

NazBol: an Examination

The ideology of 'National Bolshevism', has existed in both implicit and explicit forms for over a century. Herein is simply presenting a gestalt of ideas that have percolated in his consciousness over the course of his brief and necessarily superficial acquaintance with the ideology and its ideologues.

Within the racialist movement and variations on its theme, as well as in third positionist, (meta)political ideological circles, the notion of national Bolshevism has met with both negative and positive reactions, and has been made the object of mockery as well as an icon of salvation amongst diverse groups.

Bolshevism itself originated as yet another variation on the theme of Marxism, which itself is simply an atheistic or naturalistic version of the utopianism of judaism, and therefore the general conception of 'equality', itself, of 'leveling equality', stems from this kosher root.

However, communism in the sense of communal living has historically also been the template for the organization of agrarian societies, such as in the ancient world of the Vikings, and Europeans in general, and thus, though stratified somewhat in terms of class and therefore differentiated in terms of the various functions and roles of the collective, was nonetheless a collective wherein the population recognized themselves as a unitary cultural organism, and shared their wealth in common amongst themselves. Indeed this has many parallels with National Bolshevism as envisioned by some of its proponents discussed below.

To the extent they did not support their own folk and simply reduced them to slavery, and their communities were subject to a classist elitism, they, the writer will contend, were wrong, and this owing to such a conception's propensity to atrophy and render entropic the culture organism, rather than enabling those of greater value to elevate themselves to their proper place and fulfill their potential and proper destiny, preventing the decadent upper strata from imploding the community through inner rot and the lack of challenge and strengthening of the culture organism (the fate of all degraded nations and peoples that were not butchered by outside forces or the forces of nature, such as disease or famine, and/or, beyond this likely extraterrestrial intervention, such as can be inferred from the desertification and destruction of the Dead Sea and its radioactive nature, as well as the Gobi Desert and the sunken continents of Lemuria and Atlantis).

Therefore, in primitive or traditional communities (which operated on a small scale in terms of population), there existed a *de facto* Bolshevism with the headman and his council and the members of the community playing the role most suited to themselves based upon their 'proper nature' (Aquinas) what is their essential set of qualities or talents manifested through some form of meaningful contribution to the collective, conventionally referred to as 'labor', or 'work' (and thus a barbarous term excluding the nobler forms of activity or perhaps indeed all activity from the scope of a higher function). Hence the term 'creativity', or 'effort', would be a better term, the term, 'work', having too much in the way of a connotation of slavery).

The notion of Bolshevism is derived from judaism as aforesaid in its desire to reduce all to the same status in a 'universal brotherhood', if only hypocritically with jewry establishing itself as the 'priests of the order of Melchizedek' (or over and above the, 'goyim'). However, its value lies in the notion of a collective effort and collective contribution of each according to the needs of his fellow "from, each according to each according to their needs" and this based upon the biblical conception of "the last will be first and the first will be last".

The writer would not agree with this conception as conventionally understood but would qualify it as follows: "from each unto each according to his merit and capacity", and would qualify 'needs', as that which is needed for the being who deserves elevation to receive the necessary conditions of his self-elevation and development in relation to his contribution to the collective and beyond this to the higher purposes it has and beyond this still to the gods and to enabling the worthy members of the collective to attain their full potential, that being godhood as an immortal being.

The National Bolshevism is simply this concept of organic unity confined within the bounds of the nation. Within the conception of such folk as the Bolsheviks in their earliest form, it was still a conception subordinate to internationalism and to a raceless amalgam of all and sundry without regard for any organic being of the *beings* (their true nature), but rather a subordination to and overlay upon them of a 'universalist abstraction' that being 'man' or 'mankind' (*homo sovieticus*), rather than the actual nature of the culture organism.

Amongst the earliest proponents of Bolshevism was Stalin, who, some contend, was not of jewish genetics (cf. Kerry Bolton, in his article "Was Stalin jewish and Does it Matter?". Joseph Stalin was an opponent of the internationalism of communism in the sense of Trotsky; Lenin, and Marx, and sought the establishment of Bolshevism within an organically delimited region (properly so called a 'culture organism').

Stalin's Bolshevism may therefore be properly called 'National Bolshevism'. 'Russian socialism', and though it was not a racially based, not racially based (Russia not being comprised of an entirely ethnically homogeneous group, but rather somewhat of a mixture of groups), ideological conception, it was nonetheless supportive of the preservation of the culture organism of the particular psycho-region and regions within its sphere, and this was an organic and not an international conception accommodative of the preservation of the organic traditional culture of the peoples-nations-states, (culture organism), within the larger U.S.S.R (culture organism).

This is presumably why the internationalist jews have such a hostility towards Stalin, which the writer assumes is more than a pretense of hostility, but rooted in an actual recognition of the potentially subversive nature of any organically based weltanschauung, or at least conceptions or figures whose praxis is supportive of the preservation of organic collectives.

Disinformation agents such as Kevin MacDonald and Matthew Raphael Johnson, both crypto-jews, have within written superficial polemics against Stalin, amounting to unsubstantiated criticism and overt slander, as have other catholic writers who presumably recognize the threat to their globalist weltanschauung, and such figures as Stalin, who is both anti-christian and oppositional to jewry in many ways, as Bolton's article details as well as Bolton's book "Stalin: The Enduring Legacy". Therefore the grandfather of Bolshevism in practice was Stalin, and this practical Bolshevism was applicable and functional within the national context with the excision of the internationalist elements (such as the Trotskyites). That the writer received a great backlash against himself from the cabal in putting forth Stalinist works and propaganda suggests to himself that the cabal views Stalin and his national Bolshevism as a threat to their hegemony (plutocracy; judeo-christianity and jewish supremacism, per se (in all of its variants).

Though Stalin may have been a freemason(?), having been photographed in Masonic poses, in spite of this fact, he may have been on the side of the people and had simply to 'roll with the punches', and work within the chaos of the internationalists and their rhetoric, transmuting the nation, into a self-sufficient culture organism independent of the internationalists such as had been done with such as Saddam Hussein; Idi Amin; Muammar Gaddafi (all shia sufis), and other figures whose political gamesmanship necessitated working with the enemy to varying degrees (being political figures on the global stage and by definition guileful strategists never wearing their hearts on their sleeves).

Around this time, at the turn of the last century, and after the First World War, variations on the theme of socialism developed in varying totalitarian ideologies and states which the writer views as an essential development and implementation of these ideologies to their entelchial finality which manifested in both more and less functional configurations of political economic systems. Evola's conception of the anagogic ('building up') and catagogic ('tearing down'), totalitarian systems here applies with Lenin and Trotsky's internationalism being a catagogic totalitarian system and Stalin's, quotes, anagogical totalitarian system preserving and developing an organic state form though as regards Stalin the classist Evola would undoubtedly agree with his National Bolshevism being 'anagogic'.

Around this interwar year period, many competing ideologies vied for power and in the case of Bolshevism and its variants, the opposition to such ideologies as fascism and nazism were significant attempts both to both sincere and guileful to derail their competitors and establish in some cases an internationalist and in others a nationalist totalitarian state.

Figures in Germany were the initial formulators of ideology brought against that initially formulated by Hitler, perhaps sincerely in some cases, but certainly as deliberately divisive counter-strategy in others. Figures such as the Strasser brothers were funded by the plutocrats to lead counter-movements to Hitler as means of disabling the backlash against the jews and their affiliated internationalists who were attempting to eliminate Germany as a defender of the European culture organism and its variations (individual nation states and ethnicities), and as the greatest obstacle to their globalist agenda, both judeo-christian (specifically catholic), and communist, the two sides of the international shkel of jewish supremacism. Hitler's National Socialists ended up executing Gregor Strasser while the other Strasser brother Otto escaped to the British Empire outpost of Halifax, Nova Scotia, Canada, to avoid the same fate and to attempt to work against Hitler behind the scenes.

Ernst Jünger, a catholic Junker, was one of these same who was affiliated with Evola and others, presumably working as a privileged 'aristocratic' caste, attempting to derail the Volkisch movement and force the sheep back onto the slave plantation of Zion under their own rulership, attempting to reform the decadent and decayed castes that had atrophied and rotted through their own inner decadence and thus constituted a reactionary movement over and against Hitler's National Socialist Party.

Ernst Niekisch was the front man, of the National Bolshevik Party in Germany during that time and while wrote the work 'the third political figure', wherein he contrasts different archetypal 'figures', of 'Roman' [catholic imperialist], 'the jew', and poses a third in relation to them, that being the barbarian.

He was a 'counter-semite', but not necessarily an anti-semite and thus, as did Stalin to some degree (though this part is debatable), accommodated jewry in their continuing to facilitate the dismantling of Germany as it then existed. This type of behavior is typical of the 'intellectual type', especially that of the Aryan and especially that of the bourgeois who thinks only in abstract and idealist terms and not in the concrete actualities of the moment as did Hitler as of that time.

Hitler was far from being a bourgeois capitalist and critiqued the bourgeoisie in "Mein Kampf", and the historical contingencies of the times necessitated putting the population into a more restrictive mold of praxis and thinking that was perhaps overly rigid (though perhaps practically necessary).

Niekisch, having been a school teacher and therefore a bourgeois intellectual was bound up in his thinking with abstractions and lacked an adequate practical understanding of political realities. His embrasure of National Bolshevism would have not only accommodated jewry as benign or potentially benign influence pertaining, portraying them as a mere 'figure', and not necessarily an organic reality (abstraction of the organic reality, comma, rendering the real, a mere 'conceptual abstraction'), and therefore not solving the problem they posed.

Jünger, having been a catholic by default, would have accommodated jewry and therefore was a 'fly in the ointment', regardless of any putative oppositional stance and focusing his opposition simply against 'communism', without any mention of the catholics who were holding Germany captive and enabling jewry to run amok and generate chaos as means of degenerating the folk, accommodating foreign elements though passively refraining from any effective opposition to this process of, 'disintegration' (as one catholic has stated: "catholicism breaks the back of every nationalism"). The dialectic of jews and christians can here be observed in Jünger, the catholic's formation of a party just after the formation of the N.S.D.A.P as means of derailing it and enabling jewry's expansion of their 'dominion mandate'.

Simultaneous to this period when Karl Otto Paetel came on the scene, a jew who innovated yet another party that was put forth (perhaps?), as a dialectical moment played off against Niekisch's party as a manifestation of the Demiurgic dialectic in the political realm with the catholics playing the role of a less extreme version as a counter-action to the initial action of the jew. Paetel and generating a stereotyped 'choice', between created 'sides', that between the 'left' (more avant-garde) led by the jew and the 'right' (reactionary right-wing party) led by Niekisch. This is, of course, speculation on the writer's part but is presented as an illustration of the dialectical polarity and polarization of opposites against each other that is the judeo-christian (and indeed Satanic), method that is used to this day and can be observed in the Torah itself:

"And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom". Each 'side' dialectically destroying each other and working towards jewry's supremacistic mandate of having "ask me, and I will make the nations Your inheritance, the ends of the earth your possession", and "he shall rule them with a rod of iron".

National Bolshevism is an instrument jewry and their christian puppets have conceded, have concocted, to neutralize any effective folkish opposition and to ensure that no genuine Fuhrer, such as Hitler, arises from the people and take power against the cabal of the Demiurge. It has been used and is to this day without any interruption subsequent to its introduction and indicates its continued utility as such a neutralization agent, at least in the forms it has manifested.

The center and the extremes are the elements of the democratic spectrum of the Demiurgic dialectic with the poles thereof being over time merged into one through "the seesaw of tendencies", as Gentile phrased it in his "Doctrine of Fascism", and the more extreme variance (extreme left communism or versus extreme right fascism), are exacerbated by the cabal and in the form of parties or movements which serve as vehicles of the extremes of their invented ideologies (boundless liberty versus complete restriction).

With the masses being played against one another and after the conflict the remnants reconciled in a new synthesis of opposites and so on continually over the bloody march of history towards Zion. National Bolshevism is one instance of this, comma, of taking the organic actual state of affairs of the 'working class poor', caste of the serfs and their instinctive loyalty to their particular geographical region and culture, (and yet race as a biological fact is and has always been underplayed as a significant factor), and merging the two organic actualities into a movement and ideology synthesized into a useful dyad.

Perhaps National Bolshevism had its sincere proponents and formulators (perhaps Ernst Niekisch himself who may not have been a catholic like Jünger or even a christian but a useful instrument of the cabal-else his party was genuine, this the writer is unable to say having not read Niekisch's works), in addition to the run of the mill jewish masonic and christian hypocrites. Paetel, the jewish formulator of the Group of Social-Revolutionary Nationalists party, 'fled', Germany to avoid his fate when Hitler came to power and headed the, headed to Paris and then to New York, living it up in luxury while the German people were run through the meat grinder by the allies of evil.

Thus this 'philistine', was akin to Trotsky (Lev Bronstein), also of New York and reveals the nature of these jewish subversives and their backers, ideologues and theater actors brought to prominence through the rabbinical masters and plutocrat financiers themselves, either rabbis or affiliates, thereof (another example is 'Karl Marx', himself the son of a rabbi and whose real name was Moses Mordechai Levi).

The National Bolshevik Party was brought to prominence in Russia through the agency of Alexander Dugin, who was an 'ex'-KGB agent and son of a KGB agent. The party was a repetition of the syncretism of various political ideologies and philosophy as its basis, such as, 'traditionalism', Heideggerian existentialism and attempting to merge within it orthodox christianity in some form as well being a perfect example of the 'chaos magic', of the cabal and its syncretizing, mixing and mingling and in everything into a mixture and attempting to create a reality out of a fantasy ('practical idealism').

Dugin's recent work, which the writer has not read but simply skimmed to get a sense of the topics covered "Templars of the Proletariat" (2023), encapsulates, (from Dugin's perspective), the origins of the ideology and its occult dimension as does the work of Bruno Cariou, "The Occult Roots of Bolshevism". Dugin's project is in parallel to Niekisch's that being a creation of an ideology which attempts to syncretize diverse ideologies into one (nationalism; bolshevism; various synarchic occult elements of a christian gnosticism), and to (perhaps?), come to play the role of the 'heel', in the dialectic of the real over and against orthodox judeo-christianity (judaism in its form of chabad lubavitch and various mainstream christian denominations such as orthodox christianity in Russia itself). Perhaps Dugin and his affiliates are also perhaps in the case of Niekisch are sincere and uphold the syncretic doctrine of National Bolshevism and are/were in earnest attempting to manifest it into being?

The writer sees divisiveness and perhaps a necessary divisiveness in the creed recognizing as it does the legitimate claims of the working class poor to throw off the yoke of wage slavery and have the leisure necessary to develop themselves and fulfill their proper destiny according to what Thomas Aquinas called their 'proper nature'. The yoke of the vampire capitalist does indeed need to be broken and some form, some have sincerely and others insincerely and hypocritically put forth bolshevism and its national variant as the means.

The problem with such a creed lies predominantly in its alienating function, stigmatizing and demonizing the 'bourgeoisie', as the ultimate cause of all problems when in reality the cause is not restricted to this caste but goes beyond to the 'synarchy' and occult hierarchy of the world order for whom 'money', is simply one amongst other mechanisms of enslavement of the population. Nonetheless the social darwinist nature of the bourgeoisie and their grasping materialism cannot be ignored as a fundamental hurdle to collective unity and survival.

Bolshevism restricts the focus of the nation (itself in organic unity), to the class divide, (which itself is a reality though there are shades of grey present), and thereby serves a divisive purpose. However, as in the case of the advent of what became Hitler's party, it is the working class who will be the first to have a willingness to 'revolt against the modern world', given that they are the ones suffering most in terms of their basic needs and will either fall into the camp of some variant of Marxism (formulated by the cabal, undoubtedly, or its 'right-wing variant', judeo-christianity, e.g. Trotskyite neoconservatism), both of which moments will be turned against each other in yet another meat grinder of social chaos, serving the ends of the world order in decimating yet more white people and indeed others. To forestall such chaos, wise leadership, such as Adolf Hitler, must come to the fore and lead from the front and this in all cases. In an order for such leadership deriving from all socio-economic classes to arise, they must focus on themselves and their own upliftment, not on needless abuse and name-calling of others of their own kind who may not understand things as they do. As George Lincoln Rockwell advised, the revolutionary movement must turn "hippies into Nazis", and the revolutionaries must understand that not all are on the same wavelength as in the age of the case of the zombies of the synarchy (Z.I.O.N, "zombie installations operating negatively"-Tim Rifat). The critique of much of Bolshevism in the words of Stalin and of Dugin is valid as regards to greed and callous disregard for their own kind and indeed for all 'not self', the bourgeois monotheistic conservatards harbor and the contemptuous arrogance which defines their personality.

Social Darwinism and classism as well as religious bigotry (coming especially from the christian right-wing), is a divisive formula the cabal has concocted as its poison brew for sabotaging the Aryan race and subjecting them to yet more 'brother wars', under various labels, 'liberal'; 'conservative'; 'communist', etc. We have heard enough smirking arrogance from the bourgeois right wing and the elitist snobbery of the left-the silent majority (assuming they are still a majority-at least the majority of the white population, ellipsis), must step forward as a revolutionary vanguard. The days of Hitler are not the days of today and therefore his approach and tactics are not fully relevant to today's political climate as the majority of the bourgeois caste are against their own people.

The working class needs to be the focus of the ethnonationalist(s) movement and not the comfortable bourgeois 'right wing', bigot with his crystallized consciousness and ossified mind. Artists; intellectuals; anarchists; the working class, voiceless, poor-those who are willing and this of necessity to take risks must step forward. The 'liberal', intellectuals, are a more reachable demographic than the stuffy 'right wing', they who whose only concern is the 'conservation', of their 'bible' and their money-and not their race or traditional culture itself in no way jewish christianity).

The focus must be on reaching a reachable goal and teaching the receptive, not the willfully ignorant and self-absorbed 'ultimate men', as Nietzsche called them, the 'right wing', distorters of Truth that attempt to derail and co-opt the movement of Aryan resurgence as did the Junkers such as Ernst Junker and other 'conservatard pseudo-revolutionaries', during the time of Hitler, period. Hitler lived in poverty and was critical of the bourgeois caste, in "Mein Kampf", he was no comfortable bourgeois puritan.

Insofar his socialism reveals itself. Insofar as he was volkisch in his orientation, he was anti-right wing, comma, the right wing being merely moralizing bigots who wished to cling to their profit and who enabled, and to this day enable, the genocide of their own kind "in the name of the Lord", the Lord of evil, Jehovah-Satan. Such suicidal fools the Aryan race has no need of, their puritanical anal retentiveness and obsession with the almighty dollar can be put into a landfill with their carcasses! Insofar Stalin was right as those he targeted were not only jewish subversives, internationalist philistines or "rootless cosmopolitans", but christians! Such is the fate of those who seek to undermine and abuse their own deserve!

Does this make the writer a "National Bolshevik"? The time of today is not that of Hitler. Most of the white population (unworthy of the name Aryan as they are), are self-absorbed filth and this applies especially to right-wing christards, whether they call themselves 'judeo', or some alleged 'racial version' of christianity ("there is neither jew nor greek, there is neither slave nor free, there is no male and female, for you are all one in christ jesus"). These obstructors of justice who stand in the way of our survival are our greatest enemy.

Read the works of Hitler, of Theodor Fritsch ("Yahweh the False God"); of Miguel Serrano and of Nimrod the Rosario and you will be convinced that not only is christianity the biggest scourge of the white population ("the two poisons of the European-alcohol and christianity"-Nietzsche), but it is yet another divisive ideology formulated by jewry to enslave its captives and use them to destroy those unwilling or unable to be enslaved. The victory lies not in the cross, 'the sign of pain', the crucifixion of sacrifice, but in that of the swastika, 'the sign of the Origin', of Hyperborea, Eternity.

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