1. R. Simeon the son of Yohai said: Is it not well-known that Esau hated Jacob? But at that moment his pity was really aroused and he kissed him with his whole heart.

_Sifrei Bamidbar_ 69.2

2. The scapegoat explanation remains one of the principal attempts to escape the seriousness of antisemitism. Equally widespread is the opposite doctrine, of _an eternal antisemitism_ in which Jew-hatred is a normal and natural reaction to which history gives only more or less opportunity. The more surprising aspect of this explanation, the assumption of an eternal antisemitism, is that it has been adopted by a great many unbiased historians and by an even greater number of Jews. In view of the final catastrophe which brought the Jews so near to complete annihilation, the thesis of eternal antisemitism has become more dangerous than ever.

_Hannah Arendt_
_The Origins of Totalitarianism_, pp. 2-3

3. To put the matter another way: throughout the centuries many people have behaved violently towards Jews. Many have depicted them verbally or artistically in derogatory fashion, agitated publicly for their subjection to legal discrimination, discriminated against them socially, or privately felt varying degrees of prejudice towards or emotional revulsion from them. However, no necessary relation among particular instances of violence, hostile depiction, agitation, discrimination, and private unfriendly feeling across time and space can be assumed. Indeed, none has ever been demonstrated.

_David Engel_, “Away from a Definition of Antisemitism” in _Rethinking European Jewish History_, ed. _COHEN & ROSMAN_, p. 53
4. The quagmires that the ahistorical use of “anti-Semitism” has led to indicate that it is time for scholars to adopt a different vocabulary. “Judeophobia” offers a better overarching term for the field for at least three reasons. First, it defamiliarizes readers... Secondly, “Judeophobia” lends itself more readily to periodization that is attentive to social, political, economic, technological, and cultural shifts... The third reason to adopt the term “Judeophobia” is that it readily links...[similar] subjects of anxiety or unsubstantiated fear or resentment, but also fascination or even envy.

Jonathan Judaken, Introduction
American Historical Review Roundtable: RETHINKING ANTI-SEMITISM
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“Judaism,” then, is not only the religion of specific people with specific beliefs, but also a category, a set of ideas and attributes with which the non-Jews can make sense and criticize the world. Nor is anti-Judaism simply an attitude toward Jews and their religion, but a way of critically engaging the world....My goal is to demonstrate how different people put old ideas about Judaism to new kinds of work in thinking about their world....We will also ask how the work done by this way of thinking contributed to what remains one of the darkest questions of modernity: how, in the middle of the twentieth century, an astounding number of the world’s most educated citizens were willing and able to believe that Jews and Judaism posed so grave a threat to civilization that they needed to be exterminated. And throughout these chapters we will insist that anti-Judaism should not be understood as some archaic or irrational closet in the vast edifices of Western thought. It was rather one of the basic tools with which that edifice was constructed.

pp. 3-6