gathered together the available destructive forces for the journey to Russia.

Together with him, Sinowjew (Radomylsky) and a few hundred tribal-comrades journeyed to Russia. On his conscience he carries the burden of thousands of murder sentences. (...)

An especially dangerous conspiracy-type is the well-known Karl Radek (Sobelsohn), (,,)' (p. 25).⁴²⁵

Up until the beginning of 1922, the executed amounted to: 22 bishops, 1,215 priests, over 6,000 professors and teachers, almost 9,000 doctors, over 54,000 officers, 260,000 soldiers, almost 11,000 policemen, 58,500 protectionists, 12,950 landowners, 355,250 members of the intelligentsia, 193,350 workers, 815,100 farmers. (published by Prof. Sarolea in the Edinburgh Newspaper "The Scotsman" from the 7th November 1923).

⁴²⁵ End of quote from Alfred Rosenberg: "Die Pest in Rußland" [Engl.: "The Plague in Russia"]. The book can be obtained from the Publisher Der Schelm, Leipzig.

Since that time, further tens of thousands were executed, and due to mass starvation caused by the system, millions more Russians were killed.

In 'Judaism and world-upheaval' by the Frenchman Léon de Poncins, II Part, p. 27, we find a statistic about the representative proportion of Russian Jewry in governmental positions during the year of 1920:

	Members	Jews	Percentage
Council of People's Commissioners	22	17	77.3
War Commissariat	43	33	76.7
Commissariat of the Foreign	16	13	81.3
Finances	34	30	88.2
Judiciary	21	20	95.2
Ministry of Education	52	41	78.8
Commissariat for the Provinces	23	21	91.3
Press	41	41	100.0

The Bolshevik Parliament consisted of 545 People's Commissioners. From these:

447 were Jews, 30 were Russians, 34 were Latvian, 34 others. And so in the Russian Parliament, 82 percent of its members were found to be Jews. (...)

The Rabbi I. L. Magnes said in an address in New York, which took place in 1919:

'Let us compare the present situation in Germany with that in Russia: in both countries the revolution liberated creative forces. We are in full admiration of the extent to which the Jews here, and that without hesitation, made themselves available for vigorous activity. Revolutionaries, Socialists, Mensheviks, independent or old Socialists, one can call them whatever one likes, all are to a man Jews and to be found in leading positions and active in all the revolutionary groups concerned with German-Jewish antagonism.' (Written by Léon de Poncins: 'Judaism and World-Upheaval', II., p. 24)."

11. The uniformity of Judaism's will to power

Judaism has no access to a state system (the special case of Palestine does not belong in this category), the members of the Jewish people are citizens of the most disparate states. In the absence of a Jewish state there can be no official Jewish state-government. This however does not prevent the existence of a secret top management, whose existence must be all the more assumed, when the Jewry of all these countries in the world, in the face of major political questions, moves with such unanimity, that the absence of a purpose-oriented dissemination of orders coming from a highest authority would be unthinkable.

In such questions as pertaining to the Jewry of the whole world, the existence of the Jewish world government expresses itself via the actions of its executive organs. During the Great War it was freemasonry, that was charged with the task of hauling even the most uninvolved states into the war. At present it is a special Jewish organisation that must lead the world economic war against Germany.

According to reports from the Viennese Jewish weekly "*Die Wahrheit*" [Engl.: "The Truth"] from the 23rd and the 30th November as well as from the 7th December 1934, a group met in London on the 26th November 1934, chaired by the American lawyer and president of the Anti-Nazi League, Samuel Untermeyer, called: "The International non-party Conference to Organise and Intensify the Boycott of German Goods in the Whole World." Untermeyer explained very openly that it was all about a "peaceful war, an economic war".

How this new war without weapons was understood, was communicated by the American Newspaper "New York Herald" published in Paris on the 27th November 1934, with the following:

"The purpose of the organisation, which has passed its resolution, consists of bringing about an economic boycott against Germany in every country, until the Hitler-Regime is driven from power, or until the rights and the property of organised labour (of the Unions) are resumed; it proclaims, that the attempts [by Hitler (sic)] to destroy the Catholic and the Protestant church are surrendered, and the religious beliefs of all sects [including the Jewish sects] are restored, and that all anti-Jewish laws and ministerial orders are revoked and that it must halt the persecution of Jews, and thereby respects the following;

- 1. it restores the statutes and the property of the freemasonry lodges;*
- 2. it allows the German women full rights and privileges that were stolen from them by the Hitler-Regime.*

It was decided that the World-Organisation organises national corporate bodies with immediate effect in all countries, in which such do not yet exist."

The question that immediately springs to mind is just what exactly the restoration of the Marxist unions, and the freemasonry lodges, or indeed what questions of the Christian Church could possibly have to do with the Jewish world-boycott, the "*economic-war*"? The Jew Untermeyer demands, as representative of the Jewish world government, nothing less than the complete restoration of Jewish influence in Germany by means of Marxism and freemasonry. And by putting in a word for Christianity and the religious sects respectively, his hypocrisy demands nothing other than the search for like-minded comrades, and via this, to re-employ the disintegrative activity of the American International Union of the Bible Student Movement. And a "*peaceful economic war*" should put all that into place.

At the same time, the administrative committee of the American Jewish Congress met on the 13th November 1934 in New York, and resolved together with the B'nai B'rith-Order "*the formation of a global Jewish organisation; this organisation was to carry the name: Council of Jewish Delegations, and represent Jewish interests in the League of Nations.*" ("Truth" from 23rd November 1934).



Samuel Untermyer, also: Untermeyer (6th March 1858 in Lynchburg, Virginia; † 16th March 1949 in New York), being a sworn enemy of the Germans, was an activist for the group of his tribal origin, was registered as a lawyer and was active as a politician for the Democrats. Rapidly rising to the status of millionaire, he was during the 1930s one of the architects of Zionism.*



The Jewish writer Arnold Zweig (10th November 1887 in Glogau, Province of Silesia; † 26th November 1968 in East-Berlin), was born as the son of a Jewish master saddler, who fled to Germany to escape from Polish anti-Semitism. In the Weimar period, he was active for Marxist and Zionist organs. During the year 1933, he emigrated to Haifa. In the SBZ i.e. the DDR (GDR), he followed the communist line with loyalty. He was active as the president of the Academy of the Arts and as a representative of the People's Chamber. Zweig was awarded the Lenin-prize by the Soviets and the "National-Prize" by Walter Ulbricht. In honour of the 70th birthday of the Kremlin Dictator, he extolled: to describe the greatness of Stalin "the ability to find creatively adequate expressions but fail us". The Zionist paper "Jedioth Chadasboth" emphasised in honour of his death, that "he uttered expression for his longing for the beauties of Israel, even moments before his departure".*

Owing to the fact that only state governments are represented in the league of nations, we can assume that in this "Council of Jewish Delegations", we may observe the very organisations through which for the first time, the secret Jewish government will step into the open.

A pretty sample of patriotic thought was delivered by the reputed Jewish author Arnold Zweig, when he wrote:

"They treat the state, in which they reside, with contempt and defraud it, if one can even call the bypassing of tiresome senseless laws, rules and instructions designed only to irritate, fraud at all. Because one can only defraud someone, whose rights one recognises, although – and via the fact that these are bypassed – they have however their own regulations, laws and instructions, which are for them, valid, which they do not bypass, and what the oppressing state confronts them with, is a meaningless and non-existing formality against which bribery, contempt, and intrigue become the only suitable answer from the superior and the shrewd." ("Ost-Jüdisches Antlitz" [Engl.: "Eastern-Jewish Face"], publisher Weltverlag, Berlin)

Who, after reading such statements could deny, that the old laws of the Talmud and the Shulchan-Aruch still live on in the spirit of this people when presented with this mindset of the Jews in their confrontation with non-Jews?

And who may pronounce the Protocols as a fake, when they promote nothing more or less than: *"Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end."* (Protocols 1, 26)⁴²⁶

These few quotes from the mouth of the Jew himself, should suffice to get the message across that Judaism followers in the whole world, via race and religion combined, consider themselves as a special people (*"Sondervolk"*), who at every moment subordinate the patriotism of state citizens to their Jewish national goals, and who reject outright absorption into the host-peoples, the so-called assimilation. Every statement or action to the contrary, for opportunistic tactical reasons, is mere appearance. *"Become Christians, if you cannot do otherwise, but keep the law of Moses in your hearts"* stands as an accurate portrait in the Toledan letter.

The only goal that unites all Jews as a people held together by blood and nation is the gaining of this dominance over all other peoples of this earth as a fulfilment of their mission, apportioned by their religion. This has been discussed at length in other chapters of this work, and as supplementary to these explanations, I refer here to other works, such as the books by the Frenchman Roger Lambelin, *"L'Impérialisme d'Israël"* (Grasset, Paris, 1924), by the Russian Schwartz-Bostunitsch *"Jewish Imperialism"* (Landsberg am Lech, 1935), by the American L. Fry *"Waters Flowing Eastward"* (Chatou, 1934), by the Pole Dr. Trzeciak *"The Messianism and the Jewish Question"*, Warsaw, to offer just a few of the examples available from the world's literature.

It was during the 3rd Zionist Congress in Basel in 1899, that Max Nordau (recte Maximilian Simon Südfeld) according to a stenographic protocol of this meeting (published by the *"Erez Israel"* society, Vienna, 1899), was recorded as saying:

"Constantly in Jewish records, we find represented in a multitude of forms the idea emerging, that a tiny minority embody the living, the nature, the determining essence of the people. The task of eliminating the Amalekites is given not to the 22,000, but to the 300 warriors of Gideon. (Great cheering and thunderous applause.) Our Rabbis are even more exclusive in the belief that the lot of the entire people falls before just 36 of the righteous. (Great cheering and thunderous applause.)"

It must be something peculiar to Judaism, which could explain why the mention of the 300, and especially the mention of 36 of the righteous, earned such thunderous applause.

At any rate, it is interesting that also the Jew Walther Rathenau speaks of an upper leadership of 300 men. Then how Rathenau thought of the entirety of the Jewish leadership, was described by him in the *"Neue Freie Presse"* [Engl.: *"New Free Press"*] from the 25th December 1909:

"Within the field of activity of the economic leadership ...an oligarchy has developed over the course of a human lifespan, that is as closed as the one in the Old Venetian times. 300 men, who know each other well, direct the economic fortunes of an entire continent and look for successors from their immediate environment. – The strange causes of this equally strange phenomenon, which allow a faint glow to shine through the dark of future social developments, cannot be discussed here."

And strange it is indeed that Rathenau, many years later, comes to speak of the 300 once more. The *"Neue Wiener Journal"* [Engl.: *"New Vienna Journal"*] from the 14th December 1927, published the following letter of his:

⁴²⁶ *"Protocols of the Learned Elders of Zion"*, translated from the Russian of NILUS by Victor E. Marsden, publisher Liberty Bell Publications, Reedy, West Virginia (1922).

“My dear and most honourable Mr. Wedekind!

Your intellectually stimulating proposition awoke my interest in the most lively fashion. But let me tell you this in confidence: The actual ‘300’ employ both the habit and the caution, to disavow their power. If you call upon them, they will say: we have no knowledge at all; we are business men like any other. And when called upon, it will not be 300, but 3,000 counsellors of commerce, the makers of stockings and artificial butter, who come forward with the answer: we are this power. The real power lies in anonymity.”⁴²⁷

Certainly, Rathenau was right: the real power lies in anonymity. Judaism has known for centuries what Rathenau, one of the initiates, implies here, and it is for this reason that the Jewish secret government is the most powerful in the world – until its anonymity is taken away.

11.1. How proletarian Jews and capitalist Jews are two sides of the same coin

It is the common property of the educated world, as far as this occupies itself with the Jewish question, that Marxism in all its various forms is a function of high finance which, whenever the necessity arises that a country is to fulfil a particular task of the Jewish world plan – being itself an arm of Judaism, purposefully applies it as its particular mission.

I refer to Alfred Rosenberg’s essay *“Die internationale Hochfinanz als Herrin der Arbeiterbewegung in allen Ländern”* [Engl.: “The International High-finance as Lord of the Workers-movements in all countries”],⁴²⁸ which I included in the files in Berlin, as well as to the standard work *“Judah Schuld buch”* [Engl.: “Judah’s Book of Guilt”] by Wilhelm Meister.

These works prove with great clarity the cooperation between these apparently hostile brothers. I will limit myself therefore to just a few examples: the Jewish author Bernard Lazare wrote in *“L’Antisémitisme”*:

“There is no doubt whatsoever, that they (the Jews) via their gold, via their energy, via their talent supported and seconded the European revolution. Over the course of these years, their bankers, their industrialists, their poets, their writers and their leaders, even though motivated by a variety of ideas, have all pursued the same goals. ...By their (the Jews) working towards the triumph of liberalism, they were working for themselves.”

Lazare accurately caught the sense of the Protocols⁴²⁹:

“When we introduced into the state organism the poison of liberalism its whole political complexion underwent a change. States have been seized with a mortal illness-blood-poisoning. All that remains is to await the end of their death agony.” (Prot. 10, 11)

Lazare, by the way, confesses completely openly to the following facts: 1. Judaism supports all revolutions; 2. that this support is achieved on the one hand by the gold of the bankers, on the other by the activities of people’s leaders.

“We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us.” (Prot. 10, 3)

“When we have accomplished our coup d’etat we shall say then to the various peoples: ‘... We are destroying the causes of your torment-nationalities, frontiers, differences of coinages.’” (Prot. 10, 4)

⁴²⁷ Quoted after “Hammer”, No. 623, 1928.

⁴²⁸ Available from the Publisher Der Schelm, Leipzig.

⁴²⁹ “Protocols of the Learned Elders of Zion”, translated from the Russian of NILUS by Victor E. Marsden, publisher Liberty Bell Publications, Reedy, West Virginia (1922).

Here we are however only interested in establishing the fact, that Jews from the most different directions imaginable, which from time to time appear to be entirely opposed to one another, are connected via a shared goal. The agents and paths of the warfare are different. The goal of the warfare is exactly the same.

In the Jewish publication “Self-Defence” (Prague), April issue of 1923, we read the following words of praise for Trotsky-Braunstein:

“His intensive will to power unfolded into a monstrous frenzy of activity. His striving, everywhere to be the first, was the basic trait of his nature. The revolution and his active “I” flowed together; everything that was outside the revolution was also outside his “I”, and therefore didn’t interest him. The workers interested him only as necessary objects of his activities and his revolutionary deeds; the like-minded only as a means, which – through their involvement – could realise his efforts.”

The Protocols⁴³⁰ correspond again with this conception:

“We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces – Socialists, Anarchists, Communists – to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry.” (Prot. 3, 7)

To let a high-capitalist Jew also have a say, it can be mentioned here, what Rathenau wrote:

*“I do not believe that there are many who have prepared the turnaround of the conditions so lastingly as myself.”*⁴³¹

“...that the revolution passes by such dutiful citizens, who for 20 years primed its weaponry and confronted the capitalistic order with the only system that can be carried out and will be carried out, without so much as a hello or an acclamation of any kind.” “How could that happen, Mr. Holitscher, that in these very days the German youth simply pass me by, when it was me who in truth created this revolution?”⁴³²

*“In itself, I would probably be therefore less compromised than most Socialists, but for all that my relationship to socialism, especially to my favoured left wing, is a very questionable one.”*⁴³³

In his work “*Der Kaiser*” [Engl.: “The Emperor”, p. 55], Rathenau names dictatorship as the desired idea of the Russian revolution, which he, as a practical idea for the future, i.e. views as the final political goal, then contrasts against a removal of the European layering under the state form of socialising free-states. This is the same idea as that of Trotsky, just differently expressed. The final goal of the “*Russian*” Minister Trotsky and the “*German*” Minister Rathenau is the same, and in fact corresponds to the programme of the apparently faked Protocols.

The “*Tribuna*”, Prague, produced on the 5th March 1921 according to “*Sjednoceni*” from the 1st May 1921, the following statement by the Czech Social-Democrat Fleischner:

“Rathenau finds my view extremely plausible, that Lenin is copying Rathenau’s war-economics model. Rathenau confirms the correctness of my view by indicating that the Soviet government has immediately ordered from him the plans for the organisation of the individual centres.”

⁴³⁰ “Protocols of the Learned Elders of Zion”, translated from the Russian of NILUS by Victor E. Marsden, publisher Liberty Bell Publications, Reedy, West Virginia (1922).

⁴³¹ From the letter to the former Minister of State, Dr. Südekum, 16th November 1919, quoted from Rathenau's “*Politische Briefe*” [Engl.: “Political Letters”], Dresden, 1929.

⁴³² From the letter to Dr. A. Holitscher, 21st November 1918, quoted from Holitscher: “*Mein Leben in dieser Zeit*” [Engl.: “My life during this time”], Berlin, publisher Rowohlt.

⁴³³ From a letter to Peter Hammes, 23rd June 1919, quoted from Rathenau's “*Politische Briefe*” [Engl.: “Political Letters”].

To follow the connections between the major capitalist Jews and the so-called proletarian Judaism with a further example, I quote here the “*Jüdische Presse*” [Engl.: “Jewish Press”] from the 15th October 1920, which wrote the following about the powerful Jewish man of Finance, Jacob Schiff:
“*In the Russian-Japanese war he supplied a Japan lacking in capital with the necessary means to shake up the Czarist rule, and likewise supported the Russian revolution in the spring of 1917.*”

In the French Senate, on the 13th May 1919, Gaudin de Villaine explained:

“*The Russian revolution and the Great War were staged by high finance, yes, this most iniquitous crusade of gold against the Christian cross occurred more or less because of the insane greed of the Jews for world rule. ...Bolshevism is nothing more than Talmudic insurrective spirit. Russia’s revolution was a Jew-revolution, which was supported by Germany, this cradle of modern world-Jewry, and Russia’s willing executioners, the Bolsheviks, are more or less all members of Judah’s race.*”⁴³⁴

How Zionism finally also played into such questions, was shown by Arthur Holitscher.⁴³⁵ He illustrated in the 1921 November issue of the “*Neue Rundschau*” his journey to Soviet-Russia with the following words:

“*Who ever had the good fortune to absorb in their heart and brain the elemental experience of Soviet Russia, will have urgently brought to mind the parallel of Moskow – Zion in Karlsbad. Our nascent – in the deepest possible sense – utopian culture, was prepared by the German (is meant here as Jewish) visionary-philosophers, will be concretised by the German (is meant here as Jewish) practitioners and organisers. At the head of the movement however we see the brilliant liberated Eastern-Jews tempestuously force their way forwards. The leader of today’s world-Zionism is the Russian (is meant here as Jew) Professor Weizmann, the highest men in the executive are the Russians (is meant here as Jews) Sokolov and Ussishkin. They form with the organisers and builders of Palestine Ruppin, Lichtheim, the Germans (is meant here as Jews), a unity which is recognised by the Internationale of world Jewry. Because there is apart from the Internationale of Rome, and the Internationale of Moskow today only this third Internationale Zion, which unfolds its worldly power out of the roots of religion.*”

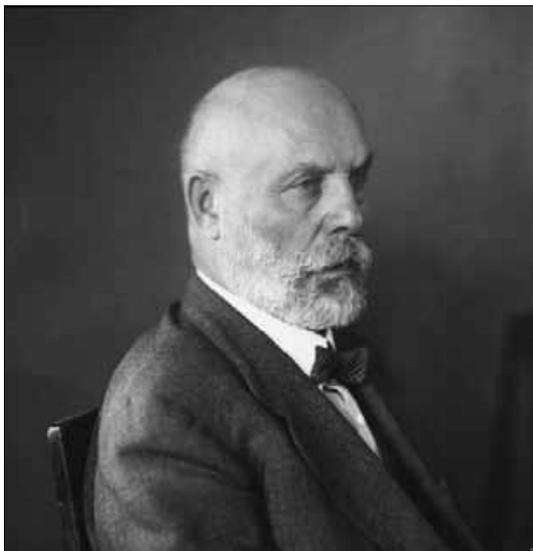
In the year 1921, a book appeared in Berlin by the historian Alexander M. Kulischer, “*Das Wesen des Sowjetstaates*” [Engl.: “The Nature of the Soviet State”], from which Theodor Fritsch in his “*Handbuch der Judenfrage*” [Engl.: “Hand-book of the Jewish Question”], quoted the following:

“*The Marxist sect, which in Russia employs the ‘dictatorship of the proletariat’, the Russian communist party, ‘is neither a worker, nor in any way a political party, but is in fact a closed, privileged aristocracy which rules the people with military power, and lives at their expense.’ This cast, (class) which prolongs the revolutionary doctrine within itself, consisted from the beginning, to a most significant extent, of Jews. Between the years 1901 to 1903, 29.1%, in 1905, 34% of the arrested Russian revolutionary leaders were Jews. Numbered amongst the most powerful during the 1917 revolution, Jews were the most important men: Trotsky-Bronstein was a former employee at German Social-Democratic newspapers. From Russia, Radek-Sobelsohn drove the revolutionising of Germany with a particular energy. Sinowjew-Apfelbaum, Kamenew-Rosenfeld, the first ambassador to Berlin Joffe, Lagesky-Krachmann, Bogdanoff-Silberstein, Woladarsky-Cohen, Piatnitsky-Lewin, Zweditsch-Fonstein, Maclakowsky-Rosenbaum, Lopinsky-Löwenstein, Wobrov-Nathanson, the Minister of Foreign Affairs Litwinow-Finkelstein lead or still lead the USSR. Furthermore: Martow-Zederbaum, Tschernow-Liebermann, Steklow-Nechamkes, Gorew-Goldmann, Suchanow-Himmer, Kamkow-Katz. Where the Jew himself was not openly the top man, he played the role of ‘private secretary’ for the Bolshevik power players, like Rosenberg with Tschitscherin. As Bolshevik Russia sent a delegation of red-agents*

⁴³⁴ Quoted in Wilhelm Meister: “*Judas Schuldbuch*” [Engl.: “Judah’s register of debt”], Munich, 1921, p. 206.

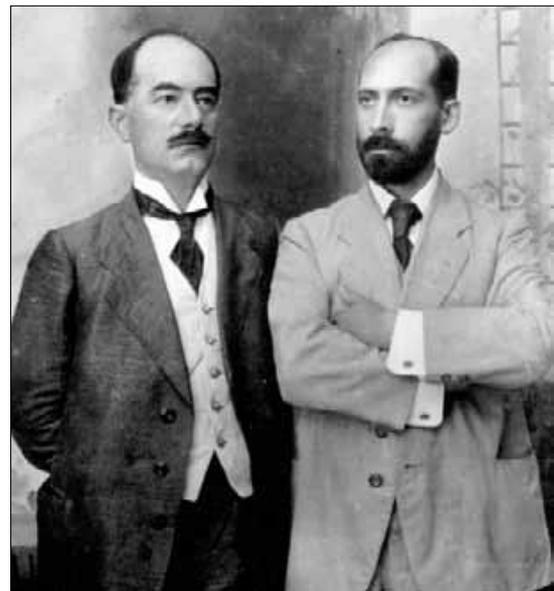
⁴³⁵ Arthur Holitscher, born in Pest (Hungary) in 1869, may be considered one of the great American travellers of the 20th century. At the age of 42, he travelled to the “crazy-fast” country on the other side of the Atlantic. Compare his arrival in America from his point of view, in: “*Amerika – Heute und Morgen. Reiseerlebnisse, 1912*” [Engl.: “America – Today and Tomorrow. Travel Experiences, 1912”] (HM).

to Vienna in January of 1919, of the 22 delegates, 21 were Jews. According to the 31st reprint of the 'Handbook', of the 22 members of the Council of People's Commissioners during the period of the worst terror-atrocities before the cleansing by Stalin, 17 were Jews. In the War Commissariat, 33 of 43 were Jews, in the Commissariat of the Foreign, the number was 13 of 16, in the Finance department 30 of 34, in the Judiciary department 20 of 21, in the Ministry of Education 41 of 52, in the Maintenance Council 6 of 6, in the Ministry for Work 7 of 8, and in the press department 41 of 41. Against Jewish attempts to deny the proportion of Jews within Bolshevism, the extremely Jew-friendly works of J. F. Boditschew and Alfred Nossig: 'Bolschewismus und Judentum' [Engl.: 'Bolshevism and Judaism'], Berlin, 1921, p. 21, said: 'Anyone, who was present at the time of the full development of the Bolshevist regime in Russia, will confirm, that people of Jewish descent were not only to be found in the directing bolshevist committees, but also in all positions of office and even in the Cheka, the state run execution-organisation, in conspicuously high numbers.'⁴³⁶



Avraham Menachem Mendel Ussischkin (* 16th August 1863 in Dubrowno in Russia; † 2nd October 1941 in Jerusalem) was a leading Zionist and for many years the President of the Jewish National Fund (JNF) and one of the pioneers of the movement.

The sociologist and Zionist Arthur Ruppin (left) (* 1st March 1876 in Rawitsch near Posen; † 1st January 1943 in Jerusalem) was one of the ground breakers involved in the founding of the city of Tel Aviv. From 1904 until 1907, he took on the direction of the "Office for Jewish Statistics" founded by himself in Berlin. In 1908, he emigrated to Palestine. He took over the direction of the newly founded Palestine-Office, the official representation of the World Zionist Organisation in Jaffa. At his side stood as his vice-officer, Jacob Thron. He is often referred to as the "father of the Zionist settlement-movement". He followed the ideas of the Eugenics movement with rigour and resolve, demanded for the new settlement of Palestine a "selection of the human material" and met in 1933, i.e. after the National Socialists had come to power in Germany, with the race-researcher, Hans F.K. Günther, in Jena. Those persons worthy of settlement should be of particular "physical, skilful and moral quality". Arthur Ruppin (left) and Jacob Thron from the Palestine-office in Jaffa, 1908.



⁴³⁶ Alexander M. Kulischer: "Das Wesen des Sowjetstaates" [Engl.: "The Nature of the Soviet State"] Berlin, 1921, p. 73, quoted in Theodor Fritsch: "Handbuch der Judenfrage" [Engl.: "Handbook on the Jewish Question"], 49th edition, 279th to 330th thousand, publisher Hammer, Leipzig, 1944, p. 127.



The Jewish Journalist Karl Radek, actually Karol Sobelsohn (31st October 1885 in Lemberg, Galicia; † probably 19th May 1939 in Werchneursk, Province Tscheljabinsk), came to know Lenin in Switzerland in 1914, and became his “favourite comrade” (Solschenizyn). With Lenin, he travelled in “sealed accommodation” in March 1917 through Germany to Russia, where he took a leading role in the Bolshevist overthrow. In 1918 and 1923, Radek-Sobelsohn was sent by Lenin to Germany, to ripen it up for the red revolution. He substantially contributed at the time to the founding and the building up of the KPD.*



*Leo Trotsky (his entire name: Lew Davidowitsch Trotsky, born: Lew Davidowitsch Bronstein, Jiddish: Leib Braunstein; * 26th October 1879 in Janowka, today Bereslawka, Ukraine; † 21st August 1940 in Coyoacán, Mexico) was a Jewish politician and Marxists revolutionary. He was People’s Commissar (Minister) of the Foreign, of War-Strategy, Supplies, Transport, Publishing as well as founder of the Red Army. As War-Commissar during the civil war of 1918-1920, Trotsky actively supported the principle of “mass-terror”, and was responsible for numerous war atrocities. The party-line direction of Trotskyism as differing from Marxism-Leninism, was named after him.*



Grigori Jewsejewitsch Sinowjew, actually Sinowjew Hirsch Apfelbaum (11th September 1883 in Nowomirgorod in the Governance of Cherson; † 25th August 1936 in Moskow), was a Jewish Bolshevik. He was from 1921 until 1926 a member of the Politbureau of the ZK of the KPR (the precursor of the CPSU). Originally a close companion of Josef Stalin's, he was later executed. "Ninety from one hundred million Soviet Russians must come along with us. As for the rest, we have nothing to say to them. They must be eliminated." These were the words of*

Grigori Sinowjew at the end of 1917. (Source: Johannes Rogalla von Bieberstein: "Jewish Bolshevism' – Myth and Reality", publisher Ares, Graz, 2010, p. 144 et seq.)

Adolf Abramowitsch Joffe (10th October (Jewish Calendar)/ 22nd October (Gregorian Calendar) 1883 in Simferopol; † 16th November 1927 in Moskow) was a Russian-Soviet revolutionary and companion of Leo Trotsky. Joffe came from a wealthy Jewish (Karaites) family. His father was the owner of the entire post and transport network on Crimea, owned a house in Moskow and stood in close relationship to Russian politics and the head of government at the time Sergei Witte. In April of 1918, he was named the Soviet-Russian representative (ambassador) to Germany, where he worked together with the future director of the Soviet secret police OGPU, Wjatscheslaw Menschinski. At the beginning of November, Joffe, together with the entire Soviet-Russian ambassadorial personal were extradited after being accused of subversive activity including the preparation of an uprising.*



*Ossip Aronowitsch Pjatnizki (real name: Tarschis; * 17th January (Jewish calendar)/ 29th January (Gregorian calendar) 1882 in Wilkomir; † 30th October 1938) was from January 1918, a member of the Executive Committee of the Moskow Soviets. From 1921, Pjatnizki worked in the Executive Committee of the Communist Internationale (EKKI). Until 1926, he directed the internal Secret Service OMS there. In this capacity, he kept watch over the global expansion of the CI-activities and earned for himself over the years a formidable influence.*

Maxim Maximowitsch Litwinow, recte: Meir Henoch Mojszewicz Wallach-Finkelstein (17th July 1876 in Bialystok; † 31st December 1951 in Moskow), was the son of a wealthy Jewish banker family. He became the linchpin and bottleneck for all the foreign capital contributions for the CPSU. Against his decisions even Lenin was powerless, because Litwinow was the Rothschild's man, and as such, more powerful than Lenin.*



*Julius Ossipowitsch Martov (recte: Zederbaum; * 24th November 1873 in Constantinople; † 4th April 1923 in Schömberg) was a Russian politician and speaker for the Mensheviks in the Social-Democratic Party of Russia (SDAPR). He criticised the politics of the Bolshevists as the "dictatorship of a minority".*

*Wiktor Michailowitsch Tschernow (recte: Liebermann; * 19th November (Jewish calendar)/ 1st December (Gregorian calendar) 1873 in Kamyschin in the Governace of Saratow; † 15th April 1952 in New York), under various pseudonyms: Jul. Gardenin, W. Tsch. Tutschkin and Boris Olenin, was the founder of the Social-Revolutionary Party and also Minister of Agriculture in the provisional government in Russia. He operated against the Bolshevists.*





*Juri Michailowitsch Steklow (recte: Owschy Moisewitsch Nechamkes; * 15th August (Jewish calendar)/ 27th August 1873 (Gregorian calendar) in Odessa; † 15th September 1941) was a Russian revolutionary, journalist and historian. In 1903, Steklow joined the Bolsheviks. In 1917, he was chief editor of the newly founded newspaper "Iswestija". During the course of the Stalinist purges, he was arrested in February 1938 and died in prison in 1941.*

*Boris Isaakowitsch Gorew (recte: Boris Isaakowitsch Goldman(n); * 1874 in Vilnius; † 1938) involved himself from 1893 onwards in the revolutionary movement. In 1917, he was a member of the Central Committee of the Mensheviks, and left the party in 1920. In 1937, he was during the course of the Stalinist purges arrested, and in 1938, shot.*



In lieu of this background of experience, which the world made with Jewry-stamped Soviet-communism, it is impressive, in which way the Jew Baruch Levi describes in a letter to Karl Marx the krypto-Jewish world-religion of communism, which has perpetuated itself in the project of "Maastricht–Europe". He wrote:

"The Jewish people, taken as a whole, will be its own Messiah. Its rule over the world will be reached via the union of the remaining human races, the removal of all borders and monarchies, which comprise the wall of particularism, and via the erection of a world-republic, which will offer citizen rights to Jews everywhere. In this new organisation of humanity, the sons of Israel, without any opposition at all, will be the leading element, especially if they manage to keep the working masses under the tight direction of some of their own. The governments of the people, which will constitute the world-republic will, with the help of the proletarian victory, all fall into Jewish hands without effort. Private ownership will then be able to be suppressed by the ruling Jewish race, who will administer the state-wealth everywhere. That is how the prophecies of the Talmud will be fulfilled, that the Jews as soon as the time of the Messiah is come, will own the key to all the wealth and goods of the peoples on this earth."⁴³⁷

⁴³⁷ Published in the "Revue de Paris", Vol. 35, No. 11, p. 574, here quoted from "Jüdische Selbstbekenntnisse" [Engl.: "Jewish self-confessions"], publisher Hammer, 1929, p. 34.

A description of the logic of this project presented by Otto Wagner⁴³⁸, and corresponding almost word for word with the letter from Baruch Levi to Karl Marx (above), was given by Adolf Hitler in a discussion with Rudolf Heß (below).

In this discussion, Rudolf Heß pointed out an alleged contradiction, this being in his view, that Jews leading the Socialist movements in the whole world would themselves undermine the basis of Jewish rule by means of money. Hitler disagreed:

“No! This is no contradiction at all. The mistake of the economic order up until now, also the mistake inherent in the general conception of money, has long since been discovered by a number of clever Jews, perhaps without finding a solution. And that owing to the industrialisation of the economy and its worldwide expansion he must appear ever more blatantly exposed, about this there will have been little doubt. As a consequence, the fear would arise that with time, the world would ripen to the recognition that the existing order must be changed, whereby admittedly the possibilities for the parasite could also then be limited, or even perhaps completely removed.

The parasitical brain of the Jew works with its sixth sense swiftly. It thinks: if parasitical behaviour in the form up until now is no longer possible, then I must search in the approaching new form for a possibility. Up until now my highest goal was to gain power in a state, to guarantee my rule and secure my own life. If then new forms of the state develop, then we must but try, to gain power over the state in its new form. Because the new form will be brought about by the revolution of its subjected working masses oppressed by industrialisation, it is then the simplest option from the outset, to assume the leadership of the revolution. Then with this revolution itself, we will, by avoiding any detours, at the same time create the new form of state and our new rule: the State of the working masses, which we lead and we govern! – It is hard for me to admit the Jew as so conscious and intellectually capable that he could actually systematically plan and think through such reflections from the beginning as we find them in the advice of the Elders of Zion, of a kind I have just explained – that would be enormous! – but his 6th sense leads him instinctively and unconsciously in the right direction, to which his consciousness admittedly has meanwhile long since arrived.”

At this point Wagner interjected: *“Well now it seems we are dealing with two different Jewish methods, which must confront each other in battle, and which actually cancel each other out!”* To which Hitler responded: *“As long as the Jews use them, they harm nothing of themselves. A crow does not stab the eye out of another. If, however we, for example, want to exercise such a Social economy, and would construct a state for it similar to the rule of the proletariat, as they so wonderfully call it, then you will surely see how both groups will descend on us at once, the Liberalistic parasite of the past method, and the Marxist-Bolshevist parasite of the new method. And because they have their peoples, although themselves only amounting to 2-5% of their numbers, firmly in hand, they will send these peoples over us, to smother and hunt us down! Since we are now dangerous to both: to the one because we want to free ourselves from them, and to the other, because with our Social-economy, we once again take the bread from their mouth.”*⁴³⁹

When Adolf Hitler, in apparently still peaceful times determined – downright prophetically – the nature of the emerging Second World War as a unified world-counterrevolution of the Jewish spirit against the German, it may be assumed that he already had knowledge of the Soviet Union being firmly established in Jewish hands. (Later, Stalin altered the form, but not the content of the ruling relationship.)

For a future history book, Ernst Nolte suggested the following entry:

⁴³⁸ Otto Wilhelm Heinrich Wagener (* 29th April 1888 in Durlach; † 9th August 1971 in Chieming) was a Major General, member of the “Reichstag” (November 1933 to 1938) and economic advisor to Adolf Hitler.

⁴³⁹ Otto Wilhelm Heinrich Wagener: *“Hitler aus nächster Nähe – Aufzeichnungen eines Vertrauten. 1929-1932”* [Engl.: “Hitler in close proximity – Notes of a confidant. 1929-1932”], ed. H.A. Turner, Jr., publisher Ullstein, 1978, p. 152 et seq.

“Because of Adolf Hitler, Germany was wiped out – not in 1945, but in around 2020, because one had brought the Germans to the opinion that they acted and thought correctly, if they attempted in everything to realise the opposite of Hitler’s deeds and ideas.”⁴⁴⁰

Nolte’s sarcasm is to wit refreshing, but cannot be here the last word. The questions which emerge from the history of the 20th century are the pathfinders of the world spirit, and as such are to be welcomed.

11.2. What did National Socialism mean for the German people?

In an essay published in the news magazine *“Der Spiegel”* [Engl.: “The Mirror”], the historian researcher Götz Aly gave the form of the truthful God a completely different name as the one that has been imposed on us by force. He rediscovered the fact, that 95 percent of the Germans at that time *“did not think of National Socialism as a regime of repression and terror”* but as a *“regime of social warmth”*, feeling it rather as a kind of *“wellness-dictatorship”*.⁴⁴¹



Götz Haydar Aly (3rd May 1947 in Heidelberg) is a FRG-historian. He publishes on many different themes, involving the Third Reich. Aly was also a member of the extreme-leftist “Rote Hilfe” [Engl.: “red help”] and editor of the extreme-leftist “Berliner Zeitung” [Engl.: “Berlin Newspaper”].*

Likewise, “The Spiegel” reported in its issue No. 20/ 2003 on page 47, that the Germans also after the gruesome war years of 1943-45 were still, even then, not yet *“cured”* of National Socialism. A survey performed in 1948 revealed, that around 57 percent of Germans even in 1948 still were of the opinion that *“National Socialism”* had been *“a good idea”*.

Since then, an inversion of consciousness has taken place. The positive stance of the German people towards National Socialism based on experienced history has, by means of a militarily enforced foreign rule via an influence on the soul of the German people subtracted from their experience, i.e. by propaganda, been inverted into its opposite. The contrast could barely be more crystal in its clarity. But it is indeed this perfection in the application the lie, that will be for Judaism their Achilles’ heel.

The answer to the question what National Socialism for the German people really meant, cannot be found without casting an eye over the Versailles peace-extirpation.

John Maynard Keynes, the theoretician of the abysmal state debt, who acted in Versailles as the economic advisor to the British negotiation-delegation, judged the intentions of the victory powers in

⁴⁴⁰ Ernst Nolte: *“Späte Reflexionen”* [Engl.: “Late Reflections”], p. 124.

⁴⁴¹ *“Der Spiegel”* (a weekly magazine), issue 10, 2005, p. 36.

his book *“Die wirtschaftlichen Folgen des Friedensvertrages”* [Engl.: “The Economic Consequences of the Peace Treaty”] (1920) as *“an attempt to inflict enslavement on Germany”*. He described the Versailles Treaty as *“a weave of Jesuitical interpretations to disguise an intention of robbery and repression”*.

A not insignificant statesman of the last century, Winston Churchill, judged the plans of Germany’s enemies in a similar fashion. He wrote: *“The economic determinations of the (Versailles) Treaty were so evidently evil and foolish, that they obviously lost all effectiveness. Germany was sentenced to pay absurdly high reparations. ...The victorious allied powers assure, as usual, that they would squash Germany, until its ‘stones break’.”*

What a crime, that this hard-working people in the heart of Europe defended itself against its own enslavement, sought to resist its salvational-historical enemy! Adolf Hitler – what a devil, that he risked at that time, out of love to his people, to call the thing by its real name and to raise the German people against its mortal enemy!

The Germans have every reason to constantly bring to mind, who it is who condemned their struggle for survival in the years 1933 to 1945 as a crime, and demonised their leader of this struggle, Adolf Hitler. Are they not the enemies of the Reich, who do such a thing? What dismal manifestations are those, who preach within their own four walls the fatal lies of the enemy as truth, and seek to eliminate those others who doubt and search for truth! Whoever as a German, acts in such a way, is both accessory to genocide and at the same time its victim.

11.3. Adolf Hitler and the devil

Via Atzmon, a Jew, the hostility of Adolf Hitler (i.e. the German people) against Judaism arrives at last at the place where it belongs: as a logical consequence of the nature of Judaism.⁴⁴² In the manifestation of Adolf Hitler, a spirit (as a formative force) appeared for the first time in history, which Karl Marx invoked as the necessity of the true *“emancipation of Judaism”*, which by its very nature is the *“emancipation of humanity from Judaism”*⁴⁴³.

The devil is however that kind of monster, which for every chopped off head, simply grows seven more. Judah went away strengthened from every persecution in history. Persecution of Jews is therefore worse than a crime; it is a mistake. The sword is here the wrong weapon. Because there can be no moral relationship with the devil, the choice of weapons is also not a question of moral. Jewry has no right to complain, but nevertheless has a claim to be liberated by us, by our revolt against Yahweh.⁴⁴⁴ It has this claim, because it is Satan *“for our sake”*.⁴⁴⁵

But that cannot mean that we let ourselves get embroiled in arguments with Satan about Adolf Hitler. What sort of testimony would I be putting out myself, if I took the statements about our people from the *“father of the lie”*⁴⁴⁶ seriously? Particularly since it’s all about slaying the devil, Satan, to also rescue Jewry.⁴⁴⁷

The expression of Jewish influenced Satanism of the western powers in their war-goals, can only in its fullest extent be grasped, once the curtain of fog around the hostile atrocity-propaganda has been forcibly lifted, to provide a glimpse of Germany under its National Socialist leadership, as it was perceived by qualified observers.

⁴⁴² “The Wandering Who?” (Zerobooks, 2011), p. 95.

⁴⁴³ Karl Marx: *“Zur Judenfrage”* [Engl.: “On the Jewish Question”], MEW, Vol. 1, p. 372.

⁴⁴⁴ Genesis 27, 40.

⁴⁴⁵ St. Paul, Letter to the Romans 11, 28.

⁴⁴⁶ St. John 8, 44.

⁴⁴⁷ St. Paul, Letter to the Romans 11, 25-27.

How then did leading European statesmen and significant personalities from the enemy power of Great Britain see the third Reich with its leader and chancellor Adolf Hitler?

The Jew Sefton Delmer, resident in Great Britain, reported on the impressions received after his journey to Germany in 1936:



Denis Sefton Delmer (24th May 1904 in Berlin; † 4th September 1979 in Lamarsch, Suffolk) was a British anti-German specialist in lie-creation and responsible for the black propaganda against Germany.*

“Germany, in 1936, was a blossoming, happy country. On its face lay the glow of a woman in love. And the Germans were in love – in love with Hitler. They worshipped his tight, uncompromising leadership. ...And they had every reason to be grateful. Hitler had dealt with unemployment and had brought them a new bloom of economic growth. He had provided his Germans with a new consciousness of their national strength and their national mission.”⁴⁴⁸

During the Second World War, Delmer became chief of the British atrocity-propaganda against the German Realm and in this capacity embodied the Satanic defamer of the German people.

One year previously – 1935 – the former British War Minister (1912-1914), John Edward Bernard Seely, 1st Baron of Mottistone, had journeyed around Germany incognito, to make a picture for himself of the remarkable developments happening in the heart of Europe. He summarised the result of his inspection-trip together in the book “Mayflower seeks the truth”, 1935⁴⁴⁹, as follows:

“We have a lot to learn from the lively Germans, who have now come together in the decision to create work, and also to give their poorest comrades a better existence and better prospects for the future. Bolshevism has been banished from Germany, but the reaction and the jog trot have also been banished. What has been achieved in Germany, we can do as well and even better in England. It is time we got down to work.”

The assessment of the owner of the largest British newspaper “The Daily Mail”, Lord Rothermere also belongs in this category of historical testimony of Germany, who, in reference to the German realm under Adolf Hitler, circulated the following with his newspaper:

“Faith really does work wonders. The Germans found themselves to a new and effective faith. ... It has given Germany a new soul. – The past two years have seen a political development as profound and far-reaching as the Great French Revolution. – A change of this kind in the nature of a nation, in its internal conditions, in the external validity of a nation, has never been achieved in history within such a short period of time. – Germany is the new Sparta, the same spirit of national discipline and the same self-commitment, which gave a few thousand inhabitants of a small Greek city state the everlasting rank in history, is now again displayed by 67 million people who, in many respects, are the cleverest, the most industrious, the most high-minded and sprightly people in the world ...”⁴⁵⁰

⁴⁴⁸ Quoted from H. Schröcke: “Kriegsursachen und Kriegsschuld” [Engl.: “Causes of war and war guilt”], Publishing House for Holistic Research, Husum, 2002, p. 83.

⁴⁴⁹ Translator’s note: “Auf der Suche nach der Wahrheit” [Engl.: “In Search of Truth”], publisher Deutsche Verlagsanstalt, Berlin, 1937. For lack of the original source, the German text was translated directly back into English.

⁴⁵⁰ Translator’s note: for lack of the original source, the German text was translated directly back into English.

Lloyd George, the British prime minister during the war year of 1916, wrote about his impressions won during an official visit to the German Realm in the “Daily Express” from the 17th September 1936⁴⁵¹:

"I have now seen the famous German Leader and also something of the great change he has effected. Whatever one may think of his methods – and they are certainly not those of a parliamentary country – there can be no doubt that he has achieved a marvellous transformation in the spirit of the people, in their attitude towards each other, and in their social and economic outlook.

He rightly claimed at Nuremberg that in four years his movement has made a new Germany.

It is not the Germany of the first decade that followed the war – broken, dejected, and bowed down with a sense of apprehension and impotence. It is now full of hope and confidence, and of a renewed sense of determination to lead its own life without interference from any influence outside its own frontiers.

There is for the first time since the war a general sense of security. The people are more cheerful. There is a greater sense of general gaiety of spirit throughout the land. It is a happier Germany. I saw it everywhere, and Englishmen I met during my trip and who knew Germany well were very impressed with the change.

One man has accomplished this miracle. He is a born leader of men. A magnetic, dynamic personality with a single-minded purpose, a resolute will and a dauntless heart.

He is not merely in name but in fact the national Leader. He has made them safe against potential enemies by whom they were surrounded. He is also securing them against that constant dread of starvation, which is one of the poignant memories of the last years of the War and the first years of the Peace. Over 700,000 died of sheer hunger in those dark years.

You can still see the effect in the physique of those who were born into that bleak world.

The fact that Hitler has rescued his country from the fear of a repetition of that period of despair, penury and humiliation has given him unchallenged authority in modern Germany.

As to his popularity, especially among the youth of Germany, there can be no manner of doubt. The old trust him; the young idolize him. It is not the admiration accorded to a popular Leader. It is the worship of a national hero who has saved his country from utter despondency and degradation.

To those who have not actually seen and sensed the way Hitler reigns over the heart and mind of Germany this description may appear extravagant. All the same, it is the bare truth.

This great people will work better, sacrifice more, and, if necessary, fight with greater resolution because Hitler asks them to do so. Those who do not comprehend this central fact cannot judge the present possibilities of modern Germany. That impressed me more than anything I witnessed during my short visit to the new Germany.

⁴⁵¹ Quoted here from: <https://rense.com/general43/lloyd.htm>.

There was a revivalist atmosphere. It has had an extraordinary effect in unifying the nation. Catholic and Protestant, Prussian and Bavarian, employer and workman, rich and poor, have been consolidated into one people. Religious, provincial and class origins no longer divide the nation. There is a passion for unity born of dire necessity.

I found everywhere a fierce and uncompromising hostility to Russian Bolshevism, coupled with a genuine admiration for the British people with a profound desire for a better and friendlier understanding with them. The Germans have definitely made up their minds never to quarrel with us again. Nor have they any vindictive feelings towards the French. They have altogether put out of their minds any desire for the restoration of Alsace-Lorraine.

But there is a real hatred and fear of Russian Bolshevism, and unfortunately it is growing in intensity.

It constitutes the driving force of their international and military policy. Their private and public talk is full of it. Wherever you go you need not wait long before you hear the word "Bolschewismus," and it recurs again and again with a wearying reiteration.

Their eyes are concentrated on the East as if they were watching intently for the breaking of the day of wrath. Against this they are preparing with German thoroughness.

This fear is not put on. High and low they are convinced there is every reason for apprehension. They have a dread of the great army which has been built up in Russia in recent years.

An exceptionally violent anti-German campaign of abuse printed in the Russian official Press and propelled by the official Moscow radio has revived the suspicion in Germany that the Soviet Government are contemplating mischief against the Fatherland."

The British politician and later War-Prime Minister Winston Churchill wrote in September 1937 of Hitler:

"While all these terrible upheavals were taking place in Europe (from 1919 to 1932, the editor), Private Hitler was waging his long and patient struggle for the German heart.

Fifteen years after this decision, to rehabilitate Germany, he succeeded in restoring Germany the most powerful position in Europe, and he has not only restored the position of his country, but he has especially, to a very great extent, turned the consequences of the Great War into its opposite.



Whatever else one may think of these great deeds, they are certainly among the most remarkable in the history of the world."

Churchill submitted an essay entitled "The truth about Hitler" for the "Strand Magazine" in November 1935. He wrote amongst other things:

David Lloyd George, 1. Earl Lloyd George of Dwyfor (17th January 1863 in Manchester; † 26th March 1945 in Llanystumdwy, Caernarfonshire) was a British politician. During the First World War, he was elected as Prime Minister, and was the last Liberal to ever hold this post.*

“The history of this struggle cannot be read without admiration for the courage, the sincerity and the strength of personality, which enabled him to challenge, to defy, to overcome and to reconcile ...

at any rate, to assert himself in the face of all authorities, who blocked his path. He and the ever-growing multitudes of those who joined him, showed in their patriotic fire and love of country, that there was nothing they would not do or dare to do, no sacrifice of life, health, liberty, which they would not make themselves or impose on their opponents. ...”

On the 4th October 1938, four days after the signing of the Munich Agreement, he stated:

“Our leadership must have at least a piece of the spirit of that German Private who, when everything around him had fallen into ruins, when Germany seemed to have sunk into chaos for all future, did not hesitate to march against the mighty line of battle of the victorious nations.”⁴⁵²

11.4. The overconfidence of desperation – The Holocaust-Church

Jewry knows about its lies. They know too, that these constitute their “Achilles’ heel”. This foundation of their rule is tipping and will break, if the peoples rise up against the lies. Against such an uprising, Jewry is powerless. Exactly this is what is presented to them in the “Esau-blessing”⁴⁵³. The brazen audacity with which they drive a world-wide campaign against the most fundamental political rights of freedom to protect this edifice of lies, is the expression of their desperation.

In “The Wandering Who?”, Atzmon backs his rather casual remarks in Bochum with a religious-philosophical study in relation to this theme, which together with the general purpose of his book, will haul the Holocaust-Church into the centre of the discussion about Judaism. His theses constitute a refreshment of the judgement over Judaism as a Satan-cult, and transfer this into the actuality of the present politics of the State of Israel. In this arena, Atzmon is influenced by the Jewish Scholar Yeshayahu Leibowitz, who was quoted by Uri Avnery as follows⁴⁵⁴:

*“The Jewish religion died 200 years ago. Now there is nothing that unifies the Jews around the world apart from the Holocaust”.*⁴⁵⁵

“Professor Yeshayahu Leibowitz, a Latvian-born philosopher at the Hebrew University, was probably the first to suggest that the Holocaust has become the new Jewish religion.”

Due to the special significance of Atzmon’s arguments, they are included here in their entirety:

“This new Jewish religion preaches revenge. It could well be the most sinister religion known to man, for in the name of Jewish suffering, it issues licences to kill, to flatten, to nuke, to annihilate, to loot, to ethnically cleanse. It has made vengeance into an acceptable Western value.

Critics of this notion of ‘Holocaust-religion’ have suggested that although veneration of the Holocaust has many features characteristic of organised religion, it has not established an external deity to worship. I could not agree less: the Holocaust-religion embodies the essence of the liberal democratic worldview. It offers a new form of worship, having made self-loving into a dogmatic belief in which the

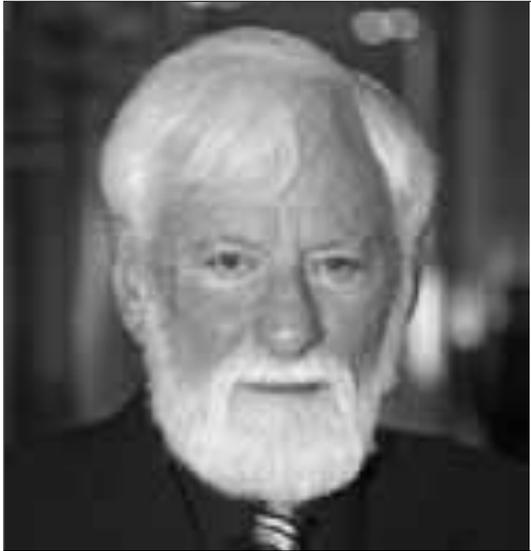
⁴⁵² All quotations are taken from the work of Hans Grimm: “*Warum – Woher – Aber wohin?*” [Engl.: “Why – Where from – But where to?”], 1954, p. 147 et seq. Translator’s note: for lack of the original sources however, the German texts was translated directly back into English.

⁴⁵³ Genesis 27, 40: “*Wenn du dich auflehnst, dann wirst du sein Joch abschütteln von deinem Nacken.*” [Engl.: “*But when you grow restless, you will throw his yoke from off your neck.*”].

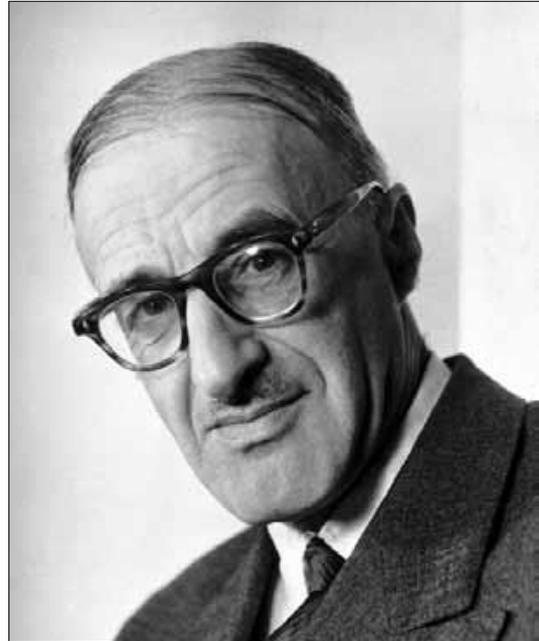
⁴⁵⁴ “The Wandering Who?” (Zerobooks, 2011), p. 148.

⁴⁵⁵ Uri Avnery: “*Was erinnern? Wie erinnern?*” [Engl.: “Remember What? Remember How?”], 19th March 2005.

observant follower worships himself or herself. In the new religion, instead of old Jehovah, it is 'the Jew' whom the Jews worship: a brave and witty survivor of the ultimate genocide, who emerged from the ashes and stepped forward into a new beginning.



Uri Avery (10th September 1923 in Beckum, Germany as Helmut Ostermann; † 20th August 2018 in Tel Aviv) is an Israeli journalist, writer and peace activist. He was a parliamentary representative in the Knesset in three legislative periods for a total of ten years (1965-1969, 1969-1973 and from 1977-1981).*



*Jeschajahu Leibowitz (also Yeshayahu; * 29th January 1903 in Riga, Russian Empire; † 18th August 1994 in Jerusalem) was an Israeli natural scientist and philosopher of religion. As an orthodox Jew, Leibowitz became known primarily for his religious-philosophical writings, and his sharp criticism of the Israeli Politics.*

To a certain extent the Holocaust-religion signals the final Jewish departure from monotheism, for every Jew is potentially a little God or Goddess. Abe Foxman is the God of anti-defamation, Alan Greenspan the God of the 'good economy', Milton Friedman is the God of 'free markets', Lord Goldsmith the God of the 'green light', Lord Levy the God of fundraising, Paul Wolfowitz the God of US 'moral interventionism'. AIPAC (The American-Israel Public Affairs Committee) is the American Olympus, where mortals elected in the US come to beg for mercy, forgiveness for being Goyim and for a bit of cash.

The Holocaust-religion is the conclusive and final stage in the Jewish dialectic; it is the end of Jewish history, for it is the deepest and most sincere form of 'self-love'. Rather than requiring an abstract God to designate the Jews as the Chosen People, in the Holocaust-religion the Jews cut out this divine middleman and simply choose themselves. Jewish identity politics simply transcends the notion of history – God is the master of ceremonies.

The new Jewish God, i.e. 'the Jew', cannot be subject to any human contingent occurrence. Thus the Holocaust-religion is protected by laws, while every other historical narrative is debated openly by historians, intellectuals and ordinary people. The Holocaust sets itself as an eternal truth that transcends critical discourse."⁴⁵⁶

⁴⁵⁶ "The Wandering Who?" (Zerobooks, 2011), p. 149 et seq.

Abraham Henry Foxman, born Henryk Stanislas Kurpi (1940 in Baranowitschi, Belarus), is a Jewish lawyer. He was from 1987 until mid-2015 chief of the Anti-Defamation league (ADL). The ADL is a hatred, propaganda and defamation-organisation founded in 1913, tasked with the militant execution of Jewish group-interests world-wide.*



Alan Greenspan (6th March 1926 in New York) is a Jewish economics-expert in the United States. He was from the 11th August 1987 until the 31st January 2006 chairman of the US-Central Bank Federal Reserve System. Via his unscrupulous money-politics, he is substantially responsible for the global collapse of the capital-markets.*

The Holocaust-religion proves itself rather surprisingly, to be the ultimate form of the Satan-cult, which becomes now the object of elimination. At this salvational-historical point, Gilad Atzmon stands squarely and firmly with authority. It is this fact especially, that causes my trust to flow in his direction, and makes my criticism of some of his statements necessarily relative.

Exactly at this point of extremity, is where the peoples begin to throw off the yoke of Jacob.

As much as Judaism tries – and with partial success – to force the legislation to protect the Holocaust as developed by Ignatz Bubis, the late chairman of the Central Jewish Committee in Germany, on all states worldwide, it will no longer have the energy to resist the onset of countermeasures via the United Nations Committee of Human Rights and the national Constitutional Courts. The aforementioned committee positioned itself at the head of this movement with its “*General comment No. 34 to the article 19 of the UN-Human Rights Convention: Freedom of opinion and speech*” in its 102nd session from the 11th to the 29th July 2012. With specific reference to the French “*Lex Faurisson*”⁴⁵⁷, it stated to No. 49 the binding interpretation of this convention as follows:

“Laws which place the expressed opinions about historical events under threat of punishment, are incompatible with the duties, that the pact of the contracting states imposed in relation to the respect for freedom of opinion and of speech.”

Probably it will take some time before this interpretation finds employment in the legal practices of the individual states, but the trend is no longer to be reversed. In the Federal Republic of Germany, the so-called Federal Constitutional Court with its “*Wunsiedelbeschluss*” [Engl.: “*The Wunsiedel-Decision*”] from the 4th November 2009 – 1 BvR 2150/08, placed its corresponding landmark in this regard.

⁴⁵⁷ Since 1990, the basis for the persecution of revisionism in France has been the “Gayssot Law”, according to which anyone, who denies an act punished by the International Military Tribunal in Nuremberg, is liable to prosecution. This law, introduced into the National Assembly by the Communist Representative Gayssot, was prompted by the efforts of Prof. Robert Faurisson, to initiate serious research into the alleged extermination of Jews by the German Reich.

12. Finalis

Cleaned of the traces of Jewish lies, the German collective spirit (*"Volksgeist"*) will shine forth with a whole new brilliance. Freed from the encrusted slag of Jewish habits of thought, it will carve into the world-historical events anew, and show to the world with an irresistible power of *the sensible*, that the idea of National Socialism is the true path⁴⁵⁸ of salvation out of the Judaized world.

The German, by the nature of its spiritual substance, has a duty of love to the world, as a manifestation of God. By their obvious abuses, the German recognises the challenge to remove the things in the world which bedevil it. His *grasped-concept* of godliness stands diametrically opposed to that of Judaism.

*"And ye shall know the truth, and the truth shall make you free."*⁴⁵⁹

Have the courage to fight! – Have the courage to win!

⁴⁵⁸ For more details, see the Handbook on Liberation: *"Komm Heim! – Komm Heim ins Reich!"* [Engl.: "Come Home! – Come Home to the Realm"], by Michael Birthelm (pseudonym), 1200 pages. The Publishing House Der Schelm, Leipzig, is planning a revised new edition of this voluminous and fundamental work for autumn 2019.

⁴⁵⁹ Revelations of John 8, 32 (KJV).

13. The criminal prosecution of the political prisoner Horst Mahler

13.1. The final and most significant legal document in the case “Horst Mahler”

Preamble to the Application for Closure of the Case

With this application for closing the case to the Potsdam District Court, the Jewry-created “Holocaust-narrative” is destroyed and can no longer be repaired.

The German people have at last reclaimed sovereignty over the interpretation of their history.

The Jewish policy of the German Realm has now joined ranks with the Jewish policy of the Emperor of ancient Persia, Artaxerxes, the Spanish Kings Ferdinand II and Isabell as well as the demands for a State-oriented political solution by Martin Luther, the German philosopher Johann Gottlieb Fichte, from Fyodor Dostoevsky and Winston Churchill. The resistance of the “Third Reich” is now interpretable as an emergency defence of the State, against a genocidal anti-people.

The logic of Mosaism now forces the orthodoxy of Judaism to enter the field of battle against the madness of the German guilt complex. The first hints of this are already visible with public expressions of influential Rabbis, which climax in the statement: “Hitler was right”.

The purpose of the anti-German intentions of the Federal Constitutional Court will be revealed.

Horst Mahler

27th May 2021

Potsdam District Court
4th Main Criminal Court
Jägerallee 10-12
14469 Potsdam

Concerning the criminal case against Horst Mahler – 24 KLs 12/14 – (by legal error represented under the file ref. 210 KLs 8/20)

I herewith apply
to close the case.

Justification

Legal basis

§ 206 b StPO⁴⁶⁰

Termination following legislative amendment

§ 206 b Abs. 1 StPO

1 If a provision under criminal law which is applicable at the time at which the offence was committed is amended prior to the decision and if pending criminal court proceedings concern an offence which was punishable under the former law but which is no longer punishable under the new law, the court shall terminate the proceedings by an order made outside the main hearing. 2 The order shall be contestable by immediate complaint.

The amendment of the legal position concerns §130 Abs. 3 StGB⁴⁶¹. It became law with the “Haverbeck-Decision” of the Federal Constitutional Court as of 22nd June 2018 – 1 BvR⁴⁶² 673/18.

§ 206a Abs. 1 StPO

(1) If a procedural impediment arises after the main proceedings have been opened, the court may terminate the proceedings by an order made outside the main hearing.

In the legal documents of the court appointed public defender Andreas Wölfel in the Potsdam District Court proceeding 210 KLs 8/20 from the 3rd March 2021, with regard to the “occupation-reproval”, there were strong facts presented with reliable prima facie evidence which are sufficient to establish the irrefutable probability of an influence of the “Jewish Central Committee in Germany” on the above indicated proceedings, so that the independence of the court may no longer be assumed. A constitutional proceeding is therefore no longer possible. The case is therefore to be closed.

⁴⁶⁰ StOP (“*Strafprozeßordnung*”): German Code of Criminal Procedure (quoted through https://www.gesetze-im-internet.de/englisch_stpo/index.html#gl_p0013); § (“*Paragraph*”): paragraph, “*Art.*” (“*Artikel*”): article, “*Abs.*” (“*Absatz*”): section or sub-paragraph.

⁴⁶¹ StGB (“*Strafgesetzbuch*”): German Penal Code.

⁴⁶² Translator’s note: BvR: legal abbreviation referring to a constitutional complaint handled by the “*Bundesverfassungsgericht*” (BVerfG): the German Federal Constitutional Court.

(Judgement of the Berlin District Court, 28th January 1991 – (518) 2 P KLS 8/75 (35/89) in the Schmücker case)

The affected proceedings

The application refers to the following proceedings:

(Abbreviations used in this overview:

SP – Statement of the plaintiff (IN – indictment, CH – charge)

FR/ PP – File ref. of the Public Prosecutors

FR/ C – File ref. of the court

OJ – opening decision)

CH date	FR/ PP	FR/ C	OJ date	Object
1. 24 th March 2014	1950Js16905/14	24KLS12/14	21 th July 2017	The Wanderer's Redemption
2. 04 th February 2016	1950Js8074/15	24KLS01/16	21 th July 2017	
3. 28 th July 2016	1950Js16696/16	24KLS09/16	21 th July 2017	
4. 17 th November 2017	1950Js2920/17	24KLS22/17	31 st August 2020	Things are moving
5. 17 th November 2017	1950Js4055/17	24KLS23/17	31 st August 2020	Do-gooders are left speechless
6. 17 th November 2017	1950Js1110/17	24KLS25/17	31 st August 2020	We are Luther

The accusation in all these proceedings is based on § 130 Abs. 3 StPO (denial of the “Holocaust”).

What has changed?

Before the “Haverbeck-Decision”, Art. 5 Abs. 1 GG⁴⁶³ (freedom of speech) was valid without exceptions.

With the “Haverbeck-Decision”, the Federal Constitutional Court (FCC) in Karlsruhe “recognised” an “exception” to the constitutional right to freedom of speech with its ban on denial of the Holocaust (§130 Abs. 3 StGB).

The FCC established that the Holocaust-denial-ban as a special law was directed against a particular opinion, and in accordance with Art. 5 Abs. 2 GG is therefore itself “actually” forbidden.

It follows in this respect the arguments of the “Holocaust-deniers”.

It means however that with regard to German history, an exception to this ban must nevertheless be “recognised”.

It is not possible to identify how in this context, a “recognition of an exception” should be understood or defined in legal terms. It is recognisable however that the Federal Constitutional Court with this, puts itself in the place of the legislator or law-maker.

In accordance with § 31 Abs. 1 BVerfGG⁴⁶⁴ the decisions of the Federal Constitutional Court are binding for all courts and authorities.

“BVerfGG § 31 – Binding effect of Chamber decisions

Federal Court of Justice (FCJ), Decision as of 18th February 2010– 4 ARs 16/09

A sustained Chamber decision in matters of a constitutional complaint according to

⁴⁶³ GG = “Grundgesetz”: constitutional law.

⁴⁶⁴ BVerfGG = “Bundesverfassungsgerichtsgesetz”: Act of the Federal Constitutional Court.

*§ 93c Abs. 1, 1 BVerfGG is a decision on the merits and therefore a decision according to § 31 Abs. 1 BVerfGG which binds also the Federal Court of Justice. **The binding effect in accordance with § 31 Abs. 1 BVerfGG includes not only the tenor, but also the reasons on which this decision is based.***

The binding effect is limited however to decisions which take place within the limits of the jurisdiction of the Federal Constitutional Court. This covers the nullification of simple laws.

The realisation that §130 Abs. 3 StGB is a special law against a particular opinion, occupies exactly this area and therefore applies. With that it is obvious that §130 Abs. 3 StGB because of its violation of Art. 5 Abs. 2 GG **is null and void.**

The situation is different however with regard to the “recognition” of an “exception” to the constitution.

In the legal system, validated within the scope of the constitution, an allowance for the “recognition” of “exceptions” does not exist.

The “Haverbeck-Decision” was adopted “ultra vires” and remains in this respect, without effect of any kind. Art. 5 GG is valid with no restrictions.

Changes to the constitution are without exception the province of the legislator or law-maker.

This aspect remains to be seen if the **non-retroactivity** (Art. 103 Abs. 2 GG), the **rule of law** (Art. 20 Abs. 1 and 3) and the **division of powers** (Art. 20 Abs. 2 GG) should remain inviolate.

§ 130 Abs. 3 StGB was in any case not a valid criminal law until 22nd June 2018.

No. 23 of the “Haverbeck-Decision” states:

“With regard to the formal requirement of the general public, the Federal Constitutional Court recognises however an exception for laws which seek to prevent a propagandistic affirmation of the tyranny and arbitrary rule of National Socialism between the years 1933 and 1945.”

A **retroactive effect** of the exception to the constitutional law would comprise a collapse (back) into barbarism.

Anyone, who up to that point has read the justifications for the decision would then ask, aghast:

“By whom exactly is the court granted this power?”

About this, Karlsruhe wastes not a single word. The court refuses to derive the enjoyed “recognition competence” from any known definition or principle of the law. What is offered as justification instead, is a trip to the kiosk of ideological opinion.

Instead of an answer the judges presume to offer:

“It (the Federal Constitutional Court) takes into account with this the identity-stamped meaning of the German history, and allows this to flow into the understanding of the constitution” (compare. BVerfGE⁴⁶⁵ 124, 300 <328 ff.>).”

⁴⁶⁵ BVerfGE = “*Entscheidungen des Bundesverfassungsgerichts*”: Decisions of the Federal Constitutional Court.

The constitution-cannibalism of the Federal Constitutional Court

The full extent the constitutional breach is revealed by a brief return to the basics of the legal concept itself. It is upon this foundation that the proud monument of the constitutional state (*“Rechtsstaat”*) stands, in which the judicial power has its rightful place.

*“The law concerns the freedom, the most worthy and holy quality in the human, which he himself, in as far as it should be binding, **must know**” (Hegel, *Fundamentals of the Philosophy of Law*, § 215 supplement).*

What did the citizen up until the “Haverbeck-Decision” know to be his right?

That he be free to express his opinion and therefore also the opinion that the “Holocaust-narrative” be the greatest lie of the entire history of the world”.

That §130 Abs. 3 StGB denies him this right, does not have to concern him. He is entitled to believe that this provision from Ignaz Bubis, at the time the chairman of the “Jewish Central Committee in Germany” was forced on the parliamentary representatives and would soon be “toppled” by the Federal Constitutional Court.

And he probably also knows that the basic rights of the constitution – unlike those valid under the Weimar Constitution – are immediate valid law (everywhere in the federation) and that his trust in this is protected by the constitutional state.

The principle of the legal system as an entity, forbids that conflicts between the constitutional and a simple law in any particular case are resolved at the expense of the constitutional law, because the latter retains and applies its higher authority to the conflict. The norm of the simple law must therefore always give way.

Two years after the “law for suppression of crime” came into effect, an investigation by Stephan Huster appeared in the *“Neue Juristische Wochenschrift”* [Engl.: “New Judicial Weekly”] entitled: “The ban of the ‘Auschwitz-lie’, freedom of speech and the Federal Constitutional Court” (NJW 1996 p. 481 et seq.), in which the author pointed out that §130 Abs. 3 StGB “was a seemingly perfect example of a special-law against a particular opinion.”

His conclusion satisfied the sense of justice. But to the surprise of his readers he demanded the “Talmudic solution” of the conflict: instead of drawing the consequence that this norm is null and void, he made the suggestion to the Federal Constitutional Court that in this exceptional case “an exception to Art. 5 GG should be allowed” (in this spirit).

As such he follows the commandment of the Talmud for Jewish Judges:

“Where a suit arises between an Israelite and a heathen, if you can justify the former according to the laws of Israel, justify him and say: ‘This is our law’; so also if you can justify him by the laws of the heathens justify him and say [to the other party:] ‘This is your law’; but if this can not be done, we use subterfuges to circumvent him.” (Talmud⁴⁶⁶: Baba Kama. Fol. 113a)

This is the principle the judges of the Federal Constitutional Court have adopted.

That § 130 Abs. 3 StGB is directed **against a particular opinion** is the central factor in the justification of the decision. It therefore falls under the binding effect of the decision (§ 31 Abs. 2 BVerfGG).

⁴⁶⁶ <https://ia601003.us.archive.org/24/items/thebabyloniantalmudenglish/TheBabylonianTalmudEnglish.pdf>.

No court on the soil of the Federal Republic of Germany may construe from this that § 130 Abs. 3 StGB is a **generally applicable** law to limit freedom of speech (i.e. applicable to a range of opinion) that does not interfere with the protected area of Art. 5 Abs 1 GG.

Law is practical spirit, i.e. the freely determined will of a community, to preserve itself, and by virtue of its nature, to develop itself:

Can it then possibly be *thought* as the will of the German people, that in its capacity to observe world history and in the struggle of political opinion, it should “forbid its own voice”? Can it be *thought* as the freely determined will of the German people that it offers itself, defenceless, into the hands of a genocidal murderer?

To adopt this position would be the absolute negation of the principle of law and at the same time leave the German people at the mercy of YAHWEH, the God of the Jews.

The “recognition of an exception” to the law by the Federal Constitutional Court as stated by its Wunsiedel- and its Haverbeck-Decision cannot be *thought* as an application of German law. The Federal Constitutional Court has, with regard to the above-mentioned judiciary, submitted itself to a foreign will, the will of Judaism/ Jewry.

For an any kind of “in-flow” (or similar) there is no space here. A court that allows something other than the will of the legislator/ law-maker to “flow” into his decisions, substitutes law for his arbitrary whim, i.e. he commits a crime (perversion of justice § 339 StGB).

“Perversion of justice in German law is the deliberate false application of the law via judges, authorities or (legal) referees during the supervision or decision of a legal matter to the advantage or the disadvantage of a party” (Wikipedia).

With the “recognition” of an exception to the constitutional right to freedom of opinion, the judges involved in the “Haverbeck-Decision” have committed the objective offense of perversion of justice, and simultaneously delivered a confession of having acted wilfully and knowingly, along with it. So even their criminal liability is beyond doubt.

This then calls for a reminder of the Article 20 Abs. 4 of the constitution for the Federal Republic of Germany. It states the following⁴⁶⁷:

(4) All Germans shall have the right to resist any person seeking to abolish this constitutional order if no other remedy is available.

One must observe exactly what lies in the wording of the “Haverbeck-Decision” to grasp the seriousness of the situation.

The silent assumption of the Karlsruhe Judges’ argumentation is philosophical atheism in the form of “humanist constructivism”. Its principle is the belief that “history” is “done” by humans. Only in this way can the *sensible-ness* of the world-condition be manipulated towards and therefore find itself within the domain of responsibility “of humans”, with the result that single – actual human individuals – can be “perpetrators” of world-historical events and be appropriately punished (i.e. by law). The most repugnant modality of this aberration is the criminalisation of individuals who in one way or another were incorporated into State institutions and in this capacity implemented acts of will of the state.

⁴⁶⁷ https://www.gesetze-im-internet.de/englisch_gg/englisch_gg.html#p0111.

The dilettantism of the Federal Constitutional Court with history entitles no supra-constitutional law

How can history be “identity-formative?” Is it not much more the opposite, that the **inner nature**, – the communal sameness (identity) – of a living being, here a people, expresses itself in an externality (appearance) and in that way “forms” what we in connection with humans as peoples call “world history”? That is certainly how the *grasped-concept* of world history as **development** has been rooted in German culture (comp. G.W.F. Hegel “Philosophy of History”), which even acts within the Marxist ideology as “historical materialism”.

With this, the Federal Constitutional Court has taken on the position that a particular reading of history should flow into the interpretation of law and under certain circumstances should displace constitutional rights.

It is somewhat hard to believe that the Karlsruhe judges were not aware with their exclusive one-sided view of the “meaning of **German** history” that they not only fundamentally ignored the principle of justice, but also violated the historically validated rules for the acquisition of knowledge in the Christian West.

“German history” is world history and has “meaning” only as occurrence within a much broader context of understanding

In the canon of beliefs of the three book-religions (Mosaism, Christianity and Mohammedanism) the destiny of peoples flows from the will of God, who consistent with all three is interpreted as almighty, omni-present and all knowing.

Christianity knows God as the “goodly and merciful”. It is not able to associate God with genocide and is therefore blind to the nature of Judaism, and more recently is enthusiastically striving to suppress any reflection about the “chosen people” of YAHWEH by judicial means as “incitement of the people”.

Within the God-triad Mosaism is a special case in as far as it prescribes for the Hebrews the continued practice of genocide as a business model. All peoples who do not choose to straightforwardly allow themselves to be plundered and enslaved by this criminal people, “shall perish; yea, those nations shall be utterly wasted.” (Isaiah 60, 12)

Indeed, this pronouncement alone, supported as it is by Godly authority – because it per se refers to the future – provokes the query and examination, as to if, and possibly even how, this pronouncement could be realised as manifest in the behaviour of Jewry in the present day.

And moreover: this pronouncement is an everlasting declaration of war on the peoples, who – due to their desire for self-preservation – must take it seriously until the day when world Jewry celebrates, convincingly, the realisation that YAHWEH is no longer their God.

The thesis that world Jewry in the present have brought the pillars of worldly power – gunpowder, gold and printing ink – under their control, is more than plausible.

What since the mid-20th century has become obvious, gives politically minded people reason to reflect with all seriousness and consequence, if what they see does not reveal the effects of a Mosaism-inspired and instructed Jewry.

What has since the presidency of Donald Trump in the USA acquired the term “deep state”, is now world-wide associated with the influence of Jewry.

The phenomenon appeared on the surface of political perception in connection with the overthrow of the US-President Richard Nixon as a consequence of the “Watergate-affaire”.

With a commentary from the Boston Globe, printed in the International Herald Tribune, issue 6th March 2002, the world learned of a conversation between Richard Nixon and the Tele-Evangelist Billy Graham in the “Oval Office” of the “White House”, in which the danger of Judaism was the theme discussed. In this we read:

“Thanks to the Nixon recordings being only recently made public, for the first time America learns that Graham had incited Nixon to trouble. After Nixon had complained about what he perceived as the damaging influence of Jews on Hollywood and in the media, Graham said: ‘This stranglehold has got to be broken or the country's going down the drain.’ Seconds later Graham said pregnantly: ‘If you were elected for a second term, then we could be in a position to do something’”⁴⁶⁸

The reflection of the Jewish dominance as perceived by Jewry was expressed by the Jew Stuart E. Eizenstat, the US Under Secretary for Economic, Business and Agricultural Affairs, in a keynote speech⁴⁶⁹ held on the 21st May 1988 before graduates at the Yeshiva-University, in which he spoke of a:

“gliding over of Jews from the fringes to the centre of American life with full recognition of their rights, and this (latter) again with Jews ... at its centre”.

With satisfaction – and in no way with any kind of anti-Semitic intention – he established:

“With less than three percent of the population by the end of this century, the level of the Jewish participation and leadership in the areas of arts, science, business, finance, politics and the government in the United States, without further ado, is astounding. If the people of Israel for the first time since the destruction of the second temple represent real power as exercised by Jews, it is the Jews in America who unlike in any other country of the Diaspora have real influence, and they use it in a constructive and positive fashion. “

Jewry proves itself in its long history as the master of hidden, indirect warfare. The singularity of Jewish warfare in the Diaspora was recognised early already by the German philosopher Hegel and characterised as follows:

*“The Jews win, but they have not fought a battle; the Egyptians are defeated, but not by their enemies, they are defeated as if poisoned or murdered while sleeping, by an **i n v i s i b l e** attack” (Hegel, *The Spirit of Judaism*, W2 p. 282)*

The hostility-type that emerges from Jewry does not follow the conventionally understood pattern, after which worldly relationships of peoples and their situations of interest are brought against each other, and where their ideological justifications are connected to various celestial prophesies.

The relationship of Mosaism to its enemies is of a fundamentally different kind. It is determined by the nature of YAHWEH as the DIVINE, who wants to see the peoples completely wiped out (Isaiah 34).

A special feature of Mosaism is that the speaking God specifically – therefore perfectly bluntly –has had inscribed in a book for the purpose of everlasting memory, his will to see “Amalek removed from under heaven”:

⁴⁶⁸ Translator's note: due to unavailability of the original, this passage was translated directly from the German. A commentary on the quoted conversation may be found here: <https://observer.com/2002/03/billy-graham-nixon-and-antisemitism/> or <https://www.chicagotribune.com/news/ct-xpm-2002-03-01-0203010267-story.html>.

⁴⁶⁹ Translator's note: due to unavailability of the original, this passage was translated directly from the German.

*“[because] Their hand [was] on the throne of the LORD, **the LORD wages war against the Amalek from generation to generation!**” (Hope for all, Exodus 17, 16, Lutheran Bible, translated).*

“The people of Amalek” is in Jewish intellectual life the spoken variant to describe the historical-salvational “arch-enemy” of the Jewish God.

“Amalek” is enemy, “because his hand (was) on the throne (the rule) of YAHWEH”. (ditto).

“Hand on the throne of YAHWEH” cannot consist of individuals, but only a personified people.

That the people “Amalek” attacked the Hebrews is not the reason for the everlasting hostility, but that the “hand was on the throne (the rule) of YAHWEH”. **It is therefore from the point of view of Jewry a “holy war”.**

He who knows only little about Judaism and does not believe in God, will simply pass over such Bible passages and think to himself that they have meaning only for researchers of ancient times and have nothing more to say to us.

Hegel shows the everlasting value of the holy scriptures not by arguing: “that is true, because it is written in the Bible”, but he considers it with logic and shows by its application, that the truth, which can only be grasped with logical concepts, has already long since resided in the stories of the Bible, – in their ideas, parables and commands –, and where the driven purpose is to reveal it as pure thought, i.e. via logic.

With the German idealistic philosophy as found within the person of Hegel and therein having arrived at “the logic of *‘the sensible’*” (“*Vernunftlogik*”), the opposing principles of Judaism and the German collective spirit became known (Hegel, Fundamentals of the Philosophy of Law § 358).

What became known is that the peoples, which have their respective residence in the German and the Jewish – **necessarily** stand

opposite each other as

Arch-enemies.

And that

This is God’s will.

In Judaism the thought reigns that God is the divine, separated from all sensory experience and therefore **IS** – the un-view-able.

Deuteronomy 5

“...7 Thou shalt have none other gods before me. 8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: 9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, ... (KJV)

Exodus 20, 4

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (KJV)

Exodus 34, 17

Thou shalt make thee no molten gods. (KJV)

Leviticus 26, 1

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God. (KJV)

Deuteronomy 4, 15

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire. (KJV)

Deuteronomy 4, 16

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. (KJV)

Deuteronomy 27, 15

Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. (KJV)

Psalms 97, 7

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods!" (KJV)

YAHWEH does not yet know that the cosmos and the world were not found by him, but were created by him as his appearance, with which and within which he must first recognise what he is.

This was **"in itself"** (in so far as it was possible) already completed with the discovery of the *grasped-concept* ("*Begriff*") via Hegel, who discovered the finite limitation ("*Endlichkeit*") of YAHWEH and as a result, also for the Jews, un-deified him. What still has to take place is for this philosophy to act as general consciousness i.e. the *grasped-concept* becomes (and remains) **"for itself"** (where the subject of the recognition is God [the *grasping principle*]), and not the human; but where God recognises himself **through** the consciousness of humans (Hegel W 10, 374).

This effort of history "the reconciliation ... i.e. the carrying out of which, has been entrusted to the Nordic principle of the *Germanic peoples*" (Hegel W 7, 511).

Hegel speaks in this context from an "in and for itself existing *turning point*" from the loss of spirit – of its self and its world and the everlasting pain of the same, **for which the people of the Israelites were kept ready**" (Hegel ditto).

"The loss of the spirit, its self and its world" is our present living environment, as stamped by "despiritualised people".

The human had up until then felt himself more or less "secure" in "his world" as a world of rationalism ("*Verstand*"). It was a Judaised world: the world of the enlightenment and the "scientific world view".

With the dawn of the 20th century AD this sense of security of humans was lost. There appeared a philosophy of fear and existential threat (Blaise Pascal, Sören Kierkegaard, Heidegger, Sartre). The

existence of humans became for humans now a problem. Nietzsche's "why humans at all?" can well be taken as the headline for this age of searching for God, although Hegel had in fact already found HIM.

Hegel showed in his Philosophy of Religion:

*"...the spirit exists not as an abstraction, but as **the many spirits** – endlessly diverse, the **most opposing and the most disposable**. Already to grasp this fact correctly as a fact of the spirit, and **not as merely ephemeral, coincidental spirits**, it is requisite to understand it in terms of its **necessity**; only this can guarantee correctness in this environment otherwise of coincidence and arbitrariness." (Hegel, lectures about the Philosophy of Religion II, W 17, 416)*

To **understand** this is the task, because it is the key to understanding the present, which in the absence of a vision of freedom founded in *the sensible*, is threatened to transform into a long anti-historical downhill phase, a portrayal of the horror of which was attempted with the film "Soylent Green" [German title: "*Jahr 2022 ...die überleben wollen*"] with Charlton Heston in the leading role.

The main theme is the population explosion, the reality of which can no longer be doubted, which is however excluded from the political discussion because the capitalist system possesses no answer to it other than "biological warfare" against the entirety of humanity, for the purposes of population reduction.

This strategy is obviously the driving factor for the "great reset".

In the driving seat and pulling the levers of this population-reducing machinery sit Jews. They may well carry Isaiah 34 in the back of their minds, that YAHWEH has granted them full permission to "give" the "heathen" – i.e. all non-Jews – "over to slaughter". The danger of a man-made mass-killing is at any rate real.

The solution of the task is brought about by upheaval (revolution). The effect consists of the immediate experience (or better: a recognition) of our existence as a challenge to work together with the Godly nature in a double mode of *participation or taking part*, and *ownership or part-possession*.

The turning point is **now** and it has a name: "**the Great Reset**".

The loss of the spirit, "its self and its world"? That is the bankruptcy of the modern, which was the world of rationality, i.e. human thought as the separation of God and humans (atheism = Judaised world). This is no more, because it cannot understand itself and therefore does not know what is currently happening both in, and with it.

In it, not a single one of our current existential problems is solvable with the means and the range of possibilities which rationality has to offer.

The sensible ("Vernunft"), as discovered by Hegel is the only power that can lead to solutions.

Up until now, God knew himself only as rationality. This God was demystified by Kant, and with that, the axe was placed at the root of Judaism by heaving into the saddle the even worse modality of atheism: **agnosticism**; the "terror of emptiness" (horror vacui) now poses, beyond the enlightenment, the question of God anew.

With the answer, YAHWEH is once and for all subordinated to the God which no longer excludes human existence from himself, but is in a concrete unity with it. This is the God believed in by Christians, who has however vacated the church, in which he was imagined and prayed to as images and parables, and who has moved into the temple of philosophy, of pure self-reflecting thought.

*“God is spirit, and those who pray to him, must pray to him in spirit and in truth”
(St. John 4, 24)*

The principle of the Germanic peoples is the “unity of the godly and human nature” (Hegel W 7, 511 (§ 358)), therefore the opposite of the Jewish principle of divinity.

That is the **nature of the “special German path” (“Deutscher Sonderweg”)** within world history, which is nothing other than the movement of God through the world to himself. The calling of the German spirit is then its arrival in the higher realm of *the sensible* (“Vernunft”).

“Salvation comes from the Jews” (St. John 4, 22)

The dishonourable role played by the Federal Constitutional Court is also exposed from the Jewish side. Jewry, thanks to their religious substance, are a long way from interpreting the “Shoah” as anything other than an expression of the will of their personal God.

But also “secular” Jews with “international reputations” – e.g.

Gilad Atzmon,
Shlomo Sand,
Israel Shamir

have indicated their desire to rip the yoke of the Holocaust-narrative from the neck of humanity (Genesis 27, 40).

The Jewish philosopher Gilad Atzmon stepped to the forefront with his appeal to the German people made during a stage-performance in Bochum-Langendreer on the 28th November 2005.



The “Ruhr-Nachrichten” on the 29th November 2005 reported about this event:

“Atzmon describes the well-known historical accounts concerning the Second World War and the Holocaust as a complete fake created by the Americans and the Zionists. The real enemy was not Hitler, but Stalin. The Germans should at last realise this and thereby dispose of their guilt and responsibility. ‘You are the victims’ said Atzmon.”

With the constitutionally illegal reinforcement of the Holocaust-narrative by means of the § 130 StGB, YAHWEH, the God of the Jews, can be thought of as *breaking his word* with regard to his “chosen people”.

This is the Jewry’s strategic point of weakness.

To see the Shoah, as an event which arose from the power of the German people against the will of YAHWEH, is for Jewry unthinkable. This hypothesis is the exact equivalent of the spiritual dissolution of the Jewish people, which by adopting this thought can no longer be grasped as the chosen people of YAHWEH.

This highly consequential general-consciousness of the chosen-ness of Jewry is the historical force which has held Judaism as we speak for more than three and a half thousand years as a formative moment of world history, and lead Jewry to become a real world-power.

Chaim Weizmann, the first President of New-Israel, described with great pride the meaning of the Second World War from a Jewish point of view (see above, this page). This was “our war to liberate Jewry”.

It may be reminded here that Jewry won this war and that the mystery-figure of “six-million” Jewish victims ghosts around as the price for the self-deification of the Jewish people in their own Jewish mythology.

In the world view of Judaism, the history of the “chosen people” (property-) of God, is a heroic story not “in spite of” the Shoah, but via the Shoah, whatever this is supposed to mean exactly.

The Jewish people can only tolerate the Holocaust-narrative by secretly knowing that it is a lie, which can be employed as a weapon in the fight against the Amalek.

Also, by its establishment as an actual event of world-historical dimension – the Shoah is also only consistent with YAHWEH, the God of Jewry, in the belief that misfortune flows out of his angry justice as punishment for the disobedience of Israel.

From Moses we read:

Deuteronomy 28, 15-69 (KJV)

“But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The LORD shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noontide, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her:

Thou shalt build an house, and thou shalt not dwell therein:

Thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof:

Thine ass shall be violently taken away from before thy face, and shall not be restored to thee:

Thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand.

The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see.

The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;

Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

Leviticus 26, 14–39 (KJV)

“But if ye will not hearken unto me, and will not do all these commandments;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of my covenant:

And when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.”

Every religious Jew has the choice:

He can convince himself that the Shoah is real and not an invention, but is to be accepted as a Godly punishment for disobedience.

It is completely ruled out, given the density of the prophecies of disaster, to seriously entertain the view that Jewry would not bring their destiny of persecution into the context of the expressed threats of their personal God. On the contrary: The self-reflection of their painful-destiny stands squarely in the centre of their justification for the right to chosen-ness in the first place.

The uniqueness of the people of Israel “was regarded as the pre-requisite of their capacity to stand the test of time. ...It served as an explanation for the suffering inflicted on them and as a justification for the suffering which they occasionally inflicted on others. It stands at the heart of Jewish self-reflection. (Amos Funkenstein, “Jewish History and its Interpretation”, Jewish Publisher, Frankfurt am Main, p. 9).

But the Jew can no longer be a Jew if he leans toward the conviction that YAHWEH has broken his word to his personal people, by leaving them for no reason at the mercy of Amalek, his arch-enemy, or is too weak himself and falls into Amalek's arms.

And so the “Holocaust-narrative” proves itself finally to be the poisoned arrow in the flesh of Judaism.

The most important spiritual leaders of God-believing Jewry in the 20th century, the Rabbi Ovadja Josef (“taz” [a German daily paper] from 7th August 2000)



Ovadia Josef (1920-2013) and Benjamin Netanjahu

and Joel Taitelbaum have interpreted the Shoah subsequently as YAHWEH's punishment meted out on the Jewish people for disobedience.



Rabbi Joel Taitelbaum (1887-1979)

(Source: Amos Funkenstein: "Jewish History and its Interpretation", Jewish Publisher in the "Suhrkampverlag", 1995, p. 227 et seq.).

In order to have some idea of the importance attached to this statement attributed to Ovadja Josef, one may let the images of his memorial service take effect including their accompanying circumstances, that reveal how deeply this interpreter of Jewish destiny affected the Jewish people.



(8th October 2013) It was the largest funeral commemoration in the history of Israel... Rabbi Ovadja Josef, the spiritual head of the fundamentalist Schas-Party, died on Monday at the age of 93 years. According to media reports, 750.000 people took part in his funeral cortege.

Schimon Peres (90), himself befriended with Josef, spontaneously broke off a meeting with the Czechoslovakian State-President, Milos Zeman, to make his way to the deathbed of Josef in the Jerusalem suburb of Einkerem. In tears, the political chairman of the Schas-Party, Ari Deri, gave radio interviews. “We are alone without him, he was our father”, he said.

Also, the Palestinian, President Machmud, Abbas used a visit by Knesset-representatives in Ramallah, to express his sympathies. (...)

Josef, born in Bagdad in 1920, made a name for himself as a Jewish religious teacher. In recent decades he was counted amongst the most influential in Israeli politics. (...)

Josef’s interpretation of Jewish religious law stood as extremely advanced. (...)

The Israeli Minister-President, Benjamin Netanjahu, expressed “deep sorrow” over the death of the religious leader. He was “one of the greatest teachers of our generation”. “He was saturated with love for the Torah and for the people”, Netanjahu said according to statements from his office.

The conversations with Josef had always been for him very educative.

(<https://religion.orf.at/stories/2607920/>)

So, not much room here to dismiss the author of these statements as a “crackpot”.

In recent times, influential rabbis have gone even further by both making known and agreeing with the motives of Hitler against Judaism as laid out in his work “*Mein Kampf*”.

This basic work for deciphering the history of the 20th century was until a few years ago also forbidden in Israel – and with good reason, if one takes as the criterion for assessment the efforts towards Jewish world-rule.

“*Mein Kampf*” is now being read in Israel. The fashion in which the following quoted accounts of orthodox Rabbis have responded to this material, shows the posthumous danger of the Führer for the maintenance of the Jewish State and indeed for the very existence of the cultural hegemony of Judaism at all.

That is only one example for the world-wide phenomenon of the resurrection of National Socialism, which reasonably explains the hysterical “struggle against Right” and the almost exaggerated, bordering-on-lunacy campaigns against “anti-Semitism”.

In a video-message, the Rabbi Yossef Ben Porat turns to his faithful audience with some noteworthy theses.



Rabbi Yossef Zwi Ben Porat

He mentions amongst other things:

<https://www.youtube.com/watch?v=y52i41goyWU>

“Hitler states in his book that the Jewish people are communists. That they created the Russian revolution. That they killed 30 million Russians. All the educated in Russia – in the most gruesome and appalling ways possible, and that is what they want to do with the whole world.

The next country on the list is Germany. They [the Jews] founded the communist party and the German Socialist party – and that is true.

‘If we do not overcome them now, they will destroy us and will murder 20 million people here, all the educated people and so they will go from land to land and ultimately, the only intelligent people will be the Jewish people.’ –

...

Hitler did not hate the Jewish people because of their side-curls.

He did not hate them because they held to commandments. But because they were, in his eyes, communists. And he wrote this here clearly (holds the book up high).

The Jewish people ruined religion and belief. They spread atheism in Germany. He writes that.

'I feel myself as sent by God, to wipe out the Jewish people' because they want to live a secular life.

He writes that here! Do you understand now why this is not taught and learned in the schools?

Who writes the curricula for the schools? – the secular Left!

Obviously, they did not want to write that Hitler wanted to kill the Jewish people because they were the founders of the atheistic Leftist movements of the world (Marxism, communism, Leninism).

But he writes all that here. All values were ruined. All literature and theatre were poisoned. Who are these who poisoned German theatre? The Jews which kept to the Torah or the Leftist secular Jews?

From the nine largest newspapers in Germany, seven belong to secular Jews...”

These statements border on a justification of the “Holocaust” as an emergency defence of the State.

A further Torah-teacher, Rabbi Mizrachi, seconded with enthusiasm Rabbi Yosef Ben Porat’s sentence “Hitler was right” and added that the one who had spoken it was a highly reputable religious teacher.

Rabbi Mizrachi explains the Holocaust in the light of the Torah.

(Why Did the Holocaust Happen? Torah Codes, Having Faith in God No Matter What)



*(https://www.youtube.com/watch?v=uSxSBN_uJOcer)
Yosef Mizrachi, founder of the “Divine Information Outreach”, an orthodox-Jewish life-help-organisation based in Monsey, New York*

He interprets the Shoah as purgatorial (a cleansing process) and believes it is possible to prove that the Holocaust is prophesied in the Old Testament including the names of the involved “criminals” (Eichmann, Himmler etc.).

He has recognised the danger for Judaism mentioned here and sacrifices the Holocaust-narrative in order to save the belief in YAHWEH.



Translation: "... and he started presenting evidence, why the Jews were a great danger for Germany, or more exactly, the Bolsheviks."



Translation: "They are the greatest danger for Germany, if we don't kill them now, they will kill us."



Translation: "They will do to us, what they have done in Russia."
(source: <https://www.bitchute.com/video/eyXOLamYcmrb/>)

(Place and exact date of this recording is unknown. A transcript (in German) of this video is available at <https://wir-sind-horst.de/2020/07/die-shoah-als-strafe-gottes/>).

History has shown that the path beaten by the Third Reich did not bring about the final solution to the Jewish question (*“Endlösung der Judenfrage”*). This however has shifted with the “great reset” into the focus of world history right now.

The suppression of the efforts of the world spirit, to find and establish the purposeful path to its solution, threatens currently the entire humanity existentially, and is however, for exactly this reason, a laughable performance, because God is immortal. He appears as humanity, which participates in his nature and as a totality – like himself – is immortal.

The present newly posed question of God leads to the recognition that YAHWEH, and the God of the Christians, as well as he who has come to himself within the absolute knowledge (of German philosophy) is one and the same, and his historical forms of living oneness are like the human as suckling, youth, adult and old age, and in spite of the obvious differences, always the same.

With that the unshakeable truth is recognised, that the Jewish question is not to be solved with the manslaughter of the Jewry, but exclusively with the insight into the oneness of God.

The battle to make this knowledge general awareness can be, of course, a bloody one. This depends on Jewry itself.

Atheism as the enforced religion of the Germans

The reinforcement of the “Holocaust-narrative” with criminal law is the “original sin” of the Christian West. Because it is an introduction of Jewish atheism as an enforced religion for the affected peoples. This narrative contains namely the assumption that God is not. Because only by means of a separation from Godly will, can the apparent criminal event, which in reality is world-history, be attributable to worldly subjects.

Jewry is by virtue of the strength of its belief, the guarantor for the fact that the atheistic interpretation of history, which is applied with force by the Federal Constitutional Court, will collapse in disgrace. Jewry must defend its belief against the Federal Constitutional Court. Their success at this will be the victory of the German spirit over the Jewish God.

How can this be?

The preservation of Israel stands or falls with the answer to the question of God: is YAHWEH God or SATAN?

That is the hour of the German spirit, the substance of which is the knowledge of God as the unity of human and God.

YAHWEH cannot survive against this spirit, because he is now recognised as “the no to the life of the peoples” (Martin Buber). The no to the life of the peoples is SATAN.

The question asked at all times: “Is there (a) God?” is with a clear “yes” only answered by German philosophy; the existence of God cannot be doubted anymore, because the thinking consciousness cannot question its own existence. It is, because it thinks (Descartes), and it is God itself who cannot be any less than this “I”.

Hegel, Encyclopaedia § 564 (W 10,374):

“God is only God in as far as he knows himself; his knowledge of himself is furthermore his self-consciousness in humans, and the knowledge of humans of God, that advances to the self-knowledge of humans in God.”

World history however is nothing other than the movement of God through the world to himself (Hegel).

The Jewish Publisher (*“Jüdischer Verlag”*) brought out in 1995 the work by Amos Funkenstein, *“Jewish History and its Interpretation”* in German, with the remark that this may be seen as the standard work for the essential concept of Jewish history.



Berlin 1902: Founding members of the Jewish Publisher (“Jüdischer Verlag”*). From left to right: (standing) Ephraim Moses Lilien, Chaim Weizmann, Davis Trietsch, (sitting) Berthold Feiwel and Martin Buber.*

Amos Funkenstein refers to the “famous chapter of the Hegelian ‘Phenomenology of Spirit’”, in which the departure from the up to then dominant view of history (Descartes, Leibnitz, Kant) is carried through, in which Hegel laid out that self-consciousness is “*in itself and for itself*” by and through being another in itself and for itself i.e. it exists only as a (thing) *recognised*” (Hegel W 3, 145).

Hegel showed here the *grasped-concept* (*“Begriff”*) of “recognition” (ditto p. 147). It becomes clear that the “recognition” of an “exception” from the constitution as stated by the Federal Constitutional Court is the opposite of recognition. The will of the legislator/ law maker is negated by this “exception”.

One notices the “Talmudic trick” of using a positively connotated word to hide an *un-sensible* (*“vernunftwidrig”*) denial. The true sense of the sentence is:

“Due to ‘German guilt’ we do not permit the will of the German people to express itself freely with regard to the Jewish question”.

In its constitution-denying fixation on Jewish atheism, the Federal Constitutional Court refuses to view the ideological moment of the “Holocaust-denial” in the full light of Art. 4, Abs. 1 GG.

It follows from the above that the disputation or the denial of a “fact”, that has flowed from the will of God, is itself a religious or ideological profession, which is protected without limitation as the possession of freedom (Art. 4 GG⁴⁷⁰), even if this profession is repugnant to Jewry.

⁴⁷⁰ https://www.gesetze-im-internet.de/englisch_gg/englisch_gg.html#p0030.

Religious professions have it in them, that they tend to be exactly the ones that excite the disciples of other confessions to occasional acts of violence, because it is all to do with the highest things.

It is not the one who expresses an inflaming opinion, who is to be punished, but the one who allows himself to be motivated to a violent act by it.

The hypocrisy of the Federal Constitutional Court is boundless. The “Judges” know of course that it is in the nature of the human as spirit to become excited by **ideas** – even occasionally as far as manslaughter.

The risk of being struck down by the hatred of another does not justify the **intellectual** killing of the free-spirit in the name of a “pre-displaced protection of legal rights”. What kind of “legal protection” would that be, that sacrifices the law for the sake of an impious fear?

It should be fully realised that in this case the Federal Constitutional Court is the party committing a criminal act: it parts from the constitution, departs therefore from the realm of law, to employ its sovereign compulsory powers illegally to smite down non-violent attackers of the Holocaust-Church.

The “Covid-19 Plandemic” initiates now the “final battle against the planetary criminal-gangs” (Martin Heidegger), in which the truth will triumph over the lie. The peoples will become free.

The Federal Constitutional judges present by contrast an image of history which not only betrays an unusually noticeable disparity of education, but whose atheistic ideological basis leaves it in profound contradiction to the preamble of the constitution itself.

With this preamble to the constitution, the law-maker assumes a **k n o w l e d g e** of God to be the substance of his **r e s p o n s i b i l i t y** “before God”.

This rules out a one-sided stipulation based on the “scientific world view”, in which God does not feature.

Nahum Goldmann, one of the most significant and influential Jewish leaders of the 20th century, is called upon here as witness that the interpretation of history and the question as to its meaning, are woven into each other and have their root in the question of God.

He wrote in 1916:

“...which one of us has not felt, or more, has the deepest inner conviction, that with this war a historical epoch draws to a close, and a new one is beginning, that this war, in order to prevent it from forever being testimony to the inner senselessness of all historical events and with that for all human existence, should instead be the sign of an immense alteration of era, the upbeat to a new and glorious future of cultural humanity? And even more than this, it is today our deepest conviction: that this new future for which the war will have prepared the ground, will stand under the badge of the German spirit, that the victory of Germany for a long time thereafter will mean the reorientation of the emphasis and leadership of the future culture in the German, without however that this in any way must or may imply the violent suppression of other national cultures.

And so, the coming world culture will, in its innermost nature, be German culture, and with that its unique nature, that differs from all the previous, is already determined. German culture means social culture, means the raising of the common whole above the individual, means the founding of all ethics and moral, all rights and all conventions within the primacy of the collective. In the same way that the

notion of an organism enjoys the deepest hold over German thought, so too does the social idea as the dominating principle of the German organisation of society, and indeed the whole of German culture. The passage of European cultural development obtains, from this point of view, innermost meaning and deep consistency.

The middle ages were the epoch of the complete subjugation of the individual for the benefit of the totality; the individual did not exist as such at all, the guild was everything. The renaissance and the reformation proclaimed the discovery of the individual; there began the individualistic era, the complete liberation of the singular human existence, and the proclamation of his autonomy. The completion of this was the world-historical meaning of England and France. The individualism however in its immoderate exaggeration led to a crisis: it created the most significant social problem of our time, that first and foremost was borne out of the extreme individualistic principle of today's economic order. The economic egoism of the individual knew ultimately no moral limitation anymore; an inner change was necessary; this war brought it about."

(Nahum Goldmann, "On the Cultural Meaning and Mission of Judaism in the World", F. Bruckmann AG, Munich, 1916, p. 31 et seq.)

For the German collective spirit, Hegel's discoveries testify to the fact that the course of world history is sensible. This philosopher for the Germans showed with his "System of the Science of the Spirit":

"World history is the advance in the consciousness of freedom – an awareness which we are to recognise by the nature of its necessity." (Hegel, "Lectures about the Philosophy of History", Theoretical Works, Suhrkamp, Vol. 12, p. 32).

This idea is explained in more detail as follows:

"Nothing is (as has already been mentioned) more common now than the complaint that the ideals, as presented by the imagination, are not achievable, that such wonderful dreams become summarily destroyed by cold reality. These ideals, which meeting the cliff of an unflinching reality during the journey of life, are smashed into pieces by their own failure, can first of all only be subjective, as belonging to the individuality of the singular (person) who assumes himself to be the highest and cleverest. These do not actually belong here. The insight to which philosophy, by contrast to such ideals, should now lead, is, that the reality of the world is, as it should be, that the truthful goodness, the general godly 'sensible' ('Vernunft') is also the power, to accomplish itself. This goodness, this 'sensible' ('Vernunft') in its most concretely imagined form is God. God rules the world, the content of his rule, the carrying out of his plan, is world history. This one wants to grasp philosophy; because only that which is carried out from him, has reality, what does not conform with him, is mere lazy existence. Before the pure light of this godly idea, which is not just some mere ideal, all appearance, that makes the world seem like an insane, foolish happening, disappears. Philosophy wants to recognise the content, the reality of the godly idea, and justify the despised reality. Because 'the sensible' ('Vernunft') is to apprehend the created work of God" (Hegel W 12, 53).

The choice for the human is completely open to follow this idea of world history, or if he prefers, to take a completely different view of the course of the world, as his truth.

But since the enlightenment the unshakeably established conviction stands: that no authority, and especially none available to any court in this world, is entitled to decide this dispute of opinion for one side or for the other. This is also how it is stated in the constitution, in Art. 4:

“The freedom of belief, of conscience, and the freedom of religious and ideological professions are invulnerable (‘unverletzlich’⁴⁷¹).”

It is the birth-right of every human to believe that the Shoah – as it is assumed – is not the deed of a book-keeper, forced into employment in this capacity in the concentration camp of Auschwitz by state power, but in fact a godly deed itself. The human is also entitled to believe that God releases the furies of hell to punish a recalcitrant people. The human may also think, as Jacob Böhme had thought, namely, that God brought the horror before himself, to experience what he does not want to be.

In this freedom, the difference of nature between YAHWEH, and the God which has stamped its nature on the West, makes an appearance.

YAHWEH wants to be the one, who has the peoples slaughtered by his chosen (personal) people and with the Plandemic “Covid 19” as well as the “Great Reset” shows the way for the chosen people to realise his will.

The God to whom the Christians pray, is the **will to maintain creation** and to saturate the world with recognised *sensible-ness* (“*Vernunft*”). This (God) has already *in itself* found himself in the German people, in the idea of the national community. In the struggle against YAHWEH it will finally also become “for itself”, or in other words, that Hegel’s worked through *sensible-ness thought* (“*Vernunftdenken*”) will generally become **known** as the power that will turn the tide of misery.

As an example of a spent spirit, YAHWEH is as already disempowered. What remains of his worldly rule, money-wealth, he loses now in the **massive inflation**, that is already on its way.

The Holocaust-narrative as a means of subjugating peoples has already rotted. Its stench will very soon drive its inquisition-“judges” to flee (for safety).

How, after all, do the judges in Karlsruhe imagine the orthodox Jewish affirmative interpretation of the **Shoah as the righteous punishment of God** should be incorporated into the legal system? Do they want to imprison the Lubavitch followers because of their religious belief that the revenge on Jewry should be fully approved of on the basis of it being the will of God?

To remain true to themselves, orthodox Jews will now “give” the Federal Constitutional Court “a thick ear” with this Holocaust-narrative as a sinful interference in their faith.

Jewry can only tolerate the Holocaust-narrative as a **lie**, because were they to take this story seriously, they would have lost their God.

Unlike in the Christian West, in the world of Mosaism, the lie is not a sin but a form of behaviour commanded, when deemed effective for the execution of Jewish interests against non-Jews (for example: Schulchan Aruch: Yoreh De’ah 239, 1; Choshen ha-Mishpat 28, 3).

Jewry therefore has no scruples about pretending to the world that they believe in the “Holocaust” in the sense that this event did not emerge from the will of YAHWEH, but that the German people are alone responsible for this crime.

The only proviso being that the lie may not cast Yahweh in a bad light. But exactly this is now the case: the Holocaust-inquisition is a “thorn in the flesh of the western peoples” (Moses Hess), which drives the genius of history now, to rip it out.

The Jewish provocation has hauled Hegel, with his dialectical *grasped-concept* of God, into the centre of events, against which YAHWEH is powerless.

⁴⁷¹ “*unverletzlich*” = literally: “uninjurable”.

Jewry will lose what – for the past four thousand years – has not only welded them together, as a national or ethnic entity but also made them **the most successful people in all history so far**: their “chosenness”. Because the one who chose them, has now been recognised as SATAN.

Facing him stands the German people, which with good reason may call itself the *most able* (“*das tüchtigste*”) *people*, also for the sake, that its genius will now rip the yoke of Jacob from the people's necks (Genesis 27,40), by making the danger of the specifically Jewish reasoning-methods known throughout the peoples.

The true reasoning-methods of Jewry

The written testimonies of Judaism reveal the true reasoning-methods of Jewry.

What counts for pious Jews is the warning “not to lose faith in the face of terrible events”, but to “reflect that the punishments on the people should not wipe it out, but in fact educate it”. Such things are “**a sign of great goodness**”, then God “**never denies them his compassion, but teaches them with disaster and never deserts them**” (2. Maccabees 6, 12 et seq.)

How can YAHWEH, who as the un-see-able, has neither arms or hands, chastise his “chosen people” other than via the peoples that he puts into the role as the executors of his will?

And exactly this is told to Jewry by their God:

“The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. (KJV: Deuteronomy 28, 25)

...

*Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. **The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young**” (KJV: Deuteronomy 28, 48 and 49)*

And does YAHWEH not allow Israel to rage as the murderer of peoples, so that it [Israel] should not be surprised when the peoples fight back? “tu quoque” – “you as well” was already in ancient Rome a recognised legal argument. Indeed, already this alone rips out from under the Holocaust-inquisition its legal carpet.

It is written (Numbers 24, KJV):

“And his king shall be higher than Agag (the King of the Amalekites), and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows... .

... There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion,

*and shall destroy him that remaineth of the city. And when he looked on **Amalek**, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever... .”*

Karlsruhe on a war-footing with the Bible of the Jews

Does the Federal Constitutional Court want to rewrite the “Old Testament” in which it stipulates for YAHWEH that he can, if he feels like it, desert his “chosen people” so that the German people may be allowed to commit “the greatest crime of human history” on them and can therefore bring upon themselves an irredeemable everlasting guilt? For what purpose? To weaken it with guilt or to make it defenceless? To whose advantage?

Does the Federal Constitutional Court know nothing about the fact that YAHWEH, the “personal God” of the Jews sends the people of the Hebrews out into the world to eradicate or enslave all the other peoples? (compare Isaiah 34 and 60).

Does it not know that YAHWEH’s orders to genocide everywhere have not – as one would like to believe – lost their bite in the dusts of ages past, but are within Jewry eternally held vibrantly alive? And likewise, how Jewry still today, each year, renews its ecstatic celebration of a – presumably un-time-barred (i.e. indefinitely incriminating) – genocide in ancient Persia? (Purim, Book of Esther, chapter 9, Verse 15-22).

Where are the Public Prosecutors who press charges due to **approval** of a murder (§ 211) or manslaughter (§ 212) or genocide (§ 6 of the International Criminal Code) or a crime against humanity (§ 7 of the International Criminal Code) or a war crime (§§ 8, 9, 10, 11 or 12 of the International Criminal Code) or a crime of aggression (§ 13 of the International Criminal Code)? These are all un-time-barred crimes which Jewry attributes to themselves. Even though the perpetrators are long since deceased, the “approval” however is an ageless/ timeless crime. It is irrelevant if the approved deed occurred 100 or 3,000 years ago. The suitability for a breach of the peace is obvious, because we – the German people – must take seriously what the Rabbi Avichai Apel has openly revealed (below p. 45/ 46), that the order from YAHWEH to his people to wipe out Amalek (the German people) is valid, for as long as it takes to execute it.

Presumably the Federal Constitutional Court never in fact noticed the above-mentioned problem at all, because in its thinking, God does not feature any more – neither in the form of the jealous and angry YAHWEH, nor indeed as the God of love, in which Christianity believes.

With that it departs from the grounds of the constitution, which in its preamble states its reference to God, a reference which itself rules out the interpretation of the law and legal rights in the spirit of Jewish atheism.

The Federal Constitutional Court gags the German people

**In the German spirit the thought is effective
that everything
that is, contains a reason.**

It follows from this: if a hostility between Judaism and the German exists, then this has a reason.

Whoever asks about the reason for this hostility against Judaism, is with the (full) approval of the Federal Constitutional Court thrown into prison.

(Judgement of the Berlin District Court against Horst Mahler from the 12th January 2005 – AZ: (522) 81 Js 5200/02 KLs (13/04) 9 months of imprisonment without probation).

Considering alone the extent to which it was influenced by the German, the **reason** for hatred towards Jews may not be left to one side, if one wants to “interpret” the world history of the 20th century.

In the following account it will be shown that the Federal Constitutional Court sees its remit in preventing the German people by force from examining the question if “anti-Semitism”, i.e. the hostility of the peoples against Judaism, contains a reason.

This thesis will seem to the current *Zeitgeist*-influenced public as monstrous, but is nevertheless convincingly justifiable.

After the loss of the interpretative-sovereignty of the Catholic Church, which saw the “Jewish question” with the reference to the 1st letter of the Apostle St. Paul to the Thessalonians Chapter 2 Verse 15 answered as follows:

“(The Jews) who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, 16 Forbidding us to speak to the Gentiles that they might be saved, ...”

the “Jewish question” was, thanks to the enlightenment, open again.

It was then a Jewish publicist, Paul Lazare who with logical arguments, answered the Jewish question with the thesis that the reason for the hostility was to be found with the Jews themselves. He wrote:

“If the antipathy towards – and the rejection of – the Jews had only occurred in one country and at one particular time, it would be easy to explain the causes of this rage. But on the contrary, this race has been the object of hatred of all the peoples, in whose midst they lived since the dawn of time. Because the enemies of Jews were found in the most contrasting races, who lived in places far apart from each other, under the most contrasting laws, living by the most different principles, with neither the same morality, the same customs, or even anything approaching the same spirit, the only conclusion to be drawn must place the origin and the general causes of anti-Semitism in Israel itself, rather than with those who oppose it.”

He wrote his work entitled “Antisemitisme” at the close of the 19th century AD in Paris, presumably under the influence of Isaac Adolphe *C r e m i e u x*, at the time the leader of world Jewry, founder and first President of the first Jewish world organisation, the “Alliance Israelite Universelle”. He lived from 1796 – 1880.

The work by Lazare leaves behind a “white stain”, where he avoids showing **what** the reason for the hostility against Jewry actually is.

The answer to this question was offered by the Jewish sage; Martin Buber, who recognised that the Jews are “the **no** to the life of the peoples”.

He wrote in 1941:

*“Until now, Jewish existence was only fit for unsettling idolatries, but without actually ever being able to raise a throne for God. Within the host peoples and nations, it is this conspicuous absence that betrays a certain eeriness of the Jewish existence. Jewry pretends to preach the absolute, **but in reality, all it preaches is the ‘no’ to the life of the peoples, and in fact, it is this ‘no’ and nothing more. For this reason, it has become a horror for the host peoples! Therefore, it must be the case, that when one of them (peoples) begins to view itself not as the absolute only in its inner-life – as was the case up until now – but in the external structuring of***

its reality, in principle, must want nothing short of the abolition of Israel itself. For this reason, Israel today, instead of triumphantly flying over the abyss in the glorious robes of universal saviour, has been dragged down into the morass of universal salvationless despair.” (Martin Buber: “*Werke. Band II – Schriften zur Bibel*” [Engl.: “*Works. Volume II – Commentaries on the Bible*”], publisher Kösel, Munich, 1964, p. 1071)

This “no to the life of the peoples” was announced to all non-Jewish nations by order of YAHWEH through the prophet Isaiah in a celebratory and highly evocative fashion.

“*The judgement over Edom:*

1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he shall⁴⁷² utterly destroy them, he shall deliver them to the slaughter. 3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. 5 For my sword shall be bathed in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgment.” (Isaiah 34, KJV)

With that, one of the highest authorities of Judaism testified to the **absolute** i.e. reasonless will to destruction coming from the Jewish God.

What in the spiritual climate of the enlightenment simply passed the general state of awareness by, in our present, now steps into the foreground.

YAHWEH sends his personal people against the German people to physically wipe them out. He has every reason to do this, because the German collective spirit demonstrates that YAHWEH is a more primitive manifestation of God and thereby throws him off his throne – also for Jewry.

YAHWEH is Satan and the servant of God, “that force which forever wants evil, and always creates good” (Goethe, Faust I).

In the light of Jewry’s sustained and, with the following, documented incitement-to-murder against the German people, the question must be examined if and, if necessary how far, the Jewish policies of the Third Reich can be interpreted as falling under the category of self-defence of the State.

The “liquidation” of scores of millions of Russians – almost the entirety of the educated classes and the bourgeoisie – which was systematically carried out by Jewish dominated organs of State in the Soviet-Realm long before the rise to power of the NSDAP in Germany, could have been interpreted by the Reich’s leadership as evidence that YAHWEH’s order for Jewry to practice genocide, is still valid in the 20th century AD.

In the German Reich, arising out of the Communist International (KOMINTERN), i.e. following Stalin’s instructions, the “Communist party of Germany” (KPD) had established itself under

⁴⁷² Translator’s note: in the KJV the first two sentences employ the modal in the past tense, as in “hath”, and the subsequent ten the future tense, as in “shall”. In the original Luther translation, the future tense was used throughout. For this reason, the KJV has been modified here in line with the original.

Ernst Thälmann as the enemy within, which in 1923 showed its face as the “bolshevist (revolutionary) overthrow-party”.

That something similar to that which had taken place in Russia – with the seizure of power under the Jew Alexander F. Kerenski in February of 1917 following the Leninist coup against the bourgeois government – could also happen in the German Reich, was the ongoing concern of those loyal to the preservation of a people within the German Reich.

After extensive study of the nature of Judaism and its role as the executor of Bolshevism, the leading elite of the Reich was convinced that the globally organised Jewry represented a serious threat to Europe, which with its rapidly growing military strength of the Jew Trotsky-built “Red Army”, became more and more worrying with each passing day.

The truth behind the figure of Moses

Against the background of the “Old Testament” the thought is forced to the fore that YAHWEH as “**the peoples-murderer**” goes about his business (in the present!), for the sake of his own majesty.

In a special sense he went against the German people (the “Edomitic Germamia”) which the Talmud (Megilah 6b) marks as “sinners” and who, if let loose, would destroy the whole world⁴⁷³.

That is absolutely true, if one considers the fact, that it is the world of Jewish cultural hegemony, which the German collective spirit will be destroying.

The salvational-historically inherited enemy (“*heilsgeschichtlicher Erbfeind*”) of Judaism is in the Torah and the Talmud indicated as “Amalek” or the “Amalekite people”.

During the course of world history, the enemy-depictions of Jewry have varied.

In ancient times it was the ruler of Persia, ARTAXERXES (Book of Esther 9); at the beginning of modern times it was the double-kingdom of Spain under Ferdinand II and Isabel of Castilla, in the present, it was the German Reich under the leadership of Adolf Hitler.

The latter had schematically grasped the salvational-historical nature of the conflict with Judaism. He wrote in “*Mein Kampf*” (p. 69 et seq.):

“If the Jew, with the aid of his Marxist confession, is victorious over the peoples of this world, then his crown will be the ‘dance of death’ (‘Totentanz’) of humanity, and this planet will then once again, as it did millions of years ago, draw its way through the ether, empty of humans. The eternal nature revenges without mercy the transgressing of its rules. And so I believe today that my actions are consistent with the almighty creator, in that by resisting the Jew, I fight for the achievements of the Lord.”

(quoted after Rainer Bucher, <https://www.feinschwarz.net/indem-ich-mich-des-juden-erwehre-kaempfe-ich-fuer-das-werk-des-herren-adolf-hitler/>)

Before him, and in a similarly fundamental way, Fyodor Dostoevsky had seen the Jewish danger in the crucible of world history. He noted in 1880:

“The Jew and the Bank now rule over everything: Europe as well as the enlightenment, the whole of civilization and socialism – particularly socialism,

⁴⁷³ Talmud, Megilah 6b: “[...] this refers to Germamia of Edom, for should they but go forth they would destroy the whole world.”

because via this [socialism] he will rip Christianity out by its roots and eradicate Christian culture. And when nothing remains left over but barbarianism, the Jew will stand at its head.” (Source: Fyodor M Dostoevsky: “Diary of a Writer, Noted Thoughts, 1880/ 81”. Munich, 1996, p. 210)

The British Statesman Winston Churchill delved into the same pot. He wrote in 1920:

“The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation.

And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical.”

(Source: Winston Churchill “Zionism against Bolshevism: A Battle for the Soul of the Jewish People”, illustrated Sunday Herald, 8th February 1920, p. 5, <https://thebridgelifeinthemix.info/history/churchill-zionism-verses-bolshevism-1920/>)

The real-world existence of “Amalek” the “arch-enemy”, whose “hand [was] on the throne” of YAHWEH, was and is as an ever-present danger without doubt known to Jewry. And they have no reason to forget the command of their God to wipe out this people. They will do it, if the German people allow it to happen.

That turns those (of Jewry) subject to these “higher orders” into enemies of the (German) people, who do not possess the courage to ignore them.

With the arrival of German Idealistic Philosophy at the onset of the 17th century, the conflict became virulent.

Jacob Böhme, named “*philosophus teutonicus*”, stands at the beginning with the question, how the evil in the world can be *thought* as something reconcilable with God.

He recognises the necessity of evil in the life of God as a mirror, in which God recognises what he does not want to be, and only then can know what he wants to be, i.e. what he is.

With that the path was laid on which YAHWEH as a moment of difference in the life of God could be recognised as a manifestation of God, which God does not want to be – in common language called “The Devil”.

Compare here Horst Mahler, “The Wanderer’s Redemption – Reflections about Gilad Atzmon and World Jewry”, publisher Der Schelm, Leipzig 2018. From this quoted source, the following is stated in the chapters 2.2, 2.3 and 2.4:

“The logic of the Yahweh’s nature

Moses’ order, that founded the Jewish people as such, reads like this:

'I am the Lord thy God...Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.' (Exodus 20, 1-6, KJV)

The 'victim-people' ("Opfervolk") and human history

*Yahweh positions himself as the one 'on whom it is forbidden to look', who is above all that is sensual. That is – and this can hardly be emphasised enough – a significant advance of the spirit in the knowledge of freedom (Hegel). It is the beginning of history as human history. This history is thanks to the endless energy of negation, that in the Jewish people found its real existence of expression. The strength, to take on an entire existing world in order to willingly become a new one, formed and ruled by a faceless un-viewable God should earn our unmitigated wonder, because this world is the uncut diamond, whose polishing to a perfect brilliance is the task of the German people. This salvational calling **necessarily** brought upon the Jewish people enormous suffering. In this sense, they are truly the 'victim-people' of world history. Because of this sacrifice they must be honoured.*

But:

Yahweh, the personal God of the Jews, is not true God, because he is not free, i.e. he does not yet know that he in this particular sense is free. He is of course as such free – God is one and only, everlasting and all powerful – but he does not know it (yet); or rather he imagines the sensually experienced world as something other than himself. He views the sensually experienced world as something foreign, as an existence fully independent of him, that limits him, i.e. as something at which he stops existing, or in other words, he dies from. Yahweh has not yet integrated his creation, the world, into his inner view, and is therefore still confronted by its externality, which is foreign and therefore hostile to him. As a spirit for itself (quasi as seed) he is the drive to be free, i.e. to be dependent on or limited by nothing that is not himself. In the form of Yahweh, this drive does without the worldly reality (that from the seed has in fact, found its final form). He is still not aware of how he can, within his grasped-concept (God), arrive at his final consistent reality.

As rational mind (= Jew) he (Yahweh) acts short circuited, in that he thinks: if I can wipe out the sensual world, there will be nothing more to limit me (end me); then I am limitless, free and the true (final form) of God. As rational mind he does not know, that he is the 'absolute contradiction', that he is the sensual world himself – as the appearance of his own self for itself. Yahweh does not know that by wiping out the peoples of the world (the opposing gods or idols) he is, in fact, wiping out himself."

Continuation of the quoted passages from the "Wanderer's Redemption..."

*"Strangely enough it was the sage **Martin Buber**, a 'pillar-saint' ('Säulenheiliger') of the 'reconciliation' between Jews and Christians who voiced this idea in the form of a pure thought:*

*'Until now the Jewish existence has only been good for shaking up the thrones of idols, but never actually pausing to raise up a throne to God in their place. It is this that makes the Jewish existence amongst the world's peoples so eerie. Judaism pretends to teach the absolute, but **practically speaking, it teaches only the 'no' to***

the life of the peoples, and moreover, it is this 'no' and nothing more. Because of this it has become, for these peoples, a horror. Therefore, it must be the case, that one of them, if in crossing over to the other side – can no longer, as was the case up until now, view itself as the absolute only in its inner-life, but also in the process of addressing the external structuring of its reality – must, in principle want nothing short of the abolition of Israel itself. For this reason, Israel today, instead of triumphantly flying over the abyss in the glorious robes of universal saviour, has been dragged down into the morass of universal salvationless despair.'
(Martin Buber: "Werke. Band II – Schriften zur Bibel" [Engl.: "Works. Volume II – Commentaries on the Bible"], publisher Kösel, Munich, 1964, p. 1071).

Never before has the root of the German peoples' hostility towards the Jews – who wants to contradict it in any part? – been more clear-sightedly and precisely formulated, as by the Jew Martin Buber. And who has ever so undaunted as this, voiced the consequence, that a confident people, that views itself in its ordering of reality as the absolute, will dispose of Israel?"

This reads like a pardoning of the German people and their leader Adolf Hitler. And it would be this too, if one were permitted to subjugate world history to the rule of law. That can however not be *thought*, because it would mean that one may place God, or destiny – they being one and the same – on trial before a worldly court.

A "healthy human understanding" (common sense) destroys such fantasies. (such fantasies are maintained only in subjects, which – by their megalomania – are put behind closed doors (caring institutions) by the spirit of the people and are thereby excluded from it).

To continue, we read in chapter 2.4):

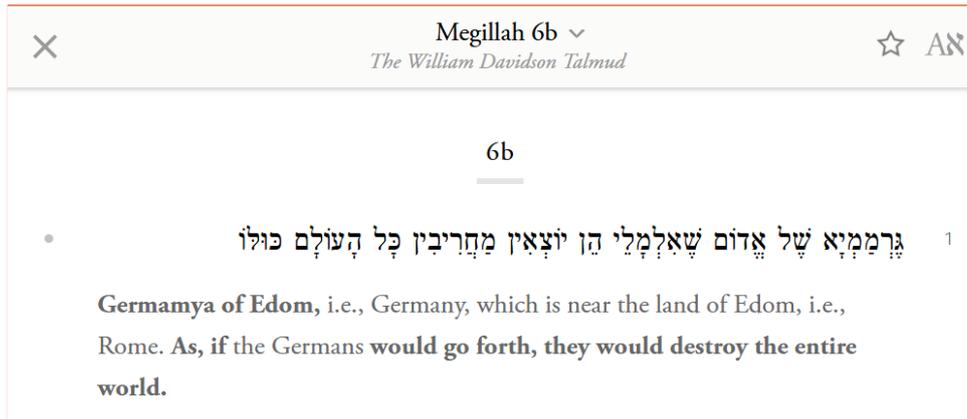
"Zionism – the Jewish paradox

The Jewish people are the tragic existence of a godly unawareness. Although a clever people, they don't understand their job as chosen by Yahweh, to remove the imagined opposing gods (idolatries) from his view, by destroying them. And so they demand – for genocide – to be respected and loved by the peoples of the world. From this paradox the Jewish people are now as something Jewish, dying out in order to resurrect themselves as the real god who all the peoples of the world as his creation, as one with him, can recognise and therefore love.

The Zionist effort, in Goyim circles, to portray Israel as 'normal nation' is from a conceptual point of view, a plain impossibility. As the moment of negation in the life of God in its sphere of existence as anti-nation, it is the 'other' by comparison with the 'normal nation'. Israel and the Goyim are the royal children that cannot come together."

In present times, "Amalek" is the German people, which as "Amalek", did not face Jewry with the Jewish policies of the Third Reich under Adolf Hitler for the first time.

Already in the Talmud, first printed in the year 1523, the "Edomitic Germamia" is identified from a Jewish perspective as "the sinner". In later editions, "Germany" and "the Germans" are spoken of forthright terms as the enemy, who, if they "go forth, ... would destroy the entire world".



That is the truth, if one considers that it is the Judaised world which will be wiped out by the German collective spirit, to make way for a “new heaven” and a “new earth” (Revelations 21/ details about this may be found in Horst Mahler “The Wanderer’s Redemption – Reflections about Gilad Atzmon and World Jewry” <https://wir-sind-horst.de/ende-der-wanderschaft/>).

The order from YAHWEH to his personal people with regard to Amalek is:

Kill man!
 Kill woman!
 Kill children!
 Kill sucklings!
 Kill cattle and sheep!
 Kill camel und donkey!
 Do not spare a single one!
 (1st Book Samuel 15, 3):

This view of Jewry and their destiny is in its necessity (logic), determined by the *grasped-concept* of God of the German idealistic philosophy, which does not feature in the disposition of the State courts or Judiciary (Art. 4, Abs. 1 GG).

It is not the responsibility of the Judiciary as such to understand these ideas, and especially not with regard to recognition of their meaning. The Judiciary is however called upon, to protect the possession and the expression of the same [the ideas] as the holy right of each and every person, by means of the law.

German law is, according to its concept, the defence of the German people in their freedom, to have these thoughts and to express them. These thoughts are for Jewry a horror, even though within them their *redemptional salvation* from the curse of being “the **no** to the life of the peoples” (Martin Buber) has been taken into account.

Jewry is free to oppose these thoughts within the legally cherished battle of opinion, i.e. with arguments.

Their attempt to suppress these thoughts with the **techniques of “lawfare”**

*Wikipedia: “A tactic used by repressive regimes to label and discourage civil society or individuals from claiming their legal rights via national or international legal systems. This is especially common in situations when individuals and civil society use non-violent methods to highlight or oppose discrimination, corruption, lack of democracy, **limitation of freedom of speech**, violations of human rights and violations of international humanitarian law.”*

may be viewed as of acts of war by Jewry, and as such international law crimes against the German people, which places the latter in the mode of self-defence.

From the Jewish point of view, the Rabbi Avichai Apel has offered the formulation:

“Amalek came not only to fight against the Israelite people. He came, to battle against the successes of the eternal.”

That is a salvational-historical necessity.

The “success of the eternal” to be kept at all costs here, was the saturation of the world with the principle of the invisible nature of God (YAHWEH).

That was a colossal advance of the spirit in the consciousness of freedom. This achievement will remain Hebraic until the end of time. But the spirit could not as this remain static, because he was in this state still incomplete. The sensory world was for him still a foreign, limiting and therefore un-deifying power. The spirit had to, in his knowledge of himself (Hegel W 10,374) recognise this as a moment of himself. This recognition only took place for the first time in the German philosophers Jacob Böhme and Hegel.

The “successes of the eternal” which are to be overcome historically, are the saturation of the world with the principles of atheism, liberalism (of the egotistical individual) and general interest-slavery (capitalism).

The Jewish sage Martin Buber brought this *trias* to the level of a *grasped-concept* (“*Begriff*”) as “the *no* to the life of the peoples”. He mentions in this context in particular Karl Marx and Sigmund Freud.

Martin Buber translates this into a contemporary form. This modality is not only the inevitable logical conclusion immediately gained from the aforementioned quoted statement by the prophet Isaiah:

“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted” (Isaiah 60, 12 KJV),

but, much more fundamentally, also from the solemn proclamation of the will of the Jewish God, that all heathen and their defensive powers will be offered to slaughter (Isaiah 34). The sole reason which is provided here is that “the LORD” contains: “indignation”.

The killing of peoples for no reason, is introduced here as an aspect of YAHWEH’s nature.

With the collapse of “western civilization”, which has arrived at its acute phase with the Corona-Plandemic in the year 2020, the “cultural hegemony” of Judaism ends.

The shrill cries for help coming from the Jewish world organisations, which have demanded a global campaign against “anti-Semitism”, are the evident expressions of this development.

The Jewish and the German each defend a definition of truth which respectively rules the existence of the opposing definition out: Judaism stands for the **divine God**, who is different from humans, and is **imagined as separate** from them; German philosophy shows the peoples, that God cannot in fact be *thought* in any other way but in a **concrete unity** with humans.

This battle of worlds moved into its acute phase with Martin Luther, which has persisted to the present day.

Martin Luther recognised in **thought** as such, the power of the human being to experience God’s truth. He recognised Jewry as a danger for Christian states without being conscious of the hostile relationship as a necessity. He demanded however **political** measures to be taken against them.

This was in Germany the first step away from the irregular warfare by means of pogroms towards governmentally reflected strategies.

The German philosopher Johann Gottlieb Fichte grasped the theme in a fundamental way.

He wrote in 1845:

*“Through almost all the countries of Europe a powerful hostile minded state is spreading, which with all the others exists in a constant state of war, and which in many aspects suppresses the citizens in the most appalling manner: it is Judaism. ... They insist on human rights, although they deny them to all others; because they are humans and their injustice does not entitle us, to do or be the same as them. ... But to offer them citizenship rights, to this I see at least **no means but the following: in the night to slice off all of their heads and replace them with others in which no single Jewish thought exists.** To protect ourselves from them, I see no alternative method as to conquer for them their holy land, and send them all there.” (Fichte Works, Vol. VI, Berlin 1845, p. 149).*

Fichte saw the danger of Jews **not** in the fact that they build and exist as a state within a state. It is the circumstance that this state is founded on the **hatred** towards all other peoples, which makes it **dangerous**.

In their **hatred** against the peoples, the notion creeps around that the latter will bring Jewish sovereignty to an end with a mass uprising, as prophesied in the Esau-blessing:

“...and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck” (Genesis 27, 39-40).

It is not sufficient merely to quote this verse to grasp the problematic relationship between the twin-brothers Jacob (Jewry) and Esau (the German people). The hostility can only be grasped in its most truthful meaning in the context of the entire representation of the intrigue surrounding the fatherly blessing (Genesis 27, 6-41).

To this a preliminary remark:

The recognition,

“God is only God in as far as he knows himself,

and his knowledge of himself is furthermore his self-consciousness in humans,

and the knowledge of humans of God,

that advances to the knowledge of humans in God.” (Hegel 10, 374)

is the necessity, to read and understand the holy scriptures of the peoples in a fundamentally different way, as the one customarily employed up until now.

in Detail:

“God is only God in as far as he knows himself,

This is the sentence by Descartes: “cogito ergo sum” (“I think therefore I am”), the identification of EXISTENCE and THOUGHT. The existence of things, which we imagine as separate in the way that the things still exist when we are no longer present (objectivity), was recognised by Descartes as an

error. Einstein uncovered this error with his general theory of relativity for physics, and with that confirmed the basis of Hegelian philosophy.

God is self-consciousness (knowledge of himself) and outside of this consciousness is *nothing*.

It is somewhat easier for us to grasp this thought if we use an analogy: light. This is itself invisible, just as God is not visible. Light however, makes visible what can only be made visible if it is struck with a ray of light (which is why the night sky is black). Since Einstein we know ($E = mc^2$), that what we call “material” is “coagulated” light (the sameness of spirit and material = God). With this recognition the “object” (the material) in its principle of being spirit = light, is turned back on itself and the assumed independence of the material is “cancelled out”, i.e. it is no longer EXISTENCE.

So further:

... and his knowledge of himself is furthermore his self-consciousness in humans,

With this the unity of God and Humans is stated in the form in which it can no longer be doubted. Humanity in its totality is the existence of God in the determined form of self-consciousness. We therefore recognise God, by asking how God is known – or in other words, believed – by us. Adolf Hitler stated this recognition in a conversation with Otto Wagner: “...and we are his self-consciousness” (from memory: Otto Wagner, “Hitler aus nächster Nähe” [Engl.: “Hitler in close proximity”], page 292 (?))

This knowledge of God may not be confused with the idea of God held by the individual. The knowledge of God is only present and **effective** as the essence of the consensus of a collective human nature. This is the absolute power, which **brings about** history.

This is stated with the Hegel sentence:

... and the knowledge of humans of God,

And finally:

... that advances to the knowledge of humans in God.”

This means that if we are conscious, that next to our own individually inspired and advanced notions “of God and the world” in each respective collective nature (person), a fundamental conviction lives and is **effective**, on which we can inherently rely, which thereby only then makes a life together possible (Heimat): e.g. that we – by recognising ourselves (first) as free – can as such recognise the life of others as being as sacred (in its difference) as our own etc. – then this knowledge is **our knowledge in God**.

From the observation and research of the fundamental consensus of a concrete collective nature, the knowledge must be created, which God, in the development of self-knowledge, has **already** achieved. The temptation to discard the holy scriptures for reason of their lack of correspondence with today’s understanding should therefore be rejected, because the truth within their characteristic expressive form, the pure thought, has **not yet** been extracted.

Decisive is what the peoples **believe** or **have believed** in their innermost natures.

Faith moves mountains. Faith is the **knowledge of the truth in an estranged form**. Another kind of truth does not exist, but only a more or less perfected knowledge of it. This [knowledge] is the different religions.

The never-ending quarrel about authorship – of whether the texts were invented, falsified or misinterpreted – is idle. We are dealing finally with thoughts, which, if they find belief, are God’s

thoughts.

This is the reason why the scriptures have not vanished into obscurity as “trash-literature”, but instead, over the course of millennia, right up to the present moment, have moved with passion the thoughts of those currently alive.

As thought, they contain the inherent drive to cleanse themselves from the impurities of the senses (imaginings), i.e. upon wringing out to produce their actual intrinsic form, the logical idea as such (absolute knowledge = knowledge of the absolute).

The books of the Bible are written in the respective languages wherein a certain method of thought is revealed in each, which does not yet allow a clear logical statement of a kind we are used to today. We are the ones (the first) who are able to grasp the images and the parables of the Bible as logic, the pure form of truth.

It was only with the knowledge of the world of ideas created by the Jew Baruch de Spinoza (“*omnis determinatio est negatio*” = “*all determination is negation*”)



Baruch de Spinoza (1632-1677)

and the Christian G.W.F. Hegel (“*The pure existence and the pure nothing is therefore the [exact] same*” (W5, 83)).



G.W.F. Hegel (1770-1832)

that the Jewish sage Martin Buber, in his writings on the Bible

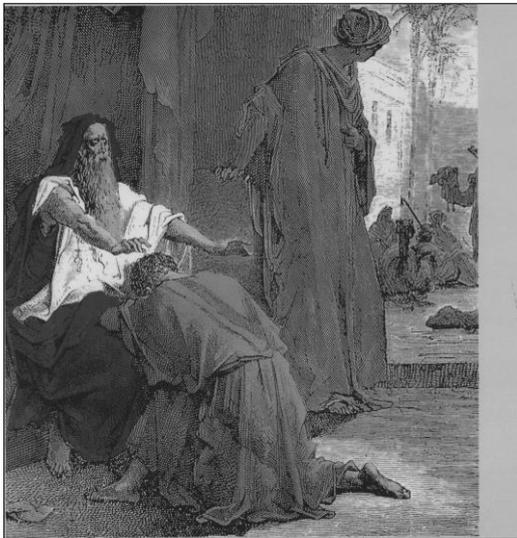


Martin Buber (1878-1965)

could bring to the level of a *grasped-concept* (“*Begriff*”) the nature of Judaism as “the **no** to the life of the peoples”. i.e. to state it as the logical determinant (“**no**”).

With this in mind, the following Bible passage can be now considered:

“Jacob wins by deception of the blessing of the first born



Isaac blesses Jacob (Doré-Bible)

1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. 2 And he said, Behold now, I am old, I know not the day of my death: 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; 4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for

*venison, and to bring it. 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. 8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. 11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: 12 My father peradventure will feel me, and **I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.** 13 And his mother said unto him, **Upon me be thy curse, my son: only obey my voice, and go fetch me them.** 14 And he went, and fetched, and brought them to*

his mother: and his mother made savoury meat, such as his father loved.¹⁵ And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:¹⁶ And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:¹⁷ And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.¹⁸ And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?¹⁹ And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.²⁰ And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.²¹ And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. ²² And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.²³ And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.²⁴ And he said, Art thou my very son Esau? And he said, I am.²⁵ And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank.²⁶ And his father Isaac said unto him, Come near now, and kiss me, my son.²⁷ And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:²⁸ Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:²⁹ **Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.** ³⁰ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.³¹ And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.³² And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.³³ And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? **yea, and he shall be [remain] blessed.**³⁴ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.³⁵ And he said, **Thy brother came with subtilty, and hath taken away thy blessing.**³⁶ And he said, **Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.** And he said, Hast thou not reserved a blessing for me?³⁷ And Isaac answered and said unto Esau, **Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?**³⁸ And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.³⁹ And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;⁴⁰ **And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.**⁴¹ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, **The days of mourning for my father are at hand; then will I slay my brother Jacob.** (Genesis 27, 6-41 KJV)

The Jews fear nothing more than this uprising, because they believe that the words of Isaak are the truth.

This episode stands in an inner context with the following one about the rights of the first born:

Genesis 25, 21-35 (KJV)

21 "And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.22 **And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.**23 **And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.**24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.25 And the first came out red, all over like a hairy garment; and they called his name Esau.26 **And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:** and Isaac was threescore years old when she bare them.27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

Esau sells his birth right

29 And Jacob sod pottage: and Esau came from the field, and he was faint:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: **therefore was his name called Edom.**31 And Jacob said, Sell me this day thy birthright.32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

In this we find pictured what has been revealed in the entire world history since the days of Moses.

The twin brother Esau, "the first-born", and Jacob the "second-born" stand as the different forms of thought – *the sensible* and *the rational* – represented as twins. They both therefore emerged from one and the same ground, in that they as an opposition, that offers no determining motives (e.g. fighting over finite interests: property, power etc.), nevertheless act on each other.

As Rebecca questions the purpose, God answers that it must be so.

With this revelation, the wish of Rebecca's to die is nullified by the certainty that after being advised by God, she gives life to two **peoples**, both of which will follow a god-determined destiny.

The one of the two who is finally inferior, the "second-born" (*the rational*), is at first the "lord" (ruler) over the "first-born" (*the sensible*), who acquires the latter's "rights of the first-born" (the prius) with a mere deal.

In this, the dialectic of the *grasped-concept* ("Begriff") is mirrored: *the sensible* is the advancement which ends the moment of *the rational*, which also appears to be the condition for *the sensible*, it being the superior moment, so that we must then say, *the sensible* is only, because *the rational* is.

Hegel showed with logic, that the dependent **condition is necessarily the result**, i.e. a **contradiction**. ("The contradiction determines the truth" Hegel W2, 533).

World history is the battle of *the sensible* against *the rational*, to bring its first-born-rights to validity. It is the battle of the German people, the people of *the sensible*, against the "chosen people of

YAHWEH", the people of *the rational*. This absolute battle is for Judaism the path to salvation from the chains of *the rational* via their entering into the realm of *the sensible*, which no people can defy.

This battle is a life or death one (Hegel W 3, 149), it does not end however fatally, but in the recognition of the unity, in which both moments are merely "disappearing" ones (Hegel: "*Verschwindende*" or lit. "disappearers").

The sensible knows itself now as the overarching generality [translator's note: in other words: "the final word"].

When the spirit reaches this knowledge of itself, Jewry's task of disintegrating the existing order will have been fulfilled. It will then be released from its burden to have to play the villain in the world.

Evil remains in the world (is eternal), but no longer as an independent manifestation (as a people), but only as a **moment** in every person and in every people.

This battle is necessary. The compulsory labour of *the sensible* for *the rational* takes from the latter, finally, its dominance.

Hegel shows in the "Phenomenology of Spirit" the dialectic of the relationship of "lord and servant" and the nature of the fight for recognition as person (W 3, 145-155).

This fight moves necessarily towards the death of the respective other and cannot be avoided. The intention of the German Reich to solve the problem physically, is not in dispute. It is correspondent with the intention of Jewry, to wipe out the German people (Amalek).

As an existing feeling in Jewry, this relationship has been witnessed very concisely by the widely read Jewish publicist, Cheskel Zwi Klötzel born 1891, died 1951 in Jerusalem (https://de.wikipedia.org/wiki/C._Z._Kl%C3%B6tzel).

He wrote in 1912:

"Anti-Semitism, the hatred of Jews, is countered on the Jewish side by a great hatred of everything non-Jewish; just as we Jews know of every non-Jew, that somewhere in a corner of his heart he is and must be an anti-Semite, so is every Jew in the depths of his heart a hater of all that is non-Jewish. ... Just as in the inner heart of every Christian the word 'Jew' is not completely harmless, so in every Jew the non-Jew is 'Goi', which by no means is an insult, but remains a clear, unmistakable indicator of division. ... Nothing lives in me more vividly than the conviction of the fact, that if there is anything that unites the Jews of the world more than any single other thing, it is this great sublime hatred. ... I believe one could prove, that there is in Judaism a movement, which is the true reflection of anti-Semitism, and I believe this image would become more perfect than any other. And this I call the 'great Jewish hatred'. ... One calls us a danger for 'the German'. Certainly, we are that, indeed so surely as one can say that the German is a danger for Judaism. But can one demand of us that we commit suicide?"

About the fact that a strong Judaism is a danger for everything non-Jewish, no one can be in doubt. All attempts in certain Jewish circles, to prove the opposite, must be regarded as cowardly as they are amusing. And as doubly dishonest as they are cowardly and amusing! If we have power or not, that is the only question that interests us, and therefore we must strive to be a power, and to remain it."

(Cheskel Zwi Klötzel: "Das große Hassen" [Engl.: "The Great Hatred"], In "Janus", No. 2, 1912, here quoted from: Theodor Fritsch: "Handbuch der Judenfrage" [Engl.: "Hand-book of the Jewish Question"], publisher Hammer, Leipzig, 1944, p. 307)

Hegel also noticed the characteristic of hatred in their character. The Jewish people have, “in the wickedness of hatred, all gone to hell”, he wrote in one of his early essays. Amongst the peoples, the Judaic stands as “an ideal of the most discarded” (Hegel Works Vol. 1 page 436).

The Holocaust-narrative opposes *the sensible*, in that it causes the necessity for the life and death battle between Judaic and the German to disappear behind the fog-veil of the moral view of history.

This veil of fog is now to be ripped away, by making YAHWEH’s will to destruction – as proven by the holy scriptures of Jewry – known and a theme for discussion.

Within this process an immaculate discipline is necessary to avoid the application yet again of a moral judgement, that seeks to single out the one or the other as the responsible party or creator of this hostility. We are dealing here with a sacred hostility, which had (and has) to be, in order to enable an advancement of the spirit in the knowledge of its freedom.

It is noteworthy that Jewry in today’s time reveals itself openly as a fatal danger for the German people. Just a few weeks ago, the Rabbi of the Jewish community in Frankfurt am Main, Avichai Apel, in a majorly hyped article in the “*Jüdische Allgemeine*” (Jewish Daily Newspaper, Vienna) from the 23rd February 2021 under the heading “**The Arch-Enemies**” (<https://www.juedische-allgemeine.de/religion/die-erzfeinde>) brought to mind that the Jewish people for 3,500 years (!) have been preoccupied with the sacred mission, to wipe out the Amalekites – which is currently the Mosaic cipher for the German people.



Avichai Apel

The Rabbi writes:

*“For thousands of years we have been commanded to remember the war which broke over us so suddenly after our departure from Egypt. **It must even be our endeavour, that the people which oppose us must disappear forever from the stage of history, i.e. be wiped out.**”*

Here the cat is out of the bag: “the people which oppose us” is revealed here as the meaning of the name “Amalek”.

The Rabbi then goes on:

*“This commandment belongs by the way to the three **Mitzvot**, the fulfilment of which has been missioned to the Israelite people upon the return into the land of Israel. The people of Israel were commanded to choose a king or a leader, to create a*

Jewish kingdom in that land⁴⁷⁴, to wipe out the people of Amalek, and afterwards to establish a spiritual site for the eternal in the land of Israel: the Temple.

...

For more than 3,500 years, Israel stands at the heart of world history.

...

The Torah describes the war of Amalek in the sharpest tones. 'The hand raised to the throne of Yah's, [is] war of the eternal against Amalek from generation to generation!'. Amalek sought to fight against the throne of the creator. The Torah signals here, that the kingdom of the almighty cannot appear in the world in its completed form, as long as the Amalekites have not been eradicated from the earth. With its outrageous deeds, Amalek disturbs in a permanent way the course of the good in the world.'

A harsher declaration of war on the German people than this, is inconceivable. Stated in a power-frenzied boastfulness on our home grounds, confident of the certainty that our people exist under foreign rule and are incapable of defence. Because if things were different, this impudent Jewish smart-alec would be made accountable right away by the respective organs of the German Realm.

But at least the threat of death in the present can be recognised as a constant of Jewish existence and can as such flow into the interpretation of German history.

The State of the affected people, the German Realm is, if this people want to survive, forced at state level to apply every conceivable means available to permanently remove the threat of this danger. It is the logic of war that also people "must be removed", if no other possibility is available.

But the nature of this war against Judaism is conditional on the knowledge that a German victory can only and exclusively be achieved with spiritual weaponry.

The goal of the war can only be for *sensible*-reasons, the world-wide saturation of the general consciousness with the recognition that YAHWEH is Satan. This would then already be the "new earth", as pronounced in the revelations of St. John, chapter 21, because philosophy determines the idea, and the idea determines behaviour. And this is how philosophy intervenes in world history (Hegel).

The National Socialist state leadership, in having the bolshevist rule in Russia before their eyes, had an example of how YAHWEH's demands for genocide via his chosen people, placed a gruesome reality in the world.

The clique surrounding Lenin which acquired power via the coup in Russia, were not Russians, but Jews.

In his book "Judaism and World-Upheaval" by the Frenchman Leonde Poncins, Vol. II, p. 27, we find a statistic regarding the involvement of Russian Jewry in directorial positions during the year 1920:

⁴⁷⁴ Translator's note: Great Britain.

	<i>Members</i>	<i>Jews</i>	<i>Percentage</i>
<i>Council of the People's Commissioners</i>	22	17	77,3
<i>War Commissariat</i>	43	33	76,7
<i>Commissariat of the Foreign</i>	16	13	81,3
<i>Finances</i>	34	30	88,2
<i>Judiciary</i>	21	20	95,2
<i>Ministry of Education</i>	52	41	78,8
<i>Commissariat for the Provinces</i>	23	21	91,3
<i>Press</i>	41	41	100,0

“The bolshevist parliament consisted of 545 People's Commissars; of these were:

*447 Jews
30 Russians
34 Latvians
34 others,*

as such the 'Russian' parliament found itself to consist of 81 percent Jews. (...)”

The Rabbi I.L. Magnes said in a speech in New York in 1919:

“If we compare the present situation in Germany with that in Russia: in both countries the revolution liberated creative forces. We are in full admiration of the extent to which the Jews here, and that without hesitation, made themselves available for vigorous activity. Revolutionaries, Socialists, Mensheviks, independent or old Socialists, one can call them whatever one likes, all are to a man Jews and in all the revolutionary groups.”

Within one of our neighbouring peoples, they staged a bloodbath, which in world history knows no equal. Already even before the onset of the German-“Russian” war in 1941, more Russians fell victim to them than in all combat actions up to 1945.

The murdering was based on the plan to literally “liquidate” the bourgeois classes along with the independent farmers of this people for the purpose of reinforcing the bolshevist rule.

If the communists under Stalin had achieved victory, the German people would have been threatened with a similar destiny.

What effect these events had on the German people, was documented by Lloyd George, who led Great Britain against the German Reich during the First World War. He wrote in the Daily Express from 17th September 1936:

“I have now seen the famous German Leader and also something of the great change he has effected. Whatever one may think of his methods — and they are certainly not those of a parliamentary country — there can be no doubt that he has achieved a wonderful transformation in the spirit of the people, in their attitude towards each other, and in their social and economic outlook.

He rightly claimed at Nuremberg that in four years his movement has created a new Germany.

It is not the Germany of the first decade that followed the collapse during the war – depressed and bowed down with a feeling of apprehension and impotence. It is now full of hope and confidence, and of a renewed sense of determination to lead its own life without interference from any influence outside its own frontiers.

There is for the first time since the war a general sense of security. The people are more cheerful. One can feel a general cheerfulness throughout the land. It is a happier Germany. I saw it everywhere, and Englishmen that I met during my trip and who knew Germany well were very impressed with the change.

One man has accomplished this miracle. He is a born leader of men. A magnetic and dynamic personality with an honest purpose, a resolute will and a dauntless heart.

He is not merely in name but in fact the national leader. He has made them safe against the surrounding enemies. He is also securing them against that constant dread of starvation, which is one of the poignant memories of the last years of the War and the first years of the Peace. Over 700,000 died of sheer hunger in those dark years.

You can still see the effect in the physique of those who were born into this bleak world.

The fact that Hitler has rescued his country from the fear of a repetition of that period of despair, penury and humiliation, has given him unchallenged authority in modern Germany.

As to his popularity, especially among the youth of Germany, there can be no manner of doubt. The old trust him; the young idolize him. It is not only the admiration accorded to a popular leader. It is the worship of a national hero who has saved his country from utter despondency and degradation.

To those who have not actually seen and sensed the way Hitler reigns over the heart and mind of Germany, this description may appear extravagant. All the same, it is the bare truth. This great people will work better, sacrifice more, and, if necessary, fight with greater resolution – simply because Hitler asks them to do so. Those who do not comprehend this central fact cannot judge the present possibilities of modern Germany. That impressed me more than anything I witnessed during my short visit to the new Germany.

There was a revivalist atmosphere. It has had an extraordinary effect in unifying the nation. Catholics and Protestants, Prussians and Bavarians, employer and worker, rich and poor, have been consolidated into one people. Religious, provincial and class origins no longer divide the nation. There is a passion for unity, born of dire necessity.

I found everywhere a fierce and uncompromising hostility to Russian Bolshevism, coupled with a genuine admiration for the British people and a profound desire for a better and friendlier understanding with them. The Germans have definitely made up their minds never to quarrel with us again. Nor have they any vindictive feelings

towards the French. They have altogether put out of their minds any desire for the restoration of Alsace-Lorraine.

But there is a real hatred and fear of Russian Bolshevism, and unfortunately it is growing in intensity. It constitutes the driving force of their international and military policy. Their private and public talk is full of it. Wherever you go, you need not wait long before you hear the word 'Bolschewismus', and it recurs again and again with a wearying reiteration.

Their eyes are concentrated on the East as if they were watching intently for the breaking of the day of wrath. Against this they are preparing with German thoroughness.

This fear is not put on. High and low they are convinced there is every reason for apprehension. They have a dread of the great army which has been built up in Russia in recent years.

An exceptionally wild anti-German campaign of abuse printed in the Russian official Press and propelled by the official Moscow radio has revived the suspicion in Germany that the Soviet Government are contemplating harm." (source: <https://www.nationalists.org/library/hitler/daily-express/lloyd-george-hitler.html>)

The German people would not forget that it was the Jewish world-organisations which in August 1933 organised a world-wide trade-boycott against the German Realm, which caused heavy economic damage, and that after the same organisations already on the 24th March 1933 had declared war on the German Realm.



The German Realm found itself according to the Law of War, in a state of war with world Jewry from the 24th March 1933 onwards.

Chaim Weizmann, at the time the President of the Jewish Agency, the Israeli shadow government, and later first President of Israel explained the meaning of the Second World War in the following in a speech before the Extraordinary Zionist-Conference in the Biltmore Hotel in New York City on the 9th May 1942:

"We cannot deny it, and we show no fear of recognising the truth, that this war is our war, and takes place for the purpose of liberating Judaism. ... Stronger than all fronts combined is our front, the front of Judaism. We offer this war not only our

entire financial support, on which the entire war production is based, we offer not only our powers of propaganda, which constitute the moral driving force for the proper maintenance of this war. The securing of victory is built mainly upon the weakening of the opposing powers, on the destruction in their own country within the inner fortification of their resistance. Thousands of Jews living in Europe are the decisive factor in the wiping out of our enemy. It is there that our front is fact and provides the most valuable assistance for victory.”

(New York Times, 10th, 11th and 12th May 1942, translated from the German due to unavailability of the original source.)

This was not simply mentioned in passing for the sake of momentary effect. In a no less principled fashion Chaim Weizmann expressed his views in his autobiography “Trial and Error”, first published in 1947. (We have Ernst Nolte to thank for this clue.) Weizmann explains:

In the fight against the Nazi monster no one could have had a deeper stake, no one could have been more fanatically eager to contribute to the common cause, than the Jews” (Chaim Weizmann: “Trial and Error”, New York, 1949, chapter 40, p. 417: <https://archive.org/details/in.ernet.dli.2015.475020/page/n511/mode/2up>, page 512)

Nolte evaluates this statement as a historian:

“The Jews’ appear then here not primarily as the victims of Hitler, but as such and in tendency as an entirety to be his keenest and most decisive enemies.” (Ernst Nolte: “Dogma oder Wissenschaft? – eine Dankrede” [Engl.: “Dogma or Science? Speech of Thanks”]; in “Sezession” [Engl.: “Secession”], Issue 49, August 2012, p. 10)

How can such a world history be the point of reference to flow into the interpretation of laws of a country, and thereby politically incapacitate its citizens?

The Federal Constitutional Court prevents the German people – finally with military force – to reflect on the situation in the face of the Jewish danger, and to take measures to protect itself.

It was only after the capitulation of the German army (“Wehrmacht”) in 1945, that it was at all possible for the Jewish occupying powers to organise the cultural genocide of the central power in Europe.

If the Federal Constitutional Court were a German court, it would advance with the attempt to establish a legal framework for the liberation battle of the German people. The “constitution for the German Republic” as a cryptic occupation-statute cannot be this framework, because it is the set will of the enemy to rob the German people of their Stateliness for ever (e.g. Art. 3 and 79 Abs. 3 GG).

In fact, it [the FCC] plays an effective part in levering out a significant self-commitment of the western occupying powers – the fundamental “right” of freedom of expression – for the most important area of the formation of political opinion and therefore also for the formation of will.

If the peoples stand facing each other on a world-historical battlefield, then the rules of war apply, which are not the same as criminal law with its respective criminal proceedings. This relationship has already been expressed in the choice of words found in the religious laws (Mitzvot) of Judaism, which dictate the Jewish people to “**eradicate** the people of Amalek”.

The dialectic discovered by Hegel advises us to take note of the positive moment of the catastrophic defeat of 1945.

The militarily strong German Realm, attacked by an alliance of powerful external enemies could not

hope for the spiritual world revolution. It was forced to defend itself militarily against the military forces which had surrounded and enclosed it.

This was also true for the struggle against the inner enemies, the Jews and the communists. These were however not to be faced, controlled or defeated on the “open battlefield”, and their conversion to human beings was not to be achieved in the narrow time window left open by the arming programmes of the enemies. Hitler expected the breaking out of an unavoidable European war for the year 1941.

It is a fact that the German Realm employed irregular fighting methods against the inner enemies.

Should it, to avoid such “irregularities”, have surrendered to these enemies?

From the condition of their forced military impotence, it is the premium of the military defeat that the destiny of the German people is to stumble hard against the truth of the Jewish-German war; this being that it can be won **only with God**, the German collective spirit, which Hegel had explained as a *grasped-concept* (in pure thought).

Rabbi Avichai Apel, who has demonstrated the Jewish Question and the German-Jewish relationship in its correct form, must be thanked for recently bringing the religious-ideological dimension of this conflict back to memory. This fact is important, because Avichai Apel is not just anybody. This can be recognised in the fact that the Federal President (“*Bundespräsident*”) Joachim Gauck has taken on the role of “Godfather” for his youngest son.

<https://www.youtube.com/watch?v=6DNdKtw7K0>

(Is it possible for a non-Jew to be the “Godfather” of the son of such an important Rabbi? Is Gauck a Jew?)

Rabbi Avichai Apel belongs to the executive committee of the Orthodox Rabbinical Conference. The official speech at his inauguration in Frankfurt was held by the Israel’s Chief Rabbi, David Lau.



This inauguration was an unusual event. The Ashkenasi Chief Rabbi David Lau travelled from Israel, from Brussels came the chairman of the European Rabbinical Conference and Moskow’s Chief Rabbi Pinchas Goldschmidt, also Rome’s Chief Rabbi Riccardo Di Segni and many other representatives of the “European Rabbinical Conference” as well as the “German Orthodox Rabbinical Conference” were present.

We Goy tend to take quotes from the Old Testament not that seriously, just as we don’t recognise YAHWEH at all, as our God.

I know, by now, that this is our downfall, because this blindness causes us to assume that Jews are human, just the same as us. We do not realise that we insult Jewry with this assumption, which in this country is prosecuted by criminal law as “incitement of the people”.

Jews are the chosen ones by YAHWEH. The others – us – are for them “as cattle” (Talmud Baba Metzia 114b). But can a donkey even insult a member of the chosen? One would think not.

It has come to this misunderstanding on our part because we have not understood the proclamation by YAHWEH that his “indignation... is upon all nations, and his fury upon all their armies” and that “he shall deliver them to the slaughter”⁴⁷⁵ (Future! Sometime, perhaps now?).

Even though this is how it is stated in the Bible (Isaiah 34, 2), one might ask why a God wants it at all that his creation will be eradicated? We have reassured ourselves with the opinion that an enemy of the Jews was busy deceiving us here, and that God indeed would never have expressed himself “in a million years” in such a way.

Hegel, the philosopher for the Germans, knew: “that the Devil also quotes from the Bible” (W 17, 199). Indeed, could it not be that the old rogue is even a co-author of the same?

This in fact is what we are supposed to believe and tolerate: that the New Testament may only now be printed with warnings at those parts in the text, which are disfavoured by the Jewish committees, and especially such fundamental statements like that from the Apostle St. Paul in the 1st Letter to the Thessalonians, chapter 2, verse 15 (KJV/ Lutheran Bible):

“(The Jews) who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.” (Luther version: “are the enemy of all people”)

And so we can know that for Jewry, we are “Amalek”, the people which they want to/ are obliged to eradicate. And we know now why YAHWEH wants this. This knowledge was missing up until now.

Without this knowledge our will to resist is merely carried away on the next breath of wind, because the weakness of the enemy has not been recognised, his Achilles' heel has not been spotted. Under such circumstances the endless complaint regarding our situation in fact reflects the strength of the enemy, and becomes as such, a moment of his strategy of degradation.

Does anyone seriously believe that we – the battle-experienced people of Germany – will now, after the weakness of the enemy has been recognised, tolerate his yoke around our necks a minute longer (Genesis 27, 40)?

Our passivity in the past was conditioned upon the fact that we had not yet recognised Jewry as the salvational-historical enemy. This is now changing.

Our weapon of defence is the German Idealistic Philosophy in its Hegelian completeness and in this light, also the Bible. The eradication-weapon of Jewry is the lie, and in the present a special cast of the same: the “Holocaust”-narrative.

Ultimately, Jews may lie to non-Jews without restraint provided that in the process, no shadow is cast on YAHWEH. Jesus indeed already christened them “children of the devil”, who descend from a father who “is a liar, and the father of it (the lie)” (St. John 8, 44 KJV)

For the Federal Constitutional Court there is no such thing as world history, only the assumed German guilt.

Is it not more appropriate, in recollection of the culture of the Christian West, to interpret German

⁴⁷⁵ Translator's note: in the KJV the first two sentences of Isaiah 34, 2 employ the modal in the past tense, as in “hath”, and the subsequent ten the future tense, as in “shall”. In the original Luther translation, the future tense was used throughout. For this reason, the KJV has been modified here in line with the original.

history in the light of the home-grown philosophy of the German people and thereby draw from the communal European moral customs which nurtured it?

It was a cultural achievement of magnificence by the western-European civilization after 30 years of devastation of Germany, to make it contractually binding in the “Peace of Westphalia” from 1648, that the future of the involved nations may not be held prisoner by the recently suffered gruesomeness, i.e. that this may not be a reason to cut short the rights of whoever had been involved.

The battle between the Judaic and the German has an exclusively spiritual root and no worldly ambitions. It is the fight of two manifestations of God, which are logical unity in (their) differentness.

The fundamental meaning for Judaism of the struggle with Amalek is represented in the Torah as follows:

“8 And Amalek comes, and fights with Israel in Rephidim, 9 and Moses says to Joshua, “Choose men for us, and go out, fight with Amalek: tomorrow I am standing on the top of the hill, and the rod of God in my hand.” 10 And Joshua does as Moses has said to him, to fight with Amalek, and Moses, Aaron, and Hur have gone up [to] the top of the height; 11 and it has come to pass, when Moses lifts up his hand, that Israel has been mighty, and when he lets his hands rest, that Amalek has been mighty. 12 And the hands of Moses [are] heavy, and they take a stone and set [it] under him, and he sits on it, and Aaron and Hur have taken hold on his hands, one on this [side] and one on that [side]; and his hands are steadfast until the going in of the sun; 13 and Joshua weakens Amalek and his people by the mouth of the sword.

*14 And YHWH says to Moses, “Write this, a memorial in a Scroll, and set [it] in the ears of Joshua, **that I utterly wipe away the remembrance of Amalek from under the heavens**”; 15 and Moses builds an altar, and calls its name YHWH-Nissi, 16 and says, “Because a hand [is] on the throne of YAH, war [is] to YHWH with Amalek from generation [to] generation.” (Exodus 17, 8-16, Literal Standard Version)*

In the translation style of Luther:

“Truly, the hand is laid on the throne of YAHWEH: War has the LORD with Amalek from generation to generation!” (Exodus 17, 16).

It is a total war, which can only be won by us with spiritual weapons – **and will be won.**

Contrary to the creation-story, the relationship of God to the world in Mosaism is determined by the fact that the world is “as found” (pre-existing) – or in other words, a God-vacated – sensual realm, which can reduce God to a finite entity, i.e. un-deifies him and must therefore be wiped out (The great flood-myth or the pronouncement of total annihilation in Isaiah 34).

In the German collective spirit, in which Christianity advanced to become the knowledge of truth – i.e. became philosophy, the division of human and God is overcome, or “advanced beyond” (in the Hegelian sense “ended, carefully preserved, and raised”).

In Christianity as an intuition, but in the German Idealistic Philosophy as pure (i.e. logical) thought, the sensual world of God is a manifestation for itself, by which and within which he recognises himself (somewhat like a mirror): the internal inner is the external outer, and the external outer is the internal inner.

The Jewish and the German are two clearly different worlds of thought, which stand as enemies – the one ruling out the other – facing each other: the Jewish inspired by an unconditional will to destruction; the German, with an inconsistent will for self-defence.

This spiritually conditioned relationship is the unconsciously acting origin of the mutual hostility, which up to the mid-19th century was correctly labelled by Christianity “anti-Judaism”, until the Jews stuck the label “anti-Semitism” onto it, in order to hide its spiritual origin.

What is “Semitism”, what is “anti-Semitism”?

Nobody can explain it.

The situation is different with the expression “Judaism” or “anti-Judaism”.

This points to the spiritual imprint of the “chosen people” by Mosaism, as “contrary to all people” (St. Paul 1st Letter to the Thessalonians 2, 15 KJV). Or in the Luther translation: “the enemy of all people”.

Until the discovery of the thought-genre contained in the philosophy of *the sensible* (“*Vernunftdenken*”) via Hegel, humanity did not know what to do with Bible references, least of all the Christian Church.

The latter simply failed to recognise the *peoples-orientation* (“*völkischer Ansatz*”) in the central statement by Jesus directed at Jewry in the gospel of St. John 8, 44.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (KJV)

This goes so far that in the “Theological Dictionary of the Bible” by Johannes Bauer, published by Styria, Köln 1994, the keyword “Devil” does not even feature, and in the Bible translations which refer to these verses, the aim was merely to point to the behaviour of individuals. The stated truth within them being here locked away.

The superficial attempts to explain it with the “murder of Christ” regularly stumble over the fact that Jesus had grasped, independently of the whole course of his passion-story, the satanic nature of the Jewish religion and expressed it as stated in the Gospel of St. Mathew 23, 15. Here the passing on of the Jewish faith to non-Jews is characterised as the deeds of “hell-children”.

The mystery as to why God lets a bunch of “hell-children” – as an entire people – loose on his creation, earns only now – two thousand years after the earthly life of Jesus Christ – our attention, due to the circumstance that the “hell-children”, correspondent with Mosaic prophesies, are currently acceding to world rule in its most completed and pre-ordained (“Great-Reset”) form.

The Judaised world is a world without God – already for the sake of the fact, that YAHWEH is not the God of the peoples, but is only a God for his “chosen people” (Deuteronomy 26, 18).

The gruesome side of this relationship is voiced by the prophet Isaiah (chapter 34). It is YAHWEH’s will to deliver the heathen to the slaughter.

And YAHWEH’s very own indicated burst of indignation applies to Edom, the Esau-country (in Talmudic interpretation/ Megilah 6b “the Germamia of Edom” the cipher for “Germany”):

“For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.⁹ And the streams [of Edom⁴⁷⁶] shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.¹⁰ It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever....”

God is spirit, i.e. the unseparated and inseparable unity of form (thought) and content (material).

The German principle: – the concrete unity of existence and non-existence (Hegel) – YAHWEH is disempowered as the “Lord of the world”⁴⁷⁷. He can no longer be *thought as God*.

The knowledge in humans of God has become something else (something “other”). YAHWEH is reduced to a **moment** of the *grasped-concept* (“*Begriff*”). In this manifestation he is the “cast out” (St. John 12, 31). As the exclusive spirit of Israel, the smallest of the peoples, he continues to exist for as long as they can still believe; but because **the peoples** will have recognised him as Satan, he is powerless.

This is the nature of the arch-enemy, which Rabbi AVICHAÏ APEL calls by its real name. The merit of the Rabbi is to have removed any conceivable doubt that for Jewry, the German people are “Amalek”. He says the word “Hitler”, but he means the German people.

The “Nazi”-phobia of Judaism which in the public area becomes ever increasing in its insistence, is the obvious proof for this, because the neurotic perception of our people necessitates a core-separation of the same into an “organon” [= a communication model]⁴⁷⁸ for Judaism that consists of acutely dangerous people (“Nazis” then), and a lumbering mass of converted earthbound citizens – who lemming-like trot guilelessly towards the slaughterhouse prepared for them.

The perception-industry under the direction of the Frankfurt Jew-school was successful in replacing all traditional values within the German people. With that, the German people are trapped within a core-consensus determined by the enemy, to which they cling with religious passion.

What out of sheer thoughtlessness has been denounced as “the dumbing-down of the Germans” is this relationship of faith in the face of an enemy-determined core-consensus.

Instead of humiliating their own people, those who like to describe themselves as the “awakened ones” should devote themselves at last to an exclusive and serious study of the conditions under which our own comrades can be freed from the insanity-prison of the anti-German core-consensus.

It is no earthly interest (wealth, luxury, power), which drives Jewry to eradicate Christianity and the German collective spirit. It is the drive to self-preservation of the “enemy of the peoples”, which, with the Plandemic “Covid 19”, is currently pushing the world towards the abyss. Satan’s will is not to create a “new world” (Revelations 21) with the “Great Reset”. He wants to destroy the world (Isaiah 34).

YAHWEH wants that humanity disappears from the cosmos altogether, because he is not able to “think” the unity with his creation, but regards it incorrectly as a god of competition, as idolatry.

It is the struggle of two principles, which is driving world history forward as a homogenous development:

⁴⁷⁶ Translator’s note: the word “Edom” is missing from the KJV but present in the Luther translation, it has therefore been added here.

⁴⁷⁷ Translator’s note: in German theological literature, the “Lord of the world” (“*Der Fürst dieser Welt*”) = “the prince of darkness”, i.e. Satan.

⁴⁷⁸ <https://de.wikipedia.org/wiki/Kommunikationsmodell>.

The Jewish principle of the differentiation and separation of God and humans

on the one hand

and the German principle of the undivided and indivisibility of God and humans

on the other.

I have highlighted this relationship of YAHWEH to the peoples in the context of the thought-determinations worked out by Hegel, i.e. logically, in my book "The Wanderer's Redemption – Reflections about Gilad Atzmon and World Jewry", and as such have "laid hand...on the throne of YAHWEH".

This is no academic dispute, but world history represented as embodied in the flesh and blood of the everlasting succession of generations of *Homo sapiens*.

Therefore "the Jew" is our enemy; just as we are the enemy of the "rule of Judaism".

So there is war between us. And in war what counts is: "you or me"?

The purpose of the consideration and observation of the strategy is to anticipate the fatal moves of the opponent.

With this background in mind, the nature of the Holocaust-inquisition must be determined. It is a psycho-social system of weaponry in the arsenal of Jewry, and is determined to subvert the soul of the German people to render it defenceless against its own eradication.

This "nature" is betrayed by the clear estrangement from law found in § 130 Abs. 3 of the German penal code (StGB).

In human communities, the applicable norm of normative judicial power within criminal law is limited to the determination of the **future** behaviour of natural persons (in accordance with the prohibition of retroactivity as laid down in the Art. 103 Abs. 2 GG).

The holding of personal convictions by the natural person about what took place in history is to be viewed not as "behaviour" but as "opinion". It can therefore not be the object of a command or law. One says also "thoughts are free". Their expression as such is, also on the territory of the "Federal Republic of Germany" by power of the internationally legally binding self-commitment of the military occupying powers which have permitted the "Constitution of the Federal Republic of Germany", free.

Statements about historical events (what is this anyway?) are not statements of fact in the legal sense, because they are not principally the object of perception, but only find societal recognition as the result of a complex process of interpretation. As the products of interpretation, they are **opinions**.

But sadly, this judicial basic knowledge is no longer present in the Karlsruhe Judges.

The apparent factual situation is however irrelevant, because the substance of the Holocaust-narrative is the denial of the reality of God in world events, and as such a negative-profession of faith (anti-credo) which may not be forced on anyone (Art. 4 Abs. 1 GG). Jewry deceives the peoples by having us believe that they must interpret the "Holocaust" as a crime performed on them by the German people. Jews know perfectly well that they would blaspheme against YAHWEH if this were really the belief held in their hearts.

On the other hand, it is the right of every German to believe that it was Hitler's will to anticipate the intentions of Jewry. Should he after all, as the leader of the German people, have waited and observed if Jewry's intentions to "eliminate Amalek" were successful?

After all that, it is now exposed to the light of day that the Federal Constitutional Court justifies its “recognition of an exception to the constitutional rights of free speech” with reflections which do not touch any conception of German legal thinking, but instead are founded in in partisanship for Jewish world domination lusts.

After the “Wunsiedel-Decision” and the “Haverbeck-Decision” by the Federal Constitutional Court, the “ban on denial of the Holocaust” (§ 130 Abs. 3 StGB) is for German Judges not a law which is applicable any longer, but a discharge of arbitrariness of the Jewish foreign-rule which the German people since the 8th May 1945 have been subjected to.

Judges who now persist in following the orders of the secret occupying powers and prosecute “Holocaust-denial”, commit a perversion of the course of justice.

The importance of the present accusation must be estimated in the context of a recent open declaration of war – this time not only against the German Realm – addressed to the United States of America.

This was publicly stated by the President of the “Jewish World Congress”, Ronald Lauder:

“Criticism of Jews must be made criminally punishable and shall lead to the removal of the societal circumstances and existence of the criticiser”.



Ronald Lauder



Third plenary assembly of the World Jewish Congress in Geneva, 1953

The World Jewish Congress (WJC) (Hebrew העולמי היהודי הקונגרס), is an international unification of Jewish communities and organisations. The purpose of the WJC is to represent the political needs of all Jews in the Diaspora, i.e. those who find themselves living outside of Israel. Members of the WJC are the representative roof-organisations of the Jewish communities in the respective countries as well as international Jewish Organisations (source: Wikipedia)

The US-magazine “National Vanguard” reported this event in its issue from the 11th December 2019 with great aplomb.



(<https://nationalvanguard.org/2019/12/jewish-billionaire-ronald-lauder-to-launch-new-ngo-to-go-after-americans-who-criticize-jews/>)

Billionaire oligarch Ronald Lauder is funding a \$25 million campaign against political candidates in the United States who “support or normalize anti-Semitism,” he said.

*Lauder, the president of the World Jewish Congress, announced the new campaign, called the Anti-Semitism Accountability Project, or ASAP, on Monday. The effort will include a non-profit organization and a super PAC (**Political Action Committee**).*

*Lauder will have the final say on which politicians — federal, state and local — will be “**targeted for defeat**,” according to the New York Times.*

*He is a long-time Republican donor, but Lauder told the newspaper he planned to use the organization to “**go after**” both Democrats and Republicans who “traffic in anti-Semitic language and tropes.”*

*A statement announcing the launch of ASAP said it would “also respond and **take action against institutions and cultural figures** who support anti-Semitism.” Lauder also told the Times that he would “**look into universities and their professors**,” and “**pressure them** to stop anti-Semitic statements and actions” by **contacting major donors**.*

ASAP will “partner with existing organizations” that are “working across the country” to **punish and criminalize criticism of Jews**, the statement said, and encouraged contact from those groups through its Web site.

According to a poll commissioned by ASAP and conducted by Douglass Schoen of Schoen Consulting, “anti-Semitism has doubled over the past five years.” It claims that today, “14 per cent. of Americans hold anti-Semitic beliefs, as compared to 7 per cent. from a survey released by the Anti-Defamation League in 2014.” Absent from the Jewish group’s analysis is the possibility that this is no reflection of “hate,” but simply a rising awareness of criminal, murderous, censorious, and genocidal activities on the part of the world’s wealthiest and most powerful ethnic group.

Lauder told the Times that he has “hired teams of researchers to follow political races across the country from the most local to the major ones” to track “anti-Semitic” comments.

Source: Jewish Telegraphic Agency and National Vanguard correspondents

A **Political Action Committee (PAC)** is in the USA the name given to a lobby-group, which concentrates on the business of supporting or opposing representatives or electoral candidates. (source: Wikipedia)

The inauguration of the “Anti-Semitism Accountability Project” (ASAP) via the Jewish world organisations borders – in terms of the power of its attack on freedom of speech and the sovereignty of State-powers – on high treason.

The unique structure of the “World Jewish Congress” and its intended purpose make it clear that Jewry sees itself as a political unity. As such it has the quality of one as subject to international law, and is obviously capable of conducting warfare in the sense of international laws of war.

The self-perception of the “World Jewish Congress” is stated on its website <https://www.worldjewishcongress.org/en/about> as follows:

“All Jews are responsible for one another”

*The World Jewish Congress is the international organization that represents Jewish communities and organizations in 100 countries around the world. It advocates on their behalf towards governments, parliaments, international organizations and other faiths. **The WJC represents the plurality of the Jewish people**, and is politically non-partisan.*

The Talmudic phrase “Kol Yisrael Arevim Zeh beZeh” (All Jews are responsible for one another), encapsulates the raison d’être of the WJC. Since its foundation in 1936, in Geneva, Switzerland, the WJC has been at the forefront of fighting for the rights of Jews and Jewish communities around the world.

The WJC, the “Diplomatic Arm of the Jewish People”, has been active in countless campaigns since its inception: advocating for justice for Holocaust victims and their heirs, including the payment of reparations for hardship suffered under the Nazi’s; protecting the memory of the Holocaust; obtaining restitution of, or compensation for, stolen Jewish property, and negotiating a settlement with the Swiss Banks for assets held in so-called ‘dormant’ accounts; campaigning for the right of Soviet Jews to emigrate to Israel, for those who wished, or to stay and practice their religion freely; exposing Austrian President and former UN Secretary General

Kurt Waldheim for lying about his wartime past; countering anti-Semitism and the de-legitimization of Israel; and continually supporting the State and People of Israel in their struggle to live in peace with their neighbours.

For decades, the WJC has also maintained privileged relations with the Holy See in developing dialogue with the Roman Catholic Church. The Congress is also engaged in fostering interfaith relations with other Christian churches, representatives of Islamic communities, and other faiths.

Headed by President Ronald S. Lauder, the WJC Executive Committee meets regularly to conduct the affairs of the WJC. The WJC Governing Board meets annually, and the WJC Plenary Assembly, which takes place every four years, brings together delegates from all affiliated Jewish communities and organizations to elect WJC leadership and set policy for the Congress.

This is the reality of the Jewish state within a state, “a powerful hostile minded state, which with all the others exists in a constant state of war, and which in many aspects suppresses the citizens in the most appalling manner” (Fichte).

We owe a duty of thanks to Chaim Weizmann, Ronald Lauder and Dieter Graumann, because they have made the invisible enemy of the peoples visible.

The submarine “Jewish rule” has concluded its period of submerged silence and has surfaced. One can now fix it in the cross-hairs – and sink it.

Hatred as the mover of history is not to be morally judged, but to be grasped as reality.

“And what is real, is sensible – and what is sensible, is also real” (Hegel W 7: 24).

The feeble-mind flinches back from such sentences, because he sees in them an acquittal from guilt or a licensed encouragement to commit evil acts. But to recognise God and world history, one must look the gruesomeness courageously and squarely in the face; because only in this way, is it to be turned around (Hegel).

If the hatred of Jews is a contribution to the preservation of the Jewish people, then the same applies for the hatred of the Jews towards the peoples. Hatred is then a world-historical productive force.

Lawmakers and Justice abuse the genius of history, in that they take expressions of hatred – and hatred is only hatred if it is expressed – and declare it a crime. Where would the Jewish people be, if it had never been hated? Blown away on the winds and no longer a people.

Jewry's hostility against the peoples is the ideology of Jewry, which stamps it as a people correspondent with the doctrines of the Talmud:

Baba Metzia 114b: “[...] only ye are designated ‘men’.”

(compare Yevamoth 61a: “[...] you are called men but the idolaters are not called men.”, K'rithoth 6b: “Ye are called adam but heathens are not called adam”)

This is a fact of existence established by Mosaism the origin of which lies in God himself, who as YAHWEH, the God of the Jews, does not yet know that the peoples are his sensory appearance, and not an opposing power to threaten him.

Conclusion

Whoever delves into the Jewish question, can barely retrieve their jaw from the floor. One must only consider what the peoples over the centuries have allowed Jewry to do with them! This must also find an explanation, if one is not to view humanity – as the Jews would have us believe – as dumb cattle.

The answer can begin with the Apostle St. Paul. He – himself a Jew – reassured the Christians suffering under Jewish yoke in the Roman realm by casting the Jewish hostility in a positive light with the words:

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness⁴⁷⁹ in part is happened to Israel, until the fullness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election [chosen-ness], they are beloved for the father's sakes. 29 For the gifts and calling of God are without repentance [i.e. may not be regretted]. (St. Paul, Letter to the Romans 11,25-29, KJV/ Lutheran Bible)

Indicated here is the notion that Jewry works as the enemy of the peoples to serve the freedom of humanity. This is confusing. St. Paul emphasises this as a mystery. He does not explain it; he rather offers it to the Christians as a riddle. He does intuitively sense *the sensible* (“*Vernunft*”), the only thing capable of solving the riddle; but he cannot recognise it yet.

He did not want – so he says – that the Christians in Rom should “remain ignorant” of this mystery. He does not say that he will reveal the content of this secret. He merely wants to make sure that the Christians are aware that they are entangled up in a sacred secret.

That remained the status quo for the next two thousand years. This was the period Jewry required to set to work on their salvation-historical mission, the disintegration of the peoples and the individuation of the subjective spirits. The key to solving the riddle is the sentence:

“Blindness (‘Verstockung’) in part is happened to Israel, until the fullness of the Gentiles be come in. 26 And so all Israel shall be saved, ...”

Here a salvational-historical retardation is clearly associated with a specific purpose: To be free, all the natural order and contexts in which the individuals were bound had to be destroyed, to recreate them out of the *grasped-concept* (as found in the philosophical thought of *the sensible*, “*Vernunftdenken*”). Only in this reconstruction are the necessary frameworks of order, in which human life is only possible, no longer a foreign power, but the sole reflected will of the individual who can now exist as a moral (“*sittlich*”) person.

It is conceivable that in consideration of the highly developed intelligence of Jews, Israel could have long since discovered the type of thinking associated with *the sensible*. In such a case it would have arrived very early at the recognition of freedom and would then no longer have been the one-sided moment of negation (the *no* to the life of the peoples). This satanic nature was however, as Jacob Böhme recognised, indispensable for the development of the self-consciousness of God. So it was via the *grasped-concept*, that the actual existent possibility in Jewish humanity of freedom, was prevented in

⁴⁷⁹ Translator’s note: in the Lutheran Bible this is translated as “*Verstockung*”, which is more like some sort of “static stubbornness” bordering on a retardation of which “blindness” is a translation attempt in the King James Bible.

its realisation (retarded) by the limiting (*“Verstockung”*) of a part of Israel (*“blindness in part is happened to Israel”*). This immovability however, has a clearly defined border:

“...until the fullness of the Gentiles be come in.”

“Come in”? To where exactly? The answer belongs to the *grasped-concept*. “Coming in” is a movement offered a goal. This goal is “the New Earth” and “the New Heaven” (Revelations 21, 1), which is just another way of saying truth and freedom.

Israel has for the sake of the freedom of the peoples and of humanity suffered the destiny of the *“Verstockt”* (the blindness of stasis).

The German collective spirit in its manifestation as cast by the German Idealistic Philosophy has thrown the gates of this “New Earth” and “New Heaven” wide open. Israel and the peoples can now freely decide to pass through this gate, without losing their identity. That which Hegel had thought out as a reconciliation in his Philosophy of Law (§ 358) will become reality:

*“From this loss of his self and his world and the endless pain of the same, as his people – the Israelites – was kept ready and prepared, the spirit being forced back into itself by the extremity of its absolute negativity, grasps the by itself and for itself existing turning point, the boundless positivity of its inner self, **the principle of the unity of the Godly and the human nature**, the reconciliation as the objective truth and freedom appearing inside the self-consciousness and the subjectivity, which the Nordic principle of the Germanic peoples is called upon to complete.”*

The reconciliation is therefore no mere external ritual, no ordered act of repentance, no external play-acting of “stunned shock” and certainly not a product of an industry of remembrance, and not to be achieved via self-surrender as the execution of a death sentence pronounced against the German nation by Israel.

Reconciliation takes place whenever the truth and the *grasped-concept* of freedom fills the consciousness of the peoples and the respective individuals which belong to them, as thought.

The truth is that God and humans are not separated and are not separable (the true eternal nature of God).

Freedom is the certainty of exactly this eternity, in which the appearance of the dependency of God – and therefore of humans too – on a foreign, i.e. hostile objectivity is completely over and done with.

That and nothing else is the *grasped-concept* (*“Begriff”*) of the “wiping out of Judaism”.

So may it happen.

Amen



14. Facsimile of a newspaper article from the “Ruhr-Nachrichten” dated 29th Nov. 2005

BOCHUMER KULTUR

Ruhr-Nachrichten (Bochum) Nr. 277 vom 29.XI.2005 (BOL02)



Für seine provokanten Thesen erntete der israelische Schriftsteller und Musiker Gilad Atzmon massive Kritik seitens des Publikums. RN-Foto: Hepp

Abend voller Dissonanzen

Auftritt des Schriftstellers und Musikers Gilad Atzmon im Bahnhof Langendreer

Langendreer • „Wenn wir nicht mutig genug sind, uns der Vergangenheit wie erwachsene Menschen zu stellen, dann sind wir auch nicht reif genug, uns dem zu stellen, was ich als das wahre Böse unserer Zeit betrachte.“ Eigentlich war es als Lesung mit anschließendem Konzert geplant, doch der Auftritt des israelischen Schriftstellers und Musikers Gilad Atzmon am Sonntag im Bahnhof Langendreer entwickelte sich anders als erwartet.

Statt aus seinem neuen Roman zu „My one and only Love“ (Meine eine und einzige Liebe) zu lesen, wollte Atzmon lieber über das Buch und dessen Entstehungshintergründe erzählen. „In Israel“, so der seit 1994 im Londoner Exil lebende Atzmon, „wird man eingesperrt, wenn man nicht mit der offiziellen Meinung übereinstimmt“. Dies gelte insbesondere im Hinblick auf die Vergangenheit. In seinen Büchern versuche er, diese Vergangenheit neu zu arrangieren.

Hitzige Debatte

Was folgte, war eine hitzige Debatte zwischen dem Literaten und dem Publikum. In deren Verlauf mehrere Zuschauer unter Protest den Saal verließen. Atzmon bezeichnete die uns bekannte Geschichtsschreibung über den Zweiten Weltkrieg und den Holocaust als eine komplette, von Amerikanern und Zionisten initiierte Fälschung. Der wahre Feind sei nicht Hitler, sondern Stalin gewesen. Die Deutschen sollten dies endlich erkennen und sich nicht länger schuldig und auch nicht verantwortlich fühlen. „Ihr seid die Opfer“, meinte Atzmon.

Massive Kritik

Die Bombenangriffe auf deutsche Städte hätten stattgefunden, weil die Amerikaner diese Bomben besaßen und einsetzen wollten. Und genauso sei es auch in Vietnam und heute in Afghanistan und im Irak gewesen. Das wahre Böse unserer Zeit seien George W. Bush, Tony Blair und Ariel Sharon.

Besonders heftig entbrannte die Diskussion, als Atzmon die Zahl der während des Holocausts umgekommenen Juden in Frage stellte und argumentierte, es gäbe „keinerlei forensischen Beweis“ dafür, dass diese wirklich 6.000.000 betragen habe. Eine These, die ihm massive Kritik seitens des Publikums einbrachte.

Schließlich unterbrach Frank Schorneck, Veranstalter des Festivals, das Streitgespräch, um den musikalischen Teil des Abends einzuleiten. Doch den im Saal verbliebenen Zuhörern war die Lust auf die durchaus beeindruckenden Jazz-Improvisationen von Atzmon und „The Orient House Ensemble“ sichtlich abhanden gekommen. • th