It is an honour for us that the fruit of two years of research is being made public for the first time as a CIRHU publication, and in English—a language that has become a symbol and a tool for human unity. Our Spanish association, as everyone knows, is a small one; but because of its close links with the university and cultural sphere of our country it has always had a lively intellectual life. The articles gathered here are the result of intensive individual research, but also of collective exploration. For this reason, and because in Auroville and from the experience of unity the author-concept loses almost all its meaning, we have preferred not to present these themes under any signature: AVI Spain, as a collective reality, is the only author of these pages.

Similarly, we did not want to disguise the nature of this monograph with a lot of illustrations and a sophisticated design. Whatever value our readers and critics may find in the propositions and conclusions we offer, our study has been carried out with deep intellectual seriousness, aiming for the most far-reaching horizons, regardless of success or failure. So if reading it is gratifying to people who take pleasure in bold flights of the mind, this will be our reward. It will doubtless seem arid to others, who prefer more general texts with less dense content, set amidst wider blank spaces and many illustrations—such readers had better not attempt it.

Spain is not an easy reality to grasp: firstly because in spite of its relatively small size it is unbelievably diverse; secondly, because what it has shown to the world over the last five hundred years is not its soul but its shadow. Nevertheless, even in this asuric shadow that gave birth to the Inquisition, there has always been a nobility which not even its enemies could deny, as well as an obsessive sincerity in its service to the divine ideal it had assumed. Spain is a country of kshatriyas, which inherited its ideal of the Holy War from the East, through Islam. It is this, taken in its essentiality, that constitutes its profound attraction. At the end of the 15th century Spain betrayed
the great intuitions it had had of itself during the Middle Ages: instead of offering its energies in
the service of the great spiritual synthesis pointed at by the coming together of three great
monotheistic religions in the Peninsula, it blindly and murderously followed the paths of the
Roman Catholic deity. This enterprise, which lasted throughout the 16th century, presided over
by two major rulers of the Austrian Hapsburg dynasty, Carlos I and Philip II, exhausted the
nation. The best of its vital energies were channelled to the Americas, reembodying the conquer-
ing and civilising spirit that had brought the Muslims from the East to Europe eight centuries
before. The best of its spiritual energies attempted a bolder leap, flinging themselves towards the
veiled continent of Ultimate Reality. As happened to India centuries before with Buddhism and
its illusionist epigones, the vast Spanish mystic movement of the 16th and 17th centuries, in both
its orthodox and its heterodox branches, amounted to a powerful draining of the national life.
The Spain of the 17th and 18th centuries is an exhausted and inert country, a huge imperial body
that begins to decompose and fragment. From this inertia Spain will show no signs of awakening
until the Napoleonic conquest. And then it will do so in such a disunited, fragmented way that
for more than a century all its progressive forces will fall into partisan conflicts, becoming inca-
cpable of recovering the country for modernity and saving it from its historical backwardness.
The dictatorship of General Franco served the evolutionary function of at last uniting the forces
of progress in a shared underground resistance that lasted forty years. Spain emerged from the
dictatorship at the end of this century, dazzled by misleading European lights that drew it away
from its ancient intuitions: the last decades of enviable economic prosperity and longed-for lib-
erty are, therefore, a sad wandering in the Void.

The Age of Great Intuitions, the Age of Intolerance, the Age of Inertia, the Age of Individual-
ism, and the Age of the Void, are the historical cycles that, according to our vision, mark the
becoming of our people. We cannot deal here with all of these from a wide range of different
perspectives. So we have chosen the angle of history and focussed our attention on the first of
these periods. We have also included an article on the evolution of our language, because there
something of the national soul is immediately perceptible. We have added another on the Span-
ish civil war since it deserved the attention of Sri Aurobindo, obliging him to take sides for one
of the two forces in conflict. If our work is not a disappointment to CIRHU and our readers,
future publications of this kind could follow, to fill the gaps that this one cannot avoid.
SOME CONCLUSIONS FOR THE DEVELOPMENT OF THE SPANISH PAVILION WITHIN THE INTERNATIONAL ZONE OF AUROVILLE

It is doubtless too soon to give a detailed and minute answer to all the problems posed by the Spanish Pavilion within the International Zone. However, after this journey through the profounder realities of Spain, on which we have dared to invite our readers to accompany us, some conclusions follow naturally; and maybe it is not too risky to develop from them some first criteria that may be useful for planning the future Pavilion.

As the documentation available shows, the Mother was not very explicit on her wishes for the International Zone of Auroville. It seems that, in the delicate pre-war conditions that at that time threatened the world with a general crisis, the idea of having national pavilions in one of the four main zones of Auroville was seen as a way of involving as many nations as possible in the growth of the "universal township", and that the Mother saw this as a way of working for worldwide peace and unity through collective entities, as she was already doing through individuals. The fulfilment of this original plan would have been a kind of permanent universal exhibition where every country could show its artistic and cultural genius, its natural and manufactured products, its customs and gastronomy. The fact that world conditions have changed considerably over the last thirty years towards the globalization predicted by Sri Aurobindo; the fact that in Auroville, pioneer of the new world, the old world-order will have less and less place the closer the city approaches to its ideal; and above all, a growing will to read history as a code of the Spirit's manifestation through its manifold aspects or nation souls, has led Auroville to lay more emphasis on the idea of a set of pavilions, national or continental, where would be represented the essences, the soul, of each individualised culture, than on that of a universal exhibition.

All this leads us to an important first general conclusion: unless

The main function of the Spanish pavilion must be to take up again the great intuitions of the past and translating them into the terms of the future, build the true image, the Imago yet unseen, of our nation soul.
CIRHU is to centralise all the research tasks in this area - which would be absurd, for its main preoccupation is the aspect of Unity - each pavilion should be endowed with a centre of studies and teaching, where the history and varied manifestations of each culture would be reinterpreted on this new basis, which will have much to say regarding the internal form of the pavilion and the choice of themes and objects for the exhibitions to be held there. For while it may be desirable to abandon the idea of little national museums or a permanent universal exhibition, specific exhibitions within the pavilions may be changed from time to time. These exhibitions would be representative of the nation soul or interpreted from it, and would be temporary, just as different cultural periods are before the timeless soul.

The nation soul would be embodied in the building, the decoration, the inner and outer configuration of the pavilion, the people in charge of it. The culture would be represented by a flowing of elements worth offering to the world because of their progressive character, not merely because they have been highly or widely appreciated. As for the architecture of the Spanish pavilion, since the soul of Spain has at no period of history yet been fully manifested, there would be no reason for us to look to Spanish architecture of the past for inspiration. On the contrary, the physical form of the pavilion could - and in fact almost should - be very futuristic, opening up new dimensions of manifestation. On the cultural side, Spain might find, for instance, that its most recent Nobel prize-winner for literature, Camilo José Cela, has little place in the pavilion; while on the contrary, all the Jewish and Islamic past it has systematically disregarded for the last five hundred years is here essential.

It is precisely this past that should make us rethink the situation of the Spanish pavilion within the context of the International Zone. One current idea is that the nations and cultures of the five continents should be grouped in five large pavilions. Spain would then be housed with the rest of its European sisters under the same roof. From the point of view of the richness of means and possibilities, of diversity and wealth of manifestation, it is obvious that the original idea of one pavilion for each nation soul would be more desirable - for then Spain could provide a distinct and evocative presence to each of its various subnations. If the final option were a more general grouping, one thing should be taken into account: that one key-aspect of the Spanish soul is to be a cross-roads for the East, Europe and the New World. Spain is in its essence as much oriental as European, and it is the mother of the Americas. Simply locating a Spanish area in a larger "European Pavilion" would doubtless correspond to the present political and administrative development, into which Spain too unconsciously consents to be drawn, blinded by the dazzle of the world of wealth; but it would sadly falsify its spiritual reality.

The essence of Spain, as we have seen throughout our study, can be fundamentally characterised as "Force at the service of a Transcendent Ideal"; or, to use Aurobindonian terminology,
the Vital at the service of the Spirit. This leads it to three important attitudes in life: nobility in action, a natural tendency towards what is concrete and physical, and nevertheless, a radical surrender to the Higher Ideal. If it is true to say that Spain is a meeting point of cultures, it is no less true to see it also as a cross-roads of Heaven and Earth. Spain is not essentially a rational personality - the Vital needs an Intuitive Mind to perceive the Spirit and its designs - and therefore could not lead world progress during the Age of Reason. But if it finds its true self, an important function awaits it in the intuitive ages still to come. In the same way, Spain is not essentially a democratic personality; it spontaneously follows the leader or "caudillo" in whom it perceives the radiance of the vibhuti or avatar; but finally, its declared individualism impels it not so much towards theocracy as to a divine anarchy. And Spain crowns all this with an inborn tendency towards humour and passion.

From the psychic centre we have just described, Spain finds expression through the facility of the Catalan for the creation and management of material means, the natural ananda of the Andalusian, the lyricism and magic of the Galician-Portuguese, the earthy roots of the Basque and the élan of the Castilian. What terrible shadows all this has created in the past we know; but it is time to find out what marvelous lights it will offer us in the future. The main function of the Spanish pavilion must be to take up again the great intuitions of the past and, translating them into the terms of the future, build the true image, the Imago yet unseen, of our nation soul.

How this will all be expressed in volumes and colours and smells and objects is a question to be answered by those who use the language of these primordial elements. If this article can help them to clarify the conceptual content of what must be manifested, we would feel that our attempt here has been fulfilled.