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A question arises when we try to analyse Yovel Yirmiyahu's book: why choosing Hegel and Nietzsche? Why would be more interesting to know the relations they had with Judaism than those of other philosophers? One answer could be related to the fact that these two German thinkers were one of the most influential of our time. Moreover, they became, through all kind of distortions, the forefathers of ideological movements: marxism and fascism. Finally, because their philosophies have a common feature: both of them destroyed the essentialist or metaphysical way of understanding by letting history inside. In a way Hegel and Nietzsche, by recognizing the importance of history, are subversive against all our *prejudices* because these simplified formulas are viewed, in the lack of critical thinking, as "natural", "real", "authentic", something that is beyond time and destruction. But the author asks himself if these philosophers were themselves able to escape the subtle influences of the "common sense" that they so violently attacked.

As we can see Yovel is armed with a refined methodology that separates between 1. the implicit structure of a discourse formed through education or other influences and which is often filled up with prejudices, such as anti-semitism; 2. and the explicit structure when the author is aware of his discourse. Hegel's and Nietzsche's writings are fatally trapped in this two dimensional logic.

In Hegel's case he has, at least in his youth, a radical position concerning Judaism. Following Kant, Hegel sees in Jewish religion only a blind obedience to a rigid and external law. The Jews are some kind of slaves. Later the tone is softer by admitting implicitly the central importance of Judaism in the birth of Christianity. In his last period Hegel becomes even more tolerant: Judaism is now the first religion that managed to surpass the natural way of life by discovering the spirit. But still the critics are often hard: the Jews were not able to move forward and history left them behind, from now on the progress is in the hands of Christianity. Judaism has a paradoxical appearance for Hegel because on one side this religion gave birth to Christ and on the other Judaism has not yet vanished, as it would be "normal" in the progression of history, but, on the contrary, has successfully survived. In the eyes of Hegel this survival, after the birth of Christianity, seems more like that of a phantom's, with no real history. But this critical view is compensated by a friendly attitude towards the emancipation of the Jews: Hegel shows here his debts to the Enlightenment, with its specific prejudices and ideals, the Jews can be emancipated, thinks Hegel with a fatherly tone, because they are humans.

The case of Nietzsche is even more spectacular. We would expect, from an explosive author as Nietzsche, who, moreover, is often regarded as fascist to have a violent anti-

semitic discourse. Wrong. Nietzsche not only rejected without any ambiguity anti-semitism, but he managed in the most radical manner, in Yovel's opinion, to overcome the anti-semitic prejudices that he was raised in. Nietzsche distinguishes: 1. the Judaism of the Old Testament; 2. the decadent Judaism of the priests that gave birth to Christian religion; 3. and the Jewish culture from the exile. Nietzsche is critical toward the second period because the main target of his critique is not Judaism but Christianity. Regarding the other two periods, Nietzsche is filled with admiration in noticing the vitality and the strong will of the Jews. Moreover, for destroying any kind of misunderstandings, Nietzsche thinks that the future of Europe is a huge cultural synthesis in which the Jewish element would be the most significant ingredient. But Nietzsche plays with the fire because, even though, he uses the anti-Semitic rhetoric against itself he often remains in an oversimplified discourse about Judaism.

Yovel's conclusion is a cautious one: we shouldn't let ourselves be fooled by the appearances. For example Kant, the famous liberal philosopher, has many anti-jewish prejudices. Following him also Hegel. The anti-democrat Nietzsche is paradoxically the least infested by the discourse of his epoch. That doesn't mean Nietzsche is the perfect role model because his aristocratic ideals, thinks Yovel, are not functional in solving the vital problems of our mass age and education would be one of them.