Aryan Spirit / Semitic Spirit

Bruno Cariou: June 3, 2020 by Elements of Racial Education

Published in 1941, Tre aspetti del problema ebraico is a short work by Julius Evola outlining three aspects of the Jewish problem: spiritual, cultural and economic and social. A summary of the first part, a review of it, then an excerpt from it.

summary

In the first part, the one dealing with spirituality, Julius Evola explains that:

- The Jewish problem has very ancient, diverse and in some respects enigmatic origins, and that anti-Semitism has appeared in almost all periods of the history of Europe.

- Anti-Semitism is currently characterized by the lack of a truly general point of view and of the historical and doctrinal premises necessary to deductively justify an anti-Semitic political and social policy.

- The Jewish problem is not limited to political and financial fields, but also exists in those of spirituality, worldview and ethics. The attitude of the Jews in these areas corresponds to an exacerbation of that of the Semites and is antagonistic to that of the Aryans.

- There is originally a fundamental unity of civilizations, cults, symbols and myths of the Indo-Germanic strain, which itself derives from the unity of the primordial hyperborean pre-Nordic civilization.

- The Aryans had an affirmative attitude towards the divine, which corresponded to a solar spiritual virility (in the sense of an immutable source of light which has its own principle), supernatural, royal, heroic, founded on the ethos and the rite, in relation to an Olympian ideal of perfect and immutable essences. This spirituality found its counterpart in loyalty to a differentiated hierarchy.

- The Semites had a passive attitude towards the divine, which corresponded to a lunar feminine spirituality (in the sense of a changing light source which reflects that of the Sun and therefore does not have its own principle), priestly (the sovereign n 'is that the vicar of the gods), resting on the pathos of sin and atonement, relating to a material and sensual naturalistic virility, to a telluric ideal of deities who change, experience passion, death and rebirth, that of the predominance of female deities, whose gods are the subordinate spouses devoid of the supernatural characters of the Aryan deities, and whose virility is only naturalistic. To this ideal is associated a lunar and mathematical spirit of abstract and fatalistic contemplation,devoid of heroic and supernatural affirmation of personality.

- We can find, in a secondary and subordinate way, elements of Semitic civilizations among those of Indo-Germanic origin due to their decline and the influence of inferior races who had been subjugated or had infiltrated them .

- The Jews had no tradition and owe theirs to borrowings from other traditions, Semitic or not. The ancient Hebrew religion, that of the kings-priests, constituted a higher form of the Jewish religion because it is likely that the "formalism" of the rites of this religion had the same anti-sentimental, active and imperious character as the Aryan rite. primordial. The idea of ​​a chosen people destined to rule the world by divine mandate finds its origin, in a higher form, in Aryan traditions. The Jews certainly owe these ideas to borrowings from the Aryan peoples.

A crisis linked to the political collapse of the Jews due to the first destruction of Solomon's Temple swept away these positive elements, as a result of which their religion declined. The Jewish religion focuses on prophecy and then appears a sentimental spirituality combining with an increased servility to God, a complacency in self-humiliation and a weakening of the heroic principle, until the lowering of the type of the messiah. into an expiator, and an attitude of deceit, servile hypocrisy, and a will to disintegrate infiltration.

- The Jewish spirit penetrated the Roman Empire through the pre-Catholic forms of Christianity and became the leader of the revolt of Semitic spirituality against Aryan spirituality.

- The Jewish spirit is internationalist and represents the materialist and mammonist subversion of the ancient Aryan sacral idea of ​​a universal Regnum .

- The Semitic spirit can exist without a direct ethnic link with the Semites. Where the virile, heroic, triumphant affirmation of the divine disappears, to give way to the exaltation of the pathos of a servile, depersonalizing, turbidly mystical and messianic attitude, the original strength of Semitism and anti-Aryanity reappears . The feeling of "sin", as well as those of "atonement" and "self-humiliation" are Semitic. The resentment of the slaves of God who do not tolerate any leader and want to become an omnipotent community, with all the consequences that flow from such an anti-hierarchical idea, until its modern materialization as Marxism and Communism, is Semitic. Ultimately, the subterranean spirit of obscure, incessant agitation, deep contamination and sudden revolt, is Semitic.

Critical

Below is a review from the following post: <https://elementsdeducationraciale.wordpress.com/2017/08/31/la-question-juive-dans-lantiquite-2/> .

- The ancient Hebrew religion arose from a syncretism between the religion of the Canaanites (itself coming from a syncretism of several Semitic religions) and those of other Semitic peoples, in which there were some elements of the Indo-European cults .

- The rites of the Hebrew religion were performed according to faith (therefore a feeling) and had the aim of atonement. This characteristic dates back to the pre-exilic period. The issue of atonement already played a central role in the pre-prophetic Hebrew religion. The “formalism” of the rites therefore certainly did not have the same anti-sentimental, active and imperious spirit as that of the primordial Aryan rite.

- Even in the Yahwist form of the Old Testament tradition, the types and ideas associated with monarchy, originally adopted in the ceremonial of the court of David and Solomon, were influenced by Eastern views.

- The Israelite monarchy arises from the fusion of the traditions of the ancient chiefdom and the laws, customs and ideas of the Canaanite kingship, which were themselves a particular development of the common Eastern conception of kingship.

- The Jews saw in the complete and traditional conception of kingship a depreciation of the privilege of God. From the beginning, however, the ideas of the common Eastern conception of royalty underwent fundamental changes under the influence of Yahvism and the nomadic tradition.

- The Israelite king, like all Semitic kings, was the mediator between God and his people. However, the distinctive feature of Israelite kingship is that the king is absolutely subordinate to Yahweh and dependent on him and the blessing of his covenant. The king's essential task is to submit to Yahweh and to uphold his righteousness.

- Jewish messianism thus derives from the Israelite conception of royalty, which itself derives from the Semitic conception of royalty.

- From its beginnings, the Israelite conception of royalty was linked to the future. Indeed, the messiah is the eschatological realization of ideal kingship.

- Jewish messianism has a double aspect. On the one hand, there is the hope of a worldly, national and political restoration under the auspices of an ideal king, the messiah. On the other hand, from a religious point of view, this kingdom is that of Yahweh, of which he is the king. Thus, the messiah, although it seems that he possesses supernatural powers, is not a supernatural being and is conceived only as a miserable servant of God, in accordance with the conception of the king as a slave. of God.

- The dualism was contained in germ in the pre-exilic Hebrew religion in the individual and ethical realms by the distinction between the just and the bad, as well as in the ontological realm as the antithesis between the flesh and the spirit.

- The notion of destruction of this world comes from the cosmic representation of pre-exilic Hebrew prophetism, such as that of Zephaniah.

- A disparity between Yahweh's promises and historical reality already existed. Jewish apocalyptic literature, in which Jewish eschatology is particularly found, arose out of the exacerbation of this disparity during the Hellenistic period.

- Jewish messianism originally testified to a materialist conception of messianism. There was therefore originally a link between Jewish messianism and the thirst for riches and goods. The very way in which the Jews conceived of the relationship between man and divinity, a relationship which was based on a mercantile mechanism of service and reward, shows a mercantilism which was already the essence of Judaism during antiquity. In the Torah, the Messianic idea was already intimately linked to earthly wealth and goods, which would give rise to capitalist speculation and, ultimately, to the economy as an instrument of power in the intrigues of the Jews.

- The attitude of the Jews made of deception, servile hypocrisy, as well as the will to disintegrate infiltration is pre-exilic and congenial.

- The distinction systematically drawn between "universalism" and "internationalism" turns out to be problematic. "Universal" means "which can be applied globally", "which belongs to all", without taking into account, as was the case in the polisGreek, ethnic, and this is precisely what the universal state of Alexander, which is considered the first empire, aimed at; the inclusion of everyone in him presupposed a belief in a "common human essence", which was conceived to be either innate or as likely to be acquired through mixed unions. Social distinctions were preserved, as this belief was based on the philosophical conception of reason, and natural differences in the ability to reason were made between masters and slaves. Racial distinctions were not: in her, Asians should not be dominated by European conquerors, but Europeans and Asians should be ruled equally by a monarch, indifferent to the distinction between Greek and barbarian,and considered their king by the Persians as well as by the Macedonians. The idea of ​​a universal state, thekosmopolis , was subsequently conceived by the Stoics, and Stoicism was a Semitic philosophy, with all the anti-racial tendencies that it implies. It is also in the context of a rational natural law that all peoples must follow that the idea of kosmopoliswas transformed into the idea of ​​the Roman order, and, then, into Pauline universalism, in which what culminates is the idea of ​​a religion common to all ethnic groups as the unifying foundation of the empire. In the twelfth century, the theory of a universal state formulated by Frederic I, cherished by Frederic II and Dante, was modeled after the universal Church. In the Middle Ages, the more the idea of ​​a universal state gained ground, the more the real state was desecrated by the Church, in accordance with Tertullian's statement that "Nothing is more foreign to us than the state." We know a State, of which we are all citizens: the universe ”(Tertullien, Apologie, 37). In keeping with Stoicism, early Christianity refused any primary duty of loyalty to the state, and appealed for superior loyalty to another homeland. The civilization of the Middle Ages betrays certain Semitic and, more particularly, Jewish characteristics. Christianity gave a Judeo-Christian twist to everything it borrowed from what was inherently “Aryan” in Rome and, more generally, in Greco-Roman civilization. If Christianity was Romanized, it was so superficially and parodically. Likewise, the Germanization of early medieval Christianity was only formal. Essentially, there was a Christianization of Germanity. If "in the most recent period,Rome [the Catholic Church] remains the only relatively positive point of reference for any universalist tendency, ”this tendency is essentially Semitic. "[T] he internationalist phenomenon certainly goes beyond what can reasonably be attributed to the influence of the Jewish people," inasmuch as the Jews are not the only nomadic people. This extends precisely to the Semites as well as to the Mongols, whose blood can be found in the Jewish people.

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What was typical of the Arya (a Sanskrit term for "noble men", as a race, not only of blood, but also, and primarily, of spirit) was an affirmative attitude.in relation to the divine. What stood behind their mythological symbols taken from the bright sky was the meaning of "incorporeal virility of light" and "solar glory", that is, victorious spiritual virility, by which these races believed no. only in the real existence of a superhuman, a race of immortal and divine heroes, but also often attributed to this race a superiority and an irresistible power over the supernatural forces themselves. In relation to this, the characteristic ideal of the Aryans was more royal than priestly, it was more the ideal of transfiguring affirmation than the priestly ideal of devout religious abandonment, more ethos than pathos.. Originally, kings were their priests in the sense that they, and no other, were eminently recognized as being in possession of this mystical force linked not only to the "fortune" of their race, but also to the effectiveness of the rites, conceived as real and objective operations on supernatural forces. Thus, the conception of Regnum had a nature which was sacred, and even, more or less potentially, universal; from the enigmatic Indo-European conception of Cakravarti ("Universal Master") to the Aryo-Iranian conception of the universal kingdom of the "faithful" to the "God of Light"; of the "solar" foundation of the Roman Aeternitas Imperi , and, finally, to the medieval Gibeline idea of ​​the Sacrum Imperium, the impetus to give a universal material form to the force from above of which the Aryans felt to be the eminent carriers, has always been manifested in the Aryan civilizations or of the Aryan type.

Second, instead of devout and imploring servility, there was the rite, conceived, let us repeat, as a pure imperious operation towards the divine, and it was also to the heroes, more than to the saints, among the Aryans, that the highest and privileged place of immortality was open: the Nordic Walhalla, the Doric-Achaean Island of the Blessed, and the Heaven of Indra among the Indo-Europeans of India. The conquest of immortality and knowledge would maintain its manly character. Adam, in Semitic myth, is "damned" for trying to eat from the divine tree, while in Aryan myth such experiences appear to us to be fruitful and granting immortality to heroes such as Jason, Mithra and Sigurd. While, (still beyond the "heroic" world),the supreme Aryan ideal is the "Olympian" ideal of immutable, perfect essences, withdrawn from the contingent world of destiny, luminous like the sun and the sidereal natures, the Semitic gods are fundamentally gods who change, who experience birth and passion, are "gods of the year" who, like vegetation, are subject to the law of death and rebirth. The Aryan symbol issolar , in the sense of purity which is force and force which is purity. It is a luminous nature which, let us repeat, has light in itself, unlike the lunar symbol.(feminine), which is that of a nature which shines only because it reflects and absorbs a light emanating from a center which is outside itself. Finally, with regard to the corresponding ethical principles, what is typically Aryan is the principle of freedom and personality on the one hand, and loyalty and honor on the other. The Aryan appreciates independence and difference and disdains submersion in a heterogeneous mass, which does not prevent him, however, from obeying in a manly manner, recognizing a leader and being proud to serve him. according to a bond which is freely established, its nature being warlike and irreducible to any interest which can be bought and sold or expressed in general in terms of money. Bhakti - as the Aryans from India said; fides- as the Romans said; fides - as one would say again in the Middle Ages; Trust and Treue , these will be the watchwords of feudalism. If, in the Mithraic religious communities, the principle of fraternity showed particular traces of virile solidarity between soldiers engaged in the same military struggle ( milesreferring to a Mithraic initiatory rank) (\*), then the Aryans of ancient Persia already had, (and this would last until the time of Alexander), the ability to dedicate not only themselves as well as their facts and gestures, but also their very thoughts, to their leaders, whom they saw as transcendent beings. Among the Aryans of India, the very caste system in its hierarchy was not based on violence, but on spiritual loyalty - Dharma and Bhakti . The solemn and strict attitude, free from mysticism and very suspicious of any abandonment of the soul, which was typical of the relationship between the civis and the paterand its gods, has the same character as the ancient Dorico-Achaean rite, as the "royal" and domineering conduct of Brahmana or "solar caste" at the beginning of the Vedic period, or of the Mazdean Atharvan . Overall, this is a classic style of self-control and action, a love of clarity, difference and personality, an “Olympian” ideal of heroic and divine superhumanity, united to an ethos of loyalty and honor, which characterize the Aryan spirit.

In this way, even if it is briefly, the fundamental point of reference is given. We must keep in mind these fundamentals of an antithesis of the ideal. This antithesis should serve as a basis for our assessment of the whole of historical reality and of the general state of civilizations which often appear to us in a mixed state. It would be absurd, compared to the times which are not absolutely primordial, to try to find the Aryan element or the Semitic element in an absolutely pure state, wherever one can think of finding them.

What characterizes the spirituality of Semitic civilizations in general? The destruction of the Aryan synthesis of spirit and virility . Among the Semites, we see, on the one hand, an affirmation of the virile principle which is vulgarly material, sensual, or crude and fiercely warlike (Assyria), and, on the other, an emasculated spirituality , a "lunar" relationship and mainly priestly with the divine, the pathos of sin and atonement, an impure and restless romanticism, combined, as a sort of escape, with a naturalistic and mathematical contemplation.

A few points need to be clarified. Even in the most ancient antiquity, the Aryans, like the Egyptians themselves, whose first civilization is to be regarded as a civilization of "Western" origin, regarded their kings as "peers of the gods". In Chaldea, however, the king was only a vicar - Patesi- gods, conceived as separate entities from him (Maspero). There is something even more typical about this Semitic deviation from the level of manly spirituality: the annual humiliation of kings in Babylon. The king, dressed as a slave or a prisoner, would confess all his faults and it is only when, beaten by a priest representing the god, he would have tears in his eyes, that his nomination would be confirmed and that he could put on the emblems. royal. In fact, to the extent that the meaning of "transgression" and "sin" (almost entirely foreign to the Aryans) is innate among the Semites and is typically reflected in the Old Testament, which is characteristic Semites in general, closely related to the types of matriarchal civilizations (Pettazioni),but alien to patriarchal Aryan societies, is the pathos of "confession of sins" and their remission. It is already a question of the "complex" (in a psychoanalytic sense) of "guilty conscience", which usurps a "religious" value and distorts the calm purity and the "Olympian" superiority of the Aryan aristocratic ideal.

The main characteristic of the Semito-Syriac and Assyrian civilizations is the predominance of female, lunar or telluric deities, who often have certain impure characteristics in common with the hetæræ. The gods, on the contrary, whom they espouse as lovers, do not possess any of the supernatural characters of the great Aryan deities of light and day. They are often natures which are subordinate to the image of the Woman or the Divine Mother. They are either gods of "passion" who suffer and change and are born again, or fiercely warlike deities, hypostases of savage muscular strength or phallic virility. In addition, in ancient Chaldea, the priestly sciences, especially astronomical ones, represent a lunar and mathematical mind,an abstract and fundamentally fatalistic contemplation, devoid of any interest in the heroic and supernatural affirmation of the personality. Residues of this Semitic spiritual component, secularized and intellectualized, have been at work among the Semites themselves in more recent times. From Maimonides to Spinoza to contemporary Jewish mathematicians (ie Einstein, Levi-Civita, and Enriques), there is a characteristic passion for abstract thought and natural law as lifeless numbers. In fact, it can be considered the best part of ancient Semitic heritage.have been at work among the Semites themselves in more recent times. From Maimonides to Spinoza to contemporary Jewish mathematicians (ie Einstein, Levi-Civita, and Enriques), there is a characteristic passion for abstract thought and natural law as lifeless numbers. In fact, it can be considered the best part of ancient Semitic heritage.have been at work among the Semites themselves in more recent times. From Maimonides to Spinoza to contemporary Jewish mathematicians (ie Einstein, Levi-Civita and Enriques), there is a characteristic passion for abstract thought and natural law as lifeless numbers. In fact, it can be considered the best part of ancient Semitic heritage.

Julius Evola, Tre aspetti del problema ebraico (extract), translated by JB

(\*) The cult of Mithra is not Aryan. (N. d. T.)