

ESSAY 13 - METAPOLITICS

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From JQ to IQ

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בְּסֵייעֶתָּה דְּשִׁמְיָא

Be-Sīya 'tā Di-Šmayā

Die ungeschriebenen Gesetze und Zwänge der Natur werden letztlich dasjenige Volk belohnen, das sich allen Widerwärtigkeiten zum Trotz erhebt, um gegen Ungerechtigkeiten, Lügen und Chaos anzukämpfen. Das war stets so in der Geschichte und so wirds immer sein. Weder uns noch unseren Nachkommen wird dieser Kampf ums Überleben erspart bleiben. 'The unwritten laws and imperatives of nature will finally reward the Nation that overcomes all obstacles to rise up against injustice, deceit and chaos. This principle has been proven by history and it will remain valid for all eternity. Neither we, nor our descendants will be spared this struggle for survival.' - Immanuel Kant

'Event Horizon'

On the edge - in some respects *across* the boundary - of the Real Right movement there still remains a 'question' that many consider to have been either answered already or else rendered altogether undesirable altogether: in 'tainted' *old right* jargon it is known as *die Judenfrage*¹ and in 'fashionable' Alt-Right jargon its is commonly referred to as the 'JQ', the 'Jewish Question'. In certain respects, the recent revival of interest in the JQ is justified: for new scientific disciplines that analyse bio-evolutionary group strategies and ethnogenic processes 'Judaism' represents a particularly rewarding study object due to a uniquely well-documented history spanning many centuries. These studies are gradually revolutionizing contemporary understanding of the doubly biological and cultural-historical phenomenon of 'ethnic identity': they are adding new bio-(epi)genetic and social-psychological perspectives to old perspectives based on religious dogmatism, material determinism and political correctness.² They allow for an enhanced understanding - and substantial 'correction' - of 'Anti-Semitism' as a largely sub-rationally and sub-consciously operating, but logically reducible and rationally traceable phenomenon. But this new - 'postmodern' - JQ also involves a degree of risk: the high complexity of the 'Crisis of the postmodern West',³ most acutely visible in the deliberate ethnic replacement of the indigenous peoples of the West by the politically 'untouchable' hostile

¹ The German term originally refers to the social-historical dispute between Bruno Bauer (*Die Judenfrage*, 1843) and Karl Marx (*Zur Judenfrage*, 1844) - the theme only took on a political dimension with the rise of the Zionist movement (the subtitle of Theodor Herzl's milestone publication *Der Judenstaat*, 'The Jewish State' actually reads *Versuch einer modernen Lösung der Judenfrage*, 'An Attempt at a Modern Resolution of the Jewish Question').

² Cf. the theses of Jim Penman and Kevin MacDonald that are built upon the pioneering work of Edward Wilson.

³ Here the Crisis of the Postmodern West is interpreted in a Traditionalist sense, i.e. as the latest phase of the larger historical complex that Guénon described as *la crise du monde moderne*. The author has provided a historiographical 'update' of this Traditionalist concept in his work *Sunset*.

elite of the West, creates the temptation of simplistic ‘mono-causal’ explanation and ‘quick-fix’ scapegoat identification. The premature identification of the hostile elite that is presiding over the present Crisis of the postmodern West through one-stop ‘ethnically profiling’ and the ‘classic’ stratagem of postulating a ‘Jewish World Conspiracy’ is not only a predictable intellectual pitfall, but it also represents a potentially fatal childhood disease to the new-born Real Right movement.

For the fledgling Real Right movement it is important to emphatically distance itself from the facile projection of the diseases, weaknesses and degeneracy of one nation - or group of nations - on any other nation. It has the educational task of pointing to the fact that the socio-psychological diseases of the Western nations - institutional oikophobia, self-destructive matriarchy, collective narcissism - result from the degeneracy of these nations themselves. From that perspective, the negative influences of certain literally *alien* elements - the massive socio-economic burden of fraudulent ‘asylum seekers’, criminal ‘refugees’ and import ‘jihadists’ - represent nothing but side-effects of dangerous defects in the natural immune system of the Western nations themselves. In other words: the dramatic rise of such invasive ‘vectors’ is primarily due to the critical condition of the body politic of the Western nations themselves. Thus, the Real Right is obliged to emphatically reject the notion that the Crisis of the postmodern West is caused by any kind of ‘Jewish’ conspiracy. It is undoubtedly true that the operations of the hostile elite are partially conspiratorial in nature, as in the nebulous role of ‘shapeshifting’ societies such as ‘Bilderberg’ and ‘Davos’. But the identification of the hostile elite as - even predominantly - ‘Jewish’ is self-evidently absurd. The psycho-historical aetiology as well as the socio-pathological character of the hostile elite point to a functional ‘(d)evolutionary’ adaptation of relatively recent origin as well as a generalized and resolutely *anti-ethnic* direction (cf. Wolfheze, *Alba Rosa*, 147ff). The historical-materialist ideology and consistently deconstructive technique of the hostile elite are entirely incompatible with the authentic Jewish Tradition; they are, in fact, *diametrically opposed* to it in more than one sense (cf. Wolfheze, *Sunset*, 104ff).

Above all else, the hostile elite is committed to a program of anti-tradition, anti-identity and anti-ethnicity: it thinks of itself as exempt from the laws of nature and it claims the right to demolish all authentic traditions, identities and ethnicities through *deconstruction* by every means possible, both psychological and physically. The postmodern hostile elite is quintessentially *anti-nomianist* (i.e. committed to the rejection and inversion of all forms of law): because it rejects tradition, identity and ethnicity (life forms that its members are existentially unable to ‘carry’ themselves), it also rejects - and reverses - all the forms of law that uphold these life forms. It *cannot* be ‘Jewish’, because the Jewish Tradition requires a very high degree of deference to traditional authority, meta-historical self-identification and ethnic solidarity.⁴ It would be very interesting to investigate the technical - probably highly ‘mixed’ - ethnic allegiance of the top membership of the hostile elite: the reason that the hostile elite is so rabidly opposed to the notion of ethnicity - let alone its own ethnic ‘registration’ - might very well be that it fears its own exposure as a *méti-métèque mélange* that leaves it with no solid *pied-à-terre* anywhere on Earth. Any notion of authentic ethnicity and ethnic ‘sphere sovereignty’⁵ is naturally repulse to an elite that lacks any ethnic substance itself: obviously,

⁴ In this regard, it is interesting to note the alleged parentage of at least two former American top diplomats, Madeleine Albright and John Kerry, in the extremist anti-nomianist sect of the Jewish heretics known as the Frankists.

the deepest existential root of the hostile elite's 'universalism', 'cosmopolitanism' and 'globalism' is its own dramatic lack of rootedness. The Jewish people most emphatically do *not* lack in rootedness: it may have been historically subjected to a long Exile, but it has never given up on its 'right of return' and its dream of a renewed *Yerushalayim Shel Zahav*.

The only - highly artificial - way in which the hostile elite could possibly be labelled 'Jewish' is by defining the whole globalist postmodern New World Order as a 'Jewish' project. Such a label, however, not only misrepresents the authentic Jewish Tradition - in form as well as content - but it also denigrates the autonomous role of the Western peoples within this New World Order. Labelling the New World Order project as 'Jewish', means that the Western peoples, who have consistently supported and lived with this project for many decades, are degraded to the status of brainless and spineless livestock. Such a *reductio ad absurdum* is bound to give rise to a cynical question: do peoples that sink to the level of 'cattle' actually deserve better than to be treated as such? But, in its capacity of self-appointed guardian of Western civilization, the Real Right movement is bound to reject the implicit assumption that *any* people, from the most 'primitive' tribe to the most highly 'civilized' nation, deserves to the label 'cattle' or 'cattle farmer' - let alone the label 'good' or 'bad'. The semi-Manichaeist 'angels' vs. 'demons' role pattern that historically pervades Anti-Semitism - generally characterized by unreasonably dogmatic schemes - structurally fails to recognize the sovereign responsibility of each people in determining its own fate. Any substantial association of the Real Right movement with anti-semitic primitivism must be regarded as a counter-productive anachronism. Within the Real Right movement, which must remain 'lean and mean' in order to survive and thrive, there simply is no room for *any* burdensome residue of political primitivism. It is therefore bound to reject anti-semitism in the same breath as 'old-right' racism and libertarian 'populism'. The Real Right movement can only be effective if it bases itself on a vision of future that is at the same time authentically *rooted* and radically *progressive*: an Archaeo-Futurist vision that decisively moves beyond old reflexes, old thought patterns and old mannerisms. From that perspective, dogmatic anti-semitism actively *harms* the Real Right movement: to the degree that it does stem from deliberate subversion (as a diversion manoeuvre and a divide-and-rule tactic), it must be rejected as a *waste of time*.

Even so, or rather: *because of this*, it is important to emphasize the *correct* treatment of the JQ - preferably in a succinct manner that puts it into 'political quarantine'. Such treatment involves recognition of the *legitimacy* of all JQ-related issues - a recognition that is entirely lacking in the contemporary politically correct consensus which is deliberately fostered by the (self-)censorship of the system media and academic establishment. The Cultural-marxism hostile elite of the West has succeeded in achieving a 'thought police' consensus in the - increasingly narrow - public debate: doctrinal mantra's and psy-op manipulation now dominate journalism, education and the arts to a degree unmatched since the *Gleichschaltung* that characterized the mid-20th Century experiments of Soviet and Nazi totalitarianism. Thus, the Real Right movement must recognize the legitimate need for a confrontation with the psycho-historical taboos that the Cultural-marxism 'thought police' have pronounced on many key issues in Western history - including those issues that relate to the JQ. It is important to emphasize, however, that an assault on these taboos does not automatically equal militant 'revisionism':

⁵ A reference to the Traditionalist concept of *soevereiniteit in eigen kring*, 'sphere sovereignty', which stipulates differentiated authority and responsibility; it was an important element of Neo-Calvinist thought and strongly reflected in the work of Dutch statesman Abraham Kuyper (1837-1920).

the Real Right movement should seek to *break out* of these taboos, rather than to *align* itself with one side or another in the various historical conflicts that are covered by these taboos. Examples of these taboos include the diplomatic background to the Second World War, the technical modalities of the Holocaust, the heterogeneous ideology of National Socialism and - last but not least - the historical phenomenon of Adolf Hitler (contra *reductio ad Hitlerem*). As the historical distance is increasing, the need for an open and honest discussion of these taboo topics is increasing as well. The increasingly anachronistic and artificial efforts of the hostile elite to maintain its hopelessly outdated historiographical standard meta-narrative and to enforce a digitally-endangered *cordon sanitaire* around these topics are counterproductive: they merely serve to undermine public trust in academic standards, journalistic integrity and political authority. In combination with the increasingly obvious excesses of 'hidden agenda' policies such as ethnic replacement and social deconstruction, the hostile elite's insistence on maintaining these taboos is opening a fatal divide between rulers and ruled - to the point of causing spontaneous collective protests and uncontrollable mass movements. The increasing frequency of entirely unpredictable 'electoral upsets', such as 'Brexit' and 'Trump', and 'protest movements, such as the French *Gilets Jaunes*, and the German 'Chemnitz' riots, indicate a build-up of critical mass. These phenomena indicate that the widening gulf between rulers can easily result in a revolutionary upheaval - or even worse: in a complete breakdown in law and order and societal collapse. The very real prospect of a sudden regression to atavistic tribalism should be of particular concern to the immigrant minorities of the West: once deprived of state-enforced protection, they will face a backlash that will wipe away their decades-old privileges in a matter of days. As sole heir to the values of Western civilization, the Real Right movement is obliged to - try and - anticipate, control and channel this backlash. It is thus obliged to engage in an open and 'therapeutic' discussion of the various psycho-historical taboos that plague the Western peoples: the JQ touches on some of these taboos. Facilitating an open debate on the various psycho-historical traumas of the Western peoples will enable the Real Right movement to break through the narrowing 'event horizon' that is imposed on Western civilization by its hostile elite. It should be remembered, however, that such a *truly* civilized debate is something *entirely different* than the 'lightning rod' of the all-levelling *Gutmensch* dialogue that presently dominates the public sphere under the aegis of the Cultural-marxism system media. The real purpose of such a truly civilized debate is nothing less than to stave off the looming violent 'Final Solution' to the Crisis of the postmodern West by means of a preventive but peaceful 'spring cleaning'. This requires the Real Right movement to engage in a head-on confrontation with - and a radical elimination of - the decades-old pseudo-intellectual and sub-human filth of cultural marxism.

(*) *Before the postmodern JQ can be effectively addressed from the perspective of the rising Real Right movement, it is necessary to more precisely define that perspective. For convenience sake, that perspective which will here be named, admittedly somewhat imprecisely, 'ethno-nationalist': this definition will be provided in the next two paragraphs, entitled 'A City upon a Hill' and 'Die fröhliche Wissenschaft'. The third paragraph, entitled, 'Söhne des Bundes', will specify the actual study object of the JQ: it serves to remind the reader of the correct definition of the 'Jewish People' - as opposed to the various historically-incorrect and politically-distorted definitions that prevail in the sub-intellectual contemporary 'public debate' as a result of cultural marxist 'identity deconstruction'. The fourth and final paragraph, entitled 'Justified and Ancient', will conclude this chapter with a provisional 'viewpoint' for*

Real Right movement - a point of reference for all those that recognize the need for 'wrapping up' the past and concentrating on the future.

'A City upon a Hill'

The Real Right movement of the West is committed to the absolute (non-abstract, non-intellectual, non-negotiable) right of every nation to the maximal dosage of authentic identity, political autonomy and territorial sovereignty that that nation wishes to have - to the extent that this is concretely compatible with the effectively exercised rights of other nations. Thus, the Real Right movement emphatically *rejects* the pharisaic arguments of ideologically-distorted 'jurisprudence' of 'international law'. Instead, it affirms the dictates of *natural law*, i.e. the biologically compelling realities of ethnicity in the real world of earth-bound allegiances: it affirms the a priori right of all nations to a 'place under the sun'. Such a physical place - that root and no other - is always unique: it determines and defines the uniqueness of the nation that inhabits and/or derives from it - it is directly related to its physical, psychological and spiritual properties in the deepest possible sense. The specific geopolitical rootedness and the specific socioeconomic biotope - the place that provides its 'bio-evolutionary niche' as well as its 'mythopoeic home'⁶ - determine the unique combination of physical, psychological and spiritual properties that define a nation as a nation. These properties interact with the nation's specific 'place under the sun' in subtle and profound ways that modern science has barely begun to understand (initially as evolutionary adaptation), but that pre-modern historians instinctively grasped (as symbolic markers and cultural mirrors).⁷ The specific jargon with which this subtle reality was expressed in the Western social sciences of the late 19th and early 20th centuries, physically as *Blut und Boden*, or 'blood and soil', psychologically as *Heimat*, spiritually as *Weltachse* and cultural-historically as *Kulturkreis*, are now effectively banned from academic and public discourse as 'politically contaminated' by their - largely misunderstood - usage during the political experiment of the 'Third Reich'. Even so, they remain useful as signposts in the scientific reconstruction of the *experiential realities* that they reflect. But it is above all the 'natural right' to protect these realities - the *collective lives* - that remains unchanged: the 'natural right' to protect *authentic collective identity* is *absolute* in the most concrete sense of the word: in the final analysis, it entirely supersedes legal argumentation, philosophical relativism and ideological deconstruction. The interface between (Decisionist) 'natural law' and (Normativist) 'institutional law', most importantly through his concepts of *Nomos* and *Katechon*, was extensively investigated by German legal philosopher Carl Schmitt (1888-1951) - elsewhere (cf. Ch. 12 of Wolfheze, *Rupes Nigra*), the writer of this essay has already investigated some of its parameters. From this perspective, any contemporary (Normativist) 'international law' that insists on fixed institutions and norms above 'natural law' constitutes a *contradictio in terminis*: a nation's right to exist is no more relative than a woman's right to motherhood and a child's right to be born.

⁶ A reference to the hypotheses of Dutch orientalist Henri Frankfort (1897-1954) and French ethnologist Lucien Lévy-Bruhl (1857-1939).

⁷ A reference to the work of Flemish poet Jacob van Maerlant (ca. 1230-1300), e.g. his highly symbolic *Spiegel historiael*, 'Mirror of History'. Profound reflections on this pre-modern 'being in the world' can be found in the work of Dutch historian Johan Huizinga (1872-1945), e.g. in his *Herfsttij der Middeleeuwen*, 'The Waning of the Middle Ages'.

The *absolute* quality of a nation's right to exist is reflected in the consistently transcendently-referential 'origin myths' of the world's nations: it may be possible - to a certain extent - to 'objectively' (scientifically) study the *origins* of a nation through bio-evolutionary and cultural-historical analyses, but the *birth* of a nation is always 'subjectively' (psychologically) experienced as Divine Providence. Thus, divinely ordained 'creation' and 'election' are universally recurring - explicitly stated or implicitly assumed - standard themes in such 'origin myths', from the orally transmitted totemic birth categories of the Brazilian Bororo described by Claude Lévi-Strauss to the 'City upon a Hill' vision⁸ of the American Founding Fathers. Thus, the identity of nations can be better grasped by theologians and cultural anthropologists than by biologists and geneticists. It needs to be said again: every nation's right to exist is *absolute*: its right to national identity, national autonomy and national sovereignty are merely limited by the equally absolute rights of other nations.

Conclusion: The right of the Western nations to exist as ethnically and historically distinct peoples in autonomous regions and sovereign states is an absolute standard from which the Real Right movement can tolerate no deviation. The Real Right movement respects the aspiration of the Jewish nation for its rights to be measured by the same standard. To the extent that elements of the Jewish nation remain in exile among the Western nations, the first-born rights of the indigenous peoples of West must, within reason, prevail over those of all resident aliens - including over those of the Jewish exiles. But to the extent that the Jewish nation is now reasserting territorial sovereignty in its Promised Land, it should be awarded full recognition and support for its legitimate aspirations to statehood.

'Die fröhliche Wissenschaft'

Every physical attack, bureaucratic derogation and ideological subversion of a nation's *absolute* right to exist automatically falls within the category of - synchronically experienced and diachronically documentable - *absolute* evil. Thus, the collective experience of any attempt at genocide, premeditated or otherwise, falls within the category of the most extreme psycho-historical trauma that a nation can be subjected to: as a collective experience, its impact is comparable to the individual experience of an assassination attempt. A permanently hyper-reactive 'Pavlov reaction' is bound to characterize any nation that has been subjected to such trauma. Such 'bottleneck' moments are bound to permeate the historical identity of that nation, to the extent of shaping its entire religious and mythical experience - the Polish 'Miracle at the Vistula' (1920), the Jewish 'Holocaust' (1941-45) and, more recently, the Abkhazian War of Independence (1992-93), as mentioned in Chapter 9, are all examples of such moments.

Inevitably, any nation's history is most profoundly shaped and focussed on its most elementary 'life cycle moments': its (mysterious) birth, its (traumatic) crises and its (pre-cognized) death. Thus, written history can only be *subjective*: no historian can pretend to 'rise above' his own particular *Sitz im Leben*, or 'setting in life'. The historian is always part of a physical nation, a historical continuum and a spiritual tradition, even if - rather: especially if - he empathically rejects and opposes these allegiances. 'Objective history' does not - cannot - exist: historiography is automatically defined and functionally contextualized by the historian's *Sitz im Leben*. Any claim to 'objectivity' immediately betrays a 'hidden agenda': it signifies an -

⁸ Matthew 5:14: *Ye are the light of the world. A city that is set on a hill cannot be hid.*

ultimately very transparent - attempt at promoting an ideologically functional discourse. Thus, the claim to 'scientific objectivity' by the contemporary Western discipline of 'academic history' is a mere façade that serves a specific programme of politically correct 'deconstruction': as a collective project, it is no more than a hireling in the pay of the neo-liberal/Cultural-marxism hostile elite.

From a Traditionalist perspective, the only authentic form of history is history with long-term existential relevance to a specific audience with a specific identity, i.e. history that supports authentic identity by providing it with an absolute historical continuity. Such history - fashionably reduced to the status of a mere 'narrative' by postmodern 'deconstruction' - necessarily exceeds the boundaries of 'known' facts and present-day 'event horizons' because it necessarily contains various teleological and anagogic reference points beyond (past) facts and (contemporary) experiences. It has, in fact, the status of 'meta-narrative': it has 'added value' in terms of a nation's collective psycho-historical conscience - it even defines the nation in terms of its supra-historical destiny, as in the projections of the Japanese *Kokutai* and the Jewish *Bahiroi 'Am Yisra'el*. This means that there are many histories that *are all valid at the same time*: there are as many authentic histories as there are authentic nations. Given the vital importance of the collective psycho-historical conscience in the life of a nation, it is obvious that every 'universalist' discourse that claims 'objective' validity above and beyond the specific history of a specific nation is potentially *detrimental* to that nation. Knowledge of the histories of other nations may be functionally valuable in a limited way - e.g. in diplomacy and cultural studies - but such knowledge can never be allowed to replace or supersede *national* history. By definition, national history serves as an *absolute* measure and criterion by which all other forms of history should be read and interpreted - these other forms include the universalist 'world history' that the hostile elite claims to derive from 'objective science' through culture relativist 'deconstruction'. The fact that many national histories are all valid at the same time does *not* reduce them to relatively-valid 'narratives': this simultaneous validity merely enhances - through contrasts and shades - the mythopoeic, aesthetic and spiritual experience of national history as a lived *gay saber* (Nietzsche's *fröhliche Wissenschaft*, or 'joyful wisdom').

Conclusion: the specific histories of the Western nations represent uniquely privileged meta-narratives and therefore constitute absolute reference points for the meta-political and political public discourse of these nations. Neither the alternative histories that are valid for other nations nor the 'universalist' historiographical 'deconstructions' that are practised by the hostile elite, can diminish the absolute value - and validity - of such national history. By the same token, the Real Right movement respects Jewish history as an absolute standard for the Jewish nation and it emphatically rejects the 'cultural appropriation' of Jewish history that is practiced by anti-semitic ideologues. To practice history through the lens of the 'Jewish world conspiracy' is bound to misrepresent the historical self-image of the Jewish nation - and to diminish the national histories of the Western nations by infusing them with undignified 'victimhood'.

'Söhne des Bundes'

What is commonly known as the 'Jewish people' represents the oldest surviving historical people on Earth, but in the Holy Scriptures of the three Abrahamic religions this people is more correctly described as the 'Children of Israel' (Hebrew *Bnei Yisra'el*, Arabic *Bani Isra'il*). The

term 'Israel'⁹ is the consecration name of the Biblical patriarch Jacob, who became the ancestor of the twelve 'Tribes of Israel'. The Children of Israel are bound by the covenants of their ancestors, including the Abrahamic Covenant and the Mosaic Covenant - they are the B'nai B'rith, the 'Sons of the Covenant'. One of these tribes was the Tribe of Juda, explaining the origin of the English ethnonym 'Jewish'. Because not all of the 'Jews' alive today belong to the Tribe of Juda, they are more correctly known as 'Israelites' - the name of the modern nation-state of Israel is to be preferred to the term 'Jewish State'. It is important to distinguish between an 'Israelite' from an 'Israeli': whereas the former indicates a direct or a formally adopted (converted, assimilated) descendant of Jacob, the latter indicates a citizen of the modern State of Israel. Most Israelis are also Israelites, but the two terms are far from synonymous: many descendants of the Arab and Druze peoples that lived in the British mandate territory of Palestine have Israeli citizenship, without having been converted to or assimilated into the 'Jewish people'.

Scientific research has unearthed various non-Israelite references to the historical Israelite presence in the Near East, some of them dating back to the Late Bronze Age. Most famous of these are the New Egyptian Merneptah Stele (13th century B.C.), the New Assyrian Kurkh Monolith of Shalmaneser III (9th century B.C.) and the royal Moabite Mesha Stele (9th century B.C.). This makes the history of the Israelites the oldest continuously attested national history on Earth. Through the Bible, the foundational document of Western Christianity, the transmission and interpretation of this history also provides the oldest continuous 'narrative' thread of Western civilization, leading back across its historical dawn into pre-Classical times. The religiously privileged transmission and interpretation of the Israelite historical narrative have created a decisive imprint on the Indo-European/Christian world of Western civilization as well as the Semitic/Islamic world of Middle Eastern civilization. Both the Christian Holy Bible (which incorporates Israelite scripture as the 'Old Testament') and the Islamic Holy Recitation (which effectively constitutes an 'update' on the Biblical Tradition) are strongly focussed on the remembrance and (re-)interpretation of the Israelite historical narrative and the Israelite religious covenant. The historical origin and formal structure of the Christian and Islamic Traditions are effectively incomprehensible without substantial insight into their Israelite cultic, cultural and linguistic *Vorlage*. This Israelite background must be considered as vitally important in shaping contemporary Western as well as Middle Eastern civilization, especially in terms of religion and ethics: the religious and ethical expressions of both civilizations are significantly shaped by the Israelite 'archetypes' that precede them.

It should be emphatically stated, however, that this does *not* in any way justify the politically correct and intellectually fashionable identification of Western civilization with any 'Judeo-Christian tradition': the Western Tradition may have been strongly influenced by the Jewish Tradition, but it also differs from it *in essence*, in terms of philosophical dynamics, ethical direction as well as psycho-historical experience. The 'Two Thousand Years Together'¹⁰ of the European and Israelite peoples that followed the destruction of the Second Temple in 70 AD (the 'Diaspora' - Hebrew *Galut*) confirms this *existential* difference: despite having a shared historical epoch, a shared geographic space and some biological 'cross-fertilization' both sides have essentially retained distinctly separate identities. No self-aware Israelite will view himself

⁹ The epithet 'Israel' contains multiple layers of meaning - its origin is explained in Genesis 32: 24ff.

¹⁰ An oblique reference to the title of Aleksandr Solzhenitsyn's work *Two Hundred Years Together*, which investigates the 'JQ' in the Russian context.

as a Gentile and no self-aware Gentile will view himself as an Israelite - in those few individual cases where natural and human-made calamities creates confusion, a mutual consensus on the boundary line between the two 'sides' is quickly found.

On the Israelite side, the Orthodox Rabbis serve as the guardians of a boundary line that has been historically considered desirable on both sides: they guard the doubly physico-spatial and psychologico-spiritual borders of the Israelite nation with clearly defined rules for 'liminal' cases.¹¹ They are charged with the responsibility of handling 'borderline cases' such as *mamzerim*, *hitsonim* and *gerim* - legal concepts that are mostly translated in a rather simplistic fashion as 'bastards', 'apostates' and 'converts'. They decide who is 'in' and who is 'out' - they also set the minimum rules for 'belonging' to the Israelite nation. Thus, the easiest way for non-Israelites to determine who is an Israelite is to obtain a minimal insight into the Israelite Law, as defined and maintained by the Orthodox Rabbis. Essentially, this means that only those individuals can be defined as Israelites, or 'Jewish', who are either born from a Jewish woman recognized as such (i.e. registered as a community member or traceable to that community in the female line) or who have passed the *giyur* procedure outlined for 'converts' *as defined by* the Orthodox Rabbis.

The latter 'conversion' procedure includes the minimal elements of extensive education, total social immersion, male circumcision, ritual cleansing and a change of name - it can be better described as 'assimilation', normally requiring many years and enormous stamina on the part of the candidate. Actively discouraged by the Israelite and the non-Israelite authorities across the Christian West and the Islamic East, 'conversion' to and from Judaism remained a very rare phenomenon across the centuries. On the hand, the Orthodox Rabbis conducted a very restrictive policy of discernment and discouragement towards *giyur* candidates: enforcing hyper-perfectionist orthopraxy, interposing procedural delays and prolonging social liminality. Active discouragement of conversion candidates remains the norm even in the secular environment of the postmodern West: in countries with a relatively 'high' number of candidacies, conversion can be virtually impossible.¹² Before the recent Western separation of state and church, on the other hand, the Christian authorities tended to enforce even more stringent rules to maintain the high wall between the Western and Israelite nations: the Jewish religion was tolerated to the extent that ethnic Israelites were born into it, but it was actively fought off as a religious 'option' for Gentiles that were not born into it. In fact, Gentiles that converted to Judaism were burnt at the stake deep into the Modern Era: notorious cases include Nicolas Antoine (1632) and Count Walentyn Potocki (1749).¹³

The Orthodox Rabbis have effectively supplemented their standard *explicitly positive definition* of the Israelite nation with an extra *implicitly negative definition*: members of the Israelite nation that are recognized as such by the Orthodox Rabbis can still be 'rejected' whenever and wherever they convert to another religion or fall into doctrinal heresy. Such apostates are ritually and socially rejected (ritually as *min*, or 'heretic', and socially as *meshumad*, or 'destroyed') -

¹¹ 'Liminality' is a cultural anthropological concept developed by Arnold van Gennep (1873-1957) to describe ritual and social ambiguity.

¹² As is the case in the traditionally philo-semitic Netherlands, where *giyur* candidates tend to move to Belgium, where they apply to the more reasonably inclined Rabbis of the Jewish community in Antwerp.

¹³ The 'apocryphal' status of the latter case illustrates the mutually controversial nature of the conversion phenomenon.

they are formally and informally expelled (formally through a *herem*, or ‘anathema’, and informally through various forms of shunning). Examples of controversial figures that were subjected to formal expulsion include Baruch Spinoza, Shabbatai Zvi and Leon Trotsky. An instructive glimpse of the process of informal expulsion may be found in the ‘Chavaleh’ episode of the famous movie ‘Fiddler on the Roof’ (Jewison). A contemporary legal reflection of this negative definition may be found in the ‘Law of Return’ of the modern Jewish State: its 1970 amendment (Article 2, Section 4a) explicitly states that the standard right of Israelites to Israeli citizenship does *not* apply to those Israelites that have converted to another religion.¹⁴ In such cases, the negative definition takes precedence *over* the positive definition of Israelite ethnicity. Thus, the secular law of the modern Jewish State effectively adopts the canonical law of old Christian Europe, which equates Israelite converts to Christianity with those who are born into the Christian faith.

In its narrow sense, the ‘Jewish Question’ only truly arises in the wake of Europe’s 18th Century Enlightenment, which finds its Israelite equivalent in the Jewish *Haskalah*. The interrelated 18th-century and early 19th-century phenomena of spreading secularism, separation of church and state and nation-state formation gave rise to intellectual and ideological attempts at a purely materialist-functional (judicial, liberal) and purely materialist-determinist (biological, racial) definitions of the concept of ‘nation’. All of these attempts are finally shipwrecked on the rocky ‘Jewish Question’. As the mutual beneficial ‘armistice lines’ maintained by rabbinical and ecclesiastical authorities are gradually erased, historically-materialist thinkers and authorities are faced with the impossible task of reducing traditionalist categories to modernist law. The failure of civic nationalist ‘assimilation’ (roughly the time span covered by the lives of Heinrich Heine and Gustav Mahler) is followed by the failure of racially nationalist ‘segregation’ (roughly the time span covered by the lives of Theodor Herzl and David Ben-Gurion). The end phase of the Thirty Year European Civil War, a.k.a. the ‘Second World War’, and the monumental horror of the Jewish ‘Holocaust’ mark the final failure of both experiments.

Individual assimilation successes and local segregation successes aside, by 1945 the ‘Jewish Question’ reached an *Endlösung*, or ‘Final Solution’, that had two dramatic features: (1) the destruction of Traditional Judaism and a substantial Jewish ethnic presence in Europe and (2) the foundation of Israel as a modern Jewish State in the Middle East. From a culturo-historical perspective, these twin results represent a ‘knock out’ victory of modernist ‘deconstruction’ over traditionalist authenticity: the authentic Jewish Tradition - an ethnically distinct nation living according to a transcendently defined covenant - loses its physical substance in Europe, a loss that has to be compensated through an artificially territorialized nation-state in the Middle East. But the course of history cannot be reversed - its geopolitical consequences must be dealt with in a realistic fashion.

The very real existence and the entirely legitimate security concerns of the modern state of Israel are key elements in contemporary global geopolitics, but these elements only partially overlap with the continued existence of the Jewish Tradition. Since the foundation of the modern Jewish State, its politics are characterized by a ferocious and unequal struggle between the *hilonim*, the ‘mundane’ who pursue secular ‘values’ and economic ‘prosperity’ on the Western model,

¹⁴ The literal text: ‘...except for a person who has been a Jew and has voluntarily changed his religion’ - <https://knesset.gov.il/laws/special/eng/return.htm> .

and the *datim*, the ‘religious’ that cling to the remnants of the Jewish Tradition. Outside of Israel, the scattered Diaspora remains of the Jewish Tradition - primarily concentrated in the United States of America - are existentially threatened by the same deluge of ‘secularization’ and ‘mixed marriages’ that is wiping out the Christian Tradition throughout the Western world. ‘Jewish’ communities throughout the Western world are now subject to the same immense centrifugal forces of sectarianism (‘liberal Judaism’), acculturation (‘cultural Judaism’) and oikophobia (‘experimental Judaism’) by which the Christian Tradition and the Western peoples are being ‘deconstructed’.

The predicament of Diaspora Judaism is well illustrated by the example of the situation in the author’s native Netherlands. Here, the true object of any attempt at a comprehensive JQ ‘conspiracy theory’ is now reduced to a mere handful of individuals within the hostile elite. For lack of an indigenous noble and patrician pedigree,¹⁵ these people may pride themselves on their supposedly ‘Jewish’ ancestry but they are mostly unwilling to live up to - or even to respect - the basic rules of the authentic Jewish Tradition. At closer inspection, their genealogies tend to fall short of *kosher* status: many of them delude themselves into believing that having a Jewish father or unregistered Jewish grandmother suffice to call oneself part of the Chosen People. And even in those cases where the painstaking genealogical research of Orthodox Rabbis results in ‘recognition’ of Jewish status, these Rabbis will immediately add the caveat that such status comes at a price. It is a price that few of these merely ‘biological Jews’ will be willing to pay, viz. the obligation to comply with the 613 *mitzvot*, or ‘commandments’, of the Law, elaborated in the deepest details of painstaking orthopraxy and enforcing a nearly superhuman degree of discipline, erudition and piety.¹⁶ *Noblesse oblige*. Or, as another Israelite stated it 2000 years ago: *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon* (Matthew 6:24).

Conclusion: In the post-Second-World-War West there remains only a handful of true Israelites. They can be identified by respecting two complementary rules, viz. (1) the judgement of the Orthodox Rabbis and - not or - (2) the wish to be identified as such by the individual in question. Citizens of the Western states that are not ‘Jewish’ by this twin standard, but still wish to be identified as such are welcome to apply for the giyur, or ‘conversion’, procedure of the Orthodox Rabbis, but should be considered Gentiles by the Real Right movement till the completion of that procedure. The Real Right movement proceeds from the assumption that every human being should be proud of his own authentic identities, his ethnicity included: no

¹⁵ It should be noted that the historical Dutch elite, i.e. the elite that existed before the *Machtergreifung* of the *soixante-huitards*, consisted of two layers: (1) the nobility (which still exists as a ‘historical institution’ defined by the official *Rode Boekje*, ‘Red Book’, retaining its own legal statutes without prerogatives) and (2) the patricians (which is quasi-formally defined by the official *Blauwe Boekje*, ‘Blue Book’, registration of non-noble elite families). The former layer, which was kept very small by over two hundred years of republican rule (from 1579-1795 the Dutch Republic lacked a *fons honorum*) and a highly restrictive ennoblement procedure under subsequent monarchical rule, is very thin. The latter layer, which partially dates back to the semi-hereditary mercantile rulers of the Dutch Republic and which is somewhat more permeable, tends to consider itself co-equal with the nobility – a sentiment not shared by anybody else.

¹⁶ For an authentically Traditionalist Jewish perspective on the burden and predicament caused by the modernist illusion of merely ‘biological Judaism’, cf. the widely published pronouncements of Rav David Bar-Hayim of the Jerusalem Shilo Institute. E.g. his ‘Biological Jews’ interview published on Youtube at <https://www.youtube.com/watch?v=DgZBZ5ZUW-8&feature=youtu.be>, there 08:40ff (‘people who are technically ‘Jews’ ...[but] in no meaningful sense Jewish’).

Israelite should have to hide behind the fake identity of the secular 'world citizen'. Such deception not only feeds outlandish 'conspiracy theories': it is also contrary to the self-assertive precepts of the authentic Jewish Tradition. The handful of true Israelites that remain in exile in the lands of the West after the Great Deluge of the 20th century and that have not availed themselves of the Israeli Law of Return, should be granted unconditional rights of abode and citizenship and they should be afforded the full protection of the law - a protection that is shamefully lacking in the contemporary 'multicultural' West. The Real Right of the West does not view these remaining Israelites as a 'problem' - let alone a 'danger'. The Real Right movement does not fear them - and they have no need to fear it.

'Justified and Ancient'

Schuld oder Unschuld eines ganzen Volkes gibt es nicht.

Schuld ist, wie Unschuld, nicht kollektiv, sondern persönlich.

'National guilt and national innocence does not exist.

Guilt and innocence are never collective, they are always personal'

- Richard von Weizsäcker

For lack of any substantial Jewish ethnic presence in the wake of the Second World War, the 'Jewish Question' has effectively ceased to be relevant in contemporary Europe - the tragedy of that war has 'solved' it once and for all. Again, the effects of that 'solution' are well illustrated by the situation in the author's native Netherlands. Even if they deviate in their particulars, the lessons of Dutch history indicate the overall patterns of Europe's 'Final Solution' of the JQ - and the manner in which it has mortgaged European psycho-history.

Of the perhaps 100.000 Jews that lived in Amsterdam - the Jewish *mokem allef*, or (Yiddish) 'first city', in the Netherlands - less than ten per cent survived the deportations conducted by the German occupation authorities between June 1942 and September 1944. With the deportees, an entire way of life and an entire urban culture was destroyed. Only a few lost survivors found their way back into the empty little streets and ransacked little houses of the old Jewish Quarter after Liberation Day 1945. The last slanting old houses and crooked alleyways were finally flattened during the inner city 'refurbishments' of the 1980s, which served to replace these unwelcome memories with modern architectural monstrosities such as the new city hall and yuppie apartments. It was at that time - the time of the new neoliberal regimes, Margaret Thatcher in Britain, Ronald Reagan in America and Ruud Lubbers in the Netherlands - that the last scraps of historical conscience and common decency were finally abandoned by the new Dutch *soixante-huitard* 'fake elite of narcissist frauds' (Bosma, *De schijn-élite*).

Irrespective of the individual fates of the disappeared Dutch Jews - a macabre *Untergang* in the 'bloodlands' of Eastern Europe or an arduous return to the Promised Land - the surviving Dutch Gentiles were left with a sense of helplessness and discomfort. Helplessness: in the same way that the Dutch armed forces had been unable to halt the mighty German war machine, so the Dutch civil authorities had been able to halt the ruthless German deportation mechanism. Discomfort: among the highly disciplined and law-abiding Dutch Gentiles there remained a nagging feeling of having morally failed their Jewish compatriots - only in the 'Good Soldier Schweyk' Czech territories had the Holocaust machinery been more efficient than in the

Netherlands.¹⁷

This instinctive collective feeling of ‘survivor’s guilt’ fitted seamlessly into the wider panorama of the Dutch war experience, which was characterized by widespread collaboration with the occupying power, equally widespread ‘war profiteering’ and ‘black market racketeering’ and a near-universal attitude of ‘weather vane’ servility. This moral low was almost immediately followed by another when the Netherlands’ former wartime ally America blackmailed it into surrendering its 350-years old East Indies colonial empire. At the first hints of being excluded from the Marshall Plan ‘fleshpots of Egypt’ (Exodus 16:3),¹⁸ the Dutch government abandoned the most elementary notions of responsibility, loyalty and honour towards the hundreds of thousands of its faithful subjects - Dutch and native, civilian and military - that lived in and fought for the Dutch East Indies. Queen Wilhelmina refused to preside over the shameful ceremonial abandonment of the East Indies and abdicated. This double experience of post-Holocaust and post-colonial ‘survivor guilt’ is not limited to the Netherlands: in various forms, it affects many Western European countries.

Throughout Europe, this sad historical background has effectively resulted in a series of historiographical ‘taboos’. These taboos are central to the collective ‘victim cult’ that still prevails across Europe. The moral failure and painful consciousness of individuals are experienced at a collective level, where they are projected on - abstract, unrealistic, unattainable - ‘universal values’. The collective past - *history* itself - becomes entirely unpalatable: a retrograde projection of self-loathing spreads out from the Holocaust and Decolonization into deeper past, into pre-modern history (‘slavery’) and finally into pre-history (‘patriarchy’). In the process, the *collective* (the nation) - never the ‘secular’, ‘progressive’ and ‘liberated’ *individual* of the ‘post-historical’ West - is held to be morally ‘liable’, historically ‘tainted’ and metaphysically ‘guilty’. The deepest and most impossible collective guilt remains conveniently reserved for the German people, the most ‘criminal people’ on Earth, but the phenomenon finally extends to the whole of Western civilization (cf. Wolfheze, *Alba Rosa*, 21ff). In the course of the *soixante-huitard* slide into undiluted cultural nihilism, this psycho-historical conditioning takes on increasingly sadomasochistic characteristics. The ‘Holocaust Cult’ - deliberately exploited by the complementary phenomenon of the ‘Holocaust Industry’ (Finkelstein) - is one of the key elements of this conditioning: it provides a convenient ‘lightning conductor’ for Europe’s psycho-historical trauma. The Holocaust Cult allows for a collective sadomasochistic projection: the archotypically ‘good’ (but *passive*!) Children of the Covenant are subjected to the ultimate revenge fantasies of the archotypically ‘evil’ (but *active*!) ‘Others’. It is a compensatory mechanism that can be understood by anybody familiar with elementary ‘Freud for Dummies’ material, but it is no less dangerous if left unchecked. Under the aegis of fully-fledged cultural nihilism and postmodern globalist ‘deconstructionism’, the sado-masochistic intellectual and emotional ‘role playing’ games of the *soixante-huitards* are transformed into real-life exercises. Undoubtedly, this psycho-historical mechanism provides much of the impetus for the postmodern exercises in industrial ecocide (destruction of natural beauty), bio-industrial animal cruelty (destruction of natural innocence), social implosion (destruction of family life), transgender trans-humanism (destruction of gender identity) and

¹⁷ A reference to the title of Jaroslav Hašek’s work *Osudy dobrého vojáka Šveika za světové války*, ‘The Adventures of the Good Soldier Schweyk during the World War’ (1921-23).

¹⁸ Between 1948 and 1951 Netherlands received over 1,1 billion dollars worth of material assistance from the United States, nearly as much as Italy and West Germany.

ethnic replacement (destruction of group identity). The recent resurfacing of the JQ at the ('alt-right') fringes of the Real Right movement can be partially understood as a compensatory reaction to the Holocaust Cult, which takes centre stage in the sadomasochistic 'deconstruction' discourse of the hostile elite. This JQ 'overreaction', however, only serves to 'feed' the psycho-historically driven sadomasochistic mechanism: it merely reinforces the dynamic flow of sadomasochistic 'role-playing'. Thus, the real - non-mythical, non-cultic - Holocaust of the Jewish people is reduced to a mere instrument in the ritual self-chastisement of the Western peoples. This instrumentalization not only distorts the historical record - but it also demeans the memory of the dead.

The psycho-historical conditioning that accompanies the rise of cultural nihilism and universalist 'deconstructionism' casts an ever-deepening shadow over the post-war generations of the West. The Cultural-marxism identity deconstruction of the '60s and '70s gives way to the 'second generation trauma' pathology of the '80s and '90s, only to metastasize into the militant 'social justice warrior' oikophobia of the '00s and '10s. The final destination of this psycho-historical trajectory is entirely predictable: it is the *physical* realization of self-mutilation and self-annihilation. The broad outlines of this final destination are becoming increasingly clear throughout the postmodern West: industrial ecocide, technological trans-humanism, social implosion and ethnic replacement. These torments are clearly *not* inflicted on the European peoples by European Jewry: European Jewry no longer exists - it has gone up in smoke. Thus, the cultural-historical JQ should be a subject for free investigation and free discussion, but any *forward projection* of the JQ that goes beyond psycho-historical 'trauma therapy' into the realm 'conspiracy theory' represents an attempt at grasping the shades of a past that will not return. Many peoples have disappeared into the abyss of history - European Jewry fell into it and will not return.

On 30 January 1939 German Chancellor Adolf Hitler stated the following: *Wenn es dem internationalen Finanzjudentum in und ausserhalb Europas gelingen sollte, die Völker noch einmal in einen Weltkrieg zu stürzen, dann wird das Ergebnis nicht der Sieg des Judentums sein, sondern die Vernichtung der jüdische Rasse in Europa!* 'When international finance Jewry inside and outside Europe would once more succeed in pushing the peoples [of the world] into a world war, then the result will not be the victory of Jewry, but the destruction of the Jewish race in Europe!' His prediction of the final fate of European Jewry has come true. In the 1930s Hitler was still able to plausibly identify the hostile elite of his time as 'other' by means of a classical Anti-Semitic scapegoat projection. Given the fact that there still existed a substantial Jewish presence in Europe and Germany, he could still plausibly project the (liberal-marxist) evil of the (proto-globalist) hostile elite of his time on 'Jews'. It should be noted that, even at that time, Hitler was already forced to use the qualifications 'international' and 'finance', emphasizing the (international) *non-territorial* and (finance) *non-ethnic* character of the hostile elite. Even at that time, the Nazi scapegoating of the Jews was far from a simple process: it had to take account of ten of thousands of 'exceptions', 'exemptions' and 'special cases' (e.g. *Ehrenarier*, or 'Honorary Aryans', *Geltungsjude*, or 'Assumed Jews', and *Frontkämpferprivileg*, or 'Front-line Fighters' Privilege').

After 1945 such a scapegoat projection is no longer possible: the hostile elite of contemporary Europe can no longer in any way be identified as 'Jewish' because European Jewry no longer exists in any substantial form. To the extent that more substantial 'biologically Jewish' elements

remain present in the overseas Anglosphere, primarily in the United States, their overall ethnic identity has been degraded ('diluted' through intermarriage, 'deconstructed' through secularism) to the extent of rendering the term 'Jewish' utterly meaningless. These 'mixed' and 'secular' residue of the Chosen People may very well wish to call themselves 'Jewish' to claim a politically correct 'blank cheque' from history, but in their case the term lacks any meaningful content.

Thus, as stated in the previous paragraph, the Western Real Right movement is now facing an enemy that can in no way be identified as 'Jewish' in any meaningful sense of the word. To call the Western hostile elite 'Jewish' is simply an honour it does not deserve. The Western hostile elite is now clearly and totally *non-territorial* and *non-ethnic*. It is, in fact, fiercely *anti-territorial* ('globalist') and *anti-ethnic* ('universalist'). The hostile elite's stated and consistent antipathy to the Zionist Jewish national project and Israel as a Jewish State proves the point. The Jews of Europe have vanished from history - as have the Armenians of Anatolia and the Germans across the Oder and Neisse. The dead of the martyred peoples of the 20th Century are justified in and by their sacrifice - what is left of them, 'justified and ancient',¹⁹ is no more than 'a hint and a name'.²⁰ It is up to the living to learn from their history and to practice righteousness. When the Western nations, now subject to the administrative misrule, social deconstruction and ethnic replacement policies of their anti-national hostile elites, realize that they *yet remain* nations endowed with identities, talents and rights, then they can also decide not to disappear into the abyss of history.

Any projection of the JQ on the contemporary hostile elite of the Western nations represents a diversion, distraction and dead-end: the hostile elite is *their own*, not anybody else's. Even so, the JQ can indirectly assist them in gaining better insight into their own psycho-historical traumas, traumas that the hostile elite is using against them. Such insight can create windows with new future perspectives: by harshly confronting them with the weight of these traumas and its paralysing taboos, it can create a light at the end of the tunnel of cultural nihilism. If the near-miraculous resurrection of the Jewish State in modern Israel can teach the Western nations something, it is this: that is possible to stage a 'come-back' against impossible odds. If recent studies of the long history of Israelite survival in a hostile world can teach them something, it is this: that a high IQ can provide a nation with amazing historical stamina. A sufficiently high dose of IQ can make them immune against the 'politically correct' trickery and 'deconstructive' psy-ops of their hostile elite - it can make them immune to the JQ as a diversion manoeuvre and a waste of time. The Western nations should not allow themselves to waver from true self-interests and authentic self-examination, because:

Wie het gedaan heeft, heeft het gedaan. En niet iemand anders.

'Guilty is only the one that is truly guilty - and nobody else'

- Harry Mulisch, *De aanslag*²¹

¹⁹ From the cryptomnesia of 'The KLF' (1991).

²⁰ Isaiah 56:5 - this is the etymology of the Israeli national sanctuary *Yad va-Shem*.

²¹ A quotation from Harry Mulisch's novel *De aanslag* (1968), translated to English as 'The Assault', widely considered one of the greatest works written by the greatest post-war writer of the Netherlands. It should be noted that Mulisch (1927-2010) had a highly complex understanding of the JQ, inspired by his war-time experiences (his mother was Jewish, but survived the war in the German-occupied Netherlands because his father worked for the Nazi occupation authorities).