

Rosenberg

Selected Writings

Complete

Rosenberg - Selected Writings

ALFRED ROSENBERG
SELECTED WRITINGS

Edited and Introduced by
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GENERAL EDITOR

Reliable estimates put at about 100 million the number of those dead through war between Europe and Russia between 1914 and 1945. A few visionaries and pessimists in the nineteenth century the image of such barbarism, torture and mass murder. The lands of civilized life, would be a phantasy. Much of the crisis of the twentieth century overshadowed by the impulse towards totalitarianism. A rational animal, entitled to make an economic decision, of course, but endowed whatever his race, has no moral and philosophic roots. 'radical' in that it demands a new place in society and of the state. A general scheme of power and authority from the Right.

Using the concept of the instinctual savage requiring the blood-letting, a number of dreamers and publicists have attempted a re-orientation of the human condition. The programme of the Falange or the different variants of a related movement is often lunatic and nakedly brutal. It offers tragic insights into the myth of democracy.

Because the political and the Right has come so near to the edge and is so alive still, it must be a source-readings in elitist, racialist, articulated in France, Germany and other national communities between

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IV. THE ENEMY



The devil, the 'plastic demon', as Wagner had referred to him, was the Jew. Throughout his writings, Rosenberg systematically depersonalized the Jew into being a soulless creature, while, at the same time, personalizing him to the extent that every German could identify the Jews with everything personally revolting. Intellectual anti-Semitism had a well-established pedigree in Germany. Luther, Fichte, Wagner, Schopenhauer, Treitschke—all had espoused anti-Semitism with varying degrees of virulence and commitment. Perhaps not the logical culmination, but certainly a culmination of this well-documented tradition was attained in Rosenberg's writings. The following selections are taken from Die Spur des Juden im Wandel der Zeiten. But similar opinions can be found throughout Rosenberg's writings.

The great lie which we have been constantly spoon-fed is that the Jews, through dispersion and prejudicial laws, were shut out from all activities other than trade and were thus compelled to become moneylenders. Completely to the contrary: the Jew wandered about *because* he hoped to find in foreign lands the best areas for success. Thus it is no accident that the greatest centres of trade sprang up precisely where the most flourishing Jewish colonies existed; for if the Jewish heart had longed for work, he would have gone to lands with fruitful soil, and not to rocky islands and to the narrow quarters of port cities. We can find examples of this hoary phenomenon in pleasingly great numbers throughout all ages and lands.

For example, in the Basque land of Spain there were few cities, so with the idea of encouraging commerce and trade in these provinces, Sancho the Wise (1189) removed the old ordinances regarding visitors to the city and issued an edict which provided that every foreigner who sold goods could live in the city tax-free. As a result, a horde of Jews immediately came from all parts of Spain, in order not to pass up this splendid opportunity.* When, in Persia, Abbas Sophia wanted to revive economically his war-ravaged land, he guaranteed considerable privileges to foreign trading people. Here also, the result was that Jews, as well as other peoples, streamed in in great numbers from all regions.† The same thing happened in Poland, Bohemia and other states. The Jew had no feeling for a homeland, could not get such a feeling anywhere, *ol yesh* did not yearn to do so, and therefore appeared as an eternal wanderer wherever the middleman-business or usury could prosper.

At the basis of this there lies a uniqueness of character which has become ever more fixed through the ages, and which cannot be lied away. However, it was not a character which was forced upon the Jews by evil men. While the Anglo-Saxon, the Scandinavian and the German travelled abroad in order to make vacant land usable, while they built their farms and their lives in foreign lands with plough in hand (and their race-brothers with different dispositions explored earth and the cosmos), the Jews flowed irresistibly towards the colourful turmoil of port cities, exchange offices and fairs ... In short, the Jews, throughout history, followed the classical Talmudic injunction — Traktat Jebamat, 66a ff:

* Kayserling, *Die Juden in Navarra*, p. 114.

† Schudt, *Jüdische Merkwürdigkeiten*, vol. 1, p. 27.

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'If one makes 10 meat and wine daily barely yields salt : Eleazer saw a field planted across its edge wished to plant commerce is better : a rabbi walked between them they swayed back : sway for ever more

Usury and fraud were immemorial; we keep growing tired of denouncing the continual exhortation of the Talmud, while indeed that they were not concerned only the (selves).

... If one reads travel one meets this ever-recurrent of all lands in which are surfeited with accusations Jews and their unbearable hoodwinked friends simple envy, they are in the net of the reader. If there where calls forth these reason than jealousy of have to take refuge in part, the facts from all that one could open up : this viewpoint, and then

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'If one makes 100 florins in trade, one can enjoy
 meat and wine daily; however 100 florins in farming
 barely yields salt and cabbage.' And when Rabbi
 Eleazer saw a field in which cabbage had been
 planted across its entire width, he said, 'Even if one
 wished to plant cabbage along its entire length,
 commerce is better than thou art.' Once, when the
 rabbi walked between ears of corn and observed how
 they swayed back and forth, he said, 'Thou canst
 sway for ever more; commerce is superior to thee.'

*Anti-
 Bureaucratic*

Usury and fraud were the order of the day from time
 immemorial; we keenly read the prophets who never
 grew tired of denouncing these peculiarities. Furthermore,
 the continual exhortations to honesty which are found in
 the Talmud, while indeed honouring the preachers, point
 out that they were not heard (besides, these exhortations
 concerned only the activities of Jews among them-
 selves).

... If one reads travel descriptions from different ages,
 one meets this ever-recurring phenomenon: the inhabit-
 ants of all lands in which Jews are found in great numbers
 are surfeited with accusations of the deceitful trade of the
 Jews and their unbearable usury. And if the Jews and
 their hoodwinked friends are about to dismiss this as
 simple envy, they are indeed counting upon the childish-
 ness of the reader. If the phenomenon of Judaism every-
 where calls forth these results, there must be another
 reason than jealousy of the inhabitants. But we do not
 have to take refuge in theoretical insights. For the most
 part, the facts from all ages are so reliable and numerous
 that one could open up any good book to gain support for
 this viewpoint, and then have to shield oneself from the

quantity of evidence, rather than having to search for it.

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As Rosenberg saw it, the evil influence of Jewish economic power attained a high point in the Middle Ages. Here he displayed great talent in being able to fuse elements of popular anti-Semitism with the more esoteric varieties of it rationalized in his own theories.

... If one reads reports on Jewish trade in the Middle Ages, as recorded by German chroniclers, we notice their continual astonishment over Jewish trickery. They recount the constant recurrence of falsification in exchange; feigned bankruptcy; the enticement of young inexperienced people—the children of rich parents—to wastefulness; promissory notes written in Hebrew and accepted in faith, notes which, when translated, turned out to contain nothing but an uncouth sentence; the switching of packages after purchase, so that the purchaser would find stones or straw instead of what he purchased. Often, a humorous note creeps into these accusations; for example, when the writer attempts to symbolize dramatically the relationship between Jew and Christian: 'A prince who places Jews among his subjects is doing the same as a housekeeper who fills a pond with young fish and then throws in a few large pike which devour the brood. Who is so foolish that he places a goat before a gardener? Who would want to make a fox guardian of geese or protector of chickens? Believe me, dear magistrates, if thou wouldst plague thy people, place Jews in thy lands.'*

* Jud, *Schlangenhaut*, pp. 3, 5, 80.

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I would use up too much space if I were to investigate this more closely. It has been determined that in all times in all the lands in which Jews lived in great numbers, people raised the same accusation against Jewish deceit and Jewish usury.

With regard to these facts and to their indisputable justification, we have another and more important insight.

Naturally, unclean elements are to be found among Christians also, and there was certainly no lack of thieves and rogues. However, while all are united in their judgment against swindling, Jewish law draws an outspoken distinction between relationships between Jews and relationships between Jews and non-Jews.

JEWISH MORAL CODE

No one today can have the slightest doubt that there was such a distinction, despite the natural efforts of the Jews to pose as those anointed with the oil of humanitarianism. They have succeeded in this also, for we have all shared the same error of regarding the Jewish element from the point of view of a German or Christian *Weltanschauung* and moral code, and we are thereby easily inclined to bring to bear thinking from which the Jews were far removed. For example, where we speak of neighbours, by it meaning each man, the Jew means only other Jews. Those commands one encounters in the Pentateuch, which sound so humane to us and which lie buried in the wilderness of the Talmud like oases and which we, taking them as something humane, are quite willing to accept—these commands preserve a bitter flavour through repeated differentiation between Jews and Goyim (non-Jews, heathen).

In the Traktat Baba Kamma 113b ff, we read: 'In

people who acknowledge continually
whether what we do is right or
wrong, and if wrong is done
because the world has made us
so, or whether the root of it all



is that we are the ones at fault? Why do we
people scourge themselves daily?

Deut. 22:3, where it speaks of things lost by your brother, it means: thou shalt return it to thy brother; however, thou shalt not return it to a heathen.' Rabbi Chaupina has said; 'What does it mean when it says, in Lev. 25:17, "Thou shalt not take advantage of thine neighbour?" Answer. Thou shalt not harm one to whom thou art bound in Torah and scriptures.'* In other places it is taught that the prohibition against stealing concerns only Jews in relationship to one another, and that even this is limited to kidnapping.†

The conversation between Jacob and Rachael, which is written down in the Talmud, can be called a classic. Jacob said to Rachael, 'Wilt thou marry me?' She answered, 'Yes, certainly, but my father is a deceiver and thou canst not get to him.' Jacob said, 'I am his brother in deceit.' Then she asked, 'Is it permitted that a just man be great in deceit?' Jacob said, 'Show thyself pure to the pure and trustless to the false.' See Psalms 18, 27.‡

When we ... attack the Jews, this is not done in order to deprecate freedom of thought—as they, with feigned shock, claim—but in order to sustain an attack on a legal view which runs completely counter to all states. Once and for all, it must be ascertained that a race which has this view of law is not capable of being judged by Europeans, and that consequently public offices must be shielded from Jewish influence. For a Jewish judge would have to act in general to protect and defend only Jews.

Those who naively indulge in humaneness now say that Jewish laws no longer apply in our prosperous age. Op-

* Baba Mezia, 39a ff.

† Sanhedrin, 86a ff.

‡ Traktat Megilla, §12a ff.

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posed to this is the fact that approximately nine million
Jews, i.e. almost two-thirds of the Jews of the world, are
still the strongest of adherents to the Talmud. Because of
this, the laws of all states have been, from time immemorial,
a thorn in the side of the Jews, and they have attempted to
act against them or, with Talmudic cleverness, to interpret
them for their own purposes. Thus, we can also see that
the Jews have seldom troubled themselves with attaining
equality, as citizens in all professions, but rather, have
attempted to free themselves from taxation and have
fought for special conditions and special laws ... To be
sure, the laws of state somewhat mechanically hindered,
the Jews in this practice. However, whenever this
ban was loosened—by whatever variety of influence—then
the Jew immediately and energetically plunged into the
breach. We see it today in Russia and, until 1933, we saw
it in Germany. It makes no difference to say that the
big-city Jew had nothing to do with the laws of the
Talmud. For the Talmud did not make the Jews; rather
the Jews made the Talmud. Besides, this book has already
dominated Jewish spiritual life for two thousand years; it is
crammed into children every day from the age of six.
Therefore, it has naturally developed further the character
of all Jews in a given direction, whether they are atheistic
Bourse-speculators, religious fanatics or Talmudic Jews
of the cloth. Furthermore, many of our big-city Jews
stem, fairly directly, from little villages in Galicia and
Poland ...

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Rosenberg focused upon Jewish exclusiveness, and the 'intolerance' which such a feeling necessitated.

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240,000 non-Jews.* Tertullian says that in Carthage at the time of the persecution of Christians, the Jews took pleasure in carrying about a painted image, which showed a man with the ears and feet of an ass holding in his hand a book with the inscription, THE GOD OF THE CHRISTIANS.

... Here also it must be emphasized again that the situation would not be altered if the Jew denied the Talmud, because the national character, which remains the same, would continue to represent an equally inflexible, dogmatic viewpoint in other areas. We see this today in public life, e.g. in the precepts which represent the socialist conception of the world. I am not going to talk about the economic measures and proposals of Marxism; but want only to call attention to the underlying principle of intolerance which, up to now, has underlaid its entire being. Communistic thinking had been formed long before Marx. However, the clever Jew welded it together and moulded it into a rigid form. Later, we will speak about the Jewish spirit and about that determination which represents the centre of the Jewish character. Here, as previously in the Talmud, every variety of rigid, negative credo was accentuated. With the same doctrinaire infallibility as in the great synagogue after Ezra, Marx and Lassalle [*sic*] swore upon their manifesto. And this rigidity of dogma had success, like any consistent doctrine which provides an answer for every question and precludes debate.

If there comes a time in which men's animation, flexibility and strength of resistance are weakened, they flee to those who promise imperturbable security, heaven or paradise on earth; and, rigid as never before, the Jewish

* Mommsen, *Römische Geschichte*.

spirit, in this case in its atheistic form, stands at the head of those preaching the brutal class struggle. Naturally, whenever it comes to a *fight* the Jewish leaders collectively disappear into the background, unconsciously adhering to the Talmudic principle: 'Draw thyself away from war; do not draw thyself apart from the head of it, but in the end, in order, that thou canst move in again, ally thyself with those who sneer at turmoil. Canaan has taught its sons five things; to love one another, to love theft, to love dissolution, to hate thy master and never to speak the truth.'*

... Morality, for example, subsists in a feeling that rests within us as that 'softly audible voice' which, according to Goethe, 'is what to do, what to shun'. It expresses itself in human society in moral commands and state laws; these are the technical aspects of morality. The more clearly and the more certainly the feeling for justice and injustice is rooted in a people, the less is its need for complicated juridical arrangements; and it will possess that *Kultur* of soul. Therefore it is totally erroneous to see in minute commands and prohibitions in daily life an expression of high consciousness.

On the contrary: it is a sign that the balance of morality does not lie in men, but that it is to be expressed only when praise and punishment for adherence to it is decisive. And here, it is characteristic of the Jewish spirit that a simple morality of good and evil has led to a confusion of laws and to a centuries-long commentary upon them. There are 39 paragraphs on forbidden activities for the Sabbath alone; on Mount Sinai, Moses is supposed to have received 365 prohibitions and 248 commands. Jewish law, however, built thousands of instructions upon this

* Traktat Pesachim, 113a, 113b ff.

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foundation, instructions which were to be rigidly observed. Here, it is no longer the question of expression of moral feeling, but merely of knowledge and mastery of technical rules. Jesaya perceived this when he said, 'Because thy people worship me only externally, therefore its wise men shall lose their wisdom, and their men of reason, their reason.'

Those who knew the law were also the most honoured of men; their names are known in all those lands inhabited by Jews in which learning in itself dominates. So great was the reverence for pure knowledge as such, that even a learned Goy was occasionally viewed as a man. Father Samuel forbade men (i.e. Jews) from having relationships with the Goy.* On this, Rabbi Meir said, 'A man must recite three blessings every day: that God has not made me into a Goy, into a woman or into an ignorant one.' Thus, it is even declared possible to have relationships with a learned Goy.

A fundamental difference between varieties of knowledge must be pointed out. For one could easily remark that the Indians also had an accumulated body of knowledge which could be mastered only after decades of work, and that they must have had a spirit related to that of the Jews. With regard to this, we must perceive that the knowledge of the Indian sprang from a longing for the realization of world-coherence (or unity) and amounted to a refined and symbolic perception: that therefore this knowledge served only as means to a goal which transcended it. Throughout his entire history, the Jew has directed his search towards perception in itself, has shunned any metaphysical thinking like the plague. He has instinctively persecuted the few exceptions who flirted with philosophy.

* Bechoroth, 20 ff.



Perception of the law was a goal in itself for the Jew.*

... Zunz calls Judaism the whim of his soul. Now the Jew cannot break loose from this 'whim' even if he is baptized ten times over, and the necessary result of this influence will always be the same: lifelessness, anti-Christianity and materialism.

This is the insight which we obtain from studying the history of the Jewish spirit. Technical works arise from religion and philosophy, and even the greatest of the Jews are no exception. If one takes the trouble to read the *Moreh Nebukim* of Maimonides—a giant of enormous erudition—† one will see that it is devoid of any real spiritual greatness. Many would mention Spinoza. However, according to Jowett it is no longer doubted that Spinoza's entire thought was indebted to the spirits of two men: Descartes and Giordano Bruno. As a true Jewish technician, he succeeded in carrying out the feat of bringing these opposites together under a common denominator, and combining them in a calculated 'system'. That he could do this shows that he understood neither of them. However, the fact that Spinoza flirted with old-Aryan pantheism naturally excited the bitterest opposition of the Jews at that time. However, in the construction of the system, he was as Jewish as only a rabbi could be. He candidly affirmed that everything could be explained in the most convenient manner, without having to have recourse to mystery or secret.

... The Jewish spirit expresses itself in science and art in exactly the same fashion as it did in morals and religion.

* However, where knowledge was not in itself the goal, it was then viewed as a means not to perception, but to power and riches. Among others it is said in Sota 21b ff, 'As soon as wisdom arises in men, so also does cunning.'

† See Munk's translation, *Le guide des égarés* (Paris, 1856).

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The Jews pride themselves on having contributed, in all ages, a great number of prominent men in science, particularly in the field of medicine. They say that almost every king had a Jewish physician—upon whom he was able to rely more than on his Christian colleagues.

Moreover, it is indisputable that the natural influence which a physician exerts upon an invalid provided, from the Jewish point of view, a strong incentive for men in this profession and opened a broad field for speculation, one which was utilized in the fullest possible measure. However, we will admit that Jews have had other interests in medicine. We might have expected that they would have had to have been first to establish scientific anatomy. But this is completely wrong. The indomitable drive for discovery which inspired a Leonardo, and which compelled him—under threat of death—to study anatomy in cellars and describe the functions of the muscles in sketches of such phenomenal exactness that they have not been improved upon till this day ... none of this has found a counterpart in Jewish scientists. With all their knowledge, they lack intuition of genius and creative strength. Since Kant, we have differentiated precisely between understanding [*Verstand*] and reason [*Vernunft*]. With the former term we associate the ability to gather together sensuously-mediated data to form a picture and then tie it together under forms of causality. With the latter term we mean the ability to bind together all judgments of understanding into a unity. Understanding creates knowledge; reason creates science-formal knowledge. If, on the other hand, reason comprehends the given, it is nevertheless spontaneously active, and in the capacity of a bold, direction-giving idea, it pushes the feeler towards new discoveries. The idea of the atom, the law of the conservation

of energy, the ether theory [*sic*]-these are not things which any fool could formalize; they cannot be proven logically and empirically without further ado. They are forward-reaching attempts of creative reason, 'precise, sensuous phantasy', as Goethe called it, which goes hand in hand with irreproachable empirical investigation.

It is now not difficult to delineate with great clarity the sphere of the Jewish spirit. From time immemorial it has mastered that region of science which has been occupied with understanding. That lack of phantasy and inner searching, damned to fruitlessness by the religion and philosophy of the Jews, is reflected in science as well. Not one single creative scientific idea has sprung from the brain of a Jew; he has never been a pathfinder.

*D. H. Good old ally, one wonders
how he explained Einstein*

Rosenberg condemns the Jews for uncreativity, something that was reflected in their materialism. This, says Rosenberg, was the curse of the nineteenth century.

... Do not misunderstand me. I am not at all maintaining that the Jew bears sole guilt for the bestial materialization of our life; but I am holding strongly to the fact that he placed his entire power, in terms of energy and money, at the disposal of a tendency which was all-alienating, and that he had to do this to remain in harmony with his centuries-old essence. Left to itself, the German character would have achieved a balance. However, this was made impossible due to Jewish strength in the press, theatre, trade and sciences. We ourselves have been guilty—we should not have emancipated the Jews but, as Goethe, Fichte and Herder vainly demanded,

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should have created insurmountable exceptional laws for them. One does not allow a poison to drift about unobserved, nor grant it parity with medicine; rather one keeps it within careful limits. After 2,000 years, this has finally happened in the National Socialist Reich!

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Naturally, Rosenberg claimed that the Jewish soul, materialistic and unspiritual, was also reflected in Jewish aesthetics.

... The Jewish art dealer of today asks only for those works which could excite sensuality, and the same is done by Jewish theatre-directors, publishers, etc. Today, our Jewish critics do not conduct their investigations according to serious form-will, but according to technique, i.e. the manufacture of a work. Thus, Jewish artists have clear sailing; for if the standard is an external one, they can easily recognize it themselves. Three hundred years ago, the much-praised Max Liebermann could never have received the recognition which he enjoys today. This man has his place in art history as the peddler of French art and, because of this, his importance has also been exhausted. The techniques of his paintings could be highly striking, but they could not disguise their inner emptiness. The older and more superficial Liebermann became, the more effects filled his paintings. The young Jews are, for the most part, ensconced in the camp of artistic Bolshevism and Futurism. Until 1933, it was one of the insanities of our time that the representatives of this crudeness knew the most about the soul and inexpressible inner experience.

A typical example of the Jewish art-spirit is to be found



in the virtuosos who blanketed Europe. With the greatest bravado, singers, violinists and pianists master their instruments; actors play their roles with great pomposity; and Jewish theatre-directors master stage techniques with a refinement which can hardly be excelled. But, again, all these Jewish prodigies, all these virtuosos, have they become creative artists? They have attempted to force quality through quantity and to produce art through sensual means. Mahler had in mind, as an ideal, the one-thousand-voiced orchestra, while Reinhardt began a theatre circus with hundreds and hundreds of players. Everything in order to overwhelm the public ...

*A few articles
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