

Reflections on the Sexual Revolution

by Friedrich Hansen

Introduction

This book assembles essays which came into being over the last decade. They issue from frequently changing perspectives and locations: many years in London, a couple of years in Melbourne and Perth, Australia and a Sabbatical in Jerusalem. Upon travelling I would type my thoughts, impressions or observations immediately into a “text app” of my smart phone. My work arrangements as a locum doctor gave me enough time, freedom and leeway to roam through the English speaking world. Often I had to spent hours on trains underground or overland alike or during long breaks at night between seeing patients in the emergency department out of hours. Working as a locum doctor all over England, Scotland and Northern Ireland and parts of Australia I used to be on the road most of the time during that said decade. I followed this up by a Sabbatical in Israel. From time to time I would send my notes as text messages via electronic mail to my laptop.

Hence what might appear at times as eclecticism or a patchwork of random clippings I would come to cherish as rare chunks of particulars clawed from the endless stream of liberal universals. This is certainly due to my intention of avoiding rationalist narratives, or more precisely: to dodge post-modern patterns of fictionalized reality thanks to my awareness of the ugly underbelly of the dialectics of rationalist enlightenment pushed forward by the Gramscian revolution.¹ The term goes back to Antonio Gramsci, who conceptualized Mussolini's transformation of Italian socialism into fascism in pre-WW II Italy. His very influential political theory of “cultural hegemony” was first to replace the workers as Marxist “revolutionary subject” and the economy as its lever with the rainbow of minorities, some rising from the “Lumpenproletariat”, and culture as leverage for seizing power. Theodor W. Adorno and his “Frankfort School” later seized on this Marxist theory which ultimately would narrow the Judaic-Christian search for truth to the craving for crude power. Hence in this book I am at religiously keeping the integrity of our true dual inner personality as a mix of good and evil orientations which carried the genuine guilt culture of Western civilization.²

My aim was to jot down free and unadulterated observations of reality incessantly tampered with by the liberal mainstream media serving up post-modern Orwellian fiction that serves to perpetuate the liberal hegemony. Its overruling principle being relativism every individual is entitled to make up his or her personal moral compass. As a matter of course the lie has lost any meaning. So much so that in crime stories on TV you are almost unable to tell the detective from the criminal because the narratives are created under the new dogma of anti-discrimination. Judgements about right and wrong, true and false are being discouraged in order to infantilize people making them dependant on political correct language supplied by experts of the thought police.

For instance only recently the New York City Health authorities issued a form for requiring birth certificates for a new born, asking the absurd question whether the “woman giving birth” is male or

1 As far as I am aware the term was first used by Patrick Buchanan of the “The American Conservative”.

2 This traditional reading of the Western personality has been worked out best by Joseph B. Soloveitchick.

female. This is of course the consequence of the new species of transgendered people, surrogate motherhood and gender reassignment surgery. Then teachers are being asked to avoid gendered expressions when addressing our children in the class room. This is all about denying the human nature of 99% of the world population under the tyranny of one percent. This kind of absurd demands have become staples of the new diversity regime of the genderless society, constantly blurring the distinction between fact and fiction. So I am in the serious business to salvage what was once known as robust Jewish realism, a realism that pays due respect to tenacious human nature.

Liberal political fiction is wrapped in tropes of political correctness emerging from identity politics, which undertakes a reduction of the religious, more complex person to plain attributes – almost reminding us to single atoms. As such they belong to the man-machine utopia. For instance the registration with Facebook, which boasts as many users as the population of China, involves a choice between well over fifty sexual identities. The point is that identities are boastful and incapable of self critique. They are fluid, allegedly not rooted in human nature, and subject to choice or change. They can much easier be subjugated into serfdom than the independent and resourceful religious person.

Sexual identities are the shibboleths of the expressionist, basically Rousseauian, shame-and-revenge culture that appeals to all kinds of primitivism. Aggressive vindictiveness, revenge and envy are the default expressions of the flat secular person and have become the dominating driver in most narratives. First they appeared in ghastly fantasy, ascending from there to reality TV and then into almost all genres, be it sitcoms or crime fiction. This marks the descent from a culture of peaceful forgiveness of the previous religious guilt culture still the rule in the 1950ies. This hints at the horribly disruptive consequences of the sexual revolution of the 1960ies which represents a break in Western civilization that might turn out to be the continuation of fascism by other means. Pier Paolo Pasolini's film „The 120 Days of Sodom“, layed out in Benito Mussolini's last refuge Salo on the Garda lake, suggest as much. The epitome of this civilization, by now in free fall, used to be the Protestant Anglosphere which is why it attracted me in the first place.

As a writer „on the go“ I had to rely on the internet more than I probably should have. Yet I always turned to primary sources if I could access a university library most prominently the British Library in London and the National Library of Victoria in Melbourne. More to the point: the mobile existence under always changing circumstances elicits a particular sense for detail and a roaming attention. Whereas people like Immanuel Kant, who never leave the perch of their neighbourhood, are likely to get lost in idealist and universal speculations, the proverbial wandering diaspora Jews are famous for sticking firmly to realism and particularism. I mention this because I hope that by the same logic my essays might have attained some solid footing. Their anti-systemic, eclectic and particularist flavour would then ideally be reflecting a mode of incessant interruptions as in real life. This would reveal itself in a fleeting pattern of seemingly unrelated associations, eliciting some sort of rhapsodic stream, occasionally also loaded with liberal digressions.

After a dozen years of wanderings I eventually had to retreat for further research and editing to a clearing in the forests of Upper Franconia, a huge stretch of Nazi-sponsored fir forests. In archaic linguistics the one-eyed Cyclops would be the men, who first cleared the endless dense forests covering the Mediterranean, which barred any sight of heaven. It is for this reason, as Giambattista Vico observed, that the ancient Greek imagination gave the same word for the Cyclops' eye and for

the “forest clearing”. For the same reason the first gods were trees, which was true for the Germanic tribes as well and for the Nazis. In fact some people in the know call the Frankenwald a Nazi plantation rather than a natural forest being an artificial monoculture. The Nazis thus recycled the conditions of the proverbial Cyclops eye which has returned today with the green tree huggers and more importantly with their cyclopic representation of reality.

Nevertheless the *Frankenwald* stretches far and wide across the Czech border into Bohemia and it appears to me as the natural habitat of an equally homogeneous, disruptive and authoritarian breed of people. Sure, since the end of WW II the forests have been gradually diversified again. However for some reason this region still exudes an inclination to serfdom and physical violence mitigated only by big humps of beer. All the same as a historically minded fellow I am enthralled by the *genius loci* of the larger area surrounding the triangle formed by Munich and Salo in the South, Prague and Vienna in the East, Augsburg in the West and Nuremberg to the North. After all WW I has been triggered by the assassination in Sarajewo of arch duke Franz Ferdinand of Austria. Later Hitler rose from here and made “The Munich Dictate” of September 1938 his first move toward WW II. Nuremberg hosted the overpowering Nazi rallies, further up in Bayreuth Richard Wagner composed and performed his bombastic music theatre; nearby Prague was haunted by the Jewish Golem and the uncanny wizard Franz Kafka. Around 1900 Vienna became the first global multicultural melting pot and poured out dozens of noble laureates, scientists, composers and writers. And yet that same area has also been one of the most fertile soils for the recruitment of Nazi thugs, Storm troopers, skull and bones SS men and party hacks.

The city of Hof, situated right to the centre of this area once served as administrative hub for Eastern Nazi expansion and submission of the Slavs. In nearby Bad Berneck still stands the fine art deco building, once hosting a gay brothel where Adolf Hitler used to spend his nights on frequent commutes between Munich and Berlin. Not to forget that Bohemia will be forever remembered as the birthplace of violent Protestantism. Hussite agitation erupted twice, in 1419 and 1618, with two infamous Prague “Defenestrations”, when radical Protestants threw a dozen of their city parliamentarians out of the window to their death. This has to be seen against the background of the civilized encounter at Runnymede in 1215. By contrast the atrocious Bohemian Defenestrations triggered the bloody Thirty Years War with the worst famine ever reported: Germans all over the country resorting to cannibalism of their own children.³ Only today we are about to realize the uncivilized implications of the euphemist label for the “unconventional person” or *Bohemian*.

As to my relationship to modern academia and public intellectuals I should point to the founder in 1711 of the Spectator, the fabulous Joseph Addison. I quote him from memory with the following observation: experts and intellectuals have always special interests and cannot be trusted; by contrast ordinary people are much more likely to be neutral and speak common sense. In the same vein Harvey C Mansfield keeps warning us against the liberal hegemonic culture of elite expertise that aims at the destruction of common sense emerging from the conservative notion of ordinary men perfectly capable of making up their own mind. This same truth is being preserved in biblical revelation - or in scientific terms: the human subconscious also known as collective memory - unearthed by Nobel laureate Daniel Kahneman. He astutely distinguishes fast and slow thinking.⁴ In

3 Aldous Huxley “The Grey Eminence”; Schmalkalden exhibition 2014 on the 30years War.

4 Daniel Kahneman: “Fast and Slow Thinking”, 2004?

addition we have to rely on the treasure trove of Hebrew Scripture and the liberal arts canon: Athens and Jerusalem. Thus if I manage to make myself understood to the ordinary reader the purpose of this book would be served.

Regarding primary sources there are of course always limits marked by language skills, in my case German and English being the only languages I am fluent in. With all other languages I had to rely on translations. Also, since I am not affiliated to any scientific institution with no access to research facilities and data processing, my account will be anecdotal, based on historic imagination and common sense. For some time I have indeed been affiliated with liberal-conservative think tanks such as the Adam Smith Institute in London and the Institute of Public Affairs in Melbourne among others. So yes I am familiar with classical liberalism preserved by the old Whigs until Edmund Burke who provided the watershed and founded liberal conservatism. Conservatism has almost vanished in the West being overwhelmed by radicalised free market capitalism, so essential for understanding the recent ripples within the liberal Western tradition.

However, raised as a Lutheran and having abandoned that denomination in adulthood I belatedly rediscovered a broadened notion of monotheism after my dire encounters with cultural deprivation in parts of the UK and more so in Australia. Thus after a sleepless night in a noisy youth hostel in Adelaide, South Australia, my wife and me attended the Easter Sunday mass in the beautiful Anglican Cathedral there – a life changing event. As a result I rediscovered that unique arbiter of personal truth which is the inner voice of conscience, studying anew and in that order: Anglicanism, Roman Catholicism, Orthodox Judaism and finally Eastern Orthodoxy. In the following paragraphs I will briefly sum up my orientations and also some categories which ought to structure the narrative of my essays.

Pluralism Threatened by Protestant Liberalism

The term of “historical imagination”, mentioned above, merits some explanation. As a method of inquiry it follows Isaiah Berlin's "imaginative reconstruction", which in turn was inspired by Giambattista Vico's genetic linguistics. Vico focused on the history of words and the meticulous reconstruction of their usage in different times, locations and contexts. The British liberal philosopher Isaiah Berlin's made it his life's great endeavour to unearth some long neglected, political incorrect German and Russian thinkers of the 19th century. Following the path of Vico these language-sensitive romantics such as Johann Gottfried Herder, Johann Georg Hamann and the Russian Ex-pat Alexander Herzen among others were the first to come up with the concept of pluralism questioning Enlightenment dogmatism. Against rationalist truth claims of Western, mostly French thinkers these protagonists of the Eastern Counter-Enlightenment discovered the virtues of intellectual diversity, pluralism and tolerance. In this perspective it is no surprise that today's liberals of the Enlightenment persuasion still curb free thinking and speech. As already mentioned above PC is all about power sustained by cultural hegemony.

To Berlin's epochal achievement I would add the Catholic philosopher Friedrich Heinrich Jacobi from Dusseldorf who spotted nihilism – he actually coined this term - in the speculative reasoning of Spinoza, Kant, Fichte and Schelling. Against this he insisted on the solid realism of monotheist revelation, preserved in tradition, popular memory or “fast thinking”, as mentioned above. He triggered the seminal “pantheism controversy” that erupted in Germany before the French

Revolution, where all the German big Whigs like Kant, Lessing, Goethe, Schelling, Mendelssohn more or less sided with the nihilist Spinoza from Amsterdam – a controversy of utmost importance for the understanding of the post-modern world. A similar controversy emerged in Russia on the eve of the October Revolution with Nicolai Berdyaev rushing to the defence of person-hood as a crucial bond between inner and outer self.

Nevertheless Jacobi's friend and rival Johann Wolfgang Goethe learned from him the virtues of monotheist realism that protects everyone from the trappings of free-ranging fantasy and imagination that Goethe himself discredited for conjuring up evil spirits. For the same evil, called projection, is at work with the rejection of the long term view of time, memory and history. By contrast free fiction celebrates the short term view with its penchant for building speculative systems of immediate imagination, so characteristic for Renaissance philosophy. We will turn to Philip Rieff's concept of "primacy of possibility" (pop) as the key for understanding post-modern fictionalised reality. Namely Speculative fiction is also to blame for the loss of coherence which is bound to family, person-hood and interpersonal dialogue. By contrast the protagonists of monologue, Spinoza and Luther, Marx and Nietzsche, Freud and Heidegger reversed medieval talkative spiritual internalization into monologue, externalization and expressionism.

After all, this is what identity philosophy is about and it comes with the genuine risk of projecting inner evil on others. Martin Luther is the prototype for this, for he became the paragon of persecution of Jews and witches, victimizing or killing of hundreds of thousands.⁵ This evil Protestant inclination, that played a big part in the Nazi Revolution, has been prominently repaired by Rabbi Joseph B. Soloveitchick, exiled from Berlin to New York to become the leading 20th century philosopher-theologian. He fully restored and embraced honest Jewish inner dualism, wary of nay Freudian evil projections. For him good and evil resided equally in the heart of every person. Therefore it has to be dealt with in the manner of home truths, never to be blamed on others.

The Crooked Timber of Identity Politics

Basically Genderism and identity politics are supplanting the search for truth with group think and the striving for power. Now under circumstances like this it would be hypocrite or even absurd to present my story in an academic or systematic fashion. In order to confront the crop of liberal universalistic fictions I had to resort to the firm ground of particularistic truth and circumstantial narratives. Obviously post-modern liberal Protestants only became attracted to universals because it enhances power rather than the truth. After all North America is equally the most liberal and the largest Protestant nation. Like Lutheran Protestantism, liberal identity politics are duplicitous, egoistic, exulting in posturing and proxy-ism rather than deeds. This sort of cultural Protestantism reached its first peak in late 19 century Germany, which is why Bismarck became Barack Obama's template for his unique combination of health reform and culture war against Catholics.

The word so much bedevilled by liberals and "ligbits", otherwise known as the acronym of Lesbian, Gay, Bisexual and Transgender, is "discrimination". Their transparent lie is about uncannily monopolizing for themselves the privilege to make a difference imitating the historic achievement

5 cf. Exhibitions in 2014 in Schmalkalden.

of feminism.th They fail to understand that rather than dogmatic equality, justice can only be achieved through difference and that it is unthinkable without distinction or discrimination. Against profane inclusiveness⁶ we need to maintain sanctified separation.⁷ Inclusiveness is probably the last sigh of liberal Protestantism. Joseph Soloveitchick taught us that the Lutheran project comes down to supplanting metaphysics with emotion as the guide through life or guilt with shame. From there it seems only logical that in the new Cold War liberal Protestant inclusiveness can only survive by resorting to endless blame and hate towards Judaism and Orthodoxy, or Israel and Russia, the only remaining pillars of guilt culture today.

Since I am a realist, I discriminate all the time by making moral choices and expressing preferences and by focusing on the particular rather than on the universal aspects of things and ideas. Here are the synonyms of the word particular for my cherished reader: special, extra, exceptional, especial, unusual, marked, singular, uncommon, notable, noteworthy, remarkable, outstanding, unique, peculiar. The world cannot be run without discrimination, the proof being that after the enlightenment was exhausted and had sunk Europe in disenchanted materialism and nihilism it was Nietzsche who resorted to evil as an escape route from nihilism and set off the demons of *fin-de-siecle* that preceded WW I.

How could anyone make universal truth claims in an obviously disordered, unreliable and relativist culture. It seems far more pertinent to rely on anecdotal evidence, historical narrative, common sense and what is left of traditional precedent. Last not least we have to rely on surely imperishable biblical wisdom. Discrimination remains as the silver bullet of the ancient guilt culture of Jerusalem. Anti-Discrimination ends in finger pointing and brings us right back to the shame culture of Athens in antiquity. Discrimination has several meanings. The adult or religious reading is that of separating, setting apart for the future by that acting long-term as a genuinely self-reliant human being. It is for this reason that discrimination or separation as a means of saving which is the heart of divinity and holiness as Max Weber would have it.⁸ The childish reading is of treating anybody differently or to disadvantage somebody, because children crave for the undivided attention and care of their parents. This is the difference between individual openness and divine creativity against zero sum thinking and irreconcilable pagan envy.

Life is of course all about the right balance between equality and difference or equity and discrimination. But it is for this reason that choices are to be made and the fundamental choice is about right or wrong, sin or virtue or simple for the good life. The new LGBT advocacy denies this fundamental truth and rejects the reality of choices to be made. Instead they resort to denouncing people who cannot avoid making choices to get on with their life as "homophobes" which represents a classical Freudian evil projection. The cudgel argument of "feeling discriminated against" by LGBTs is demagoguery since it was them who denied the saving distance between sin and

th Shirley Robin Letwin on the feminist pursuit of certainty through identity politics, "The History of the Idea of Law" Cambridge.

6 cf. James Kalb: "Against Inclusion. How the Diversity Regime is Flattening America and the West and What to Do About It" Angelico Press: 2013, reviewed by Thomas F. Bertonneaux here: <http://www.kirkcenter.org/index.php/bookman/article/todays-totalitarians/>

7 The rejection of distinction and separation goes against the grain of monotheism; cf. David Gelernter "Judaism – a Way of Life".

8 cf. Max Weber narrowly credited only the Protestant rather than Christian Origins of Capitalism.

sinner of the Judaic guilt culture by assuming their gay identity, a synthesis of sin and sinner. Biblical law was invented in order to curb violence by transcending bad behaviour toward the person, attaching the benefit of the doubt to it. Further transcendence advanced to the equality under an impersonal law based on the notion of divine universal justice. This process is being reversed by identity politics which raises gays above the law. This is why gay politics are undermining the principle not only of justice but also of human dignity. For faceless sex or sex not performed vis-a-vis destroys human dignity. It is a unique achievement of the homo erectus, discriminating for all times between man and animal 600000 years back. By contrast biblical sodomy or quadrupel „dog sex“ as the English have it, employing „vis a tergo“ (violence from behind) is rape by definition. As such it is a dehumanizing act for the person being penetrated. In addition, since it can never satisfy, it becomes at once addictive. The bad example has meanwhile spread to heterosexuals too as a matter of depravity. Faceless sex is inimical to the Western Judaic-Christian concept of human dignity based on moral equality.

It was ligbits who sunk to their animal nature and gave up the choice between divine command or Aristotelian virtue and sin. Unlike any other sinner - and we all fall into that category - ligbits are trying to immunize themselves against morally justified criticism, namely addressing sodomy and false pride. Religious people feel genuinely offended by gay pride parades but are also regarding sodomy as a the gravest of sins because it denies the eternity of our soul which rests on raising our own natural offspring in the spirit of monotheism. Muslims, Jews and Christians insist on the difference between sin and sinner for its dramatically reduces violence. The peaceable guilt and forgiveness culture is the cardinal achievement of Western civilization. It rests on the crucial discrimination between man and women, who only together form one full person under God. The sublime guilt culture has superseded the bloody mafia-style shame cultures of antiquity. It remains the only way to distance ourselves from bad behaviour, relinquish the sin, redeem ourselves and become a better person. This is exactly what ligbits adamantly are in denial of.

Expressionist Genderism

In a post-modern society whose *raison de etre* is therapeutic, ligbits are claiming to be the only exception with claims „to be born that way“ and unchangeable by any therapeutic intervention. They are using biological rhetoric in the same way as the Nazis did with poor scientific backing, simply in order to disown any responsibility for their detrimental actions. Not amenable to learning something new, to improving themselves, gays are basically saying: we are a new human race, we are perfect, we are above you. This is literally being celebrated on every gay pride parade around the world. Christians and other monotheists cherish humbleness as the highest value. But Gay Pride Parades and the insolent claims on gayness are suggestive of something super human or Nietzschean, lifting gays above us other mortals. It is genuinely backhanded to use addictive sex as an "excuse" for sin and at the same time reject therapy or mending ones ways. Yet with the recent legalizing of Cannabis in the US as precedent for all other addictive drugs the list of free market sponsored addictions – including now drugs, games, sex, alcohol and eating disorders among many others - has been greatly enlarged. Surely addiction has become a business model and is seen by some as the saving grace of Western consumerism gay activists are the avant garde promoting this.⁹

9 Examples of gay violence are abundant these days; cf. Zoey Tur's attack in Shapiro;

Thus gay addictive sexual conduct is also being pushed as a marketable model, including the wedding industry, sexual toys and what have you. After all Darwinism has always been about making excuses for converting our animal instincts into the realm of profitable free market capitalism. And the genuine excuse is always biology as in social or economic evolutionism which is Darwinism beyond the very limited observations of the natural scientist Charles Darwin. An outgrowth of ideological Darwinism is the common denominator of genderism and environmentalism pushing the West into serfdom. For both aggravate biological determinism and subjective necessity by denying human freedom of action. Like the Greeks who made sense of their life by reading the movements of the planets modern libgits turn to their genes to make sense of their life. But science so far has not been able to come up with any evidence supporting „gay genes“. Gay scientific biologism in the 21st century is just as ideological as racial sciences was in the early 20th century.

Cultural Protestantism Without God

The libgit agenda is far more following the concept of cultural hegemony employing biological rhetoric. Hence it is the combination of liberalism and Protestantism which has helped facilitate the breakthrough of the double-headed hydra of gender and warming alarmism: the enviro-libgits. Of course gay sterility is just what the carbon footprint scare mongers are calling for. This is how these mutually-supportive rackets have conquered the Western mainstream. Just as the Greeks and long before them the old Egyptians were rabidly homosexual and cosmological, so were the Babylonians – all of them pagans. Here psychoanalysis comes in with the Hellenistic interpretation of modernity by Sigmund Freud - an overtly determinist concept to offer the unmoored Western intellectuals something to hold on to. Freud himself is here included, for by the end of his life, perhaps more embarrassed than disheartened by the success of the biological wizardry of the Nazis, attempted in his Moses-book to rationalize his own biological bias by depreciating his own Judaism as determinist. He reversed the story of the Jewish liberation through Exodus by claiming that its contemporaneous Egyptian monotheism of Akenathon (1300 BCE) preceded Moses' prophecy at Sinai and issued as the motherboard of monotheism. We will look into that in more detail.

Genderism is the next Racism

And this is where the gay Nazi parallel comes in. The improbable and exceptional rise of Adolf Hitler in the early 1930ies was due to the initial “force major” of gays, fuelled by sodomy networking power. Addictive libgit sex is the genuine model for serfdom pushing disenfranchised mass movements. This is why American elites are supporting the libgit revolution which distracts public opinion from the burning social conflicts. All over the West libgits are useful idiots to smother the crisis of legitimacy faced by liberal establishments which is a result of the unresolved financial crisis in the West. In the same vain the German metropolitan gay scene lifted Hitler above the Lumpenproletariat of Vienna and Munich, that was his natural habitat.¹⁰

Hitler's ascent again benefitted later form of the uprooted “petit bourgeois” that fed into the Nazi

http://www.americanthinker.com/blog/2015/07/ben_shapiro_files_police_report_against_zoey_tur_for_televised_threat.html.

10 Lothar Machthan: “Hitler's Secret”, 2001.

mob, consisting mostly of collectivist souls like students, teachers, communist workers and trade unionists. How did he manage to unify them? He clearly emulated the success of his demagogic predecessor Martin Luther, who depended on the mass circulation of his written word by the printing press. Hitler in his turn rediscovered the spoken word for his demagoguery, hugely enhanced by mass broadcasting. In the same way liberal cultural hegemony and the power of PC rests on the conformist social media and the Web. The shitstorm for instance serves foremost as a killer of dissent with his fascistoid ignorance of the benefit of the doubt. The social media allow for immediate mass punishment, like the rhetoric of a Goebbels who denounced Jews as microbes. In all three historic examples serfdom and conformism ensued.

Again Hitler's magic rested to a considerable degree in emulating Luther by exploiting the audible mass media of his time and reclaiming the power of the spoken word, that Luther had taken from the Germans. More to the point, imitating Luther's creation of the self-righteous Protestant who internalized and usurped divine authority into his self. By thus uniting sin and sinner in his person Luther famously could supplant good Christian deeds, the decisive criterion of faithful conduct, with mere self-referential posturing. This has remained ever since the liberal-Protestant default pretense of the moral high ground. Yet looked at objectively it serves as arrogating oneself to personal redemption and exculpation of sin. It is not incidental then that today Protestant denominations are almost completely dropping obedience to divine authority.

This was anticipated by Hitler's Deutsche Christen who nationalized oriental monotheism beyond recognition by biologizing it. Hitler's genius rests on inventing the Aryan race as a vehicle for general dispensation or exculpation of all transgressions for the German people. His race concept is just another radical version of Protestant re-uniting of sin and sinner against the grain of 2000 years of Judaism and orthodox Christianity. Thus Hitler's success rests to a great part in his notion to absolve the German people from the burden of guilt, denouncing it as a Jewish invention, guilt from WW I, the disasters of revolution, Deutsch mark inflation and the Weimar Republic.

Hitler's racism or his fake science of Nordic Aryans is nothing but making excuses through a return to human animal nature and denying religious freedom. This same is now being achieved commercially by Western radical free market economics which openly appeals to human animal instincts. In other words: by supplanting religious freedom with deterministic genderism. The gay mantra of „being born like that“ reminds us of course of the old Protestant trope by Martin Luther, who famously shouted before the Diet of Worms: “Here I stand I can't do otherwise”. Both claims are not supported by any evidence and are but mere voluntarist self-determination. Since Luther came first to form the German tongue it was through that the biological “I must” (“Ich muss”) became proverbial as the default mode of self-reflection rather than the divine “I ought to” (“Ich soll”).

By that Luther denied the ethical choice of the religious persona and he doubled down on that by handing over the mandate for religious freedom or individual conscience to the suzerain, the regional ruler. This is known as the 1555 peace treaty of Augsburg between Charles V and the Schmalkaldic League resulting in the selfsame principle of *Cuius regio eius religio*.¹¹ It remained in place over four hundred years until Hitler centralized the regional Protestant *Landeskirchen* under

11 I am not the first to stress this; Thomas Mann, Stefan Zweig, Nicolai Berdyaev and most profoundly Hugo Ball have pointed to this before.

Prussic leadership as “Deutsche Christen”. In opposition to this mainstream Nazi Protestantism, the confessing Church (“Bekennende Kirche”) was formed as a minority.

History Repeats Itself

I am bothering with this because I think America is going through very similar motions right now, that Germany went through in the late 19th and early 20th century. Just like in the 1920ies of Weimar Germany, the recent balkanization of life in the Western hemisphere has become indisputable as we find ourselves in the eighth year of the financial crisis. Every day life is by now rife with Hobbesian clashes and struggles even on trivial matters. I never in my life had so many disputes with phone companies, travel agencies and all sorts of service providers desperate to extract some money from cash stripped Europeans. They never let you out of contracts by that turning free market exchanges into lasting serfdom. Financially exhausted print media have sunk to unprecedented rudeness in order to cope with the downward pressure of competition. To bury dissent and keep pouring out conformism is now *de rigeur*.

While many Western economies keep struggling to escape insolvency, even the larger ones have resorted to bowing down to the underworld. Thus in 2014 the EU-oligarchy ennobled the shadow economy consisting of porno, weapons and drug businesses by lifting it up into official “cameralistic” accounting, adding on average about 6-8% in northern and 2-3% in southern European economies to their respective GDP. This is a fair measure as to the decadence in northern Protestant as compared to southern Catholic countries. The states had to follow suit by gender streamlining entitlements with the introduction of same-sex marriage and by „sexing“ up the welfare state. Most of the service industry, comprising of accommodation, catering, counselling, adoption, baptising and wedding is provided by small business or the main churches. All of these were taken aback, overrun and are now struggling for survival. Conservatives all over the West are discussing the Benedict-Option or the retreat from the culture wars into hiding in secluded local communities, not unlike the ghettos of medieval Jews.

For the consequences of the liberal victory are dire for straight and religious people with stakes in small businesses. They have to fend completely for themselves since almost all Western governments and the courts have sided with the crooked identity advocacy of the lightbits. We will look into the absurd claim of these people toward sexual identity but also allegedly “expressing it” based on a constitutional right thanks to the US Supreme Court with its recent decision on *Obergefell*. This sort of expressionism goes back to the Renaissance philosophers Spinoza and Leibniz. What now issues as identity philosophy is a reversal of religious internalization in the Middle ages. The Renaissance turned to externalization instead of acting out “human nature” which is the shared feature of racism and genderism, namely biological expressionism.

As the statement of Supreme Justice Kennedy made clear expressionism is the Protestant stand-in for gay biologism, meaning posturing rather than truly expressing something. David P. Goldman is spot on with his analysis showing how biological determinism which works in racism under the monopoly of a dictator cannot be broken down to the individual where determinism and free will are not reconcilable.¹² Expression of pure nature and arbitrary self-definition are claimed

12 See Spengler in Asia Times Online: <http://atimes.com/2015/06/who-told-you-that-you-could-define->

simultaneously by gay advocates in order to hide their affinity to Nazi ideology. An additional motive might be to hide the true social costs of genderism. Although the implementation of it through public policy seems cheap in the short run, Western societies, already cash-stripped, will soon enough be hoovering over the brink of bankruptcy. In England the present cost of gender politics in terms of housing, child and social benefits have been estimated at no less than thirty billion pounds by Lord Freud recently.¹³

Tangibles and Intangibles

My essays will not repeat all the familiar facts of the sexual revolution but rather look at those from different perspectives such as metaphysics and consequences such as the broader cultural and the social costs. We can detect a decisive impact of the sexual revolution on what is left of monotheism, or the proverbial „intangibles“: the cultural values that once sustained Western global pre-eminence. In the early 19th century Samuel Taylor Coleridge famously observed “intangibles are imperishable“. Yet it took only one generation to prove him wrong. A decade after Coleridge's death Friedrich Nietzsche was born. He would set forth with his „transvaluation of values“. Nietzsche targeted the major Western and Christian intangibles and fed into the *fin-de-siecle* decadence. At the time Georges Santayana, occupying the philosophy chair at Harvard University and a brilliant critique of German idealism, made his quip: „Those who cannot learn from history are doomed to repeat it“. This refers to the preference for Athens over Jerusalem and brings us to what I conceive as present Western decadence: the destruction of its primal intangible, which has long preceded our Western culture. The venerable institution of marriage is being marred by extending it to same-sex couples.

As with today's celebration of same-sex marriage, we are seeing a gleeful destruction of other seemingly imperishable intangibles such as monogamy and monotheism, both of which served as the pivot of the Western family. This is what the recent ruling by the US Supreme Court comes down to, for it did not so much as legalize but *mandate* gay marriage on all fifty US states with huge global implications. In my understanding this represents a belated shift in American mainstream Protestantism from Calvin to Luther. For the latter as we will see later, was we have argued above, was first to re-unite sin and sinner with his cannibalistic incorporation of Christ into the heart of man. This is what Dostoevsky so aptly observed with the Germans of his time: it is a nation of Protesters. This seems to be true for the US today. It is very close to what Lionel Trilling described as “false liberal posturing” and claims to the moral high ground in America in the 1960ies.¹⁴

The signs of Western cultural decline in the early 21st century resemble to a large degree those observed with the collapse of the Victorian moral code in late 19th century, suggesting that we are indeed repeating history: free love, nudism, the spread of homosexuality and moral-degradation in the arts¹⁵ and music and last not least Western warmongering as in the Ukraine and beyond. Again it all began much earlier; for instance nudism was already introduced in the Renaissance by Albrecht

and-express-an-identity/.

13 cf. "True cost of broken families goes far beyond the benefits bill"; Daily Telegraph, on March 3rd:

14 cf. Lionell Trilling "Postmodern Culture";

15 Thomas Wolfe latest Novel.

Dürer with his self portrait. The decadence came to a halt thanks only to the enormous blood letting of two world wars but it returned with a vengeance in the 1960ies with the sexual revolution. Now the earlier *fin-de-siecle* period not only triggered the birth of Zionism indicating that European decadence played a role in bringing it about in the first place.¹⁶ This is also the period which Philip Rieff choose as the beginning of the Third World, based on Friedrich Nietzsche's *Gay Science*. We will come back to that too.

Now the American Supreme Court ruling complies with the logic of the Lutheran state prerogative over personal conscience and equally upends the American notion of personal religious liberty, that motivated the pilgrim fathers to cross the Atlantic in the first place and leave paternalistic Old Europe. Thus the judges may well have ruined the precious intangible of American exceptionalism with one stroke. As I see it this is a major shift in the Anglosphere which will be of concern together with the anti-Israel turn of significant pockets of American academe and even Protestants, such as Presbyterian. As a result of this we are seeing the dangerous concoction of cultural protestantism, that served as the natural launching pad for German anti-Semitism in the late 19 century.

Jewish Guilt Versus Greek Shame

Given that my focus is on intangibles it seems only natural that I will rely on words more than on treacherous images. By that choice I put myself on the margin of the post-modern image-saturated and highly fictional reality. I see this as my advantage though because I am looking from a distance at always treasonous images which lend themselves much less to reflection than words do. But my choice has far greater implications. For it follows Immanuel Kant and his famous observation about the ontological status of our higher senses: the ear connects us with other persons but also thanks to its centripetal orientation draws our attention inside ourselves conducive to reflection, while the eye, connecting us to things and with its centrifugal orientation directs us away from ourselves to the world which is of course conducive to distraction. This gives us at least some clue why the guilt culture, prone to humility, reflection and learning from mistakes and also fully embracing its dependency on language, was invented in Jerusalem while Athens flourished in shame culture, prone to beauty, showing off, pride and revenge, yet built upon gaze and images. While the former enables the wise long term view, the latter, in Nietzsche's words, is chained to the moment like felicitous animals.th

In accordance with the Jewish tradition, voice and hearing links the family with the generations of its ancestors. Naturally hearing is first and last in human life, reaching out to infinity. According to recent scientific evidence our hearing awakens long before our birth, compared to the eyes that open only days thereafter. This enables us to get familiar with our mothers voice in the womb, subsequently recognizing it immediately after delivery never to be forgotten again. This casts some very nasty light on the ligbits resort to surrogacy motherhood for it disrupts this vital bond. Vice versa the same may be true on the mothers side in case of abortion. Notably this is refers to a still unrecognised avenue to understanding gays as “mother boys”. Also hearing for that matter is the last active sense after loss of consciousness and it is possible to keep talking with a dying loved one. These are facts of nature notoriously denied by the fictional reality of eco-ligbits.

¹⁶ A very close ally of Theodor Herzl who introduced him to the decisive English Jewry was Max Nordau, who wrote a book rife with descriptions of Western decadence, titled “Degeneration”.
th Friedrich Nietzsche: “Über Nutzen und Nachteil der Geschichte für den Menschen”,

All of this has consequences for the acquisition of truth. It also points to the importance of dialogue, in particular bridging different perspectives such as in male-female and parent-child conversation or genuine parental instruction of the religion of old, which cannot be overemphasized. However I will take heed of the fact that the limits of our reasoning is set by our mastery of language something equally emphasized by Ludwig Wittgenstein and Martin Heidegger.¹⁷ Both unequivocally asserted as resume of their philosophical enquiry that human beings cannot control their language but rather it is our language that exerts lifelong control over us. In the same vain Georges Christoph Lichtenberg confessed: “I have drawn from the well of language many a thought which I do not have and which I could not put into words”. Even the philosopher-turned-economist Adam Smith referred to the divine “invisible hand” as backup for free markets based on his conviction that humans may “control their own actions but not the design thereof”, which originates from on high. This gives us some idea of a presumably hidden divine influence, revealed most of the time through our conscience, the universal source of guilt intuition in man.

Now the modern predicament, image laden as it is, can be read as a victory of Athens over Jerusalem. For these are the two opposing and sometimes antagonistic cultural streams of the Western heritage. In order to understand this outcome I will brush historical sources against the grain which is more often than not the Hellenistic bias born from one-sided Western attachment to image and gaze often militating against the Jewish attachment to language and oral tradition. While the Greeks often proudly protested against their childish dependency on the gods it served the humbled Jews better to make the adult choice of subjugation to the one, all powerful divine authority. For the important point I want to make in my book is about a fundamental difference between Athens and Jerusalem: Jewish forms of knowledge are based predominantly on words, the ear and the voice of conscience whereas gaze and images are the Greek domain.

Since the Reformation one of the fixtures of the modern world is that it replaced the spoken word with written text, which continues today with Twitter and Facebook and which explains the obsession of post-modern studies with “textuality”. Clearly the new social media and the internet are biased towards the written as opposed to the spoken word: text messaging is already eclipsing lively conversation. From there originates the loss of intimacy and sensibility in the fictive online media world today. By contrast free speech is being curbed by the liberal Political Correctness. What surprised me for quite some time is to come across modern pathologies pointing to cultural Protestantism without god. It seems worse than honest atheism and secularism because it has transformed divine benevolence into a fake universal hypocritical and self-referential culture.

We will follow this trail back to the Renaissance philosophies of Descartes, Spinoza, Leibniz and Hobbes, all of whom focused on the atomistic individual and eclipsed the family. It was not least for that very reason that the talkative, family-attached Jewish communities were driven out of Europe, mostly to Eastern Europe and to the Ottoman Empire during that time. An ascending culture will always value imperishable intangibles over perishable tangibles. The opposite is true for descending cultures which gives us a very useful discriminatory tool for spotting decadence. Decadence is obsessed with celebrating the perishing of intangibles or traditionally cherished values. Thus the decadence of the *fin de siecle* Europe served as the launching pad for nudism, screwed artists and

17 Enter source.

homosexuals or a combination of both, namely in the person of Oscar Wilde.

Wilde could build on the decadent mainstream that sought to escape nihilism by attaching itself to evil. Nudism poked fun of the religious innocence of the Garden of Eden. Equally Wilde would promote his homosexuality into a performing art, playing with arts ambiguity toward nature. His wizardry played with Hellenistic features and early expressionism. The advancement of the term “gay” for homosexuals originates from that time with echoes to Nietzsche's “gay science” and his concept of the will to power, relinquishing the search for truth. This is a watershed moment in European intellectual history and it represents the pivot of the modern expressionist movement representing a submission of morals to aesthetics and pure lust.

It also remains the hallmark of cultural Protestantism of pre-WW I decadent *fin-de-siecle* which makes a virtue out of the vice of obliging to secular pressure. Cultural Protestantism inaugurated the double edged sword of scientific anti-Semitism and pathetic Biblical criticism both of which produced a travesty of biblical Hebrew faith and culture. For instance the holy Hebrew language until Maimonides' medieval times had not even a word for sex. This is probably because the Holy Scripture is about little else than the sublimation of sex into moral conduct and civil institutions. Importantly Hebrew uses vocabulary that connotes intangibles and tangibles simultaneously which is why it seems to be immune to decadence.

This gives us an indication of the deeply ingrained Jewish guilt culture. Finally the issue of dependence, so outstanding in modern psychotherapy, will be discussed as a remnant of the dissolution of the traditional family. Dependency is a natural consequence of prolonged human infancy and maturation; actually the biological maturation of the brain does not cease until the age of 25 years which is a very recent discovery. However since the ascent of Spinozan identity philosophy, subjective dependency has been either denied or rationalized into objective determinism. This is the meaning of Spinozan “conatus” and Leibniz' “monad” both abstract units stripped of person-hood and the transcendent God. It is for this reason that the Jewish person is inimical to Spinoza's pantheism.

Prior to this the religious person had been raised with piety towards God and ones parents in order to form the religious personality. With concepts such as monad and conatus, identity has become a sort of interface with consumerism in the capitalist free market frivolously mobilizing our animal instincts. With the parallel turn from medieval subjective value theory, embedded in the religious person, toward the enlightened objective value theory by Adam Smith, the first surrogate identity born out of the division of labour emerged. Man as a mere adjunct to the machine, as Marx astutely observed. With the later transition from producer to consumer driven capitalism the identity of the worker became unhinged again. As a result the advancement of modern atomized society has radicalised dependency into catastrophic addiction.

Thus the complex and flexible religious persona of the guilt culture, happy in his independence, self-reliance and humility, had been narrowed to the static and demanding individual of identity politics, dependant on permanent input by affirmation and pride in a violent shame culture. The result often is the disenchanting addictive individual with volatile identity and unstable dependence on peer groups. We see this with the unprecedented spread of identity concepts such as piercing, trash clothes, hook-ups and tattoos all pointing to disenchanting or unredeemed individual in urgent need for endless recognition.

The Paradise Paradox

Endemic modern nudism, invented by the German artist Albrecht Dürer, standing next to his symbol of crippling anxiety, his proverbial hare that once decorated every German drawing room, tells us something. It reveals a naive misreading of the Genesis story on the Garden Eden as telling us of a lost paradise representing an innocent state-of-nature existence a la Rousseau. In 1667 the blind John Milton dictated his poem on “man's fall” to his secretary, calling the poem “Paradise Lost”:

*Of Man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man [Christ],
Restore us and regain the blissful seat,
Sing, O heavenly Muse...*

His misreading is for me evident in his enigmatic words put in the mouth of rebellious Satan “Better to reign in hell, than serve in heaven” ...which repeats Virgil's motive: “If I cant move the gods with my will I will rise hell against them”, a line on which Sigmund Freud elaborated at length. It represents of course nasty human animal instincts or worldly facts as opposed to fiction, which Milton added to the plain biblical narrative of Genesis. Yet properly understood in a civilized and adult reading the story of Adam and Eve reveals us exactly the opposite: a moral advance from shame to guilt culture. As the transgression of Adam and Eve was elicited by the snake, the Satan which appealed to the weak sense of the eye, it emerged from the animal instincts against the opposing divine human faculties.

The snake featured language skills superior to the first humans and talked them into sin resulting in immediate divine punishment for their transgression. Yet they learned a priceless lesson about the seductive power of the eye. By internalizing that lesson they steadied themselves with a the protective and divinely ordained bad conscience, the key to the guilt culture which for all times connects them to God's voice and guidance. They matured from childlike innocence to mature adulthood in the image of God. Thus bad conscience can be regarded as the incorporated image and vehicle of God's will. It means the ear is putting reins of wisdom on the capricious eye.

In the future the first humans would be alert to God voice and distrust what they see, from which would later emerge the ban on images. The image ban is the vehicle for supplanting outer shame with inner guilt. It comes with the recognition of nakedness as vulnerability which is just another aspect of that lesson. Now we can understand Dürer's self portrait as a naked artist for what it is: a break of the religious image ban with far reaching consequences for Renaissance culture. It is for this reason that modern readings of the paradise narrative in Genesis is a rationalization for breaking the image ban. The fashion of modern nudism is ignorant of the notion of shame culture and its crucial meaning for the understanding of human morality. The modern narrative about paradise falsely celebrates nakedness as human freedom missing its protective power. Here we can detect the secret of modern rape culture. For nakedness represents crude animal freedom not worthy of humans. It is for this reason that any nostalgia towards paradise is misplaced at best and a

cultural step back at worst.

Why did the Western myth of the “golden days” of old won't die despite Vico demystifying it in his *New Science* of 1725? This has to do with the ambivalent Christian narrative about paradise as quoted from Milton's poem pointing back all the way toward Biblical paradise as the ultimate place for well being and comfort. Pushing the mark so far towards our animal nature to me always reeked of a mentality of licentiousness and human indulgence. By default this outlook lends itself tends to breed unrealistic pretensions and it might even drive Western pessimism. For the very idea of an indulgent Garden Eden prompts people to feel miserable by comparison in the real world. We can see here the mother board of self pity and human decadence. More than a century ago, starting with Oswald Spengler's trail blazer book on the “Decline of the West“, there has emerged a literary genre focused on Western decline. Meanwhile this crop has grown out of proportion and could fill a library on its own.

But what if this is just the result of a profane misreading of the book of Genesis that emerged after the Renaissance started rejecting religion? Jan Huizinga captured this turn towards a post-medieval or post-religious collective depression in his brilliant book “Autumn of the Middle Ages”. When rationalism supplanted religion, the inevitably results was a disenchanted profane outlook. Does this not reflect a serious flaw in the foundation of modernity, a culture that seems never to have been able to come up with something comparable to a world enchanted by religion. That much can be assumed from the seemingly irrepressible look backward replete with historical nostalgia towards an idealized paradise. Walter Benjamin captured this with his pastiche on Paul Klee's painting “Angelus Novus”.

The enlightened West still seems unable to settle its genealogy between the two competing heritages and authorities, represented by Athens and Jerusalem. Modernity keeps oscillating between tangibles and intangibles always wary of its plunge into materialism and losing the blessing of the Angel of history. Is it also true, as some maintain, that exactly this millennial ambivalence drove the Western genius in the arts and sciences? In my book I hope to shed some light on these issues, adumbrating that perhaps the fabulous but anti-Semitic Renaissance paintings¹⁸ and Bach's fugues are nothing but an afterglow of medieval worship. The latter was quickly forgotten and had to be rediscovered by Felix Mendelssohn-Bartholdy.

Finally we have to ask ourselves as to who gets the credit for bringing about the arts and sciences, Athens or Jerusalem? There is certainly a strong case to be made that Jerusalem is the one.¹⁹ Yet today still quite a few Western liberals believe, not Western arts and sciences are declining but only Judaic-Christianity. If this were true, it would leave us with the heritage of Athens alone. Surely this outcome was what the intellectual career of purportedly conservative Leo Strauss burdened us with. He started early in his academic life as a faithful Jew, was exiled as such but nevertheless ended as an Athenian in America. And yet not for nothing he earned the epithet "serpent". This refers to his usage of the "split tongue" or his writing for ever swaying between exoteric and esoteric modes of reasoning. In my view this points to his unresolved trauma of persecution under the Nazi-Regime.

18 I will deal with Bernard Star's discovery of Catholic censorship introducing into the fine arts preference of blond types, single males against Jewish features such as circumcision, dark hair and the family.

19 David Goldmann in *Asia Times*: “Is modern Science Biblical or Greek?”;
http://www.atimes.com/atimes/Middle_East/MJ25Ak02.html.

Pessimist versus Optimist Periodisation

I have argued above that the doomed Western outlook is a sort of self-fulfilling prophecy that is, at least to a certain extent, the result of a wrong reading of the Genesis chapter on paradise. However upon hearing retired Pope Benedict XVI framing the US Supreme Court ruling on gay marriage as an anthropological revolution we are still stunned by the affirmative public approval in the polls. It is this breath taking change of mind of Western majority opinion on the wrecking of a millennial institution like marriage which should give us pause. It is only with this in mind that we should consider the possibility that it carries the millennial triangulation of Jesus Christ between male and female to some sort of logical conclusion. In my view these are misreadings of the Christian redeemer which I will attempt to discuss as outcome of the transplant rejection.

For in my understanding of the failure of Christianity in the West is based on the concept of a geopolitical transplant of monotheism from Orient towards the Occident under the pressure of expanding Islam in the eighth and ninth century CE. The obvious example of these graft problems is of course Catholic celibacy, representing an acknowledgement of the fact that marriage is inimical to the ascetic ideal of the apostles and monastic life. The artificial gendered separation of monastic life can be read as an early sign of graft rejection and it seems to me the best explanation so far for the recently disclosed paedophile abuse of large numbers of Catholic priests. With ex-Pope Benedict's most far sighted statement in mind I will attempt to conceptualize my reflections in the anthropological categories of guilt and shame culture.²⁰ Both surely make a lot of sense if put in the context of the twain historic drivers of the Western mind: Athens and Jerusalem.

We will also be looking at historic-philosophical outlooks on our civilizations in general, ascending and descending. The latter became enshrined in the secular Western canon with Jean Jacques Rousseau, an early radical critique of modernity, who idealized a supposedly unspoiled primitive man, the noble savage. By contrast the rare optimist outlook has been occupied for millennia by Judaism and since medieval times by Russian Orthodoxy. Contrasting the modern Western Christian denominations both share an attachment to messianic hope for the future.²¹ The Western pessimist deviation can be put down to its Hellenisation or Athens disturbingly pessimist outlook. It took the historian Giambattista Vico two decades to unravel in his *New Science* the conceited Western Renaissance view about the sublime wisdom of the archaic Greeks. It also served as the basis for the outlook of inexorable degradation occupying the Western imagination ever since.

With his painstaking genealogical analysis Vico could aptly demonstrate the modest but steady intellectual progress of the ancient Greek poets in particular Homer. Vico was a Christian thinker, influenced by the positive outlook of messianic Judaism, an outlook that always embraces an ascendant future, once shared by ancient Christians and preserved today only in the Eastern Orthodoxy but none of the Western Christian denominations. Again sticking with Athens comes with a pessimist outlook, and this is why Leo Strauss lamented about modernity's ever "farther

²⁰ The categories seem not to have entered academic discourse, few references are to be found on the Web, however the anthropologist Ruth Benedict used them for describing the cultural roots of the Japanese Kamikaze pilots that bombed Pearl Harbour in 1942: "The Chrysanthemum and the Sword:"

²¹ One of the first to discover this communality was the Jewish convert to Lutheranism and philosopher Hans Ehrenberg, cf. His work „Östliche Kirche“.

pushing lower the limits of what is human". Yet Strauss abandoned the only exception to this rule, which is the Judaism of his mother and father. By contrast the Tokyo based futurist Lawrence Taub sees a silver lining on the horizon, our being lifted up again by the "spiritual imperative" that drives the return of religion.

In the middle between both these positions we find Michael Walzer's paradox of progressives. Based on three case studies of secular revolutions after WW II, namely Algeria, Israel and India, he observes that all of them were followed by conservative-religious counter movements. If we ignore Walzer's liberal sentimentality, his findings become reminiscent of the classical Greek concept of cyclical history. This has been embraced in the affirmative by Giambattista Vico in the early 18 century and many others. Best known is the late 19 century thinker Oswald Spengler for his theory of organic cycles. Yet his was a concept of ever returning natural seasons of history, smacking of Greek determinism, loath of human freedom.

By contrast the late Jewish sociologist Philip Rieff promulgated a variety of Hegelian philosophy of history with extremely long dialectic cycles but a rather pessimist pull. Rieff conceptualized his cyclical philosophy of history with three Fs, reminiscent of the Hegelian syllogism of thesis, antithesis and synthesis. Hence Rieff's three consecutive worlds excel in the order of "fate" in antiquity, "faith" in medieval times and "fiction" in modernity. The last era frivolously privileges possibility over actuality or reality, which I touched upon above: a fictionalized world based on the "primacy of possibility" (pop). As already mentioned I do not go for a systematic approach and therefore this kind of periodisation is of minor importance for my essays.

Nevertheless the concept of Philip Rieff, pointing to states of consciousness as it does, is quite useful for my narrative approach. For if we combine it with the moral dynamics of shame and guilt culture it will probably gain more weight in anthropological terms. In this sense the Greek world of fate has been foremost a shame culture whereas the medieval world of faith, including Judaism, Christianity and Islam is predominantly guilt culture. Finally the modern world of fiction sets in with Nietzsche's gay science in the middle of the 19th century. Nietzsche is a soul mate of Oscar Wilde, both exhibiting a disposition towards Athens. With fantasy and fiction in abundance in the post-modern world of digital media, Rieff has certainly been prescient. Yet despite emerging from the perspective of Jerusalem his outlook is rather pessimist.

The opposite can be said of the Christian Joachimites, who inspired not only Rieff's periodisation of history, but also the millenarian propaganda of the Nazis, who imposed a religious periodisation on their base Greek outlook. The followers of Joachim of Fiore (1135-1202 CE) divided millenarian history in accordance with the Trinity into three theological eras: the ancient "Age of the Father", lasting until the advent of Jesus Christ, who would then usher in the second, called the "Age of the Son". It lasted until 1260 and was expected to be followed by the optimist "Age of the Holy Spirit". The latter was the most interesting and not surprisingly but sadly was deemed heretical by the Pope. For it nourished the millenarian hope that no church, or "mediator" for that matter, would be needed down the road, when the faithful themselves would have access to divine wisdom.

This was genuine Jewish and very popular stuff at the time and it reflected the Gothic switch in European Christianity, the switch from Platonic to Aristotelian philosophy that would eventually trigger the crisis of monotheism in the 13th century. Joachim's contemporary was the Jewish

theologian Moses Maimonides, who in his "Guide for the Perplexed" hoped to enlighten Judaism with Greek philosophy, namely Aristotle, to the tune that the pious believer through intellectual perfection could accelerate the arrival of messianic times and therefore prevent any scenario of the fatalistic Greek "Last Judgment".

Now this is where my discourse on the dialectics of shame and guilt comes in as a way of reconciling organic-cyclical concepts of Vico and Spengler with the metaphysical Judaic-Christian ones provided by Fiori and Rieff. Intimately related to this is my aim at replacing more static image-centered with dynamic word-centered thinking, following the account of Franz Rosenzweig. His observation of the phenomenological divide between centrifugal Greek attachment to the visible, panoramic Zeus and preference of space versus the centripetal Jewish attachment to the audible and oral speech or God's voice with preference of time.

Space, Time, Fate and History

Greek preference of space over time narrows the outlook and gravitates to zero-sum thinking, while the Jewish time horizon towards infinity expands the outlook and creates win-win. This fundamental intellectual divide between Athen's image culture and Jerusalem's word culture is firmly associated with holding on to shame or guilt respectively, a topic to which we will return in the essays frequently. For this reflects deeply rooted cultural traits of the two main Western heritages.

Rabbi Jonathan Sacks points to the different attitudes toward history between these cultures: "But the Torah is not mere history as a sequence of events. The Torah is about the truths that emerge through time. That is one of the great differences between ancient Israel and ancient Greece. Ancient Greece sought truth by contemplating nature and reason. The first gave rise to science, the second to philosophy. Ancient Israel found truth in history, in events and what God told us to learn from them. Science is about nature, Judaism is about human nature, and there is a great difference between them. Nature knows nothing about free will. Scientists often deny that it exists at all. But humanity is constituted by its freedom. We are what we choose to be. No planet chooses to be hospitable to life. No fish chooses to be a hero. No peacock chooses to be vain. Humans do choose. And in that fact is born the drama to which the whole Torah is a commentary: how can freedom coexist with order?"²²

To be sure in real societies guilt and shame overlap and coexist with each other but it also can be demonstrated historically that for long periods one of them took the lead over the other with guilt culture allowing for serious advantages in terms of reducing bloodshed, nourishing social coherence and cultural performance. So for example Athens predominant shame culture has been competing with Jewish guilt culture during the times of the first and second Temple; later it was succeeded by medieval Christian guilt culture. Yet the Renaissance succumbed to shame culture again as Norbert Elias has shown.²³ Not only does shame culture of Athens at its peak arrive on the edge of guilt through the honesty of Socrates, which is why he had to be sacrificed. Judaic-Christianity starts off with shame culture in paradise as mentioned above. Yet the Christian doom scenario is not what the

22 Sacks reference of quote.

23 Elias "The Process of Civilization"

Hebrew Bible wants to confer. Thus Christian and Jewish salvation theology are at odds. The future for Christians holds Last Judgment and punishment. For Jews by contrast, it is about the expectation of splendid messianic times. Equally with the past. The Jewish past is rather bleak as they progress in history on a tough learning curve with frequent divine punishments.

By contrast in Christianity the past is about splendid paradise spoiled by the meme of the "fall of man" which for ever dimmed the Christian outlook and necessitated the sacrifice of Gods own son. Its "original sin" is about as deterministic a concept as it goes with little choice and freedom for humankind, which in turn calls for Jesus the universal "Redeemer" and the final moral accounting for any human soul. To be sure the determinist bias of Christianity originates from its Hellenist contamination. It holds a bitter lesson for everyone: biology or fate bogs down human genius by curbing human freedom, which was not particularly cherished in the slaveholder society of Greece.

Grand Rivals of the Family

Closely connected to the issue of Hellenisation of monotheism, as my essays will try to convey, is the second wave of Greek revival in the Renaissance which triggered Protestantism and the the surge of grand rivals to the family, most importantly classical „Liberal Arts“, including the sciences. The popular American trope of „renaissance man“, the man of all trades, frivolously plays with dropping the yoke of the family man. It will later surface with the Pre-Raffaelites, with the techno-freak and bigamist Gabriele d'Annuncio and with gay Oscar Wilde's Hellenic doctrine, to say nothing of the Italian futurists and modern cyclists, all of them idolaters of the machine age. The Renaissance and Reformation excelled with personal expressions in those fields, think of multi talents like Leonardo da Vinci and Michelangelo di Buonarotti. There enormous creativity has been further amplified through the printing press and the spread of writing and reading.

It all culminated in the marginalization of the spoken word, ultimately eclipsing interpersonal dialogue and reflection in the West. Yet the large Eastern Jewish diaspora as well as the Eastern Orthodox church were fortunate to be driven out of Christian Europe for this spared them from the hugely consequential break of the image ban, which is far from understood today. Just think of the recent rejection of Western libit propaganda and child sexualization in Russia that still fuels the Urkaine altercation. Incidentally to the late Renaissance typology of expressions belonged the „holy sinner“, eventually personified by Marquis de Sade, which is a product of Protestant immanence and self-justification. For the re-unification of the blessed Jewish separation between sin and sinner, the pillar of guilt culture, is the enigmatic „original sin“ of Protestantism, common to all its denominations.

In contradiction to mainstream Western ideology, Catholicism remains much closer to Judaism than Protestantism, which has went irretrievably awry during the Reformation. Its legendary incorporation or internalisation of the redeemer Jesus Christ leads to the gnostic confusion of being created with being the creator and introduces the Greek poison of the rebellious son into monotheism. Neither John Milton nor Sigmund Freud could repair this calamity with poems or therapy aiming at propitiating the angry gods or kids - in German it is versöhnen as with the Oedipus complex. Philip Rieff was first to observe that the misreading of Jesus Christ in rebellious „Protestant“ theologies which has driven its endless splitting into sects.

It eventually would manifest itself in the Western hype of the artist as performer and in the drama of the eternal adolescent ego²⁴, always on the brink of self-annihilation. It is a result of profaning the community-enforced metaphysical commitment with mere „gut feelings“ that are poorly equipped for discriminating between right and wrong or at least this is Joseph Soloveitchik's analysis of Luther. It is telling that Luther as guitar performer was himself only half pastor and half artist, which means “acting out” as a typical Protestant. It was thus Luther who introduced the poison of „house music“ as the grand rival to the German family. Meanwhile it has almost destroyed Protestant liturgy. The “feel good“ Lutheran pastor today is not shy playing the guitar in front of the altar.

It did not take long for sex following art as the ultimate grand rival. The Protestant “coming out” would be further elaborated by escapists such as Marquis de Sade and later Oscar Wilde with their confusion of art with sex. This has in our day morphed into a *raison de etre* of the same-sex-world. It is a form of idolatry usually served up to the mainstream as worship of nature. Since ancient times the price for this has always been slavery which in Athens was regarded as the natural order of things. In a quite similar way of thinking the emotional stir of “Sturm und Drang” would abandon a millennial concept of religious restraint – a pre-condition of any civilization. That produced the eruption of the primacy of will and imagination, halfheartedly subjugated by Kant to the dictates of reason, which he was never able to explain properly. It is for this reason that the heavily Francophone and rationalist inclined Prussian province became the brand of counter enlightenment. This emerged from Eastern Prussia at first moderately with Kant, and then full blown with Herder and Hamann. After all it was there, where the King had settled thoroughly rationalist Huguenots and hired French officers who would impose alien mechanical concepts which in turn unsettled the pious inward looking Germans. Thus we might ask ourselves, if not the road to German militarism was to some degree paved by French rationalism, exiled Protestants and their military acumen.

Liberal Isaiah Berlin unreservedly credits the values of variety, spontaneity, cultural authenticity and pluralism to these conservative, if not reactionary German minds, also the source of nationalism and populism. Herder denounced the measurement of everything on the same timeless, French standard. The consequences of Herder's obstruction were revolutionary because it meant that there was no universally true culture or ideal society. Rather it poses a threat to pluralism and can become destructive to others. Kant defended moral freedom and Herder cultural variety. This undermined what Berlin calls the pillars of Western tradition not in terms of feeling but with regard to a manifestation of an independent will. Hence Herder defended local custom and lifestyle of particular or customary ways. Seemingly well aware that the crucial rejection of French Enlightenment emerged in Eastern Prussia, the Nazis managed to orchestrate the “Gleichschaltung” of the Lutheran *Landeskirchen* from that remote angle of Germany. Thus would become Hitler's *ecclesia militans*, rising under the Nazi Church leader Müller in the early 1930ies as „Deutsche Christen“.

24 Cf Wilde's „Dorian Grey“ and of course Shakespeares brilliant motive of immature Hamlet.

Monotheism and Monogamy

The pantheism of Spinoza was later taken up by the enlightenment philosophy of Kant, whose seminal observations about our senses have been prefigured by Greek poets claiming that vision and smell were proactive and actually emitting sense qualities, enabling us to spotting things “out there”. This kind of early Greek expressionism became hugely influential during the Renaissance. A good example for this is Michelangelo, who choose an expressive feature of Moses as his subject. Moses is being described in Hebrew scripture as “radiating” while descending from mount Horeb the second time - after he had received the oral version of the Torah. No doubt regarding the written word, the Bible assures us of its fragility and failure to confer God's message; hence the Golden Calf excesses and Moses' breaking of the tables with the written Commandments on it.

All of this resulted in Moses ascending mount Horeb again in order to receive God's message a second time as oral revelation in addition to the second set of written tables. This time he took the trouble of learning it by heart, so that it could never get lost again. This move shows perhaps better than anything the power of the spoken word. Yet between both divine encounters of Moses lies another important event: the Golden Calf excesses prompted the inauguration of God's forgiveness toward his chosen people by this inaugurating the Day of Atonement.²⁵ It also represents the discharge not only of patriarchal polygamy and the shame-and revenge-culture that came with it; it also ushered in the birth of the specific experience of Jewish “inwardness” and reflection.

In what came to be known as the new guilt culture, revenge is reserved for the divine being. Moses' joy is more than adequate since literally internalizing the Torah by the Jewish people would be a major step for taming violence and regulating conflict. Now Michelangelo's statue in Rome of 1545 renders Moses joy as an epiphany, shaped as a horn on Moses' forehead, close to the place were later the Jewish Tefillin would be fixed. In Hebrew the same word is used for beams and horns. Hebrew Scripture tells us (Exodus 34:29): „Moses knew not that the skin of his face sent forth beams while He (God, F.H.) talked with him.“ Rabbi Hertz tells us that Moses' was „unconscious that the Divine lustre was reflected on his face“, adding “The greatest are unconscious of their greatness“. Rather than this monotheist' reading of humility, Freud's interpretation of this blushing sees the opposite, following Darwin in mistaking it as an unconscious sign of a devilish temper.

Sigmund Freud in his lifetime climbed countless times the steps leading up to St. Pietro in Vincoli in Rome, where this statue of Moses is on display. His inversion of the biblical celebration of the modesty and the spoken word into a counter intuitive cunning has to be seen in the context of his own lifelong dedication to a “talking cure” which in reality turned out to be an exercise in keeping silence. Freud's mistake here can be read for what came later to be known as “transference”. This was the projection and visualization of his his own guilt, rendered as the shame of his alter ego Moses.²⁶ Freud seriously thought of himself as a modern prophet who was called to modernize Judaism. However by happenstance Freud mistook a merely technical feature of the statue of Moses to signify the essence of Michelangelo' creation. I am telling this to confer an idea of the immense consequences of confusing guilt with shame or misreading words as images and vice versa. Freud in

25 cf. Exodus 34:29-35; „Pentateuch and Haftorahs“, second edition by J.H. Hertz, Soncino: London 1978.

26 Josef Chaim Yerushalmi elaborates on this in his book of 1991 „Freud's Moses“.

his own account on Judaism („Moses and Monotheism“) would speculate that Moses had been killed by his people which resulted in the creation of Judaism as a cult of guilt. With this narrow reading, framing Judaism as a family affair, Freud missed completely the universal implications of Jewish guilt culture.

Surely the most erudite take on this comes from Benjamin Blech, who argues that the bulge or horn was not meant by Michelangelo to be seen at all, as the statue was planned as elevated well above the position of the viewer and added only for the special effect of reflecting sun rays from above, to give the impression that Moses emitted them. All the same, Michelangelo got the acquisitive quality of the eye right, which is stressed idiom-wise in many languages such as “eye catching” or the German „in den Blick nehmen“, suggesting to see something is almost equal to taking possession of it. So the eye is much closer to temptation and impulses than the ear which in turn is more under the wings of our conscience and by extension God's controlling will. Yet what is known as eye-directed shame culture is not only prone to possessing and holding on to such as vanities but also for finger pointing and scapegoating. So Moses horns might have given Freud the idea of the psychic mechanisms of suppression called projection, which can be understood as a modern sublimation of revenge. The double meaning of beam and horn in the original Hebrew provided a clue.

This was of course one of Freud's great discoveries. He showed us the detrimental effects of Christian-Protestant suppression of libido and self-righteousness with his psychoanalysis. For it depended on projecting evil on others, which Freud would call “splitting” of evil by sort of projecting it on the other. Raised as a Jew Freud understood well that the religious image ban was a means Judaism in antiquity to prevent projection and he modernized it with his concept of counter transference. For as long as we remain in the centripetal mode of reflection we can block projection, enabling us to contain evil by either suppressing or sublimating it. By that it is being integrated into a balanced personality. However Freud's „Moses and Monotheism“ written near the end of his life exposes his not fully mastered struggle with Protestantism and fascist gnosticism. When facing the Nazi persecution for being Jewish he projected his guilt feeling on the Judaism of his childhood but until his last days he struggled with this problem. This is the stuff contained in an unfinished and somehow muddled lecture, dictated to his daughter Anna, to be delivered at the Paris psychoanalytic congress of 1938.

Promise or Keeping Ones Word

As I see it, the rapid erosion of trust in the West, evident in the financial crisis, ongoing since 2008, is an outgrowth of the Nietzschean „transvaluation of values“, that began with the sexual revolution of the 1960ies. From there a variety of recent crises emerged, meanwhile affecting not only family, marriage and religion but also the integrity of nations, the financial order and the unipolar Western world order. This rocks the foundations of Western values which evolved around guilt and shame. While the shame culture emerged from the Greek *polis* which was wedded to the predominance of the eye over the ear the reverse order of the senses had made possible the guilt-and forgiveness culture which was founded earlier at Sinai. For the Torah tells us that every single Israelite personally could hear the voice of God and thus witnessed divine revelation which was then verbally assented constituting the mutual covenant. Surely every human being is able to ear the inner voice of conscience. Regardless of periods of decline Judaism has ever since been wedded predominantly to the ear. By contrast the Christian New Testament refers to the notion of an “eye

witness of the divine presence. This continued in the Lutheran karaité²⁷ turn to the written word neglecting free speech. From here emerged modern Protestant PC. It exposes the vulnerable immature Protestant mind under the influences of shame culture, which is due to the transgression of the monotheist ban on images and other remnants of Hellenisation which the Maccabees were able to avert from Judaism in the third century BCE.

The significance of this categorical difference between cultures of the eye and the ear has consequences not yet fully understood. However we can assume that it is responsible for the branching off between guilt and shame culture. A preliminary approach into this would be the distinction of the extroverted Greek and introverted Jewish culture which can be recognized in the shift from the Greek auspices of Jove, which for any anxious citizen of the *polis* foretold the future. Since in Greek polytheism the auspices are attached to external signs such as Jove's thunderbolt or the flight of the eagle it is possible to make the connection to the internalized signs of the Hebrew Scripture. Jews as we learn from Jacob, are good interpreters of dreams only insofar as they relate God's voice. For a good reason the Jewish culture of the word makes less room for imagination and dreams are therefore connoted with caution. The opposite is true for Athens.

In Genesis the „auspices“ or foretelling signs of Judaism are reserved for the monotheist God and his prophets. Thus the Bible tells us „In the beginning was the word“ and creation followed as a way of words becoming true. From the very beginning the warrant of actually becoming true was predicated on God's voice. Such was the case with the „Promised Land“ of Palestine, a promise that connects the biblical narrative of Genesis with that of Moses revelation. It represents the Jewish advancement of long term thinking as distinguished from Greek short termism. Freud's failure to understand Judaism is evident from the absence of Genesis in his book „The Man Moses and Monotheism“.

Now if we compare the Middle Eastern narratives, in particular Phoenician, Roman and Greek, on the very common custom of sacrificing one's children to the gods, with Freud's Oedipus complex blithely *reversing* this barbarian logic of shame cultures, we can see this as just another example of the Western intellectual habit of dialectic “inversion of concepts” in the history of ideas. This is a tradition of gentile philosophy, which Freud was familiar with, where the disciple always upends his masters categories emulating a son-father rivalry regarding the imperishable soul or leaving some mark on the next generation. The rebellious son tends to spoil the immortal soul of his father, something that could not be more offensive to the Jewish reverence to ones parents. I cannot help seeing the Christian trinity of father, son and holy ghost or immortal soul here at work. This is gentile shame culture par excellence which resolves conflicts with physical or intellectual murder. Think of Rousseau upending Calvin, Marx upending Hegel, and endless other examples in the Western history of ideas.

Jacob and Joseph, as we have shown above, perform the same transition with the elegance of the guilt culture, their „souls being forged on the anvil of infliction“. For instance in the biblical Akedah, Abraham's binding of Isaac on mount Moriah, God anticipates – in the sense of foretelling - Abrahams instinct reflecting the barbaric local custom of infanticide. God reading Abraham's mind grasps the auspices by way of what is today known as paradoxical intervention: pretending to demand of Abraham the sacrifice of his beloved and only son Isaac. With this imposed sublimation

27 The Karaites are a Jewish sect, still active today, that relies on the written word only, while orthodox Judaism dips into the written revelation of the Torah and also into the oral revelation preserved in the Talmud.

so to speak the transfer from shame into guilt is being performed. Only in this way the divine authority, echoed famously in Goethe's paradox of intentions and outcome, seems able to prevent infanticide from actually happening. The important difference here is the sharp distinction between children and property which is the lesson God is teaching Abraham in passing. For all humans „belong“ to the divine being by virtue of their individuality and conscience. Only things can be owned by humans. Thus the Akedah is inimical to slavery reflecting the original Jewish experience.

In historical thinking the Akedah represents the break with the barbaric Roman custom of infanticide. It was destined to become the precedent of a permanent or defining feature of the Jewish experience which is the sanctity of human life or any life. It is being created by replacing pagan unwitting individuality by a free act of choice, as Moses put it before Israel: a choice for life over death. The latter surely is the predetermined fatal destiny in a revenge driven shame culture. In other words God lifts Abraham out of the dismal vindictive shame culture into the self-conscious free destiny of a culture subject to grace and forgiveness.

The deep humanity of guilt culture reduces an evil choice to the circumstantial level of moral weakness in the grip of the “primacy of possibilities” (Philip Rieff). Thus the moral evil can virtually always be rejected by the self-respecting Jewish person. Abraham's improvised „lie“ serves the taming and sublimation of culturally prevalent evil influences of the surrounding culture. The Akedah narrates the birth of the complex and hierarchical Jewish personality replacing the flat, pantheist pagan identity of pride and shame. In contrast Hebrew Scripture is promoting moral choice as the faculty of the new personality and a vehicle or principle agency of the guilt-and-forgiveness culture.

The Recovery of Dialogue²⁸

As mentioned above the personal dialog had been more or less abandoned by with the Renaissance when gentile humanism managed to put the secular individual center stage basically introducing what became known later as atomism, a society consisting of poorly connected individual human atoms or in the words of the philosopher Gottfried W. Leibniz “windowless monads”. Yet this took place only in Western and central Europe excluding the Jewish ghettos and Eastern Europe and Russia. It took almost four hundred years to rediscover the importance of personal communication after a long dominance of the written word in the West. It speaks volumes that the gradual opening of the Jewish ghettos and the acquisition of civil rights by Jews coincides with the rediscovery of dialogue. All along this was an achievement in the late 19 century by a group called the Neokantians, best known by the names of Hermann Cohen and Franz Rosenzweig. It was only in this context that Freud came up with his talking cure.

After Schopenhauer's criticism of Kantian abstract idealism Hermann Cohen and his disciple Rosenzweig reinvented philosophy as psychology or translated space into time. For liberal idealists like Kant, who never advanced out of town, nevertheless aimed at spatial universalism and world dominance. Yet the Jewish thinking of Rosenzweig held up time as the ideal close to eternity, which opened up space for tolerance rather than dominance. This is probably the best proof that tolerance emerged from time blessed Jerusalem and not from space drunken Athens. However the Jewish experience even managed to transcend the barriers of time and space. With this it leaves behind the

28 Notizen zu Franz Rosenzweigs "Kleine Schriften", 1926.

firm moorings of the written word, opening themselves up to more volatile and flexible spoken word.

They realized that a great part of the rigidities of rationalism was due to „Verschriftlichung“ as for instance reflected in Kant's „a priori“ lock on time and space in his way of reasoning. While this mindless swallowing up of time and space opens the road to specious universalism it also burdens with fruitless idealism, a huge problem for sterile enlightenment rationalism.²⁹ It also perpetuates the Luther's doctrine of „sola scriptura“ supplanting Samaritanic deeds and good works. Luther wanted to outflank Catholicism with vain attitudes of intellectual superiority. Yet it brought the German speaking world on the course of hapless idealism. This is why Kant is properly thought of as the first Protestant philosopher. Luther and Kant are apt predecessors of today's liberal political correctness which marginalizes and regulates oral communication. When Franz Rosenzweig translated the Christian Bible in the 1920ies with Martin Buber he particularly tried to recover the meaning of the vivid spoken word and salvage the rich Jewish oral tradition for a Christian public, a public that has been seduced into nationalistic reading of the gospel, ridding itself from the Old Testament for good.

Rosenzweig noticed that the Koran consists of equally beautiful and frozen language, representing kanonized homiletics or in other words a pure culture or the written as opposed to the spoken word. While upon reading, the eye anticipates or rushes ahead, upon listening the ear follows or trails behind. Thus the spoken word is closer to heart and more immediate than the written. The Talmud is often compared with a stream of a flowing river. From there it is easy to understand why the biblical word withdraws or extracts itself from a monolithic reading. In Hebrew the word for reading is Kria=the cry, the same meaning is in the root of the word Koran. It is for this reason that by tradition Scripture is supposed to be read aloud. Reading the original Hebrew rather than using the Greek Septuagint Luther understood this well and to his merit worked hard in his translation of Hebrew Scripture to stick to the spoken word in the German vernacular.

Luther had followed meticulously the original Hebrew pondering words carefully as to their appeal to human conscience, a concept he called "analogy of faith". Yet in late 19th century Germany with the emergence of biblical criticism and „scientific“ Protestantism struggling with Catholicism over cultural hegemony the core of revelation that Luther preserved, was eroded. It is with this tragic shift toward technical language that the last remnants of the particular Jewish oral tradition had vanished. This is one important example for Germanic nationalization of Scripture resulting in occidental transplant rejection of oriental monotheism that had emerged in authentic fashion from Sinai. In sum: the scripted scientific universalism, back then a feature of German national culture, killed Jewish particularism, an operation which made possible the Protestant mass conversion to Nazism. They typically added a narrowing hue of belonging to the genuinely universal Christian religion, a racist colour so to speak addressing themselves as „Germane Christians“ which turns humans into property. Going along with this the Nazi bureaucracy was obsessed with acquisitive accounting and the written word. They stamped and documented everything as if to exculpate themselves of any atrocities by proper documentation.

In Rosenzweig's understanding even punctuation is a form of symbolic fettering the written word, in proper German regulated by very strict rules until recently. Much less so in English. Rosenzweig observed that the French even prefer a musico-logical punctuation which convinced him to blast the

29 Franz Rosenzweig: Protestant homiletics as word management; in: „Kleine Schriften“, S. 135.

fetters of punctuation in his biblical translation. Martin Buber even struggled to unchain the tongue from the eye and instead tie it to breathing. Anyway versifying of the New Testament originated from the 16th century, while Hebrew Scripture is subject to different traditions and consists of word chains thoroughly worked up in terms of formal logic. In the Talmud however the singsong reflects the logic of reasoning. As an intriguing aside Rosenzweig cites the biblical principle taken from psalm 68 that „equal and equal expel“ or exorcise each other,³⁰ a well known principle in homeopathic healing.

Same-sex love, if it is articulate and manages at all to transcend bodily attraction, is best understood as a Hegelian struggle for recognition. Yet it could well be subject to the above mentioned biblical laws also preserved in medical homoeopathy: equal and equal expel each other. In terms of oral biblical law following this logic same sex- love would be an oxymoron, for same sex would expel love. This would explain why gays, even when „married“ still on average sodomize – either active or passive – with no less than five hundred „lovers“ per year. It seems paradoxical how they try to exorcise any love out of their bones in order to maintain the lie of partnership by dispensing of their homoerotic love in homeopathic promiscuity, nicely shared in dilutions of 1 to 500.

Alienation dispelled by the Bible

The dominance of the written word and of images over the spoken word, which was evident ever since the Renaissance has almost eclipsed the rich, reflective changeable adaptable person of the inner self. As a result the post-modern identity people are ruled almost entirely by the outer person of identity politics which is more inflexible, dependant, envious, vindictive and static and therefore prone to serfdom. With Luther's frozen language being preserved in the written form for more than 600 years the development of the German language has been slowed down. Most translations into German were delayed by centuries. Shakespeare was translated by Schlegel two hundred years later, the gorgeous Johann Sebastian Bach had been completely forgotten and had to be rediscovered hundred years later by Mendelssohn. The Homer translation by Voss was completed only in the lifetime of Goethe. All this Rosenzweig blames on Luther's Reformation.

In the middle of the 16th century a freshly printed New Testament would cost the same as a horse: one-and-half Gulden. Yet even in Italy and England the instinct release and image explosion of the Renaissance produced a frozen and paralyzed tongue producing a gap in literary production of two hundred years after the Middle Ages in most of Europe.³¹ Only in the dry rationalist narratives of Enlightenment European civil society found its voice again. The result was the back lash with the turn of the 18th century of the Romantic era exuding a strong nostalgia towards the Middle Ages. It was followed by cultural Protestantism in late 19th century with the nationalisation of the Lutherbible.

Rosenkranz discriminates between the image-laden language of Homer and the word chains of the Bible.³² The images of Homer's epic need to be frozen in order to be intelligible. Yet the biblical wording can be grasped with the flow of words. This is particularly true for the Talmud which is the only preserved narrative of the oral Torah. It has several layers overlapping each other with words

30 Rosenzweig, Ibid. S. 145.

31 This is an observation related by Jacob Burckhardt in his book on the Italian Renaissance.

32 Rosenzweig calls this „Sprachdenken“, thinking speech-wise as opposed to image-wise; Ibid. S. 172.

also linked by hidden bracelets. No punctuation or structure interrupts the word chains which speaks to the trailing ear but not to the anticipating eye. The Talmud's form is dialogic, palpable as a rule with questions and answers, argument and counter. Even psalms and prophets are drawing the reader into the conversation with frequent usage of dialogue, rather avoiding monologue.

The Germanic assimilation of Jews in the 19th century often exerted an adulterous impact on Judaism. I will just point to the example of Moses Mendelssohn, the Enlightenment Philosopher. Following Calvin he would introduce „the eternal“ for the Jewish God, which is of course a rather static Greek concept inimical to the evolutionary Jewish notion of change in time. For Athens the moment and eternity are just two sides of the same coin, which represents Hellenic consciousness of time under the spell of space and images. The whole of Europe emulates this to this day, as in Goethe's „verweile doch, du bist so schön“, were aesthetics trumps morale.

The attribute of eternity puts God at a distance and eclipses his vivid authority. Nevertheless after Calvin adopted this new name it went mainstream in the 16th century as a standard in all Bibles hailing from Protestant Geneve. Of course this new „philosophical“ name of God suits perfectly to the determinist notion of also „eternal“ Original sin. The „eternal“ for obvious reasons is incapable of dialogue, which is why this name is perspicuously absent in Hebrew Scripture. Yet it can be spottet in the Baruch-letter of the Lutherbibel. From there it was taken up by Gellert's poem „In praise of Haeven“ (Den Himmel rühmen) which was then set in music by Beethoven.

Of course the connotation of „eternity“ is necessity and human serfdom.³³ In addition the eclipse of particularism by enlightened universalism aggravated the abandonment of dialogue. It has been supplanted by rationalist discourse with dire consequences for emancipating German Jews who followed the siren song of enlightenment. Yet to his merit Calvin in the end attached in his biblical translation God's name with revelation which is crucial for the inner consistency of monotheism because it connects the remote God with personal revelation. More precisely the remote God is needed in trinitarian Christianity to make the role of Jesus as peronal interlocutor plausibel. However the Christian name for God is „Lord“ which is admittedly relational, but does not come across as committed and loving rather as cold and demanding.

By comparison the Hebrew name for God is Adonai or my Lord, which is possessive indicating a personal God as preferred by the Jewish prophets. To his credit Luther translated God's revelation of his name to Moses not static but dynamic as in the modern understanding: „I will be that who I will be“ and not static as „I am who I am“ even though the original Hebrew might be better translated as „I will be there“. Also the unspeakable Jewish Tetragrammaton YHVH goes back to the Hebrew exclamation „Jah“, the desperate cry for God who is supposed to be close and present. Nevertheless JHVH is rarely used to any profaning of the most holy name. Protestants adressing the divine in their prayer as „Lieber Gott“ by comparison is almost untranslatable into English except for the collective „sunshine“ (Mein Lieber); it comes across as too intimate and almost disrespecting. With this observation we turn to the arrangement of my essays under fairly provisional topics.

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33 Rosenzweig argued that particularly for the biblical account of the “burning bush” God's name would have been better given as “the present”, which is meant with the Greek “parousia”, Ibid. S.187.

