

About the German love for Russia Religious basis of this infatuation

Statement by Polish Minister of Foreign Affairs Mr. Witold Waszczykowski, asked Germany is, "the more they care about the well-being Poland, or Russia," reminded me of - incomprehensible to many people - the love that various forms of statehood German have to - just different - forms Russian statehood, and that translates - in general - influences that German emigration received in Russia during the reign of [Peter the Great](#).

In my opinion, this love, which is a deadly threat to the Polish State since the inception of [Frederick II of Prussia](#) -it has a much deeper base than just economic or political, reaching a depth of eschatological - as few sentences below.

The explanation for this phenomenon, whose symptoms are also present in the contemporary foreign policy of Germany, forced the solutions beneficial for Russia, even during the sanctions imposed by aggression in Ukraine (Nordstream 2), begin by citing the definition, taken from *the popular* online [encyclopaedia](#):



"Pietism was an influential movement within Lutheranism that combined the 17th century Lutheran principles with the Reformed emphasis on individual piety and living a vigorous Christian life".

The outstanding figure of the time, which had a huge impact on the perception of Russia through the prism of spiritual, were [Baroness Barbara Juliane von Krüdener](#); a person who - as claimed - in 1804 survived conversion and henceforth maintained contacts with many [pietist groups](#) of the era, which the most important - for these considerations - was a mansion Baden, due to the fact that the [Tsarina Elizabeth](#) was the princess of Baden. This fact explains how Mme de Krüdener gained influence on the Tsar.

Barbara Juliane, baroness von Krüdener

At this point I quote the eminent scientist, which was the [Eric Voegelin](#), who in his, outstanding book "*From Enlightenment to Revolution*" (1975) describes the influence of pietism on the perception of Russia by Germany:

"Through clergy and other mythical personalities piety led to the creation of a community of opinions and ideas that socially connected the peasantry with mansions, and geographically western Germany and Russia. Politically, this group was strongly imbued with chiliastic ideas in which Napoleon appeared as Antichrist, and hopes directed toward the savior of the North, based on the prophecy of Isaiah (41:25): <raised someone from the north, and he came from the East, the sun called him by name. He trampled magnates like mud, like the potter tramples clay>.

Alexander I, the most suitable to form a savior from the North, it was a soul steeped in suffering, burdened with guilt patricide. His search for peace of the soul, which led to the establishment of contacts with representatives of various sectarian movements, did not stop

until the strange step down from the throne in 1825, and (what now seems the most likely assumption) flee to Siberia.

In 1815 he took the opportunity to search for this peace of mind, which posed a war campaign, talking to [Jung-Stilling](#) in Karlsruhe. The attempt failed. In June 1815, the main command of the Russian stationed in Heilbronn, near the village where Mme de Krüdener devoted to persuading local villagers that they sold their possessions and fled before coming eschatological catastrophe. For the lady was a chance of a lifetime.



An audience with the tsar and after several hours of sermons led sobbing man to a state in which <found the freedom>- at least temporarily. At his request, he agreed to accompany him on his way to Paris, [Benjamin Constant](#) and [Mme Recamier](#). In this connection, in September 1815, it was born the [Holy Alliance](#)."

At this point it is worth, in order to supplement the news on the idea of chiliastic, quoting E. Mühlenbeck with his "[Etude sur les origines de la Sainte-Alliance](#)", Paris 1909:

"The full significance of these chiliastic expectations may, however, be understood only if we separate chiliastic symbolism of its accidental historical contents. That Napoleon and Alexander, and fill these symbols, was a historical accident early decades of the nineteenth century. Sam chiliastic movement had its beginnings during the Reformation. Based on biblical prophecies contained in the Book of Isaiah and quoted by us in the text, as well as the Book of Daniel 11 (King aid) Jeremiah 4: 5 (lion with help) and ^ 50: 9, 41 ^ 4 (the nations of the earth helping). This band biblical passages

transformed into a stable symbolism in the so-called prophecy of [Paracelsus](#), probably founded in 1541. Prophecy publishing their advent [Loewen von Mitternacht](#) that the great battle will deprive the claws of an eagle Empire. In the seventeenth century, this prophecy has gained popularity when you reference it to the [Gustav Adolph](#) as is the "Lion of the North" because of his fight against the emperor. Awareness of this symbolism has never died, and continued in a rich mystical literature alchemical and literature the [Rosicrucians](#). O the history of this symbolism exactly tells [Lejonet Från Norden](#) (Uppsala 1934) by Johan Nordström. prophecy Paracelsus was reprinted in apendyksie to work Nordström. Reprinted in modern German language can be found in [Schriften Theophrasts von Hohenheim, Leipzig 1924](#), edited by Hans Kayser, # 297."

These quotations do not explain the end of the fascination the Germans of Russia, which is a fascination - as every feeling - a multi-threaded, but throws a beam of light on the love requires for its fulfillment, full of intimacy, **in which there is no place for Poland.**

Iron grip, motivated from Russian page, voracious possessiveness and a desire for revenge for the collapse of the USSR, on the other site sentimentality [Imperial Project Mitteleuropa](#), with the addition of Protestant-pietistic mercantilism is a fixed element that must be taken into account in all the forecasts of development, of the political situation in Central Europe.