Three Aspects of the Jewish Problem (Afterword)

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Three aspects of the Jewish problemis a critical analysis of inter-war anti-Semitism. We are going to examine it with the same sense of discrimination, the same constructive attitude and the same objectivity which governed its drafting. Just as Julius Evola examines the Jewish question historically and doctrinally, so does this examination. Historically, the essential problem is that of the destruction of Jerusalem and its temple in 587 BC and the objective is to identify whether or not, as is argued, it led to a Jewish collapse on the spiritual plane; moreover, the Jewish religion in its ritual and scriptural aspects, the Jewish monarchy and the Jewish conception of the king, as well as that of the Messiah, are compared, as they are in the study, in their pre-exilic and post-exilic state. exilic. The doctrinal premises are examined in the second part. Only the main points are treated here, as concisely as possible (1).

The first period of Israelite colonization was characterized by a strong tendency towards syncretism with the religion of the Canaanites, who in turn had borrowed heavily from their neighbors. The oldest Jewish religion is, broadly speaking, a mixture of a Canaanite element and a later Semitic element brought by Yahwist Hebrew immigrants, both of whom allegedly carry Indo-European residues. They quickly mingled easily, whether in the kingdom of the North or that of the South (2). The Yahwist priestly caste was modeled on that of the Canaanites, and the ritual system, sacred sites and shrines of Yahwism were borrowed from the Canaanite religion; the tribal religion of the Patriarchs previously had a non-cult character. The primitive Jewish sacrificial system, composed of rites of worship and rites of purification, was intended to remember, celebrate and maintain Israel's relationship with Yahweh (3). These rites are characterized by two elements: atonement and faith. Although the Day of Atonement only gained prominence in the Second Temple period, it is thought to have a very ancient origin, having "much more in common with Baal's conception of atoning suffering in hands of the Devourers and Restorers in the wilderness than with anything else we are familiar with in the religion of Israel in historic times. (4) The sin-offering, the sacrifice in which the idea of ​​atonement was most clearly marked, though directly enjoined only in Leviticus, is mentioned in pre-exilic times ( 2 was intended to remember, celebrate and maintain Israel's relationship with Yahweh (3). These rites are characterized by two elements: atonement and faith. 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Furthermore, the pre-mosaic sacrifices were directly linked to faith (7). It is thus implausible “that the “formalism” of the rites” had the same anti-sentimental, active and determining spirit which […] was characteristic of the primordial Aryan virile and even Roman ritual. (8) Even in the purified, Yahwist form of the Old Testament tradition, the forms and ideas associated with monarchy,

As for the Jewish scriptures, although the Old Testament contains "elements and symbols of metaphysical and thus universal value", they were "taken elsewhere". The Jews never had “a tradition of their own, in front of other peoples, whether Semitic or non-Semitic, the positive elements as well as the negative elements that they were able to develop particularly subsequently. There is almost nothing in the Jewish scriptures in their oldest parts that cannot be found in the myths, poems and hymns of the ancient literature of Mesopotamia, Egypt and Canaan. These were, however, transferred from the cosmological plane to the historical plane, so narrowly that it has been said that "[in] the hands of the Semites the mythologies which they borrowed from foreign peoples became flat historical narratives." » (9)

The Israelite monarchy itself is the result of the fusion of the traditions of the ancient chieftaincy and the laws, customs and ideas of Canaanite royalty; they were in turn a particular development of the Eastern conception of kingship since Canaanite kingship was not an indigenous creation, independent of foreign influences: the whole culture of the country was composite, mainly Syrian, but, while like the Syrian culture itself, subject to strong influence from Mesopotamia, Babylon and Assyria, Asia Minor (Hittite) and Egypt. The tension between the traditions of chieftaincy and those of royalty was always present. On the one hand, rulers such as David and Solomon belonged to a stock of priest-kings, but, on the other hand, “The Jews perceived in the full and traditional conception of royal dignity a denigration of the privilege of God (whether historical or not, Samuel's opposition to the establishment of the monarchy is very significant). From the outset, however, the Eastern conception of kingship in Israel underwent fundamental changes under the influence of Yahwism and the nomadic tradition, and most of the borrowed forms acquired a modified or new content.

The Israelite king, like any king anywhere else in the ancient East, was the mediator between his God and his people. His subordination to Yahweh was more strongly emphasized than usual in the Eastern conception of kingship. Two points express what distinguishes the Israelite ideal: the king is absolutely subordinate to Yahweh and dependent on Him and on the blessing of His covenant; the essential task of the king is to submit to Yahweh and to preserve “the justice of Yahweh” and not to pretend to be more than he is (11). The content of the messianic concept derived from the royal ideal, from the Israelite and, ultimately, oriental conception of kingship, which was very old: it was already fully developed in Sumerian times.

From the beginning the ideal of kingship in ancient Israel was tied to the future. The ideal of kingship belongs to the present, but it is clearly also future-oriented (2 Sam. 7). The Messiah is the future eschatological realization of the ideal of kingship; it is the ideal king transferred to the future who no longer identifies with the specific historical king but with the one who will one day come, although that day may come in the immediate future. Originally, the hope in the future is twofold: it is a hope for restoration of an essentially worldly, national and political character, but with important religious elements and a tendency to give a mythical, supernatural coloring to the miracle. divine who will accomplish it. From the point of view of the daily reality of national and political life, it is the ideal of the kings of the line of David who will again rule the people of Yahweh, but from the religious point of view Yahweh is king of the kingdom restored. From the first point of view the Messiah is an active figure, endowed with all the superhuman characteristics of the ideal of the kingship of the historical kings of the period after the destruction of the Second Temple (12), but without however being a supernatural being who comes from above. From the second point of view, insofar as the main emphasis is on the religious aspect of hope for the future, the royal reign of Yahweh, it leaves little room for the messianic king, in whom worldly characteristics and human predominate; and the Messiah is then depicted as a passive figure (13), up to the notion of the "suffering Messiah", adopted in late Judaism under the figure of the Servant of the Lord ( endowed with all the superhuman characteristics of the ideal of the royalty of the historical kings of the period after the destruction of the Second Temple (12), but without however being a supernatural being which comes from above. From the second point of view, insofar as the main emphasis is on the religious aspect of hope for the future, the royal reign of Yahweh, it leaves little room for the messianic king, in whom worldly characteristics and human predominate; and the Messiah is then depicted as a passive figure (13), up to the notion of the "suffering Messiah", adopted in late Judaism under the figure of the Servant of the Lord ( endowed with all the superhuman characteristics of the ideal of the royalty of the historical kings of the period after the destruction of the Second Temple (12), but without however being a supernatural being which comes from above. From the second point of view, insofar as the main emphasis is on the religious aspect of hope for the future, the royal reign of Yahweh, it leaves little room for the messianic king, in whom worldly characteristics and human predominate; and the Messiah is then depicted as a passive figure (13), up to the notion of the "suffering Messiah", adopted in late Judaism under the figure of the Servant of the Lord ( insofar as the main emphasis is on the religious aspect of hope for the future, the royal reign of Yahweh, this leaves little room for the messianic king, in whom worldly and human characteristics predominate; and the Messiah is then depicted as a passive figure (13), up to the notion of the "suffering Messiah", adopted in late Judaism under the figure of the Servant of the Lord ( insofar as the main emphasis is on the religious aspect of hope for the future, the royal reign of Yahweh, this leaves little room for the messianic king, in whom worldly and human characteristics predominate; and the Messiah is then depicted as a passive figure (13), up to the notion of the "suffering Messiah", adopted in late Judaism under the figure of the Servant of the Lord (Deutero-Isaiah ). This conforms to the original conception of the king as a slave of Yahweh in every respect and, after all, the worship of kingship in its original form necessarily led to it (14).

Jewish hope for the future became eschatological in the strict sense of the term when it was linked to a dualistic vision of life and the world as well as to wisdom. This dualism was developed during the earlier Hellenistic period under the influence of Persian religion, which was dualistic from the outset. But the influence was that of Persian ideas, not in their pure form, but in the form which they acquired through the influence of the Babylonian culture, philosophy and worldview, that is, of the syncretistic religion, cosmology and speculative thought of the Chaldeans, when, from the time of Ezra and Nehemiah, Babylon was the most important spiritual center of Judaism (15). On closer inspection, however, the dualism was contained in nucein early Judaism, both in the ethical sphere and in the individual sphere as a distinction between "the righteous and the wicked", as well as in the ontological sphere as the antithesis between flesh and spirit. It was applied to the cosmological realm, although largely imbued with morality, to all that was cosmological in the Jewish belief system and in ritual, only in the post-exilic era, when Judaism, having considered that the power evil in the world was embodied in the successive great pagan powers which had reigned over the Jews, no longer distinguishing them but considering them as the effect of a principle of cosmic, transcendent evil, ultimately to be destroyed by Yahweh. But, again, the notion of the destruction of this world comes from the cosmic imagery of the Hebrew prophet of the pre-exilic period such as Zephaniah (16). The development of eschatology was affected by two other important factors, one intellectual, the other historical. First, from the Jewish mentality (combined with elements of ancient Eastern knowledge of cosmography, astrology, angelology and medical magick) arose an apocalyptic literature centered on eschatology. Then, "[w]hen Israel's military successes waned, the defeat came to be understood as a punishment for the 'sins' committed and so a hope developed that after a conscientious atonement, Jehovah would again help his people and restore his power […] But since this did not happen, the prophetic hope degenerated into an apocalyptic, messianic myth and into the fantastic eschatological vision of a Savior who will redeem Israel; this marked the beginning of a process of disintegration. It must however be kept in mind that a disparity has always existed in Israel, in pre-exilic and post-exilic times, between the promise of Yahweh and the historical reality of evils and sufferings: apocalyptic literature was born of its exacerbation in the Hellenistic period.

Supernatural, universalist eschatology is found especially in apocalyptic literature. The influence of dualism brought about a considerable strengthening of the transcendental, supernatural element in eschatology. But that the starting point of hope for the future was faith in the restoration of Israel to Earth, to the land of Canaan, was never forgotten. Thus persisted in eschatology an unresolved tension, a chasm between the political, national and worldly elements and the transcendental, supernatural elements, between which the Jews oscillated according to historical conditions.

Another thing was also never forgotten. The king, as the son of Yahweh, the God of all the Earth ( Exod. 19:5), “has a just right to dominion over the whole of the Earth […] the universal dominion of the peoples […] as a goal and a promise was implicit in the election of the king as Anointed of Yahweh and deputy on Earth. While the concept of the Messiah may have undergone significant changes throughout Jewish history, the messianic task remained the same: world domination. This theme is present throughout the Old Testament, in all “covenants between the parties,” from the Abrahamic covenant through Deuteronomy 11: et al. ; 30:1-10, 2 Samuel 7:8-16 and finally Jeremiah 31:31-34. Not that it can't also be found in the Adamic covenant (Genesis 1:26-30; 2:16-17; 3:16-19).

Thus, while objectively two periods "must be distinguished" in Jewish history, this distinction is one of degree and not of kind (17). The conclusion that "[i]t is not the original Jewish messianic idea but its corruption and materialization which constitutes the real point of reference for the forces of subversion which aim to destroy once and for all our civilization and to exert domination satanic over all the forces at work on the Earth" (18), implicitly refers, even more than to Marx's assertion that "The god of the Jews became secularized and became the god of the world" , to a process that will be fully expressed later in The Cinnabar Path "I have tried to show that this action [that of modern Judaism] was carried out, for the most part, by a secularized Jewish element which had separated from its old tradition and in which aspects of this tradition were were distorted and materialized, in which the instincts of a definite human substance, partly held in check by tradition, were set free. In fact, it is not the previous messianic idea, but the continuation of its corruption and its materialization, which constitutes the real reference point of the forces of subversion: indeed, the previous Jewish messianic idea already testifies to a materialist conception of messianism and materialism means corruption. Basically, the intimate connection between the Jewish messianic idea and the thirst for earthly goods and riches from the beginning,of do ut est , a mercantilism which must have already constituted the essence of Judaism in Antiquity […] As we know, in the old Law, the Torah, the messianic idea was already intimately linked to goods and wealth land, which would give rise to capitalist speculation and, ultimately, to the economy as an instrument of power in Israel's plans. » (19)

Two other points should be underlined historically. With regard to prophetism, the earliest historical references to it in the history of the Hebrews (1 Sam . ecstatics of the Southern races. (20) On the other hand, the statement that the "prophet" ( nabi ) type "substituted for the "seer" ( roeh ) type" is possibly due to a misreading of 1 Sam. 9: 9. The term nabi has been substituted for the term roehand there does not seem to have been any major difference between the functions of these two figures. Various biblical passages show that a prophet could be interchangeably called by one of these terms (21). As for "that style made up of deceit, slavish hypocrisy, as well as sly persistence and disintegrating infiltration", which would have remained "characteristic of the Jewish instinct in general" following the collapse of 587, it seems not to have been acquired but be congenital (22).

Doctrinally, the two main points that are raised against contemporary anti-Semites are the uselessness “of referring to race in the narrow sense of the term to speak of a universal Semitism” and the danger of making the Jew a scapegoat.

The first point is emphasized on the spiritual plane where it is argued that "Semitism as a typical attitude towards the spiritual world […] can be defined in the abstract and can be identified even where, in a civilization, there is no clear and direct ethnic link with the Semitic races and the Jews. Culturally and socio-economically, it is pointed out that Jewish characters can also be found in "nations that have remained least affected by Jewish infiltration." (23) In the scientific field, it is carefully specified that "one can still speak of a disintegrating Jewish spirit expressing itself through rationalism and calculation [...] but only by using the term 'Jew' in a sense analog, without making any literal reference to race. The premises, however, are false. In general, we find a link dating back at least to antiquity between the Semitic races and certain white European peoples, due either to racial mixing (24), and not only in the "Mediterranean race", or to a change of race (25). Racial mixing partly explains why “an anti-Nordish soul can very well incarnate, for example, in a racially Nordic body, and vice versa. »

These incorrect premises lead to certain errors in the analysis of the two main characteristics of the Jewish people: internationalism and rationalism. The distinction, systematically established by Evola, between “internationalism” and “universalism”, turns out to be problematic. "Universal" means "of worldwide applicability", "that which belongs to all", independently, as was not the case in the Greek polis , of ethnicity, and this is precisely what the state was aiming for. universal of Alexander, which is claimed to have been the first empire; the inclusion of everyone in it presupposed the belief in a "common human essence" ( logoslisten)) thought to be innate or likely to be acquired through intermarriage. Social distinctions were preserved since this belief was based on the philosophical conception of reason, and natural differences in the ability to reason were postulated between masters and slaves (26). Racial distinctions were not: in him, "Asians were not to be dominated by European conquerors but Europeans and Asians were to be ruled equally by a monarch indifferent to the distinction between Greek and barbarian and regarded as their own." king by the Persians as well as by the Macedonians. (27) The ideal of a universal state, the cosmopolis(28), was then revived by the Stoics (29), and Stoicism “was a Semitic philosophy” (30), with all the anti-racial tendencies that this implies (31). It is also in the context of a rational natural law that all peoples should follow that the idea of ​​cosmopolistransformed into the idea of ​​the Roman order itself (32) and, later, into Pauline universalism in which what culminates is the idea of ​​a religion common to all ethnic groups as the unifying basis of the empire. In the twelfth century the theory of a universal state formulated by Frederick I (1122-1190), cherished by Frederick II and Dante, was modeled after the universal Church. In the Middle Ages, the more the ideal of a universal state gained ground, the more the real state was desacralized by the Church (33), in accordance with the declaration of Tertullian ( Apologia, 37) that “Nothing is more alien to us than the state. We only know one State, of which we are all citizens: the universe. In line with Stoicism, early Christianity denied "all primary duty of loyalty to the state and appealed to a superior loyalty to another country." (34) The civilization of the Middle Ages betrays certain Semitic and, more particularly, typically Jewish characteristics (35). A Judeo-Christian twist was given to everything that was borrowed by Christianity from what was intrinsically "Aryan" in Rome and, more generally, in Greco-Roman civilization. If there was Romanization, it was only superficially and parodically. Similarly, the "Germanization of Christianity in the early Middle Ages" was only formal; as regards the substance, everything points to a “Christianisierung des Germanentums” (36). If “…in more recent times, Rome [the Catholic Church] remains the only relatively positive point of reference for any universal tendency”, this tendency turns out to be essentially Semitic. “… [T]he internationalist phenomenon surely goes beyond what can reasonably be attributed to the influence of the Jewish people […]” insofar as the Jews are not the only nomadic people: it is extends precisely to the Semitic and Mongoloid races, whose blood is found in the Jewish people. Thereby,

This also applies to rationalism. "[...] the first anti-traditional, critical, anti-religious and 'scientific' upheavals in the civilization of ancient Greece" were not favored or initiated by Jews alone, but more generally by Semites. Almost all the schools of philosophy in ancient Greece were founded by non-Greeks, most of them and their followers coming from Asia Minor or Syria (37), and thus the spirit of scientific research was brought to Athens.

The second point, namely the “extremist” tendency to make the Jew a scapegoat and, concomitantly, to put Jewish action “in accordance with a pre-established plan”, concerns the cultural, social and economic planes. Evola claims that "[i]n the concrete process of the development of modern civilization, the Jews can be seen as a force acting in concert with others in the engendering of rationalist, scientistic and mechanistic 'civilized' modern decadence, but not as its only distinct cause', the 'others' being the Semitic forces as a whole and, in the last analysis, all the forces at work in the non- and anti-Aryan races (38). The "scapegoat tactic" argument, as developed in Men Amidst the Ruins, is not as convincing as it seems at first sight: if, indeed, the Jews were exploited by the "occult forces of subversion", the latter would have every reason to direct and focus the attention of their adversaries on elements which, only in part, or only in a subordinate way, can be considered to be responsible for their misdeeds, namely to confirm the Jews in their "traditional role" of habitual suspects, of scapegoats. Far from it. No effort is obscenely and grotesquely spared by the Jewish-controlled media to divert people's attention from anything that is somehow related to Jews to things that contribute to the crisis of the so-called modern world (39). Ultimately, the three central themes of anti-Semitism are progressively approached in the form of the following questions: Is there a real plan for world domination? If so, is it carried out by the Jews and, if so, is this underground action conscious?

The question of whether there is a worldwide conspiracy and whether it is led by the Jews is decided by the simple and realistic conclusion reached by the document which brought this question to the attention of the public: “…even if we assume that the Protocols are not “authentic” in the strict sense of the term, it amounts to the same as if they were […] 1) because the facts show that they truthfully describe the true state of things; 2) because their correspondence with the guiding ideas of traditional and modern Judaism is indisputable. Moreover, it is not necessary to refer to this controversial document to ascertain the existence of a plan for world domination; Gen. 1:28, unless this part of the Jewish scriptures is a “false,” speaks for itself: “God blessed them, and God said unto them, Be fruitful, multiply, fill the earth, and subdue it; and have dominion over the fish of the sea, over the birds of the air, and over every animal that moves on the earth. As for the assertion that, if one can speak of a real plan, the Jewish element "plays only a subordinate […] probably only instrumental role" in it, it is definitely not that. that recent history has shown us, especially since the end of the Second World War. "The Second World War was fought in defense of the fundamental tenets of Judaism" (40), and following the overthrow of National Socialist Germany by a bloc of Jewish-backed nations in 1945, it was natural that Europe, "occupied by extra-European forces", "by the Mongols, the Turkmens and the Kyrgyz of Asia, by the Negroes of America, the Senegalese of Africa, the Jews of the four corners of the world", "economically dependent on them like a slave to his master" (41), would be rebuilt, with the complicity of political puppets, according to the fundamental principles of Judaism, namely as a communist two-class society as in "good old days", by what is known as the European Union (42). And, on the racial level, what happened in the United States and the USSR, the two main instruments of the Jew against Europe, the former having been designated as a " by the Negroes of America, the Senegalese of Africa, the Jews of the four corners of the world”, “economically dependent on them like a slave of his master” (41), would be rebuilt, with the complicity of political puppets, according to the fundamental principles of Judaism, namely as a communist two-class society as in the "good old days", by what is known as the European Union (42). 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And, on the racial level, what happened in the United States and the USSR, the two main instruments of the Jew against Europe, the former having been designated as a " melting-pot (43), the second having been a "racial sewer" long before Marx called it that, and was praised as such by historian Stepan Eshevsky (1829-1865) (44), has also occurred in Europe: although European indigenous peoples were far from free from mixing with non-white races before National Socialism, determined to combat racial mixing through prophylactic measures, came to power (45), the fact is that, a few decades after the United States and the USSR defeated Germany, Europe now looks more and more like the Tower of Babel due to the mass immigration of non-whites and ensuing mixed marriages. The Jews, kept out – to some extent and as far as possible – in National Socialist Germany and all its allied countries, key positions that they massively held in all fields, from finance to politics, from the media to the judiciary, from medicine to culture, from the intellectual and liberal professions to the State apparatus, have returned to it, except that, this time, they brought with them the widest variety of non-whites with the goal of racially intermixing European populations. Just as "the organized Jewish community has been the most important force for unrestricted immigration to the United States" (46), that is, to put it as it is, the mass immigration of non-whites, the same only remained for the racially mixed Lenin and his racially mixed successors to further stimulate, through the mass deportation of minorities, the hereditary tendency of the peoples of Russia to racial mixing. In 1922, the Bolshevik leader Selenkov said in Moscow: “We must create a climate of anti-nationalism and anti-racialism among white people. We must reduce patriotism and racial pride to meaningless abstractions and make racialism a base term. (47) In all of the so-called Western countries, Jews constitute the vanguard of movements for mass immigration, the "integration" of non-whites and racial mixing.

Furthermore, the Jews can be considered as "simple instruments", not obeying, however, another human entity, whether collective or individual, but influences of a "demonic" nature: the Jewish instinct, " the force that has been used at certain historical moments to weave a much wider web, the threads of which, in our minds, come from behind the scenes of apparent events as well as above the plane occupied by the only ethnic energies. ; but it is always the Jewish racial substance which constitutes their "hunting ground": the fact that this racial substance is the result of the most unfavorable racial mixtures is certainly not foreign to this. The Jews may not be aware of the real reason for which they were "chosen".

As to the third concurrent question, whether a plan for world domination was formed consciously or, as Evola, with Revilo Oliver, argue, this will to dominate the world is instinctive, Gen. 1:28 enjoins us to be less categorical. Be that as it may, these allegations are not mutually exclusive for a reason that can be inferred from a remark by Evola himself on the composition of the Jewish people: "in the first place is the more or less modernized Jew and gentrified of a shapeless middle class; second is the Jew as cultural agent, the Jew as writer, artist, ideologist, sociologist, scientist and so on; third is the Jew as a creature of Jewish law and a conscious instrument of Jewish law. (48) It may be possible as a working hypothesis that what develops purely instinctively in the first and second layers may be consciously at work in the third layer (49).

Despite all these clarifications, reservations and criticisms to which it lends itself from the same radical anti-Semitic point of view from which it was written, Three Aspects of the Jewish Problemstill remains the highest benchmark of anti-Semitism for at least two reasons. The first is that the major errors in contemporary anti-Semitic arguments are clearly identified, rightly found to be counter-productive and even detrimental to anti-Semitism, and on the whole correctly rectified; the most worrying thing is that their points of reference, not only "constitute historical ideas which go back after the original Semitic civilizations", but "are partly influenced by elements resulting from the latter" (50), going so far as to be affected by the very evils they claim to be fighting, to the point of unconsciously adopting, in their struggle against Judaism, a Jewish point of view (51) and even Jewish values, such as analytical intelligence.

Next, the need for anti-Semitism to be doctrinally and historically grounded is emphasized, and the only true principle in this area is recognized as an "ideal antithesis" between Aryanity and Semitism which, although it is claimed that She is "ethnic-free" is one between what are called "spirit races" in Synthesis of Race Doctrine . For the sake of practicality, which is characteristic of Evola's perspective, the need to establish the "truly general point of view and […] the premises that are necessary to really justify, by a deductive procedure, any policy practical, that is, social and political anti-Semitism. »

At the beginning of the 1960s, Evola asserted in his autobiography that "it would be completely absurd today to approach similar problems again on a practical level" since "the majority of Aryans show the negative attitude attributed to the Jews , including anti-Semites, whose arguments generally remain equivocal, confused and polemical, "without the latter having the excuse of the former of a hereditary predisposition" and, certainly, leaving aside an underestimation of non-hereditary characteristics. Aryans because of racial mixing with non-whites, this is not false. Rather than "absurd", it would simply be impossible to address these issues on a practical level in the current circumstances, where all the levers of power in the so-called "Western countries" are controlled by representatives, whether apparent or concealed, of non- and anti-Aryan races. On the theoretical level, on the contrary, it is not useless.

BK, translated from English by JB

(1) For a more thorough and comprehensive review, see BK, Charles – “the Great”? (2) , <https://elementsdeducationraciale.wordpress.com/2012/12/29/charles-le-grand-2/> ; The Jewels of the Papacy , <https://elementsdeducationracial.wordpress.com/2014/11/24/les-bijoux-de-la-papaute/> ; From Freedom to Feedom , <https://evolaasheisstudies.wordpress.com/2020/02/28/from-freedom-to-feedom/> ; Feedom at Work , <https://evolaasheisstudies.wordpress.com/2020/02/28/feedom-at-work/> .

(2) The northern kingdom "was described as being the chief offender in its adoption of or defection from the Canaanite cults", but the southern kingdom "was far from exempt" from the mixture of cults which characterized the North: " Even David […] began his reign by establishing a Phoenician influence in the land and Solomon […] not only reinforced this influence, but increased it by having a Phoenician temple erected by Phoenician craftsmen as his royal chapel. He also established the worship of Moabite and Ammonite deities. (RK Yerkes, Sacrifice in Greek and Roman religions and early Judaism , 1952, pp. 118-119).

(3) On the historical development of sacrifice in the Old Testament, see Dr. William Smith's Dictionary of the Bible, Volume IV, 1872, entry “sacrifice”, p. 2770.

(4) Margaret Barke, Risen Lord , p. 62; see also Rainer Albertz, A History of Israelite Religion in the Old Testament Period , Volume 2, p. 463.

(5) S. Mowinckel, He That Cometh , 1956, p. 240. This fundamental work on the concept of the Messiah or, as the author more aptly calls it, “hope in the future”, is used as the basis for reflections on this subject.

(6) “The effective and fervent prayer of a righteous man was thought to do much in favor of the guilty. (Burton, Smith, Biblical ideas of atonement: their history and significance , 1909, p. 16).

(7) Richard Watson, John McClintock,Theological Institutes ; see "Primitive sacrifices".

(8) “Abraham had no specific outcome in mind as he prepared to sacrifice his son. He felt bound to his God by “faith”. He did not "understand" the meaning of the acts that God had just asked of him, while those who sacrificed their first born to a divinity were perfectly aware of the meaning and the power of the magico-religious ritual. (Mircea Eliade, History of Religious Ideas , chap. XIV).

(9) Julius Wellhausen, Israelitische und jüdische Geschichte , in Houston Stewart Chamberlain, The Foundations of the Nineteenth Century , p. 418.

(10) Julius Evola, Revolt Against the Modern World, 2009, p. 294. The constant friction between the Levites and the kings, encouraged by the fact that the latter encouraged the combination of religious ideas and practices which were those of the two sections of the population, the Israelites and the Canaanites, recalls the medieval conflict between the emperor and the pope on the question of the superiority or not of spiritual authority over temporal power.

(11) “The very conception of the character of 'justice' and 'grace' had a different foundation in Babylonia and Assyria [as well as in Persia] from that, for example, of Israel. We can put it this way: the gods stand above justice; "justice" or "grace" is the goal of the gods; but it is often incomprehensible. Too often it seems that what appears to be wise to man is contemptible to god, and what appears to be evil in man's judgment is good to his god. In Israel Yahweh is also the source of justice and grace and in the mind of the godly He is supreme in these qualities. But the true belief of scholars is that Yahweh is not arbitrary. There is a standard in His relationship to mankind. (S. Mowinckel, op. cit ., p. 94) This explains why the Israelites believed in the superiority of Yahweh over all other gods and, at the same time, why exclusivism and universalism go hand in hand in Yahwism and its offshoots.

(12) See Royal Psalms ; the Sons of Man, Book of Enoch (xxxvii-lxxi), 1st century BC. AD and apocalyptic rabbinical literature.

(13) Ezekiel , 17:23; Trito-Isaiah ; Malachi , Joeland the post-exilic Apocalypse of Isaiah, 24-27; the Messiah of Deutero-Zechariah is described (Zech. 9:9-10) as a Prince of Peace who will rise from the rank of the pious and oppressed, who will ride to Jerusalem not in military splendor, but on an ass.

(14) Oscar Cullmann, The Christology of the New Testament , 1959 p. 56. Many examples of the king's humiliation and rededication are found in the Psalms (AC Brunson, Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus , p. 32).

(15) It is precisely from a related source that the “[Zoroastrian] type of the future 'universal master', Shaoshyant, a king of kings, arose. Zoroastrianism is itself a mixture of Aryan conceptions and the priestly science of the Medes, a people who, to judge from the rock of Behistun, bear all the traits of a race distinct from the Semites and the Aryans, of a autochthonous brachycephalic race physically close to modern Tajiks. See Sigismond, Zaborowski-Moindron, The Aryan Peoples of Asia and Europe, Their Origins in Europe, Proto-Aryan Civilization , 1908, p. 158.

(16) Kenneth L. Barker, D. Waylon Bailey, The New American Commentary – Micah, Nahum, Habakkuk, Zephaniah , p. 487.

(17) The triple repetition of “always more” in the 16th paragraph of the first part inadvertently testifies to this. The inextricable difficulties of dating the various books of the Old Testament, exemplified by the Deutero-Isaiah polemic, extend to the question whether some of them were written in pre- or post-exilic times. Nevertheless, the whole of the Jewish scriptural corpus, with a few exceptions which correspond to passages unanimously considered doubtful, will be taken, as it was not Evola, as it is, as the Jews want non-Jews to perceive their tribulations.

(18) Transformazioni del 'Regnum' , La Vita Italiana, 1937.

(19) L'Ebraismo nel mondo antico , inI testi de La Vita Italiana . Volume 1, 1931-1938, Ar. See also Il Mito del sangue ; the "Kingdom" supposedly promised to the Jewish people was in no way considered in a mystical and super-terrestrial sense but as the one which will possess all the riches of the world.

(20) See J. Jensen, God's Word to Israel , p. 149.

(21) 1 Sam. 7:7; see Ernest B. Gentile, Your Sons and Daughters Shall Prophesy: ​​Prophetic Gifts in Ministry Today , 1999, Chapter 3.

(22) The archaeological and literary evidence collected by Albrecht Alt ( Die Landnahme der Israeliten in Palestina) prove that the conquest of Canaan “was not made by a blitzkrieg, but by a gradual infiltration of a new people, some of whom may have come from Egypt under the leadership of an obscure personage named Moses. In fact, the traditional "lightning war" theory is contradicted by the Bible itself, which shows that the accounts of conquest apply only to the territory of the tribe of Benjamin and are tempered by biblical admissions that Israel did not could not have conquered the great cities of the land until the days of David and Solomon. (Henry Wansbrough, The Book of Genesis ).

(23) Research has instead shown that almost no European nation was spared Jewish infiltration and that this infiltration began in pre-modern times; for example, the Scandinavian Jews of the Middle Ages "are now largely forgotten" (Norman Roth, Daily Life of the Jews in the Middle Ages , p. 4).

(24) Ellen Levy-Coffmann: A Mosaic of People: The Jewish Story and a Reassessment of the DNA Evidence , <http://www.jogg.info/11/coffman.htm>. The same is asserted, in scientific terms, by one of the latest genetic studies of Jewish DNA: “…a major portion of NRY biallelic diversity present in most contemporary Jewish communities studied traces back to a common Middle Eastern population of several thousand years ago. The implication is that this population comprised a large number of distinct paternal and maternal lineages reflecting established genetic variation in the Middle East at that time. This diversity has in turn been maintained in Jewish communities despite extensive migrations during the Diaspora and long-term settlement as isolated sub-populations in many geographic locations outside of the Middle East. (Hammer et al.,Jewish and Middle Eastern non-Jewish populations share a common pool of Y-chromosome biallelic haplotypes, PNAS, vol. 97, no 12, June 2000, p. 6769–74)

(25) Ernest L. Martin, The Race Change in Ancient Italy! 300 B.C. and 300 A.D., <http://www.giveshare.org/babylon/racechange.html>.

(26) Voir Ian Angus, Border Within: National Identity, Cultural Plurality, and Wilderness, chapitre 4.

(27) L. J. Cheney, The World of Man: Prose Passages, Chiefly from the Works of the Great, p. 37.

(28) Ce néologisme fut lui-même une distorsion des deux mots grecs dont il était composé : « kosmos ("order") originally applied only to the particular rules of a given tribe, its proper and harmonious organization or constitution and not to that of the whole world as will be increasingly understood later. that Pythagoras used it to designate the physical, visible universe; ' polished ' to a tribal and lineage state, then to a community of individuals or a body of citizens defined and united by language.

(29) It is often claimed that the cosmopolisStoicism, a term coined by the cynical non-Greek Diogenes, is only 'ethics', the privilege of the wise, etc., and originally it certainly was; however, this is to forget that the intellectual expression of a concept always precedes its political expressions; that every subversive doctrine hides as much as it reveals itself until minds have been prepared to accept it, first ethically, then in its political applications.

(30) Franz Cumont, Astrology and Religion among the Greeks and Romans , 1912, p. 99.

(31) “The doctrine of Aristotle, that certain nations are by nature only made for slavery, found no echo in the Stoic world. In it we search in vain for any trace of that instinctive feeling of national difference, that sensitivity to race and color which is readily recognizable in the early history of Greece and Rome […]” (EV Arnold, Roman Stoicism; being lectures on the history of the Stoic philosophy , 1911, p. 271); see also Leo Strauss, On Tyranny: Corrected and Expanded Edition, Including the Strauss-Kojève Correspondence .

(32) Jeffrey C. Herndon, Eric Voegelin and the Problem of Christian Political Order , p. 117.

(33) This work of desacralization is well described in Revolt against the modern world , 2009, p. 343-345, as well as in Men Among Ruins .

(34) George Burton Adams, Civilization During the Middle Ages , 2004, p. 47.

(35) See BK, Charles – “the Great”? (2) , <https://elementsdeducationracial.wordpress.com/2012/12/29/charles-le-grand-2/> .

(36) DH Green, F. Siegmund, Continental Saxons from the Migration Period to the Tenth Century , p. 5-6.

(37) The physical description given by the contemporaries of Socrates indicates a racially mixed individual. It was from Ionia, "in which the old Aegean blood and spirit [mingled] best survived" (HR Hall, The ancient history of the Near East, from the earliest times to the battle of Salamis ) that the spirit of scientific research was brought to Athens, and the physical type of the Aegeans clearly indicates their racial pedigree: “the color of the skin of the men is dark red-brown; some of them have straight noses but aquiline or eagle's beak noses are not uncommon; their hair is curly. (S. Wachsmann, Aegeans in the Theban Tombs , p. 41).

(38) The term “Aryan” must be understood in the typological sense, as with Evola.

(39) For example, in France, now a Tower of Babel with a non-white population estimated at between 15 and 20 million individuals and around 400,000 new non-European immigrants each year, the plague-ridden little group of "gypsies" serves as a scapegoat without, of course, anything being done to expel him – far from it – while in England, where there are towns where you can walk for miles without seeing a single white person because they are literally occupied by individuals from across the so-called Third World, 'Romanian' and 'Bulgarian' immigrants are seen almost as a national threat. With regard to the alleged "settlement immigration" of extra-Europeans of Asian or African origin in the so-called "European" countries, however disastrous their growing invasive presence in the social, economic and cultural realms is, it is nothing compared to the psychic threat that it represents. “A study of the establishment of “marabouts” in France shows a “grid” which provides information on this “taking possession” of the subtle powers attached to certain local nodes […]” (B. Bruno-Piaud,Sects: a counter-initiatory scourge , The Golden Age, Spirituality and Tradition , n° 7, winter, 1987) Marabouts to whom what René Guénon said of “mediums” applies: they “serve as instruments and passive "supports" to certain influences belonging to the "lower depths" of the subtle world, influences which they carry everywhere with them, and which do not fail to dangerously affect all those, scholars or others, who come into contact with them. and who, through their ignorance of what lies at the bottom of it all, are totally incapable of defending themselves against it. (R. Guénon, The Reign of Quantity and the Signs of the Times, Gallimard , 1945, p. 289)

(40) Rabbi Felix Mendlesohn, Chicago Sentinel, October 8, 1942.

(41) Francis Parker Yockey,The Proclamation Of London , 1948, p. 25.

(42) As Werner Sombart has shown, the Jewish people were originally divided into two sections, a wealthy upper class and the great mass of agricultural workers, as was already the case, three millennia earlier, among the Ubadians. , a proto-Sumerian matriarchal society from which lending at interest appears to have originated, in which the two social classes were called the awilum – the haves – and the muskenum – the have-nots.

(43) And so it was with Israel, which today is a fully multiracial state (see, for example, Majid Al Haj, Immigration and Ethnic Formation in a Deeply Divided Society ; Shulamit Reinharz, Sergio Della Pergola,Jewish Intermarriage Around the World ; as to Antiquity, see Michael L. Satlow, Jewish Marriage in Antiquity ). It is natural that "[t]he Jewish people, [as] a mixture of races, not to say detritus of mainly non-Indo-European races" (Julius Evola, Sulla Genesi dell'ebraismo come forza distruttrice, La Vita Italiana, July 1941), tries to reproduce in the outside world, including in his own state, his inner racial landscape, so to speak, in all its diversity. Thus, contrary to popular belief which borders on myth in certain right-wing circles, the Jews, far from wanting to impose on whites what they refuse for themselves, seek to impose on whites what they are used to: racial mixing by, for example, mixed marriages; the Jews do not seek to maintain a "racial purity" which they do not have; on the contrary, they seek to maintain their “racial impurity” and make it universal – all instinctively.

(44) See Pitirim Aleksandrovič Sorokin, Russia And the United States , 1944; James Forsyth,A History of the Peoples of Siberia: Russia's North Asian Colony 1581-1990 , 1994.

(45) For example, "the Portuguese intermarried freely with their slaves and this infusion of foreign blood profoundly changed the character and physique of the nation. It can be said without exaggeration that the Portuguese of the 17th century and of the following centuries constitute two different races. (1911 edition of the Encyclopaedia Britannica ).

(46) Kevin MacDonald, Was the 1924 Immigration Cut-off “Racist”? , <http://www.vdare.com/articles/was-the-1924-immigration-cut-off-racist> .

(47) James Tyndall, Spearhead, no. 419 to 438, p. 14.

(48) Julius Evola,Presentation of the Jewish Problem , Bibliografia Fascista, August-September, 1939, <https://evolaasheis.wordpress.com/2016/04/14/presentation-of-the-jewish-problem/> .

(49) In antiquity, these three elements of the Jewish substance can be considered to have respectively been the common people, the prophet and the king/priest. Incidentally, in modern times, it is not ordinary Jews who have become gentrified, on the contrary, it is ordinary non-Jewish European people who have become Judaized or, at the very least, Semitized. It is hardly necessary to indicate what the formless petty-bourgeois type which constitutes the post-proletarian white masses in Western Europe and the United States owes to the “Levantine soul”.

(50) A caricatural example of this tendency is the German philosopher and politician Artur Dinter. A former member of the völkisch movement and supporter of scientism, a nominal Catholic committed to "de-Judaizing Christian teachings" and an early member of the NSDAP, he established a Geistchristliche Religionsgemeinschaft (spiritual Christian religious community) in 1928, in an attempt to transform the national -socialism into a religious sect. As Hitler had strictly forbidden religious sectarianism, this led to his expulsion from the Party the same year; the newspaper he began publishing in 1934 ( Die Deutsche Volkskirche als Dienerin des nationalsozialistischen Volksstaates ) was banned by Himmler in 1937; he was expelled from theReichsschrifttumskammer two years later and was banned from public written or oral expression.

(51) This is particularly evident in their judgment of the Jewish religion from a mere moral point of view and in their confusion between universalism and internationalism. Several compelling examples of the first tendency are provided but, however, the argument that "pure Nordic-Aryan mythologies could 'hardly' be considered tolerable if religions were to be judged by 'such a contingent element', must be qualified. : these mythologies were not meant to be morally uplifting, whereas the god of the Old Testament claims to be a moral god. Furthermore, it is of the greatest importance in this regard to bear in mind that Norse mythology, partly collected in a manuscript known as the Codex Regius, which allegedly suddenly resurfaced at the end of the 17th century , betrays, even in the opinion of some Christian scholars, a great Christian influence.