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Enigma text with authorial reception

Abstract: Grigol Robakidze's enigmatic book "Adolf Hitler as seen through the eyes of a foreign writer" was published in 1939 in Jena by the Diederich's publishing house. Along with a short-term success, "Adolf Hitler" brought Grigol Robakidze a lot of trouble. After the Second World War his works were no longer printed in Europe and the Georgian writer in exile was very worried about this. Grigol Robakidze explains the reasons for writing "Adolf Hitler" in his essayistic work "My Explanation" ("Meine Erklahrung") written in German language in the autumn of 1947 in Geneva. "My Explanation" is a meaningful and extensive essay. It reflects hitherto unknown moments of the writer's biography, narrates the history of the creation "Adolf Hitler", explains the vague passages of the text, etc. The essay "My Explanation" reflects the tragic moments of the most difficult time for Europe. Here Grigol Robakidze makes an in-depth analysis of the main reasons for the personal collapse of Adolf Hitler and cardinal ideological concepts.

Keywords: Grigol Robakidze, 'Meine Erklahrung', "Adolf Hitler", the German reality, image of Hitler.

Grigol Robakidze who lived and worked in exile after the World War II was not published in Europe for authoring the essays about "Adolf Hitler" and "Mussolini". In the autumn of 1947, in Geneva, he wrote *My Explanation (Meine Erklahrung)* which, according to the epigraph, was intended to the German Writers' Union, German publishing houses, the Pen Club, and his own readers. This was an extensive confessional essay that no one dared to publish. The German original of *My Explanation* first came in 2011 in the city of Aachen (Gagnidze .. 2011). Its text contains 21 pages printed on the machine and is preserved in Otto Zaug's archive in Zurich. The same 1947 dates Grigol Robakidze's letter addressed to Georgian writers, where the author explains to his colleagues the ambivalent, allegorical plane of the "Adolf Hitler": "This book is built according to "Pythagorean precision... In short, the nationalist worldview is completely destroyed internally here...In the havoc of war, who cared about recognizing nuances?" (Robakidze 2012: 88).

In *My Explanation* Grigol Robakidze's "Adolf Hitler, seen through the eyes of a foreign writer" is assessed as follows: "As a "piece of work", it needs no explanation. Every word is well

thought out in it, every line is carefully worded. With its precise brevity, it resembles a sonnet (!)!" (Robakidze 2012: 3). By writer's indication, "Adolf Hitler" consists of 14 chapters, as a genre (sonnet - MK) of 14 lines.

In author's view, a "fatal misunderstanding" was created around this piece of work and it would be justified to "listen to the author's words". In *My Explanation*, the writer tries to be unbiased and honestly admits: "I am standing on the third shore: - rivers have such a shore too – and, hence: from there to here, without personal bias, I will strictly analyze the work, like a chess game" (Robakidze 2012: 4).

My Explanation clarifies the controversial nuances of the text "Adolf Hitler", written 9 years ago. It tells the story of the creation of the novel, explains its conceptual parts, evaluates the main markers of the tragic time. Robakidze "Adolf Hitler" was written before World War II, in 1938. A lot was said about the new charismatic leader in Europe at that time, they even admired his talent and success. Fifty years have passed since the birth of the Fuhrer, and this date was duly marked.

Grigol Robakidze, who was forced to go into exile to Germany, closely watched the activities of a new leader shrouded in mystery. In *My Explanation* he notes: "His appearance shocked me ... As writer and metaphysician, I used to have a habit of penetration into the event before it happens" (Robakidze 2012: 4). The emigrant Georgian writer set himself the goal of literary investigation and analysis of the extraordinary phenomenon of the German fuehrer, his inner image.

According to *My Explanation*, a writer had never seen Adolf Hitler. To unravel his mystery, he thoroughly examines numerous photos and remarks with surprise that "none of Fuehrer's pictures looked like each other". He calls this phenomenon the "mask of non-existence", the "ghost" (phantom), but he is aware that this phantom "inspires millions of people". The writer listens to Hitler's speech over the radio: "The voice totally manifested him - metaphysically perceived, it continuously poured in vain from his throat" (Robakidze 2012: 5).

When unraveling the personal secrets of a charismatic leader, the writer makes use of a photo depicting harsh protest in Germany against the terms of the Versailles treaty. "Here, among

thousands, he stood, deepened in himself, evil, terrible - "anonym". Here, Robakidze feels the special mission of this young man (Robakidze 2012: 5).

According to *My Explanation*, Robakidze once saw the vision of Hitler with astonishing clarity between sleep and wakefulness: "His eyes had no pupils: they shone blindly - like a thick gray-like sheet - and yet: they were completely darkened on the opposite side." (Robakidze 2012:6) The writer is pondering over this vision and it dawns on him that "such eyes are mainly inherent in people who possess the mana-power."

In Robakidze's interpretation, "mana is the power that may be ascribed to an animal", this is a completely different phenomenon: the animal knows neither shame nor fear; it does not recognize boundaries. "An animal an indivisible whole. The divine integrity continues to live in it"(Robakidze 2012: 8). The animal - divine wholeness - is separated from man when he falls into sin, and then he irritates his lost half - his metaphysical brother - "he deifies the animal." In the essay, the phenomenon of "totem" is also explained in this way.

In Grigol Robakidze's view, Adolf Hitler owned this demonic "mana" power. It manifests itself in him, like the ancient Greek "kairos". This is "the ability to choose the right time in each action to achieve each goal, neither at random nor by chance" (Robakidze 2012; 9). Moreover, Rasputin also possessed the power of "mana" (the same phenomenon should be explained by Robakidze's hitherto unknown essay "Rasputin, the Russian Enkidu").

In *My Explanation*, the author conceptually discusses the essence of Hitlerism and notes that its principles were not pure. It is also unacceptable for Robakidze that Hitlerites "suppressed the cross of Christ with the cross of the pagans - the swastika". The swastika, according to the author, is "the front image of the cross of Christ."

The Georgian writer considers that Hitler was a bearer of the essential characteristics of his nation. The text of the "Explanation" initially represents a peculiarity of the German worldview: the peoples of Europe regard fate as an "external compulsion" and try to soften it, while the Germans accept it as "an internal necessity and are not afraid to bear it to the last breath" (Robakidze 2012: 14). In author's observation, the German is characterized by "courage in life" instead of "obedience in life", which leads to extreme self-determination. According to Robakidze, these character traits were inherent in Adolf Hitler, which in itself was dangerous.

Among the dangers, the most fatal for Robakidze is the "Hitlerites attitude to the Jews" that seems to the writer an "Achilles' heel". He dedicated a hitherto unknown work to the Jewish community, "Israel as Mystery and Destiny" (*Israel, als Geheimnis und Schicksal*). In "My Explanation", the author develops the view that "every nation is a manifestation of divine diversity" and "the Jewish people also equally represent such a manifestation" (Robakidze 2012: 31).

In the same text, the author clarifies the reason that he became interested in Hitler. He explains that he wanted to make an impact on the "existing situation" with the help of the literary "image" presented by him. In "My Explanation" the writer once again defines the main points of his concept. They are: 1. Earthly forces - the earth is considered as a cosmic spirit, which is always born in "specific circumstances of the earth": race, people, language, culture. They, in turn, are manifestations of divine diversity. 2. The author points to the concepts of blood and race: "Cultures should be explained not by" blood "but by the" duration "of blood" (Robakidze 2012: 27). 3. The concept of "people" is defined in the works not as "something" but as "someone", and this "someone" for Robakidze is a mythical proto-component of the people. "He is the one who" thinks" and "creates" in language" (Robakidze 2012: 27).

The "rise of earthly forces" in "My Explanation" was a self-creating concept, giving spiritual strength and firmness. The author links the definition of the "state" (*სახელმწიფო*) with the Georgian "power" (*ძალაუფლება*). In his view, the word "ruler" (*ხელმწიფე*) preserves "the whole concept of the holy king."

It was not so easy to publish "Adolf Hitler" in Germany. In *My Explanation*, Robakidze recalls that at the end of 1938 he handed over the manuscript of the essay to the "Examination Commission", headed by Heinz Hederich. According to the writer, he was not one of the fascist fanatics, although he could not say a decisive word in favor of the publication of "Adolf Hitler".

From *My Explanation* it turns out that the review of the handwritten text of the essay (22 pages in total) lasted for 9 months. On August 23, 1939, after the signing of the Ribbentrop-Molotov Pact between Berlin and Moscow, the "Examination Commission" accepted the manuscript. The essay was published and soon disseminated in Germany. According to Margaret Schuchard, around 112,192 copies were sold there in a few years.

After reading Robakidze's "Adolf Hitler", the philosopher of German culture Leopold Ziegler wrote to the author that here he saw the Fuhrer, in the "space of myth", although he, as a person, still works in the "space of history". In response, Grigol Robakidze clarifies his position and points out that in his work he presented Hitler in the "space of myth", which did not coincide with his historical manifestation. According to his clarification, the German leader would have fulfilled his mission if "he" did not define the race only by blood ... if "he" did not equate people like proto-phenomenon with the animal world ... if "he" considered both race and people as manifestations of divine diversity – if "he" overcame the idea that "the Northern race must overcome all others"... if in resolving the Jewish question "he" had taken into account that the Jewish people were also a manifestation of divine diversity." (Robakidze 2012:37). Really, if it happened, then everything "would have gone well and safely."

My Explanation also deserves attention because it directly renders the German impressions of the émigré writer, characterizes the atmosphere of that time. In March 1939, due to the annexation of Czechoslovakia - "no one was happy in the country" ... everyone looked gloomy," - recalls the author. In Robakidze's assessment, September 1, 1939 - the beginning of the World War II - was accepted by people "like a landslide". Moreover, after this, almost all of Europe came under Hitler's power, "but strange as it may seem: no one was happy about this."

The essay emphasize that after the total defeat in World War II, Hitler's personality was gradually collapsing, all the forces abandoned him but one. It was the power of an animal, thanks to which the Führer skillfully repelled all the attacks prepared on him. In Robakidze's conclusion, the main reason for his personal failure was that he "never listened to the genius of his people."

Grigol Robakidze believes that the mythical image of the fascist leader was defeated in the confrontation with his concrete, historical manifestation. The last passage of *My Explanation* sounds like a final assessment of the extensive essay "Adolf Hitler": "Each attempt (essay - M.K.) succeeds or fails. If it succeeds, there remains a victory, if not, we will be disappointed... My attempt ended in failure ", - this is the end of Grigol Robakidze's *My Explanation*, the recently published text, that should be given its due place among Robakidze's conceptual works.

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