

# Reflections in the Process of Defining and Building National Pavilions in the International Zone of Auroville

*Wolfgang, Member of the German Pavilion Group*

## Discovering our (Nation) Soul

Surrendering to the Divine and the Soul is a lifelong process. There is hardly a final stage, rather increasing realizations on the way. Transitioning from personal ego to psychic being - and beyond. To reach an awareness of transpersonal individuality within divine unity.

For spiritual minded people search for the inner grounds means life's highest undertaking.

However taking „national souls“ into closer consideration in this regard feels uneasy for many. One could ask: who is caring for such mythological identities? Is it not done rather by a certain kind of nationalistic leaders than by spiritual teachers? The latter ones seem more to concentrate on seekers on their way to enlightenment/heaven. With great concern that these individuals do not get lost in the world „out here“. Which is traditionally seen more as a temporary or illusionary passage, to be left behind as soon as possible.

There is another vision by Sri Aurobindo and Mother. For them body and earth are divinely prepared and waiting to go with us for an evolutionary and transformative journey. Consequently Sri Aurobindo and Mother care for the evolution of this world including its past and present social and cultural expressions, imperfect as they may be yet.

On a political level our collective identities are shaped by national egos historically grown out of hierarchical systems. A selfdetermined, universal and worldcentered conciousness is just arising as an option in the human picture. Sri Aurobindo and Mother refer to this needed expansion of the present national identity to a human unity-conciousness. Their vision gave reason for the founding of Auroville, an experimental and evolutionary community. Aiming to be a transformative training ground for individual humans determined to discover their divine heritage and future. Aiming also being a landmark for whole humanity on its way expressing basic and global unity.

In especially in its International Zone Auroville should be a place to transcend national egos and to manifest the souls of the various cultures. Which for the first time would enable us to view and to grasp the full picture: an universal human culture with multiple distinguished colours.

Maybe this picture could give us an answer to the mysterious question of *national pavilions* in a township searching for *universal culture*. Pavilions as a tangible way to discover national soul on a place (also in yourself) where you just have been used to national ego.

At this point there might be an advise of joint spiritual and healing wisdom: Before you let go your personal (as well as national) ego, make sure that you have sufficiently realized it before. This means honoring the essential qualities which your and your nation's individualization has manifested: The quality and richness of diversification, the freedom of self-awareness and self-determination.

Often we are not prepared to appreciate and to hold on these evolutionary qualities just in the very moment when we are longing to leave ego behind. Having suffered a lot from its distortions and wanting therefore so much to get rid of it.

In fact: ego was the helper, ego is the bar (now), says Sri Aurobindo. Likewise the formation of nations served as a liberating agent in history once. Today nations seem to be rather inappropriate to handle evolution.

So maybe one could see national (as well as personal) ego as scaffolding which has to be removed in the right time. The actual building - which is the distinguished national culture - is ready and can be moved into by the client, which is the soul of the nation. In this picture the IZ with its pavilions can be seen as symbolic and occult construction site for this building process.

Right timing is a key: If moving in is done too early or in a premature way, the house will crack and (egoistic or nationalistic) shadows will enter the building again.

So let's appreciate the blossoming of our specific national culture - before and while planting them into the greater garden.

Auroville is Mother's Nursery. The International Zone in especially is *Mother's Planetary Garden*.

A place where you can experience peace and gratefulness for the soul of your nation.

She will need this to find her special role in the universal human unity.

Seen this way the term „International Zone“ seems no longer be an appropriate label for such a wonderful place. Dare we, with Mother's blessings, create another term?

## Inner Meaning and Practical Function of a German Pavilion

Auroville is a learning field. Not just for Aurovilians, but for the whole interested world. The IZ in especially will be campus and visible model for the impressing blend of qualities of an united humanity. Available both for Aurovilians and for visitors from all countries.

Following - serving as an example - some comments about how the the German Pavillon Group is describing its future national pavilion. Parallel to the specific (German) meaning this definition underlines the needed practical relevance of this (and any) pavilion building for the Auroville Community.

The remarks of Sri Aurobindo about Germany that are found in his book 'The Human Cycle' (see appendix) have served as a reference with regard to the contents of the German Pavilion. According to these insights, the fulfillment and future task of the German soul lies in the realisation of both the idealistic and pragmatic aspects of its nature. Pre-eminent aspects of the German culture may be on one hand philosophy/vision and music, and on the other hand a dispassionate and rational attitude towards research and production. Hence the need for a Pavilion model that will fulfill the full spectrum of these qualities. The Pavillon is not to embody only the German soul aspects in a symbolic way, but should also be of practical benefit to a vital and essential aspect of Auroville

The German Pavilion is to adapt itself, of course, to the existing concept of the International Zone with its campus character, and has to fit into it in a way that it makes sense at each stage of its development. This demands that the concept is not only be modular and adaptable, but should also be easy to extend. Herein lies the challenge that the pavilion does not grow in a piecemeal fashion, but should have worked out its overall and central themes from the very beginning.

With respect to the aspects of the German soul described above, and the resulting synthesis to be derived from these, the aim is to create a building that is based on an integral guiding idea, which would also be suitable as the core for further development.

Members of the German Pavilion Group defined 'water' as a possible guiding idea. It was chosen, on the one hand, for its qualities as the creator of life, and its expression of the joy of life and beauty, - and on the other hand as a medium that carries an energy whose possibilities to date have hardly been explored. This guiding idea of water should find its expression in or on the building in an artistic/creative way, as a combination of light, water and sound.

Today, more than ever, a careful handling of this precious resource is crucial and many new insights into its secrets may emerge. Space and equipment dedicated to different kinds of water research is required. Besides for instance development of alternative (appropriate) technologies for the desalination of sea water, it could also include leading edge scientific research of specially processed water to potentially carry information.

A further part of the building would provide an acoustically highly adaptable hall, which would be suitable for concert performances and for use by music schools or study groups. Here, a 'concert' would not only mean a performance of work by German composers, but of Indian and other composers as well, always with its focus on more classical music styles. The quality of the technical specification of this hall can be anywhere from its basic structural acoustic function up to, and including, sophisticated high tech equipment. An additional workshop for the production and maintenance of musical instruments is also foreseen. (see Impression)

Finally, a separate area should represent the vision/philosophy of Germany in an adequate manner. In this space both exhibitions and lectures should be made possible.

On August 15, 2001, an inauguration ceremony for German Aurovilians and their friends marked the beginning of the real planning and construction phase of the German Pavilion in Auroville.

On November 24, 2005 the German Pavilion Group announced and applied in Auroville for the start of the first modul of the building.

## Results of the German Pavilion Group Process

- Architectural model of the planned German pavilion (3dimensional in Berlin, office of Sebastian Wagner, Architect, mailto: mta@snaflu.de).  
Virtual on [http://www.auroville-international.org/germany/pavillon/pavillon\\_start.html](http://www.auroville-international.org/germany/pavillon/pavillon_start.html) (German)
- German Pavilion website and brochure: virtual on [http://www.auroville-international.org/germany/pavillon/pavillon\\_start.html](http://www.auroville-international.org/germany/pavillon/pavillon_start.html) (German);  
[http://www.auroville.org/thecity/german\\_pav/update\\_july\\_02.htm](http://www.auroville.org/thecity/german_pav/update_july_02.htm) (English)
- Sri Aurobindo Center Berlin: Conceived (amongst others) as counterpart of the German Pavilion in Auroville. Bridge between Germany and Auroville. See [www.auroville.de](http://www.auroville.de), SACB
- Donations and donor declarations, see [http://www.auroville-international.org/germany/pavillon/pavillon\\_start.html](http://www.auroville-international.org/germany/pavillon/pavillon_start.html) (German);  
[http://www.auroville.org/thecity/german\\_pav/update\\_july\\_02.htm](http://www.auroville.org/thecity/german_pav/update_july_02.htm) (English)
- Article (see appendix;:same article in German: [www.integral.transpersonal.de](http://www.integral.transpersonal.de));  
CD and art booklet (Alfred and Holger, mailto:alfred.bast@uumail.de); in AV ongoing cultural events and presentations hosted and related to the German Pavilion (mailto: jana@auroville.org.in)
- The German Pavilion Group for many years created a kind of Integral Yoga Sangha Group for 15 people, constituting also the core group of AVI Germany  
(see <http://www.auroville-international.org/germany/pavillon/geschichte.html> (German))

## Love is the Key

We met for more than 10 years about three times the year for a shared weekend. These intense and mostly joyful meetings centered around the topics of Pavilion und German Soul. They included many issues of our personal sadhana too. As tools we used meditation, discussion, creativity (painting), games and deep emotional exchange.

Highlight of this yearlong process IMHO was a sunday morning when after a long meditation we asked ourselves (and shared the answers in a kind of keyword circle): "What do you really love on Germany and on 'Germanness' "?

A nearly tabooed question in our country after the war, part of its trauma.

Opening to love: On this sunday morning the (German) Soul was revealing itself.

## Attachments

- 1) Sri Aurobindo on Germany (*quod erat demonstrandum*)
- 2) Article on German Soul

## **Sri Aurobindo on Germany**

### **Passage from Sri Aurobindo's 'The Human Cycle', chapter 4, "The discovery of the Nation-Soul", relating to Germany's role and destiny**

- - -It is necessary, if the subjective age of humanity is to produce its best fruits, that the nations should become conscious not only of their own but of each other's souls and learn to respect, to help and to profit, not only economically and intellectually but subjectively and spiritually by each other. The great determining force has been the example and the aggression of Germany; the example, because no other nation has so self-consciously, so methodically, so intelligently, and from the external point of view so successfully sought to find, to dynamise, to live itself and make the most of its own power of being; its aggression, because the very nature and declared watchwords of the attack have tended to arouse a defensive self-consciousness in the assailed and forced them to perceive what was the source of this tremendous strength and to perceive too that they themselves must seek consciously an answering strength in the same deeper sources.

Germany was for the time the most remarkable present instance of a nation preparing for the subjective stage because it had, in the first place, a certain kind of vision - unfortunately intellectual rather than illuminated - and the courage to follow it - unfortunately again a vital and intellectual rather than a spiritual hardihood - and, secondly, being master of its destinies, was able to order its own life so as to express its self-vision. We must not be misled by appearances into thinking that the strength of Germany was created by Bismarck or directed by the Kaiser Wilhelm II. Rather the appearance of Bismarck was in many respects a misfortune for the growing nation because his rude and powerful hand precipitated its subjectivity into form and action at too early a stage; a longer period of incubation might have produced results less disastrous to itself, if less violently stimulative to humanity. The real source of this great subjective force which has been so much disfigured in its objective action, was not in Germany's statesmen and soldiers - for the most part poor enough types of men - but came from her great philosophers, Kant, Hegel, Fichte, Nietzsche, from her great thinker and poet Goethe, from her great musicians, Beethoven and Wagner, and from all in the German soul and temperament which they represented. A nation whose master achievements has lain almost entirely in the two spheres of philosophy and music, is clearly predestined to lead in the turn to subjectivism and to produce a profound result for good or evil on the beginnings of a subjective age.

This was one side of the predestination of Germany; the other is to be found in her scholars, educationists, scientists, organisers. It was the industry, the conscientious diligence, the fidelity to ideas, the honest and painstaking spirit of work for which the nation has been long famous. A people may be highly gifted in the subjective capacities, and yet if it neglects to cultivate this lower side of our complex nature, it will fail to build that bridge between the idea and imagination and the world of facts, between the vision and the force, which makes realisation possible; its higher powers may become a joy and inspiration to the world, but it will never take possession of its own world until it has learned the humbler lessons. In Germany the bridge was there, though it ran mostly through a dark tunnel with a gulf underneath; for there was no pure transmission from the subjective mind of the thinkers and singers to the objective mind of the scholars and organisers. The misapplication by Treitschke of the teachings of Nietzsche to national and international uses which would have profoundly disgusted the philosopher himself, is an example of this obscure transmission. But still a transmission there was. For more than a half-century Germany turned a deep eye of subjective introspection on herself and things and ideas in search of the truth of her own being and of the world, and for another half-century a patient eye of scientific research on the objective means for organising what she had or thought she had gained. And something was done, something indeed powerful and enormous, but also in certain directions, not in all, misshapen and disconcerting.

Unfortunately, those directions were precisely the very central lines on which to go wrong is to miss the goal. It may be said, indeed, that the last result of the something done - the war, the collapse, the fierce reaction towards the rigid, armoured, aggressive, formidable Nazi State - is not only discouraging enough, but a clear warning to abandon that path and go back to the older and safer ways. But the misuse of great powers is no argument against their right use.

To go back is impossible; the attempt is always, indeed, an illusion; we have all to do the same thing which Germany has attempted, but to take care not to do it likewise. Therefore we must look beyond the red mist of blood of the War and the dark fuliginous confusion and chaos which now oppress the world to see why and where was the failure. For her failure which became evident by the turn her action took and was converted for the time being into total collapse, was clear even then to the dispassionate thinker who seeks only the truth. That befell her which sometimes befalls the seeker on the path of Yoga, the art of conscious self-finding, - a path exposed to far profounder perils than beset ordinarily the average man, - when he follows a false light to his spiritual ruin. She had mistaken her vital ego for herself; she had sought for her soul and found only her force. For she had said, like the Asura, "I am my body, my life, my mind, my temperament," and become attached with a Titanic force to these; especially she had said, "I am my life and body," and than that there can be no greater mistake for man or nation.

The soul of man or nation is something more and diviner than that; it is greater than its instruments and cannot be shut up in a physical, a vital, a mental or a temperamental formula. So to confine it, even though the false social formation be embodied in the armour-plated social body of a huge collective human dinosaur, can only stifle the growth of the inner Reality and end in decay or the extinction that overtakes all that is unplastic and unadaptable.

It is evident that there is a false as well as a true subjectivism and the errors to which the subjective trend may be liable are as great as its possibilities and may well lead to capital disasters. This distinction must be clearly grasped if the road of this stage of social evolution is to be made safe for the human race.

## Theses on the State of the German Soul - Challenges for Real Reunification

*Wolfgang Schmidt-Reinecke (1998)*

More than 30 years ago, the international experiment of Auroville was established in South-India. Its objective is to build a new city with the participation of people from all nations, that can serve as a global model of living together, in an alternative urban organization. The integral community experiment was inspired and founded by the Indian philosopher Sri Aurobindo and his French companion Mira Alfassa. The Auroville concept includes a town section in which various cultures and nations can establish their own pavilion. This is meant neither as an industrial showcase nor an imperialistic show of culture. The pavilions should rather express the *spiritual identities* of the respective nations. As the thesis goes, only the exposure and acceptance of these qualities can free the path towards a supranational consciousness. In Auroville and worldwide.

In 1992, a small group of friends of Auroville decided to establish a German pavilion in Auroville's international zone. As a result, the task of finding the "German identity" emerged. The definition states that all German native speakers are part of this identity. Therefore and above all, it is a search in our own interest. This felt and feels awkward, since this identity appears to be repressed and turned into a taboo, both on an individual and a collective level. A well-beaten path from the mainstream culture of the Federal Republic is therefore not available here. The search for the "German soul" became and becomes a tightrope walk between hollow new age eccentricities and Neo-Nazi Germanism. All this against the background of a distrustful lack of understanding among pragmatic-modern German contemporaries. In the end, the participants probably pursued this unpopular search only because they sensed that we can only grow out of this deadlock through acceptance of our national identity and our collective spiritual tasks. *In order for the different countries to unite, they first need to be conscious of their own identity, to know where it begins and where it ends*, comments Vaclav Havel on this indispensable initial step towards a supranational union.

The following theses are based on ideas that arose from a part of the "pavilion group" during this cognitive, emotional and spiritual search for identity.

A few working definitions to begin with:

"Spirituality" is defined as a world view that considers a divine-spiritual principle as the foundation and unity of being and all things. The belief in, or the awareness of, a transpersonal fate of the human being, tangible as an inner experience and as a collective myth.

"Spiritual ideals" refers especially to the conscious participation in the development of the individual and collective human spirit.

The "soul" refers to the inner personality of the individual or a collective as a (initially undistinguishable) unity of personal factors and a divine-spiritual self.

### 1. Spiritual deformation

The Nazis have not only gassed the Jews in a dreadful way, but simultaneously poisoned the spiritual climate in Germany for generations. By mixing up the National Socialist ideology and spiritual ideals within a deep layer of the soul, the downfall of this ideology inevitably marked the repression of spiritual orientations in a majority of the German people. Germans have still not brought this tragic misjudgment and repression into their collective consciousness, i.e. its digestion has been blocked by a taboo which is still in force.

### 2. Modern loss of spirit

The view and knowledge of the world as essentially spiritual, used to be an ever present, substantial part of the German soul. Because of National Socialism's subtly executed abuse of spiritual ideals, contemporary Germans have collectively repressed this distinct spiritual reference to the German identity and culture, and turned it into a taboo. More so, and more fundamentally, than their similarly secular neighbors.

The witnesses of our spiritual-intellectual tradition are clear: from the German mystics, through the romanticists to the classicists and to the idealists of German philosophy; the composers, from Bach to Beethoven; the explorative thinkers from Steiner to Jung.

In fact it is precisely National Socialism, with its perverted mobilization of spiritual longings, that gives evidence of this characteristic trait. Hitler promised, in a way, to return their "own spirituality" to the Germans, to protect them from the prevailing, cold rationality of the modern age. Not just accidentally to the Germans, who were, and are, perhaps suffering more than their neighbors from the *soullessness* of the modern western age.

### 3. The reduced Germans after the war

For the self-image of the Germans living in today's world, the misjudgment of the occult (literally: concealed) aims and motives of the Third Reich and the repression of the German "irrational" soul after its collapse, has marked consequences: millions of contemporaries of the Third Reich sealed the misused (spiritual) ideals of their youth in an internal dungeon and remained shamefully quiet, fearful not to be understood by the next generation(s). As a counterbalance and alibi for the error of that time, the intellectually and culturally engaged section of this unfortunate German generation overemphasized a distinct rationalism after the war.

The postwar generation grew up with this repression and silence of their parents. They learned that "to be German" is apparently something shameful, to be concealed and rather unpleasant. To a certain extent, their social identity as Germans has been shaped in an environment where the spiritual orientation and "irrational" parts of the rich German cultural tradition have been filtered out. What remains is a "modern" self image, albeit a rather one-sided rational one.

*The sensibility for transcendence, which characterizes even thinkers as critically opposed as Adorno and Heidegger, provokes distrust, even mockery, in Germany's spiritual life, at least if one takes the public debates as a reference point. Obviously, this is a worldwide phenomenon. Nevertheless, I perceive it as especially painful in Germany, where I, upon arrival, instinctively search for traces of the great German cultural legacy. Yet what I find instead is a rather politically and sociologically possessed, if not ideological, world view, which*

*mercilessly labels any view that is incompatible in substance or in strategy as "old". This is the way today's Germany appears to foreigners who take interest in it.*

*Hans-Jürgen Syberberg laments passionately (in his book: Hitler, ein Film aus Deutschland, Reinbek 1978) on the "materialistic pseudo clearing up in postwar Germany,...."the forced*

*German rationality" which can be observed ever since and can be understood only against the background of excessive Nazi irrationalism. As such, a demonization of the irrational has developed, with considerable effect. Irrationalism has virtually become... synonymous with all....that leads to .....fascism.*

In conflict with their own cultural history, but in tragic consequence of the recent past, spiritual-intellectual orientations are regarded in today's new German discourse as a threat: The German left distrusts any "introspection". The secularized German churches battle with alleged sects in collaboration with government authorities. In German cultural affairs, spirituality is scorned. The local media regard old and new appearances of spirituality either as contemptuous fair game or as dangerous monstrosities.

This is not to say that there are no outrageous New Age naiveties, and no absurd charlatans among the new gurus or that there are no fascist tendencies in many "occult" groups.

What is fatal however, is that we have robbed ourselves of all tools to separate the grain from the chaff...

As a rule, individuals in Germany's public life do not declare themselves publicly to be "spiritually inclined". Except perhaps a meaningless lip service to their Christian piety. Naturally, this does not imply that all these individuals do not have any spiritual interests. It remains, however, private. For sound pragmatic reasons: politicians and managers fear (probably rightly so) to be ridiculed and not taken seriously by their colleagues and rivals. The fear to be labeled as "esoterics" and placed in a New Age-/crackpot-/idealist corner or even in a spiritual Neo-Nazi context.

"Spiritual" greens, originally co-founders of the green party, were slandered for long, and thrown out of the ranks by the cadre Marxists and pragmatists. Other than their social concern, the SPD has, regrettably, no

spiritual dimension. The same applies to the "scientific materialism" of the SED's earlier "Realsozialismus". The only thing the Christian Democratic Union (CDU) brings forward is the above mentioned lip service to a hollow world conservatism. The FDP shows itself to be rationality-oriented and is more concerned about market freedom than spiritual freedom.

Thus, an alarming spiritual insipidity reigns in German politics. It leads to a spiritual vacuum and to unoccupied spiritual (and political) positions. We certainly do not want to leave this, again, to the Neo-Nazis or to other powers that are perhaps behind them. Without doubt, they would again play havoc with our spiritual ideals and our German identity. And we would have learned nothing at all from our history.

#### 4. Searching abroad

Since "not living your spirituality" is connected - either consciously or unconsciously - with a sense of shortcoming, the more sensitive ones among the postwar generation went on an inner and outer search for the "secret", withheld from them in both parts of Germany.

This also explains the disproportionate number of young Germans in Poona, in Auroville and in other spiritually appealing places all over the world. Also therefore, the noticeably high interest in esotericism and shamanism in Germany (significant also in view of the spiritual emptiness, that can be seen *all over the world* in the wake of prevailing nihilism).

#### 5. The inner void

*The unexplained cultural past and identity* is also connected with a sense of vacuum: The widespread uneasiness of the postwar generation with their own "fragmented German identity". Members of the German culture with its distinct, spiritually oriented nature and alignment, seem to be in need therefore, of a renewed acquisition of spirituality, in order to perceive themselves as "whole" within the scope of their national identity. In order to not to feel homeless, and to be able to determine their own origin in the spiritual tradition in this central European part of the world.

#### 6. Guest and host

Through the ever continuous, traumatic blockage of central positive parts of our soul, a well-balanced connection with our Germanness is not possible. Therefore the uncertainty, charged with a diffuse sense of guilt, this inability to look-at-it-straight, regarding the foreigner issue in Germany. A loss of the center as well in this area: swaying between left/green multi-culti (*let all come in*) and right-extreme/middle class xenophobia (*all foreigners out*). On the delicate subject of the relation between Germans, and foreign workers, asylum-seekers and immigrants, a definition of host (German) culture on the one hand, and hospitality-enjoying minority cultures on the other is helpful: *Between the host culture and the hospitality-enjoying culture, no relation of subordination or higher ranking exists, but rather a relation of the comprehensive and the included.. Above all, no value distinction exists... However, different rights and obligations exist.. (immigrants) can maintain their own characteristic culture, but as a guest on the pedestal of the general (German) language and culture.. The USA is a living example of this type of multi-cultural society and is (in this respect) the most developed.*

Without this newly defined and re-acquired sovereignty, we are again in danger of leaving our unoccupied Germanness and Germany to the right-extremists and the latently discontented.

#### 7. Green without soul

Not least in the wake of the Nazi use of blood and ground myths, we have lost our *spiritual relationship* with our earth and with nature. This relationship is nevertheless clearly and markedly recognizable as a vehicle of German thinking, in the tradition of legends, fairy tales and folk stories.

With their *rational side*, the Germans certainly perform very well in today's world in recognizing the threats to nature and the environment. German environmental technology is among the best in the world, and

German political awareness about the environment drives initiatives around the world. But unfortunately this environmental engagement rarely involves the heart and the soul. Only too often, it loses itself in political quarrel. Drawing from our spiritual power sources, the consciousness of our inner and inseparable union with the environment, with history and with nature, must lead us to a necessary ecological reorientation.

It is this attitude that makes "environmental awareness" whole and integral, and lends love, strength and endurance to it. And it protects it from cynicism, despair, bitterness and helpless hatred.

## 8. The all-or-nothing syndrome

Two souls live inside the German chest: German home and cosmopolitanism. Both are likewise "typically German". A people of fanatical German radicals and emigrants with wanderlust at the same time. The individual German often experiences this double character as a painful inner conflict. Unfortunately, many German philosophers - and in their wake the German citizens - fatally placed only *cosmopolitanism* one-sidedly in the foreground. In this way, they helped bringing a narrow-minded nationalism to unnoticed development.

This well-meant, but fatal one-sidedness, repeats itself in alarming fashion. The young Germans in the former Federal Republic had (and still have) a "modern" self-image, free of a German identity, felt already as half-Europeans and consumed the multi-culti concept in keeping with the times. At the same time, in the GDR, "international solidarity" ruled; *socialism* ranked much higher than *Germanness*.

What you end up with is Hoyerswerda and Neonazis. And a continuous uneasiness in and about your own country.

The Nazis tried a brutal "total view" of the German soul split between *home and wanderlust* in which they wanted to make *the entire world* into a German homeland.

A better attempt at the *synthesis between home and cosmopolitanism* is probably demonstrated by Ernst Schumacher's motto "*Think globally, act locally*" (what about : "*Care globally, love locally*"?).

## 9. Where is the power?

Our attitude towards strength and power is split by our specific German past. An extreme balancing act between pacifism and ruling power. Loss of sovereignty with regard to our own strength. Also here, the clinging to reason, to the appeal (which, to a certain degree, appears helpless) for purely rational solutions, the bare power of arguments.

Our own spiritual-"irrational" power sources on the other hand are split off in our new German culture. The danger: behind the pacifist threshold, fanatical violence lurks. Or differently: a purely *rational-idealistically* motivated longing for peace - without the deep spiritual power sources of non-violence - ultimately provokes the opposite. Weimar greets.

Today (just as a thousand years ago), the individual can only experience real power and strength in his spiritual power centers in body and soul. Like the Far Eastern martial arts developed it to perfection. Why do so many of our people seek this cultural recourse and these detours in order to re-establish an integral relation with their own culture and their strength in general?

## 10. Making peace with the national identity

The meaning of national identity for the individual seems to decrease in view of the presently visible paradigm shift. This is comparable to some extent with the absolute conditioning and bonding through and with the family roots, which is weakening today. The trend is clearly towards a further self-determined individualization.

A visionary look at the future however says that - while retaining a high quality of liberated individuality - a new and conscious interhuman connection on a spiritual foundation can be found (example: intentional communities).

On the horizon, the end of the significance of *national identity* can therefore be observed. A *happy end* to the story of national identity however, is only possible, when their carriers have first sufficiently understood and fulfilled the *collective soul* tasks connected with it. Otherwise *national identity* may reappear as a ghost of the past at an unexpected moment.

Just as the individual-familiar imprint of identity requires understanding, acceptance and possibly fulfillment, in order to be liberated from it.

## 11. Spiritual tasks

There is much to support the thesis that the synthesis of rationality and spirituality is part of the special soul tasks of Germans. This may well be one of the central tasks of humanity in our time, but the imprint and tradition of the Germans suits them particularly for the task. That is why they were especially predestined to be abused by the Nazi seducers: *rational mysticism* as a spiritual brew of *National Socialism*.

The Germans are regarded as cool planners and as yearning poets and philosophers at the same time. This - historically unfortunately mostly unlinked - concurrence ideally holds the potential to mediate between the partialities of Western rationality and the spirituality of the East. Because the total view of rationally determined reality and spiritually experienced reality - a *transrationality* in the view of Ken Wilber - permits, for example, the development of criteria that brings distinguishing clarity to the proliferation of subcultural spirituality (not only) in Germany.

The current design - marked with a paranoid fear of "sects" - of a legal set of rules for "mastering life" reveals, apart from open power claims, merely the desperate and undifferentiated attempt to defend against a "return of the (characteristic) irrational element" in German culture.

We must accept responsibility for the fatal error and fault upon the first temptation. We let ourselves be seduced and did not want to see. But what counts now is to tackle this earlier step once more. The timidity to do so is understandable. Perhaps it will not succeed until the next generation, or in the one thereafter. But it must be done. For our well being.

## 12. The collective therapy

Individual Germans (artists, writers and philosophers) have, mostly in recent times, begun to grasp and describe the persistent deformation of intellectual traditions and spiritual longings in Germany by the Nazis. But as yet, the devastating effect of this deformation on the German postwar generations is hardly in view. As its prevailing feature, a traditionless (and comfortless), self image narrowed by rationality makes itself noticeable.

*Until today*, this schism within Germans has not been removed. At least two dangers are discernable in the attempt of a collective-spiritual digestion of the recent German past. First of all, it would be disastrous if the subject would again fall into the hands of Nazis and Neo-Nazis. In a corresponding new falsification, it could suit vote catching among a considerable minority: among those, whose spiritual search has inevitably led them into a political homelessness. However, threats arise as well for the protagonists of an attempt for a public digestion. The almost hysterical reaction to the publication of the book of Ulla Berkéwicz, impressively documented by Tilman Moser, shows to what extent personal defamation is still drawn by openly confronting a core taboo.

Nevertheless, the necessity to master this collective-spiritual process, and re-confront separated parts of the soul, remains. The necessity to become liberated as German natives and as a cultural nation to meet the pressing global demands of the present and the future.

Perhaps this would be the real "*reunification*"?

## Examples of a beginning reconciliation

- Ulla Berkéwicz (lyric poet and author) novel: "Engel sind schwarz und weiss", Suhrkamp TB, 1992. *Expressive description of the spiritual transition of a young man in becoming a convinced National Socialist. Insights into the esoteric aspects of the SS-world.*
- In addition: Tilman Moser (psychoanalyst) documentation and pamphlet: "Literaturkritik als Hexenjagd", Piper TB 1994. *The outcry of the German cultural critics with regard to Ulla Berkéwicz's novel.*
- Dr. Edda Bars (author) essay: "Der Aufstieg des Abendlandes". Aurum publishing house, 1988 (out-of-print) *Among others Representation of the esoteric backgrounds of the Nazi era.*
- Jochen Kirchhoff (music historian and philosopher) essay: "Nietzsche, Hitler und die Deutschen. Die Perversion des Neuen Zeitalters". edition dionysos, Berlin, 1990. *Study about the seduction and inclination to seduction of the Germans in the Nazi era.*
- Prof. Dr. Johannes Heinrichs (chair for Agro-ecology at the Humboldt-University, Berlin) essay: "Gastfreundschaft der Kulturen. Multikulturelle Gesellschaft in Europa und deutsche Identität".. Publishing house Die blaue Eule, Essen, 1994. *Über ein neues Selbstbild der Deutschen.*
- Carl Friedrich von Weizsäcker (physicist and philosopher), essay: "Wahrnehmung der Neuzeit", dtv, Munich 1983. *Here in particular the contribution "Ein Brief über den Nationalsozialismus" of 1952.*
- Michael Ley and Julius Scoeps, Hrsg. (Historian) documentation: "Der Nationalsozialismus als politische Religion". Philo publishing house, 1997. Collection with the outcome of a historian symposium in Vienna in the year 1995. *Assessment of the central role of religious-spiritual factors within the framework of a reception of National Socialism. Probably the first substantial academic approach of the subject.*
- Ulrich Wickert (newsreader) non-fiction book: "Deutschland auf Bewährung", Hoffmann and Campe, 1997. *Theses against the taboo on dealing with the national (German) identity.*
- Rüdiger Sünner (film director) cinema/TV-film: "Schwarze Sonne", 1997 movie theater distribution and TV WDR/Arte. *Mythological backgrounds of National Socialism.*

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