

Peter Wyssling

Die Auferstehung Europas

The resurrection of Europe

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The differentiated Living Space

Europe's spiritual life was uninspiredly confined to state borders, thus laying the foundation for the gradual undermining of cosmopolitan spiritual interest. Thus spiritual life lost its tremendous political peace making influence, its particular role of uniting individualising principle, of christendom...

Wherever old superstition on a higher world kicked up, alarm trumpets were sounded, the dangerous spark of philosophy and wit possibly smothered in the ashes; nevertheless Tolerance was the parole of the educated, and especially in France synonymous to Philosophy. Very strange, this history of modern scepticism, and the key to all terrific / monstrous (??) phenomena of modern times...

Blood will run in streams over Europe until its nations become aware of their dreadful delusion, driving them round in a circle...

Only true religion, achieved through insight, can wake Europe again, and secure the nations, and install Christendom visible on earth with new glory into its old peace-making role...

The rest of the world is waiting for Europe's reconciliation and resurrection, to join and become citizens of heaven...

(according to Novalis, „Die Christenheit oder Europa“, („Christendom or Europe“), 1799)

Part I

The new paradigm - From the Ego to the Ich

The whole and its parts

The individuum and the universe, man and world – the basic structure of all polarity, matrix of all identities. The new paradigm states: the part is bigger than the whole, for through the part the whole is brought to mind, is rendered aware. Aware of itself, self conscious! The whole world is enigmatic, and man is the answer to the riddle: evolution on earth, evolution of mankind, the infinite differentialisiation of species – at the “end of times”, i.e. in surpassing a consciousness that is connected to space and time, the liberated ego gains an awareness for its identity with the ‘Weltengrund’, with the worlds origin, the „new Adam“ is born.

Translated into the older idiom of Theology: the „Holy Spirit“, radiating from God the Father and Christ, delivers the individual from the darkness of isolated individual consciousness

from within the “I” of the isolated particular consciousness the message is voiced by the Spirit by the name of:

I am WHO I AM.

But man's mind is weak, it loses itself in the dark of the paths of fortune and fate, of internalised prejudice, of creeds and scientific paradigms, it falls with a thousand temptations of “worldly” life. And what is more: the mind thinks itself identical with the worldly body, which in truth is the

“Temple of Divinity”, which gives to the mind the gift of perception, the ego-consciousness, and later death as the meaning of the path of life.

Europe ?

The (seeming) opposition individuum and world relates to the polarity of center and periphery. Europe as the cultural core of the current world civilisation is part of the world, but as spiritual potential Europe can be “bigger” than the whole. In this sense the realm of Europe is “not of this world” – it is a spiritual world. The cultural diversity, the great creators of european classic bear witness to this. When political or economical expansion develop from Central Europe, when hegemonial intentions trigger the european “mind”, extreme destruction will be the consequence – if this comes to pass death will be Master over Europe, at least over central Europe.

Europe’s identity is the identity of the human individuum that discovers itself as meaning and end (goal) of the universe. The whole discovers itself in the part. Individual life and social life reflect the beauty of the universe – Art is the transformation of triviality. Not arbitrary art as a construct, but art as the continuation and perfection of “Nature’s” creations, the crown of which is music: at the intersection of the lemniskate of Mind and Spirit (Pneuma) – the actual “identity” of things and creatures, equally instrument of black and white magic.

Europe’s tragedy is the absence of true art and culture. The brutality and barbarianism of the 20th century is the face of the mind which does not find the way, the inner path to the Spirit:

Terrorising, power-obsessed presumptuousness creates new man (the “new Adam”) as a *carricature* in direct and economic war: the *worldly* “hero”, all these different idols: - the “proletarian worker”, the “entrepreneur”, the “socially-minded capitalist”. Lucifer, magician and God of his construed world design!

Such is the caricature of those individualities Europe has to give birth to, for it will otherwise collapse: those untiring fighters and searchers who

banner the motto: My kingdom is not of this world. Whose secret is: *by powerlessness to real power*. – Or, following the thread of Parzival, this archetype of inner development: *knowing by compassion / comiseration*. *The appearance of the advanced individuum is the “fool” in the midst of the heroes*.

To the west Europe borders to the realm of the anglo-american Elite, whose laws are the constraints and advantages of global hegemony. What is closely scrutinised worldwide is the dollar, displaying the pyramid and the watchful eye of the Lord. What the world wants to know is: will raw oil in future be settled in Dollars or in Euros? Who possesses the earth’s resources and its nets? In the realm of the brainstormers of the New World Order, THE NOVUS ORDRUM SAECULORUM, the constitution claims the pursuit of happiness and well being of its well guarded patriots, global hegemony being the true metamorphosis of the Imperium Romanum. The neo-roman circus thrives on the spectacle of desperate fights for sheer life. Distinguishing “nations” into “willing” and “villain”/“rough” (US-Präsident Woodrow Wilson, who designed the ideology of the Versaille “Peace”-Contract in 1918, already talked of abstract “nations” as agencies of political will, not of individuals.) is so undifferentiated that it joins bad religious fundamentalism. State propaganda (or rather: meta-state propaganda) bears the complete signature of an economic secular church which operates and celebrates with the elemental needs of the “masses” for cruel pictures of injury, revenge, honour, glory, etc. – updated with the global tools of high tech and mass media. The deepest and best hidden secret of this cultus concerns either the provocation or the birth and the sustenance of the “true enemy” and its different faces – installation of roman DIVIDE ET IMPERA, the barbarian culture of fear, aggression and triumph. Signature and Brand of poor Mephisto, partiture of the wordly spirit, his earthly power and “shining” – the promise of peace, beauty and happiness, which says: *my empire is this world* !¹

¹ No use to talk to him, to the „Erdgeist“, as Novalis calls it: the sense of words is getting upset

Towards the east and the south Europe meets the chaos of meta-religious confrontations, the exercise fields of the „Clash of Civilisations“, evoked by Brzezinski. Spiritually tired, the western-oriented Europe fences itself in against the image of the venturesome refugee from the realm of poverty, of raw materials and state debts. People from the east are not only different because the social structures are more authoritarian, more archaic. Moreover the structure is a reflection of the disposition of the mind and relates to the hierarchical-religious embedding in an orientally influenced *theistic world picture* - which principally perceives man as an object of divine guidance or predisposition (also called fatalism)². The power of this vertical paradigm outweighs the wish for personal happiness and egoistic wealth (except within decadent-corrupt elements, feeling like 'fathergod himself'). For the individualised psychology of westerners this subordination under higher values and ideals is not only incomprehensible but downright weird. Fashionable egocentric "esoterics" does not produce resonance in the oriental mind. Only the power of the individual that experiences itself as 'intellectual' instrument and co-creator of "spiritual reality" can find an approach to the oriental phenotype.

Contrary to this task is the inveterate body-soul-dualism of academic thinking, which, rooted in clerical catholic tradition eliminated the triad body- soul-spirit as early as in the 9th century. A revision of academic psychology would also enhance physics as basic science, insofar as the nature of "materia", or "energy" would be approachable as epiphenomena of movements of a consciousness-like or memory-like kind³. (The recently published exchange between physicist Wolfgang Pauli and C.G. Jung anticipates the fruitful scope that could be activated for science and life by considering the trichotomic nature of man.)

² the characterization of Islam and Judaism is the monotheistic conception of god – as the all-guiding and omnipotent "fathergod" (Demiurg), whereas Christianity perceives deity as trichotomic substance of "father, son and holy spirit" – reflected in the differentiated trichotomical Nature of man as composition of I) body, II) soul and III) mind. In catholic church *Mind*, the third part of human being, has dogmatically been abolished in the 8th council of 869. – this is the origin of today's basic 'scientific' dualism: Psychology also perceives man as composite of only two elements: body and psyche, reflected in the dualism of "materia" and "subjective consciousness".

³ As Karl Ballmer states, "Materia" has not capability of memory, but is memory-like phenomena.

The future of Europe, at least the task for Central Europe consists on the "fight for true individuality" squeezed in a precarious situation between

- a) western extro-version (economical expansion), based on a secular religion of wealth and 'wellness', anti-individualistic in the sense of denial and inveterate dogmatism against the spiritual essence of humanity – mirrored in a false superficial "individualism".
- b) oriental intro-version (passive and active retreat on former vertical paradigms), reflected by lethargic socio-cultural passivity, re-focussing on fundamental structures opposed to the superficial western individualism.

Of course, the economical and political dynamism of western "leadership" is overwhelming and overtrumping the lack of individual egoism in eastern populations, as far as this process is a pure strategic/military action like the Afghanistan or Iraq war, it may become dangerous – the people *feel* opposition against the lies and amorality of a-theist western decadence.

Thus, both the western and the oriental/asian mentality can't get aware of what could be the real and true task of Central Europe: the impulsion of a pure economic world view by the strength of "inner development", inspired by basic forces of individual mind and psyche.

It is so difficult to show what that means – because there is so few "places" in the world, where inner development and mind-searching has become an inspiring fact. The "space" for this basic re-formulation and re-founding of human identity can't be other than the individual mind, the consciousness. As this is an "inner" activity, it can't be related to a defined geographic space – but nevertheless: Europe has been the birth-place of the classical culture of western civilisation, even of all ideologies running the world, so why should not this Europe be the place for the re-birthing of the true sense of life, of culture, as culture is the mirror of individual ethos, art and science.

Thus, new social structures have to be found by those who may seize the upcoming identity of Europe, especially of Central Europe. Always led by the central idea of true individuality.

Parts II and III are the partial translation of German version
"Europa, das Unvollendete"

Part II The social Drama

All kind of socio-political problems are really art-problems, and since people have become so un-artistic and so sophisticatedly clever there is so much chaos in the world today.

(Ludwig Polzer-Hoditz)

Capital is essentially intelligence ...

This worldly intelligence works as a principle by which labour is shared, structured. The question of this primordial whole is significant. It will not be asked wherever – following old habits of thinking – the entrepreneur and capitalist is not conceived as a worldly “mind” but as a “money-earner”.

With some resignation and shame it has to be stated that nothing will be more difficult than revising the decisive basic idea present in all socialistic and market economic doctrines: all kind of work or labour, entrepreneur’s activity or intellectual work as well, is but “*work for gain*”.

This ego-centred, omnipresent definition of economic activity has clearly to be revised.

(Karl Ballmer, A Conception of Capitalism)

Europe, the unfinished

POLITICAL PROLOGUE

US-Vize Dick Cheney proclaimed, that the „forth world war“ would be about destroying any opposition whatsoever. Dominant north american foreign policy continues to navigate within a wide spectre of targeted information and desinformation. Europe, the „old“ Europe, is a central scene on the war field of worldly powers. Between Gibraltar and Ural the continent stretches like a filet of meat, in the minds of its subjects often merely a sum of so called „political subjects“, governments and international enterprises, chessman in the world wide game. In the historical wrestling of orient and okzident, part of Cheney’s „world war“, the West, this *Europe of Power*, plays an important role. „We will definitely not withdraw from Irak“ – the polish prime minister Leszek Miller says the text on the role of central europe, although a majority of the polled population rejects the engagement. Governments face a difficult standing, subordination under the world’s direction is forced to have a new frame of argumentation, below and between the *Powers of Europe* abysses are gaping, being irritated and full of resignation, there is a mood of inner emigration. Longing for a different world has become tired. „Europe’s Psyche“ has fainted, is unconscious?

In the Sofia Metro police is very present since the Madrid bomb attack. The protection of the population would be cared for in the traditionally proven way, minister of the interior Georgi Petkanov promised. „What is traditional with us most of all is irresponsibility“, the daily news „Dnevnik“ replied.. Also in the Czech Republic there is fear. With the help of crisis squads and police task forces in the streets the east european US allies try to present. At Ruzyni airport in Prag there was even an armoured car positioned by the government. Horror scenarios do not only appear in

polish dailies – gaps in the security disposition for the coming European Economic Forum in Warschau (End of April) are discovered and discussed.

Four years ago EU heads of state and governments had decided on planning huge. Up to 2010 the EU is supposed to be dolled up to become “most competitive economic area” »The spread of reforms needs to accelerate to reach this goal until 2010« Romano Prodi summarises after the recent (beginning of April 2004) meeting of the European Council with just these EU heads of state in Brussels. Council president Berti Ahern named the content of the reforms. Public budget should be »consolidated«, health and pension systems »reformed« non-wage labour costs »reduced« and work should be »flexibilised«.

„Redistribution from bottom to top“ that is the programme Adam Smith, ancestral Ideologist of the free market would have rejoiced in: West- and Central Europe, EU Territory, is made to look economic belly button of the world. The leaders’ vision: the world one economic area, the EU the parading horse in full canter. The „invisible hand“, that – according to Adam Smith – directs everything to its best ends as a law of nature, if only egoism of all involved keeps spurring the horse on enough, has been hope and wisdom on industrial racing courses. It is this leading, directing „invisible hand“, Smith thought to be superior to usual craving for profit, sorting all things to their best ends. In the personal egotism Smith saw the Identity of all Identities, the motor of life in the “economic area”, this heaven of believers of Smith’ ‘religion’.

The „invisible hand“ couldn’t prevent the bombs of Madrid. Or how? Wouldn’t there necessarily have to be a hell with this heaven, so that the flock of sheep falls not from faith on a consolidated, reformed and flexibilised blessings of economic galopp? Shouldn’t there be a worldly hell, so that dear and terror should reign? In order to bridge oppositions that threaten to tear the flock of half and quarter believers apart? In order to repolarise and neutralise the ferment of *Opposition against the economic religion*? Absorbed by the outrage in the face of the horrors of the absurd death of innocent people, levelled to the anxiety for naked survival, coined by resignation and inner emigration, and private troubles, diverted from the Enigma of Central Europe?

MAN’S INDIVIDUALITY, THE BIRTH OF ART

This is where dialogue begins, the European spirit communicating with itself. Individuality wants to be born. True art asks not about success, it lives by itself, by the **power of powerlessness**.

Can one in an atmosphere of powerlessness ask the question of identity, inner being, essence – of deeper contents of life? Is that elitary luxury? Can one, when the house starts burning, talk about personal biographies with its inhabitants? If the case for the fire has to do with the life of these people, the neighbours, and the further area – then you will at the latest have to do that as soon as the former inhabitants are planning to build a new abode on the place of the old that is not to fall prey to the same conditions and causes. (In breaking out of a fire you try to quench it and save the belongings, no question about that. But even the fire brigade needs minimal knowledge of the origin of a fire, the initial situation, the construction to be protected etc.) – the question of an “identity” of Europe is not to be separated of its momentary situation.

Is this situation a consequence of original states, senses and meanings, an original “socio-culture”? Or does the current situation consist of waste products of itself, of a voidness of any meaning, of a vacuum over buried cultural horizons, of a loss of identity? – is the presence a chaos, a scrapheap of historical reflexes, worn down demoralised tradition under the uncanny dynamics of newtin gods, of the total market? No – the question of the sense and contents of history of Europe cannot be circumvented. The armoured car in Prague is a signal – a symptom, a gesture, strange manifestation of identity. From the time of Charles IV, when in Prague the first University in the Old German Empire was founded, an arch passes via the Sovjet tanks of 1969 up to the armoured car of 2004. What does this tank protect? What *can* this tank protect?

A first approach towards identity works on a **psychological, or philosophical level**. This is where theory of science comes from, (epistemology, basis of all sciences) – it is about the consciousness’

communication with itself, about insight and truth, objectivity, subjectivity, about the relation of believing and knowing etc.

However, 'identity' can also be regarded as a **social** phenomena – here the changing of originally hierarchical (aristocratic) systems by republican state formations („Nations“), later by economic systems (industrial society, capitalism, socialism, neoliberal macro economy, EU), the study of modern society as a product and remnant of older collective formations of identity. Furthermore identity is a **cosmological** question: in what way is the human being, is society involved in cosmic processes – how far is man – like the planet earth – a cosmic product?

Identity is a complex thing. Moreover its descriptions very often encompass an unspoken point of view – which with suggestive power tends to push away other, more subtle formations of identity. In the first place European Identity – in connection with the enlargement of the meta-national social complex „European Union“ – is a claim, if not a *purely euphoric illusion*, indicated by the fears and anxieties that come up with many when confronted with the political construct of this Union. In how far is 'European identity' an illusion in everyday life, limited to the German advertising catch phrase „Geiz ist geil!“ („Stinginess is hip!“), to the tango between entertainment and a secure income, between exhilaration and hard calculation? The ideal of a future economic elite, the European Player: is it an economical caricature by Nietzsche's Zarathustra, beyond good and evil, an intelligent beast, a „Herrenmensch“ in metamorphosis, private ruler over a faceless “end consumer” and creep for jobs: a luciferic oligarch, object of the envy of the have-nots?

At the time of Charlemagne..

.. European 'identity' much less than today was an idle wish, way back when there was nothing to be felt of the dole, pension reductions and consumer's delights. This **social identity** derived from a position within a religious-hierarchical world picture – the community feeling derived from knowing to be part of the christian world family. The monstrosity on the altar: god-containing sign for man's linkage to the 'Weltgrund', to the archaic cause and motor of the world, to God, the Father, the promised redemption from the sinfulness of “freed” man through the sun spirit, the

Christ and the Holy Spirit. Ex Deo Nascimur, In Cristo Morimur, Per Spiritus Sanctus Reviviscimus. European Identity derived from defending the faith from the attitudes of Islam, the faith in omnipotence in one Father God, the destiny of Fate.

When Christian religion was lost and secularised, when „church“ more and more began amalgamating with a striving for power – of historically Roman tendency – thus distancing itself from its own roots, this essential and original European Identity fell into oblivion, the time of the emancipation, the liberation of the individual person from the hierarchical world picture, from the „Gottesgnadentum“ (“being by grace of God”), began: the revolution brought about the ideal image of the “Citizen”, as a change from Nobility, it brought about the res publica (republic), the separation of powers, etc.

As a counter reaction the strengthening of entrepreneurship by the developing industry brought about with it the class fight of the proletariat and materialistic doctrine. „Religion is opium for the people“ was the parole. In the east, where revolutionary terror won, nobility gave way to the state as a new owner of industry and agriculture, collective (i.e. the “plan” of the apparatus) gave way to the entrepreneurs and farmers, the East – a reservation - boundaries marked by world economy – became smoking manufactory smokestacks, became social field of experimentation and Empire of the Economic Czars: the continental prison yard.

The West, which could avoid the great social field of experimentation by clever „Divide et impera“, added share dividend to monstrosity: the egotism of the individual was not to be redeemed but *satisfied*. The aim of the progress of man was redefined as a play ground for egoism (Adam Smith): The more egoistic the single individual acts, the bigger the use for the community. This was the hour of birth of holy privatisation, which ground into dust left over traditional values like a mill stone. (current Nota Bene: The policy of Ex KGB Pustin in this film script correlates exactly and symmetrically to US government policy.). In Russia the state chief intervenes against the oligarchs of privatisation, in the West economy infiltrates and inspires the top positions of the state.)

Thus, “European Identity” – wishful thinking, that wants to delude over the loss of true identity? An euphoria, that make forget the sinking - and drowning - of meaningful contents in ideologies of growing privatisation of the world? Powerless old Europe, a giant spin-off of its former American appendix, shattered and politically torn in the intrigant poker of US-hegemony? Where is resistance of the unbroken optimism regarding

the other Europe ?

The paradox motto says: My kingdom is not of this world. „Europe“ is synonymous for the permanent search for inner balance, the HOMO EUROPAEUS a fighter against the global manufacture of the total market, the hybris of possession and power. A seeker for „Right / Law“ and „Justice“, visionary of a just social form which defines the framing conditions of economic processes and guarantees independence to cultural life. As a visionary the Homo europaeus needs to look for himself as a INDIVIDUALITY, to fight against versions of anti-individuality. As David he needs to stand up against Goliath, who not only expresses himself in old and new collective structures but – primarily – erects himself in his own being. Thus he is throw back on himself, on his „Internalisations“, back into the mine field of his **Psychology**, the Faustian Drama of self education. It is out of the question that each world design, each world picture is contained in the psyche in the mind of single people, whichever other social dimension it might take on later. Therefore the scene of David’s fight against the matrix (of) Goliath is the personal psyche and its working on its conceptual and emotional shape. Inner “system” relates to outer “reality”, without inner work no outer change⁴. In the external fate psyche (the mind) encounters itself – its weakness, its will power, its letal courage.

⁴ thus change is not a question of time but of inner energy. the „action“ of thoughts is already a deed which is not directed to external success or failure. Physiologically spoken thinking is a process of devitalisation, a partial death of the organic make-up. Physical death is the “sum” of this anticyclic biographical process.

Inner work, what does that mean?

From Kant to Schopenhauer to most modern system theory academic science departs from the fact that man is a „subjekt“, opposed by the world as an „object“. this reflects the ideology of privatisation in economical areas: the propriétaire i.e. the entrepreneur makes the world to become propriety of his subjects. (The „juristic person“ or „personne morale“ as an enlargement of the concept of “subject” shows a kind of demonic extrapolation.) This Kantian world picture is so grown in that only few people know that it is really a theory, an abstraction which in fact is a gigantic paradigm. One of the more important Homo europaeus’ fighting vehemently against the theory of the «old man from Königsberg» was Goethe. He wanted to carry out science not only as a “subject” but also to be “at one with the world”. He knew himself as part of the world, not as autosuggestion but from experience. In this context “Inner work” doesn’t mean haphazard interpretation, not the construction of models “right through a scheme of insight”, but most of all absolute patience and self-evacuation, self transcendence, Goethe’s „produktive Resignation“⁵.

This is the historical point where eastern renunciation an western rationality shake hands, where the sources of knowing and contemplating (believing) melt into one. Goethe wasn’t alone with this revolution of the concept of science, the notion of the individual as a supporter of all-permeating “Weltgeist” flooded all of european Classics of Central Europe (sic): Schiller, Fichte, Hegel, Schelling, Novalis, Spinoza, et al.. these are representatives of a wave who conceived the self education of the individual as an „activity of Weltgeist“, an individualisation of universal world energy – in Christian terminology: as speaking of the world word by the human individual.

That such an attitude towards life also introduced a basic change in sociology was not primarily self-understanding: too enormous was the fright aced with the fact that it was no more a transcendental unfathomable God patronizing the individual, that the vertically hierarchical state had to

⁵ Thinker and painter *Karl Ballmer* calls this paradox process: „ego-strong selflessness“ Cf. „Deutsche Physik- von einem Schweizer (German Physics by a Swiss“, Edition LGC, 1996.

And yet: the motives of egotism and of political/economic control are merely counter images of deeper driving forces within European history. As long as *original* Christian identity contrasts these “black areas” in man’s mind with its healing, the formation of a horizontally structured new social organism will merely be a question of time. The fundamental structure of a future civilisation lies in the development of the concrete individual, who grows above and beyond the culture of fear without getting stuck in the fangs of the “apparatus” - secure existence, the reflex of vengeance, self-indulgent and insatiable egocentrism. (It must be mentioned here that wishy-washy esoterics belong to the general egomania as well as all variants of fear and addiction culture. A trademark for the counter force of cultural evolution is usually the destruction of individuality – by acts of external terror or internalised addictive behaviour. The counter image of individual “spiritual ability” is not just lack of spirit but cold-hearted domination of spirit under lower motives like the striving for possessions, for power, for satisfying addictions – the arsenal of neoliberal “liberation”. The reversal of sense in language⁸ is symptomatic for such “liberated” structures hypertrophying in protectionism, isolationism – sociologically: in totalitary systems of a central power, mirrored in the (non-adult) irresponsible reflex-behaviour of the conditioned psyche.

Into the vacuum of the (often unconscious) fear a therapy for this suggestively magic disease will place the concentration on „spiritual ability (Geistfähigkeit)“, on the yet unimagined “universal“ dimension of the soul. This therapy is not a passive cure but an energetic inner activity, increase of consciousness by *Dissolution of normal subjective contents of identity*. Paradoxically spoken: by deliberately surrendering our reflexively fear-controlled subjectivity, with the help of radical self perception (of the Psyche / of the mind) and scrutinising the addictions of emotionality and of body functions a new space will open up: Terra incognita of the „Spirit“.

in a pattern of fanatic absolutism not witnessed since the fascist interregnum. (see www.globalresearch.org / Decoding ...)

⁸ On the analysis of political semantics cf. the works of Prof. Noam Chomsky (MIT) – www.chomsky.info - Cf. E.R.Carmin, *Das schwarze Reich, Politik im 20. Jahrhundert (The Black Empire Politics in the 20th Century)*, Heyne Verlag München / Verlag Ralph Tegtmeier, 1994.

Death of the classic „personality identity“ is followed by the resurrection of the human spiritual nature.

Or in older, theological semantics: In *Cristo morimur, per Spiritus Sanctus reviviscimus*. In the sociological mirror image a fascinating process begins, parallel to the agony of the repressive vertical structure: the monolithic block, the diseased mega-State implodes through internal and external aggression, from the periphery of the healthy individual power, from the „Culture initiatives“ a new architecture of living together develops, according to Schiller’s words from his play ‚Wilhelm Tell‘: *Das Alte stürzt / es ändert sich die Zeit / und neues Leben / blüht aus den Ruinen*. The old tumbles / times change / and new life / flowers from the ruins. Or according to Novalis’ motto: *Wahrhafte Anarchie ist das Zeugungselement echter Kultur – unter Schmerzen wird die neue Zeit geboren. true anarchy is the procreative element of real culture – the new time is born in pain*. The „new time“ emerges in the sculptor’s, the artist’s „studio“: Psyche (the mind). Working the raw stone happens in stages, not lineary, in leaps, according to the law:

Polarity and Progression

The French revolution was one leap, the cry for liberation from millenia of spiritual and sociological childhood under God and nobility. *Liberty!* as a motto was suffocated in the mania of **abstract** equity, *brotherhood* died in the Restoration, in the militarism of the fugitive napoleonian Empire – upcoming industry created the proletariat, class struggle. The upcoming economic bourgeoisie tried to channel socialist revolution – with written-off ideals out of religious or national tradition of “values”, with the ghost of “economic crises”. The mind (Psyche) of citizens and proletarians found its fragile happiness materialist fortune, standard of living and well being, in the interplay of „market“ and its twin the „social state“. The fight against enemy images of external threat of all colours keeps together the fragile stone block – until the internal and external carcinoms, the hollowness of propaganda and personality structures, the aggression of hegemonial lusts, the internal contradictions of ideals of happiness will cleave and weaken the stone. Life in the chinks, in the thin lines between the waste products is endlessly tough. From the polarities of despairing faithfulness to ego-force, spiritual individuality (Ich-Kraft, geistvolle Individualität) and worldly

happiness emerges the existential progression: the leap to KNOW YOUR SELF – as part of the world whole, as part of the cosmos and mankind – as part, that simultaneously bears the whole in itself.⁹ The whole, being „not of this world“ because it recognizes / acknowledges „this world“ as one stage – as life that steers towards death as a metamorphosis and as a sense in itself: as ultimate **identity**.¹⁰

Part III

The threefold resurrection

The differentiated living space

⁹ Modern system theory pretends to have overcome the classic image of the whole and its parts by the concept of the dichotomy system/environment – in connection the Kantian world picture. However, de facto it still remains within the definition of “science” as subjective illusion. Academic termini like „Autopoiesis“ (a concept by Aristotele) and „Selbstreferenz“ (self reference) belong to the nominalistic semantic of a technology-oriented „design of theories“. The programme of system theory is the radical elimination of the assumption of a „Weltsein“ (mundial being), „to connect being and thinking“- thus the postulate for consequent dualism. Theory regards the world as an imagined content on one hand and as a principally non-cognizable „reality“ on the other, according to the Kantian „things as such“.

This is a modern transcription of the classic ecclesiastic world picture, which postulates an unrecognizable, transcendent godly being as a basis of the world which is only accessible to faith. The same structure of thinking is represented by Lenin, who relocated the „quality“ of the godly being into non-cognizable „matter“, which is unaccessible to human consciousness (cf. his work „Empiriokritizismus“). Modern science theories are normally waste products of materialist or ecclesiastic dualism. (Cf.. Niklas Luhmann, *Soziale Systeme (Social Systems)*, Suhrkamp Taschenbuch No. 666) The solution of the dilemma of precarious attempts of definition of „science“ lies in the survey of the Kant-Schopenhauerian doctrine of the *Subjectivity* of recognition.

¹⁰ In the mythology of the fairy tale: the princess (spell-bound Psyche) is saved by the prince (Pneuma). In Eschenbach’s Parzival-Epos this is the moment of „asking the right question“, the moment of Parzival’s com-passion for Anfortas, the wounded grail king. The grail, a real symbol of the ancient force of evolution, takes the spell from spell-bound Psyche - from instinctive emotion and abstract intelligence. In theological idioms: the holy ghost inspires nature-bound creature. The cosmos „turns out to be“ a space of consciousness, a „habitat“ of non-incarnated human souls. – This opens the view for a cosmic sociology.

In this ultimate identity the part recognizes itself as a differentiated trichotomy: It recognizes itself as psyche (mind) which awakens with the worldly process of the senses of the „body“ into consciousness, which grows with the liberated thinking process into the dimension of spirit (Pneuma). The „part“ recognizes itself as brother and sister of equal „parts“, of fellow humans meeting it in the form of fate or “me-from-the-outside”. „Brotherhood“ in this context does nor mean a moral postulate of a quasi legal world ethics but real experience. „Dictatorship of privacy“, the contradiction of freedom and equity finds re-surrection on a higher level, the common sources of the religions will become obvious. The psyche recognizes itself within the three part configuration of man (body, soul, and spirit). This configuration is reflected *within the body* (physiologically) as system of nerves and senses, circulation system (perspiration, blood circulation), metabolism (warmth, movement). From the vantage point of the *soul* this decentral organisation is experienced as polarity of thinking – feeling – doing(actioning), as well as in the scale of consciousness of waking – dreaming – sleeping.

Like the psyche is embedded in the single organism, made possible and carried on through it, the single organism lives in the three realms of nature (mineral, plant, animal) on one hand, on the other within the three distinctly different areas of function: culture, law and the material satisfaction of needs. Thus we will get the following correspondences:

physiological level – single organism		
metabolism / limbs	rhythmical system	sensory-nerve - system
social level		
Culture	legal life	production/consumption
psychological level (soul)		
Doing/actioning	feeling	thinking

In the strict analysis of the middle level, the social physiology, lies the key to a new “global” world structure that is diametrically opposite to the centrally hierarchical world picture. (The pyramid as a symbol of outdated hierarchical social culture is replaced by the image of system specific socio organics.) The formation of society is not to be left to anachronistic reflexes, to the chaotic interplay of affects and market mechanisms, to Orwellian planned manipulations, but needs to be taken over by the conscious will of responsible people to shape (society) – everything is a question of long historical processes. The function principles within the three areas of society are fundamentally different:

- Within the area of culture the ultimate maxim is freedom, the individual „charisma“, the judgement and the creativity of the individual is the fundament of all activity. In this domain of social life everything lives from the free development of the single personality, which fertilizes general life by being „culturally able“. Science and art, pedagogics and jurisdiction live from the impulses of ethos, of genius, of creative force and of the joy of creation of the individual. Freedom is the ultimate rule, the conscious individual being the „scene“, the centre is in the work of the conscious with itself.
- Within the sphere of legal life the general human encounter is significant, the relationship from human to human, the feeling of equity, of mutual respect: This is where democracy lives the fundamental principles of the legal state. The elementary Human Rights and how to secure them are prominent task for legal life, which „animates“ abstract jurisdiction, rendering life and sensing.

Equality is most prominent rule, the monitoring and implementation of the constitution is the main task Like the light signals regulate the traffic, the the legal sphere sets the framework for activities in the cultural and economic sectors in social life. The basic laws for developing of personality, housing, education, settlement, free speech etc. are guaranteed by the constitution. Other than that this legal state does not mingle with matters in other spheres. „Deregulation“ is a most prominent rule when the framework for the cultural and economic sector are unambiguously defined. The state has no economic function, merely a security function. A central task is the protection and the observation of a “productive regulation of possessions” including the fixing of a basic income.

- Within the economic sphere everything is based on *common judgement* – the conditions of production, the consumers’ needs, the possibilities of circulating and distributing goods can only be stated and carried out in comprehensive exchange of all people involved. In this sector everything lives from *mutual perceptions* which are realised manifold in associative negotiations : In geographic and factual connections of production, consumption, trade (circulation) of all scales and sizes decisions are made, the basic law of these processes are the extensive and multi-shaped *Association* of all involved. All decisions are fixed in contract form, which is based on the frame work conditions from the legal sphere. The basic instrument is the contract. The administration of the (*globally* conceived) economic area happens through ‚peripheral networking‘, avoiding competing blocks of power. Most prominent rule of action is the exchange, the ‘common judgement’, the question of the ‚contribution of the others‘, the achievement within the “collective”, the perception by connections of all kinds: associations, working locally to globally. The physiological correspondence in the single organism is the sensory-nerve-system, which, like coming from the outside, integrates the environment into the organics of the body – best to be seen with the example of the eyes.

announces. Behind this juristical installation there is Wilson's matrix of the nation as "subject to international law", the false logic of political practice which is self induced and relies on affective reflexes, statistical voters' behaviour, medial presence and economic inspiration. Because this way of politics corresponds exactly with the passivity of the mass culture of the inner soul the formation of an autonomous European cultural organisation would currently be a phantastic postulate, a pure utopy. Only in resisting any form of destruction of INDIVIDUALITY (as true identity of Europe) a protoplasma can form for a 'federalistic' environment. As a mirror image of cultural creative impulses this FREE and autonomical space would also be of physical nature: landscape architecture, agriculture, architecture, urban planning, production plants etc. – all of this is the object of longing for shaping the world, for "everyday" art. Because true art can only come to exist according to de-central principles, „organisation“ of cultural life can only mean secondary orchestration of autonomous, free initiatives. This is the specific characteristic of the cultural sector, which does not function according to the same principles as the economic sector: the latter functions according to the basic principle of "common judgement" – thus the economic orientation towards a "European" group interest would be an a priori desolate project, moreover one that reminds us of the destructive causes of Central Europe in World Wars I and II.

The legal sector as the third functional link of a threefold *social organism* is not identical with the western Idea of the State, insofar this state concept overlaps with the two system areas (culture and economy) as explained above. The "regulating" overlap of today's legal state into the economic sphere is primarily caused by the maxim of stinginess, of private return on investment, of money-making, of economic power. Adam Smith's doctrine of the subject, of the profit-oriented entrepreneur as the highest category, should in socialism have been replaced by the abstract collective as an owner, i.e. as a matter of fact by the incapable State Party: the so-called dictate of the proletariat. The promotion of the possessionless class to the new owners induced the fiasco of plan economy, the figure of the incapable *burocrat*. The radical remedy against the world patent of the English Adam Smith proved to be a failure because the egoistic nature of the human psyche was supposed to be violently *forced* to ego-less-ness and state slavery. Together with the destruction of the bourgeoisie culture the

bolschevistic state bureaucracy eliminated any individual 'artistic drive', that innermost source of human joie de vivre, joy of activity. The mystery of economy, the question of MOTIVATING Psyche to working within today's modern world economy based on division of labor, of synergetic organisation, this question could not be solved by the hatred of the Red Czars. What's left is a skeletal industrial desert, the mirror image of Psyche, devoid of Light, devoid of Love, total destruction of live and space...

Now that the socialist state and its bureaucrats have been replaced by the joys of money-making and power of ever-winning investors and by anonymous share capital, now that holdings and highly paid executive *Officers* have replaced the bureaucrats of socialist avantgarde, now the disease shows in the laboratory of society: social insecurity is becoming a permanent state, structures are degenerating, the abyss between poor and rich is opening up wide, banking business is booming, the state is rotating in the rhythm of daily policy, "consolidating, reforming, and flexibilising". The everyday motto: competition, strengthening of enterprises. The realm of socialist plan production has converted to capitalism, the egotistic Psyche has replaced the collective state, the "invisible hand" in the shape of world wide fluctuating capital steers the fates of people who feel strangers in their own house, there own country.

The integration of the old Central Europe into the realm of the Euro will no doubt accelerate this development, the takeover of the GDR by West Germany presents a model for such state-mergers. When Marx claimed the "expropriation of expropriators" the central idea of *temporarily limited ownership of means of production* had not yet been born, as a historical antithesis the *have-not* stepped into the footsteps of the selfish capitalist, and with the have-not came an anger for everything that reeked of culture. The have-not in the shape of the advanced burocrat ("apparatschik") soon emerged as a caricature of his capitalist predecessor, with all the signs of spiritlessness, corrupt egotism, irresponsibility.¹³ Overcoming and handling

¹³ Under Stalin's red terror the repression of individual personality as a source of social shaping reached its peak, the fanatical destruction of individuality under military and economical force replaced religiously tuned russian tradition. In

sources and intelligence.¹⁶ Insofar the ‚coalition of the willing‘ encompasses Europe as well you could encounter the attitude of political leadership already half a century ago, when World War I. had just drawn the maps anew: “It had always been important for leading circles to try and guess the most quiet wishes of entente, to make it more comfortable for them, they always expected salvation and help.

... One used to go in complete political passivity, fatalistically believing „development would move on by ist own“, from disappointment to disappointment.

Thus our politicians and governors, well drilled and schooled by the entente, so they would make useful civil servants of their will. It didn’t occur to them that something else could be possible than just watching,....“¹⁷

Ludwig Polzer, a visionary European from Austria characterised the situation as early as 80 years ago with these words. Some years later when the mania of brown greed had installed itself, Denis de Rougemont wrote

¹⁶ www.thewaronfreedom.com: (....) A recent (2002) classified out-brief drafted to guide the Pentagon "calls for the creation of a so-called 'Proactive, Pre-emptive Operations Group' (P2OG), to launch secret operations aimed at "stimulating reactions" among terrorists and states possessing weapons of mass destruction -- that is, for instance, prodding terrorist cells into action and exposing themselves to "quick-response" attacks by U.S. forces." - The P2OG initiative is nothing new. It essentially extends an existing apparatus of covert operations. Amply documented, the CIA has supported terrorist groups since the Cold War era. This "prodding of terrorist cells" under covert intelligence operations often requires the infiltration and training of the radical groups linked to Al Qaeda. - Covert support by the US military and intelligence apparatus has been channelled to various Islamic terrorist organisations through a complex network of intermediaries and intelligence proxies. Moreover, numerous official statements, intelligence reports confirm recent links (in the post Cold War era) between US military-intelligence units and Al Qaeda operatives, as occurred in Bosnia (mid 1990s), Kosovo (1998-99) and Macedonia (2001). (....)

¹⁷ Ludwig Polzer-Hoditz, *Politische Betrachtungen*, Internationale Bücherei für Sozial- und Geisteswissenschaften, Stuttgart.

into his diary: „You could be tempted to answer to the totalitarian religion by opposing another religion to it. I am thinking of a catholic cult, of its grand ceremonies (...) They are the traditional answer to the *same* need, which – in elementary form – without any dogmatism, without transcendence or stone old rites – unites the masses and unites them around a liberating leader. And yet: If you put ceremonies against ceremonies, Hitler’s ceremonies have the advantage of speaking to the aggressive core of the people, or rather: their brutality. The catholic church nowadays is the only power claiming to be universal, thus above national right, and under this precondition it has been the refuge for millions of hopes. And yet: Can the meaning of universalism be transmitted by a church that calls itself “catholic”, but really is Roman most of all, unless it even accords with most regimes? Or do we have to put all our hopes into *new Christendom* that wouldn’t be universal by its unifying organisation but because it knew how to give people the accustomed and personal feeling of their *original* belonging to Spirit that transcends each nation and group of people ? (....) You will hold against me that would mean to ask for a miracle, but please show me how something less than a miracle could help me. - And if you still held against me: This is not a solution! I will answer that in that case there is no solution.“¹⁸ -

These words characterise the precondition of the spiritual part of a society in a similar situation than today’s. Cultural life does not suffer central change. This is the one basic law. As opposed to a centralistic world culture and world religion – out of individual achievements of the spirit – the cultural experience wants to be lived without any notion of spatial limitations. Art, as blossom of cultural life, evolves in the radical antithesis of any form of central organisation.

The tragic of modern Europe consists of its inability, to differentiate organisations. The function of a *possible* European legal state must necessarily fail when economic interests on one hand and spiritual claims of power on the other will not keep out of the constitution entirely. Spiritual claims of power are those, as Denis de Rougemont cites in the quotation above, that will nor permit the spiritual weakening of an

¹⁸ Op. Cit. S.136

individually impulsed cultural life (a “new Christendom”). The EU as a monolithic block, characterised by the paradigm of global competitiveness is an unpermissible mix of economical life and cultural life, without the regulatory function of legal life. Economical life and cultural life – out of their own ‘endogenous’ principles which are not to be mixed – have the tendency to absolute world integration. Spiritual life as well as economic life must not be closed off on the borders of West / Central European groups of interest, the EU. The belief in a “competitive” Europe builds on thoughtless activism that gets its motivation out of anachronistic sources.

An all European legal life on one hand needs to “release” the economical life (or, purport the peripheral legal conditions for various contract regulations), on the other hand it needs to pass the spiritual life over to its own de-central administration and self-organisation.¹⁹

Any suggestive fallback to traditional concepts of the formation of national states will not only be a „sin“ against the spiritual evolution of European identity but will lead into a new phase of inner and outer catastrophe in the long run, despite all illusions. The fundamental story of Europe is mankind finding themselves, the dynamic search for the light, the abandonment of atavistic-egotistic reflexes.

30 March 2004

19 In international organisations like Human Rights Watch, Amnesty International, Green Peace etc. there is a sense of will for ethically impulsed „legal life“, which could be the basis for a world wide regulation of constituencies an a real “world parliament”, which only sets frame conditions, merely ‘police measures’, merely (prematurely published) publicist measures, to economical and spiritual life.