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THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



The Struggle for the Crown

The Angst Paradigm of Virology and Homeopathy

Vladimir Soloviev and our current situation

Strategic Theatre

The “Storming” of the “Temple of Democracy”?

The Coronavirus Trial: what does it ask of us?

Michael, Ahriman and the Tasks of Our Time

T.H. Meyer Interview with Catherine A. Fitts

The Power of true World Government

In his article "Strategic Theatre" (p. 27ff.) Arnold Sandhaus presents an issue that deserves our utmost attention: on 1 May of this year the Geneva-based W.H.O. commissioned the Anglo-American public relations agency Hill & Knowlton¹ to work out a strategy for how the W.H.O. could best bring forward its corona policy. The agency suggested three types of influential people ("Influencers"). Those with a wide social 'reach', those with a medium effective reach, and those who group themselves around individual "heroes" (probably "exemplary" corona victims).

A 15 year-old girl appeared before a commission set up by the US Congress in October 1990 and testified that Iraqi soldiers in Kuwait had thrown babies out of incubators onto on the 'cold floor' and let them die there. Then the US kindled a war against Iraq, the Gulf War. Later, too late, it turned out that the incubator story was all a lie and that the girl had been prepared for her role by a public relations agency. The person in charge, Craig Fuller, was later proud of his success in the whole operation and was promoted to a top job in the company. That company was Hill & Knowlton, the very same one commissioned by the W.H.O. in May 2020 to take charge of producing the publicity for Covid-19.² The young 15 year-old was the daughter of the Kuwaiti Ambassador to the USA.²

So the W.H.O. is not loath to use the services of a company that has been shown to have lied on behalf of the US government with momentous consequences (hundreds of thousands of dead)! The reputation of the World Health Organisation, already shaky, has thus been reduced to rubble.

If one considers the connection of the W.H.O. (World Health Organisation) to Bill Gates, Mr. Drosten and the German Robert Koch Institute and also considers the irreversible damage through Bill Gates' vaccination experiments in Africa and India in the abused name of 'health', one would do better in the future to refer to this organisation as the World *Hellth* Organisation.

*

On Easter Sunday 2020, Bill Gates appeared on German TV. He proclaimed his monotonous gospel that the "pandemic" would only be defeated when all of mankind has been vaccinated. The nakedly anti-Christian character of the entire advertising campaign had made its appearance. The prospect for Christmas 2020 was no less gloomy. But we would like to remind our readers that the arrogant power of the world's leaders could be reduced to rubble no less quickly than the reputation of the W.H.O.

The *Gospel of Matthew* (and only this gospel) records a saying by Christ immediately after the betrayal by Judas and the swipe of Peter's sword: "Take your sword and put it back in its place. All those who take up the sword shall perish by the sword. *Do you think I could not ask my Father for aid? He could immediately place more than twelve armies of angels at my disposal.* But how then would the Scriptures be fulfilled that everything must come to pass in this way?"

This power and superiority of Christ is real, even if it does not show itself. But it is by no means certain that it *will never* show itself (perhaps in the form of global disasters). The true world government cannot be expected to look on endlessly while the great agenda for the whole of human evolution is increasingly threatened by the madness of a small power-hungry clique.

T.H. Meyer

1 Hill & Knowlton is a US company headquartered in New York but owned by the British company WPP, the world's largest advertising company.

2 For the incubator story, see the Wikipedia page "Nayirah testimony".

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Influences of the Hierarchies in the Life and Being of Man

The following text by D.N. Dunlop dates from 1930. It has never previously been published. Myles Dunlop, Dunlop's great grandson, sent it to us some time ago. It is thought to be a lecture given by Dunlop. In the meantime we found that the material was given in lectures by R. Steiner (vol. 193, 208, 296, 219 240) and drawn together re the main subject given in the title. The transcript, of which we have a handwritten copy, was made by Dorothy Osmond. In this issue we present the first part of this important lecture.

T.H. Meyer

In our age it is absolutely necessary that we should turn our spiritual gaze to the great changes that have broken in upon human evolution. One of these great changes began in the middle of the fifteenth century A.D. which marked the end of the Graeco-Latin epoch of civilisation and the beginning of the fifth Post-Atlantean epoch. We do not usually realise the vast difference between the souls of men who lived, say, in the tenth century, and the souls of those who lived after the fifteenth century. In the middle of the fifteenth century, forces broke in upon human evolution which altered the whole make-up and hence the attitude of the human soul, and these forces have, in our age, reached a culmination. Humanity is now living at an all-decisive moment and much will depend upon whether it is realised and understood.

In our age, man looks out upon the world around him, saying: "Here I stand as man on earth and outside me are three kingdoms of Nature – the mineral, vegetable and animal kingdoms" – But when he speaks thus, it is only a half-truth. In earlier times men saw the Spirit interwoven with the three kingdoms of Nature. This consciousness has departed from modern man and he must re-acquire it. He must realise, as he looks at the kingdoms of Nature: "Just as I am linked with the animal, plant and mineral kingdoms below, so, above, I am linked with the realms of the Angels, Archangels and Archai." This alone is the full truth. The physical body of man stands in a definite relation to the three kingdoms of Nature. His soul-and-spirit is definitely connected with the three hierarchies above him, and the gravity of the present moment lies in the fact that this connection is changing and cannot be maintained unless something is done by man himself to retain the interest of the higher Spiritual Beings. Through the ages of evolution preceding the fifteenth century, the Angels, Archangels and Archai were constantly working upon man, not only



D.N. Dunlop (1868-1935)

in his life between death and a new birth, but also in his existence on the physical plane. In our age, this direct interest of the hierarchies in man has ceased in a certain respect. That is the momentous fact that is revealed to spiritual research. One of the tasks of the three hierarchies in earlier ages of evolution was to work at the development and unfolding of the picture, the model, according to which the physical organisation of earthly man is built up. We pass through birth into earthly existence, and this picture is expressed, inscribed in our physical organ-

isation. This picture of man's being has passed through many a transformation. The outer structure of man in the Lemurian age, for instance, was quite different from the structure of man in Atlantean times. Even in the Egyptian age his structure was different from ours to-day. These changes were due to the fact that the higher hierarchies were constantly working on the picture of man, transforming and unfolding it. The picture or model underlying the organisation of man to-day is the product of older pictures which have been transformed as the result of the work of the hierarchies. The momentous fact revealed to spiritual sight is this: the Angels, Archangels and Archai have finished their work upon the development of this picture of men in so far as it underlies his physical organisation. For thousands upon thousands of years they have been working upon the picture and now they have finished. It is as though the Beings of the Hierarchies were saying to themselves: 'We have set man as a physical being upon the earth, and now our task is finished.'

And so their interest in unfolding the picture of physical man has gone. To realise this is a shattering and appalling spiritual experience. In the Graeco-Latin age, for instance, the hierarchies were lovingly and vitally interested in their work. The thoughts that arose in men of genius in earlier times, arose from the bodily nature because the Beings

of the Hierarchies were working upon the picture which underlay the physical organisation. The forces of genius no longer arise from the bodily organisation of man in our age, because the Hierarchies have lost interest in it. Hence there is little genius in men of the modern age. Homer created his poems with a power that was at the same time a body-building power, shaping and moulding the body of the Greeks. We, in this age, speak of the forces and laws of Nature, but these forces are abstractions, they have no body-forming power. And we evolve abstract thoughts which are incapable of coping with the needs of social life, because the Beings of the Hierarchies are no longer working in us.

What we must now seek, from out of ourselves, is to find a link once more with the activities of Angels, Archangels and Archai. We ourselves – no longer the Hierarchies – have to work at the development of our soul and Spirit. And what we achieve in this direction, what we are able to learn of the spiritual world – this alone will again awaken the interest of the hierarchies. They will live in the thoughts and perceptions which we have gained from the spiritual world. In our age the relation of the world of the Gods to the world of man is actually changing, and if man is to find his way back to the Gods, he must change the content of his soul. The abstract thoughts he evolves have no connection with the spiritual world. Our task now is to devote ourselves to the attainment of knowledge of the spiritual world and to let this knowledge flow over into the will, and hence into deed. Whereas before the beginning of the fifteenth century the Hierarchies came to man and worked in him, man must now consciously work his way to them. Their interest in man will not be awakened again until his thoughts, feelings and impulses of will are such that forces from the spiritual world can pour into them.

And now the question is: how can man set about the task of maintaining his connection with the Beings of the Hierarchies? Let us first think of the various creeds and religious beliefs in civilised humanity. Up to now the creeds have to a certain extent been able to guide the soul of man to the spiritual world. But if, in the near future, they are not filled with an entirely new impulse, they will actually help to sever man from the spiritual world. Creeds and religions in the present age are really built on the foundation of egotism. They reckon with the urge of egotism that is present in all human beings. This is clearly evident in the way in which the question of the soul's immortality is spoken of – the continuance of the soul's life after death. It is easy to appeal to human being in this way, for the simple reason that human egotism is strongly stirred by the thought of immortality; the soul of man simply cannot admit that

its existence will cease with death. It is easy to speak to human beings of the life after death, because they will be interested in it on account of their egotism. Life after death is a reality but the creeds and religions deal with the question in a way that appeals to human egotism. We shall have to speak of immortality in a very different language in future. Immortality concerns the present life between birth and death, just as it concerns the life after death. For the life between birth and death is also a continuation – continuation of the life in the spiritual world between our last death and the birth through which we descended to our present existence. In every growing child we must learn to recognise day by day, week by week, year by year, the forces that are arising from his inner being – forces that have come with him through birth from the spiritual world and are forming and moulding his nature. God in man is revealed in the evolving life of the child. There is nothing more significant than that we should learn to realise this present physical life as a continuation of a spiritual life before birth. Nor should we ever, for the moment, forget that the life of the physical human being there in front of us is the continuation of a life of soul-and-spirit which began with his last death and has passed over into his 'present existence. Only when this realisation becomes general will social relationships between men be filled with the element of religion they so sorely lack in our age.

Our true manhood lies in the depths of our being, only very gradually coming to expression. In the very early epochs of civilisation man was able to develop and evolve his being on into the ripest years of age. In our time this faculty is no longer there. A change takes place in the child with the appearance of the second teeth; another change takes place at puberty. Subsequent changes are less physically apparent. In olden times it was quite different, for then the changes in the life of soul and spirit, even in ripe old age, expressed themselves outwardly. Nowadays, boys and girls of seventeen and eighteen consider themselves quite old, and are ashamed to think that any further development is possible! Very seldom do we find those with grey hair and wrinkles taking a delight in every new year because of the possibility of new forms of development. The organisation should be kept so young and vital that the divine-spiritual forces within it can emerge and come to new expression with every year that passes. In our age the hierarchies have ceased to work upon the physical organism of man. Thought has therefore become abstract and the young people are 'old,' for they can no longer bring forth the forces which would keep them fresh and capable of developing on into a ripe old age. It is upon this knowledge that the principle of a new art of education must be based.

Now there is a certain secret that is intimately bound up with the present phase of human evolution – a knowledge of which is all essential in our age. It is that every night man sees the events of the following day. In communion with his own Angel, he has a pre-vision of what is coming to pass during the next period of waking consciousness. This has a tremendous bearing on practical life. To take a concrete example:- Suppose a man has something to do, say at 12 o'clock one morning. During his sleep he has taken counsel with his Angel about what he is to do. If this secret were known, men would set about their daily tasks in a very different spirit, and many many things would have been different in the years of the great European catastrophe. A knowledge of all these things is necessary in our age for this knowledge will give rise to an attitude of soul in which the Being of the Hierarchies will again take interest. Men must learn to view life between birth and death as being a continuation of the life of soul and spirit before birth. They must retain the freshness of the forces whereby the Divine nature within them may come to new expression all their life long. And they must learn to realise in full waking consciousness that they have communed with their Angel in sleep in regard to their actions during the day. It is this attitude towards the spiritual world that will re-awaken the interest of the higher Hierarchies.

Man's conception of the world to-day is the outcome of egotism. His interest in the life of the soul after death is born of the egotistic urge within him. Knowledge and science would become far less egotistical if we were to study the development of the child as a continuation of its existence before birth with the same willingness we are ready to apply to the thought of life after death. Egotism developed in man in the ages preceding our own. The Ego permeated man's view of the world and his impulses of will. And, above all, religious creeds and beliefs have become egotistical. Modern preachers count upon man's egotism to attain their objects by assuring them of the soul's continued existence after death, and one consequence of this is the mistaken idea of Divinity that prevails in the different creeds to-day. What do most men mean when they speak of "God"? What kind of Being is this God of whom they speak? He is their own Angel – nothing more. They feel dimly that a Guardian Spirit is protecting them in life and they look up to this Being and call him God. Men's idea of God is their idea of their own Angel – so limited are their interests by their egotism and these narrow interests are clearly evident everywhere in public life. There is very very little interest shown in the destiny of humanity as a whole. Men remain unmoved when they are told, for instance, that the great European War, fought as it was with weapons of steel,

will be followed by a far fiercer spiritual war. For what to the East is reality, that the West calls Maya or Ideology; and what the West calls reality, that, to the East, is Maya. We are standing at the threshold of a spiritual War, but grave and threatening as the position is, humanity receives it with indifference; it makes no deep impression in the soul. The most momentous, terrible events leave the soul untouched – or at most they are the object of a few days' sensation. This is due to the fact that egotism has grown stronger and stronger, narrowing down the interests of men. Democratic Parliaments come together, but they are not swayed by the considerations of the destiny of humanity as a whole. They are swayed by egotistical impulses; men form themselves into groups because of outward similarity of interests, often arising from their vocations and professions. When the groups become large enough, majorities are formed. Parliaments are swayed by egotism, multiplied by such and such a number of persons. What is required is that the soul should rise above egotistical interests to interests concerned with the destiny of humanity over the whole earth. And then it will be possible to reach the sphere of the Archangels. Only when man begins to have interest in the fate and destiny of humanity as a whole, can he rise above his own Angel to the Archangel.

And now let us turn to another aspect of our modern age. It is by no means without significance that leading men in world affairs to-day were brought up, mostly in private schools and universities and institutions which are really based on Greek and Roman culture and not upon the needs of the present age. If the Greeks and Romans had adopted our methods, they would have based their methods of education on those of Egyptian culture. But this is precisely what they did not do. They based their education on the actual needs of their age, whereas we train the young according to the methods of a preceding age – an age that has been superseded. And this has a far greater effect than is realised. If it had been realised, the Women's Movement would have assumed a very different note. Women would have realised that men's intellects were hardened as the result of their antiquated kind of education; they would have said: 'We are lucky enough not to have been sent to private schools, and so we will show the world what can be done for the needs of the present age by those whose minds have not been made rigid by an education derived from an age that has passed.' This note was never struck in the Women's Movement. The attitude rather, was this: 'Men have received a Graeco-Roman education. We women insist on having it too!'

The elements of the Graeco-Roman method of education are everywhere present – the minds of our leading

men and all the newspapers are full of them. Even when we write in our own language we write in the Graeco-Roman style. And now take our conception of equity, of human rights. In that domain we live altogether in the Roman world. Our conception of equity is the conception of Rome, of an age that is antiquated, and has been superseded. Not only does the past work into our modern civilisation in the sense here indicated, but the future works into it as well. It is lucky for us that it does so. The future lives in men, albeit unconsciously, as a kind of rebel against the elements of Graeco-Roman culture to which we adhere so rigidly – to our own detriment. When we realise that the future is living in us, we shall be able to rise above the sphere of the Archangels to the sphere of the Archai. That is to say we shall, in our conception of the Divine, rise above the idea of God as our own Angel, even above the idea of God as an Archangel; our conception will be of the Divine Hierarchy of the Archai. It is all important that those who are training to be teachers of the young should realise and understand the egotism with which man aspires to a God who is only an Angel-Being. They should know that only those who are willing to give up purely egotistical interests can find the Divine in the realm of those Archangel-Beings who, unlimited by egotism, determine the destinies of peoples living on the Earth side by side in space. And above all, the teachers should realise that the past lives in our modern culture in the form of Greek learning and the Roman conception of equity, but that the future also presses in upon us as a rebel against these elements of the past. To know this is to worship a God who is higher than an Archangel – a God who is the Spirit of an Age – one of the Archai. Our methods of education should not be based upon past culture, but upon the nature and needs of the present age. And the burning need of the present age is that men shall be able to retain the interest of the Hierarchies. In the unfoldment and development of the physical organisation of man, they are no longer interested, for their work upon that part of his being has come to an end. But they are and will be interested in the development of his being of soul and spirit, in his achievements in the realm of spiritual activity.

In order to realise the concrete sense in which the Beings of the higher Hierarchies are interwoven with the life of man, Dr Steiner tells us to direct our attention, to begin with, to the sense-impressions we receive from the outer world. As we pass through life, sense-impressions pour in upon us. We think as a rule that these impressions are mere part of the objects and beings we see. One object is coloured; sound comes from another and makes an impression on the corresponding sense. But what is this world of sense-impressions in its reality? The physicists say that a

world of atoms lies behind all sense-impressions, but this is pure phantasy. A spiritual world is there although it is invisible to the ordinary consciousness of man. In the tapestry of the sense-world live the Spirits of Form. Everything we perceive in space has a definite form. Its coloured surfaces are also part of its form. In all that we see in space through our senses, live the Spirits of Form – those Beings to whom the name of the Elohim is given in the Old Testament. The world of phenomena, because to begin with we see nothing but the phenomena, the outward appearances of things – Maya, as the Easterners say. But when our ordinary consciousness becomes Imaginative, the whole world of sense is transformed into a world of flowing pictures. Interwoven with this world of flowing pictures is the world of the Angels. When our consciousness rises to the stage of Inspiration, this world of pictures is transformed into the world of Inspiration, interwoven with the life of the Archangels. In the world of Intuition, we pass into the world of the Archai and know that behind this world lies the realm of the Elohim, the Spirits of Form. So that when we look out through our senses into the world, we are really gazing into the world of the Elohim. But instead of passing outwards, as it were, through the sense-world into the world of the Spirits of Form, we can also take the opposite direction, namely into our inner being, but into that region which is intimately connected with the outer world and can mirror it in such a way that we can bear it in our memory. In other words, we can pass from the world of sense inwards, into our own world of thought. We never think of our thoughts as realities in ordinary consciousness. Nonetheless, it is the case that just as the Spirits of Form live as realities in the worlds of sense, so do higher Beings live in our world of thought. Spiritual Beings live and weave and work in us while we are thinking. While we think, a process is going on within us which may be described as follows: Suppose salt is dissolved in a glass of water. It is wholly dissolved and the glass is quite transparent. But if we cool the glass the salt in the water precipitates out. A similar process of densification takes place within us while we are thinking. It is a mineralising process, and in this process the Archai are interwoven. In our life of thought the Archai are present just as the Spirits of Form are present in our sense-perceptions.

Now when we study the outer world by means of our ordinary consciousness, we find the so-called laws of Nature, which are abstractions. At the stage of Imaginative knowledge we have pictures instead of these laws of Nature which we express in different abstract formulae. These pictures are not the same as those of which mention has already been made. They are pictures which densify as it were out of world of the Elohim in the sense impressions,

and in these crystallising pictures the Archai are working. We can thus find the Archai in the outer world of sense-impressions as well as in the inner world of thought. And now think of one of the ways in which man expresses his being. Thoughts really live in our inner being in spite of the fact that through them we enter into relation with the outer world, and the mysteries of this outer world are revealed to us by dint of thought. But thought expresses itself in the outer world through speech. Man's world of thought flows into his speech. The element of will also flows into thought but we are not very conscious of this. The will, however, quite obviously enters into speech. But what really lives in speech - of that we have very little understanding in our ordinary consciousness. The sounds used in speech - the actual sounds as such - are simply regarded as so many ciphers. Modern man has no realisation that there is such a thing as the inner life of sounds used in speech. Each sound has in reality an inner life-element of its own. Speech has a spiritual reality of its own - an inner genius of its own. Just as the Archai live in the world of thought, so do the Archangels live in the element of speech. They live in the speech-genius and for this reason they are Spirits of the Peoples or Nations - Folk-Spirits. Man himself is to a far greater extent the product of the forces inherent in speech than he realises. Thoughts may be the same in the different peoples, but their speech differentiates them, although it is an element which many human beings have in common by virtue of the fact that they belong, through language or speech, to this or that nation or race. The relation of man to the Archangels through speech is not so individual as his relation to the realm of the Angels, for each human being has his own particular Angel who leads him from one earthly life to the next. In a lecture given in Zurich in January 1924 which unfortunately was not reported in shorthand, Dr Steiner said that when an occultist is speaking to someone who comes to him for help, he carries on conversation in the ordinary way but that it is really a conversation with the Angel of the man. The occultist listens to what the Angel is saying of the person in front of him. The relation of the Angel to man expresses itself in many ways. Man can give himself up to such an extent to his inner life, that this inner life carries him really away from and beyond himself. He enters then into the sphere of objective phantasy, and phantasy is just as full of creative power as speech, although it is creative in a more individual sense. In phantasy, a man's own Angel slips into his life. A poet who is a true artist - who has not fallen into cynicism or superficiality - knows that a higher spirituality is flowing through him as he creates his poems. This higher spirituality is that of the Angel who leads him from

life to life and watches over him as a Guardian Spirit. The thought of the Angel plays into all true phantasy. Certain utterances of Goethe indicate that he was aware of this real working of a higher spirituality in the realm of true phantasy. It is of course possible for man to lose his bearings in this inner world of phantasy, and then a Luciferic element will creep in. Nonetheless, an Angel lives in the phantasy of all true artists. Now just as a man can pass beyond and away from himself through his inner being (as he does when he reaches the world of phantasy) - so does he pass out of himself in the other direction as it were, when he falls asleep. He enters then into the same region in which his waking phantasy is rooted, albeit the influences which play upon him are much more unconscious and take the form of dreams. Just as waking phantasy can become subject to a Luciferic aberration, so can dreams become subject to Ahrimanic influences. Dreaming as such belongs to the region of Lucifer but can nonetheless be exposed to the Ahrimanic element. In the true pure dreams of sleeping life, however, lives the Angel - the Being who also lives in our waking phantasy.

Thus we have seen that the Elohim or Spirits of Form live in the world of sense-impressions. The Archai live in the world of thought; the Archangels in the world of speech; the Angels in the world of waking phantasy and in the life of dream.

Elohim - Sense-impressions

Archai - Thoughts

Archangels - Speech

Angels - Phantasy and Dream

Now these examples of man's connection with the spiritual hierarchies are taken from ordinary life, but we can go further. Think of man's life in the world of sense. Certain impressions come to him from this world which he can remember. He perceives certain things in his environment and they live on in his inner being - in his soul. The surrounding world live on within him as a world of soul. This, to begin with, is an abstract experience. Our material environment lives on within us in the form of abstract experiences, in thoughts, feelings and the like. Nonetheless we can truly say: "What we bear within us, in the soul, is the product of our experiences between birth and the present moment." But now let us think of something we bear within us in a much more concrete form - namely the organs contained within our skin - lungs, heart, liver. An orthodox mystic will say that this does not interest him in the least. He wants only the spiritual and is quite satisfied with an inner world of soul that has arisen from his impressions of the outer world. This attitude proves that the orthodox mystic is altogether

materialistic, that he does not know that these apparently material bodies are essentially spiritual. Not only are our inner experiences spiritual in nature, our lungs and liver are also spiritual. They appear to our ordinary consciousness in a material form – that is all, for they are out and out products of spirit. When you think to yourselves: man consists of physical body, etheric body, astral body and Ego – this has become an experience in your inner being. But it was not always within you. It entered you from the outer world – perhaps from some book or lecture. But at all events it came from the world outside and now it is there within you, as an inner experience of the soul which was once an outer experience. But in your inner being you also bear lungs, heart, liver, brain and other organs, in material form. They too are the product of experiences. The inner organs in man, in their form, in their inner organisation – not of course in their actual substance which comes at conception or birth – but in their form, these inner organs are the product of the life of experience between death and a new birth. Just as you listen to what is said and this becomes an inner experience of soul, so are lungs, liver and heart the product of life between death and a new birth. Therefore we may say: “What I bear within my soul is the product of my experience between birth and death.” “But the organs I bear within my body are the product of my experiences between death and a new birth.” When the materialist says that the bodily organs have been physically inherited from the forefathers, this is quite incorrect. The actual matter of which they consist is inherited, but not the living germ or seed. Lungs, heart, liver and the other organs are spiritual structures and substance is then inserted into them. The forces that form and shape these spiritual structures and then the physical substance which fills them, comes from the great universe, as the product of the man’s experience between birth and death when he rises into the realms of the Archangels and Archai. In a super-consciousness between death and rebirth he has experiences in the world of the Hierarchies which are then built into his organs. In the process of fertilisation an empty space is created, and into this empty space pour the forces of the great cosmos. The structure of man’s bodily organs is determined by his karma, by what he brings over from previously earthly lives, and in this his own Angel is interwoven. The processes, therefore, which pass down the generations as seemingly physical processes are by no means purely physical. They are processes brought about by the whole spiritual cosmos. In the organs within us there is a whole world, and what anatomy and physiology have to say of them, is the greatest Maya that can possibly be imagined.

It has been said that when we look out into the world of sense, we are gazing in reality at the world of the Elohim, of the Spirits of Form. But when we look at the organs in our bodies, we are looking at an even higher world, in which live Beings who are above the Spirits of Form in the ranks of the Hierarchies. These higher Beings also work in the being of man and in the life between death and rebirth we experience them through the Archai. And what we thus experience pours down into our bodily organs. In very truth the world of the Hierarchies is working in us. In ancient times men knew of these things through instinctive clairvoyance and spoke of the human organism as the Temple of the Gods for it was then known that the mysteries of the macrocosm are revealed by a knowledge of the microcosm. If we understand our bodily organisation rightly, then we also understand the great cosmic processes worked out by the Hierarchies.

Now the knowledge which enabled the Ancients to speak of the human organism as the Temple of the Gods was very different in character from our modern mode of cognition, and in connection with the influences of the Hierarchies which play through men on earth it is important to understand in what this difference consists. During the Saturn, Sun and Moon periods of evolution man was wholly one with the rest of the universe; he was not separated from it as an independent entity. During the earliest periods of the Earth evolution too, man as a personality did not feel himself cut off from the universe; he felt himself bound up with and within it. In certain Eastern Schools even now, where men attempt to acquire a kind of knowledge through certain breathing processes, there arises a feeling of not being sharply cut off from the universe. When Yoga exercises are carried out to-day, a man at once feels as if his personality is being damped down and weakened; he feels as if he were a breath of the universe itself. Such was the character of knowledge in those earlier times when men spoke with real meaning of the Temple of the Gods and when they were able to relate each of the several organs within them to the universe. The kind of knowledge that prevailed until about the 9th century before Christ was in this way able to relate the inner organs in man’s being with the universe. But the organs were experience from within, from their inner aspect. For instance, the brain structure was experienced in wonderful pictures corresponding to and representing the spheres of the heavens. In fact the whole of ancient wisdom-teaching in regard to the universe was the product of this inner experience of the organs in man. Now it cannot be said that this wisdom or knowledge was human knowledge in the strict sense of the word. Although human knowledge should not be the

pure and brazen intellectualisation of to-day, it is nevertheless unthinkable without human intelligence. The ancient wisdom was completely lacking in the intelligence evolved by a man out of his own being. Man shared, as it were, in a knowledge and wisdom which belonged to other Beings who worked in him. And these Beings belonged to the Hierarchy of the Angels. The human being was ensouled by an Angel and merely shared in the Angel's wisdom. For this reason the man of ancient times had only a very vague idea of how he came to acquire his knowledge. He felt that it came to him as an impression. And he felt this because his knowledge was not the outcome of his own activity. It was brought into being within him by his ensouling Angel. Now this Angel was not one of the normal Angelic Beings who accompany a human being through his difference incarnations on the earth. The Angel who ensouled a man in this was a Luciferic Angel – one who had really remained at the stage of the Moon period of evolution. Thus we may say that the ancient wisdom was born of Luciferic Beings who ought to have passed through their human stage on the Old Moon, but who remained behind the normal course of evolution and who then ensouled human beings on earth. It was a wisdom of the greatest sublimity but it was of such a kind that human beings on earth were really incapable of applying it. It flowed into them more or less as instinct. Man acted more as the higher animals act on earth and the higher wisdom poured into him, beginning to decline in strength and power about the time of the 8th century before the Coming of Christ. This wisdom, as we have seen, was entirely of a Luciferic character. It was related to all that made man realise his kinship with supersensible worlds beyond the earth. He felt himself still living in higher worlds and his life on the earth was instinctive, like that of a higher animal. But then, when the Rational or Intellect Soul began to dawn, man began, out of himself, to activate his own powers of reason and intelligence. He began to evolve concepts and ideas by his own inner efforts, but with Greek thought the Luciferic Angel-Beings were still interwoven. The wisdom of Plato makes its great impression upon us because the old instinctive wisdom was still playing in upon him, albeit he had already begun to work out a world of concepts and ideas for himself. In the writings of Plato there is a marvellous combination of sublime, Angelic wisdom with the elements evolved from purely personal, human thought-activity. When we understand the whole make-up and attitude of Plato's soul, we realise why he put his wisdom into the form of Dialogue. He could not do otherwise for he was clearly aware of what men before him had only vaguely sensed. Before Plato's time men felt: the Wisdom takes hold of me,

streams into me. Plato found himself engaged in a kind of conversation with the Angel-Being through whom the wisdom was being brought to him. He experienced the wisdom as a Dialogue between himself and the Angel and for that reason expressed it in the form of Dialogue. From Plato onwards the personal thought activity of men grew stronger and stronger, and Aristotle expresses his teachings wholly in the form of theories. More and more, men began to feel that the wisdom previously brought down to them by supersensible Beings was fading away. They could no longer grasp it, and in Roman culture, in the Latin language itself, an Ahrimanic element entered into what had, in Greece, still been the wisdom of the Luciferic Angels by whom men were ensouled. And yet this Angelic wisdom did live on – in the form of tradition. The ancient wisdom continued to live to a far greater measure than is usually realised, through tradition. Men tried to grasp the wisdom of tradition with their reasoning facilities, and what had previously been an inner, Luciferic element took on an Ahrimanic character. But this was only its mask. Fundamentally speaking, it is Luciferic wisdom that has lived on through tradition – the wisdom that once lived in man through his ensouling Angel.

These notes have been dealing up to now with the way in which the Hierarchies are related to man in various phases and experiences of his earthly life. Of man's relation to the Hierarchies in his life between death and a new birth Dr Steiner speaks in a lecture given at Dornach on 15 December 1922. Just as man, living in his physical body on earth is related to the three kingdoms of Nature, so between death and a new birth does he live with the Beings of the Hierarchies, and this life is full of activity. There are two different states or conditions of Man's life with the Hierarchies in the spiritual world between death and rebirth. In the one state we are wholly given up to them, we live entirely within them. They act in us. We take part in their activity but it is essentially their activity, not ours. We have a cosmic consciousness. Just as on earth we feel lungs, heart and the other organs to be within us, so in this condition of cosmic consciousness we feel within us the world of the Hierarchies. But this is only the one condition and we could not be human beings in the true sense if we were only to live in this one condition, any more than we could live on Earth if we only breathed in, and never breathed out. The second condition in the life between death and rebirth which must alternate with the first, consists in this: our cosmic consciousness is obliterated; we live wholly in ourselves, no longer in the Beings of the Higher Hierarchies. Thus there are periods when the Hierarchies enfill our whole being, we feel them within us

as Beings of light. But there are other periods when our consciousness of the spiritual Beings dies down and is finally blotted out altogether. We live then in ourselves. Just as on earth outbreathing must alternate with inbreathing, so between death and a new birth there must be an alternating rhythm between the two conditions of experience. All earthly life is the outcome, the consequence of the life that has been lived in the pre-earthly existence, and that state of consciousness in which we were wholly given up to the life and activity of the Hierarchies, leaves something behind as a legacy when we have passed into earthly life. This legacy is the power and force of love. If we had not shared in the life of the Hierarchies before birth, we could not unfold the force of love on earth. The love we unfold is, of course, only a weak reflection of this communion with the Hierarchies, but it is a reflection none the less. Those who in earlier earthly lives have been unable to develop qualities which bring them into close contact with the Hierarchies after death are reborn with little capacity for unfolding a true love for their fellow-men, with little capacity for understanding them. Communion with the Hierarchies in pre-earthly existence develops in us the power of understanding our fellow-men, of entering into their feelings and thoughts with true inner sympathy. This attitude of man to other men is the basis of morality, for morality consists not in catchwords or high-sounding phrases, but in the interest which one human being takes in another, in the insight he unfolds of that other. Man's life in communion with the Hierarchies before birth gives rise to the impulse to give a form to social life on earth which will help the earth to fulfil her mission. And so the force of love, and the outcome of love-morality – are born from contact with the Hierarchies in the life between birth and death.

In the other condition of existence in the spiritual world, man lives in himself. His consciousness of the weaving of the Hierarchies within him dies down just as our consciousness of our environment passes away when we fall asleep. The outcome of this condition of consciousness is, on earth, the power of remembering, of memory. Our faculty of recalling past experiences in earthly life is a reflection of the condition in which we live wholly in our own being between death and rebirth, without participating in the activities of the Hierarchies.

Now the result of these two conditions of consciousness in which we live between birth and death is that our physical body is built up and moulded into a suitable instrument for the fulfilment and expression of our karma. The Beings of the Hierarchies watch over our karma and in communion with them our bodies are built up. Our life of

experience in the spiritual world is so intense and strong in both the conditions of consciousness which have been described that a germ or seed full of creative power comes into being. It is the spiritual germ of the physical organism. And these spiritual experiences live in much feebler form within us, as the forces of love and of memory. The fact that we feel ourselves as Ego-centric beings on earth is due to memory. Our Ego would have no inner coherence if we were to live wholly in the present and have no remembrances. The faculty of memory on earth is a shadowy reflection of a mighty faculty which operates in the spiritual world when we live not wholly with the Hierarchies, but in ourselves, preparing our body for the next incarnation. In the very first years of childhood, before the time to which memory goes back, this faculty works as the force of growth. Then it becomes rarefied – or rather, certain forces separate out from the original force, become more delicate and ethereal and are then the forces of memory. Now memory is closely connected with human egoism on the one side and with human freedom on the other. That man will be truly free who experiences in his life on earth, the rhythm in which he lives in the spiritual world in pre-earthly existence. And the rhythm is the feeling of himself as one with the Beings of the Hierarchies and then the emergence from the hierarchies to live wholly within himself. In earthly life this does not express itself as a rhythm, but as the two forces of love and of memory. There will be a right relationship between these two forces when a man is able to unfold a loving understanding of his fellow-men on the one side and on the other when he is mindful in his thinking of his past experiences – for this will conduce to the development of his own being. Now the right relationship between the forces of love and of memory which has remained as a reflection of the rhythm in man's life before birth with the Hierarchies – this relationship may be disturbed. It may be disturbed if a man is too prone to live only in his own experiences, when he takes little interest in the experiences of his fellow men. In other words, if he only takes interest in his own store of memories, egotism will be strengthened in him. In his subsequent life in the spiritual worlds it will not be easy for him to enter into connection with the Beings of the Hierarchies. The effect of this will work itself out in his next earthly life as a lack of inner feeling of freedom. For our sense of freedom depends upon whether we have rightly experienced the rhythm which takes place in our life between death and rebirth.

In conclusion it may be well to give a brief summary of the outstanding points contained in these notes.

Dr Steiner tells us that we live in a moment of all-decisive importance, because the Hierarchies have finished

their work upon the archetypal picture according to which man's physical body is built up. Since the 15th century, their interest in physical man has waned, and if he does not reawaken their interest, his connection with these Spiritual Beings will be broken. The connection must now be maintained as a result of man's own spiritual efforts. His thinking must be such that the real content of the spiritual world can flow into it. He must realise that first, as his being is interwoven with the mineral, plant and animal kingdoms below, so he is interwoven above with the Hierarchies. In certain ages, forces of genius – as in Homer – arose from man's physical body, because the Hierarchies were still working upon its archetypal picture. Their work in this respect is finished, therefore thinking has become utterly abstract and incapable of coping with the needs of social life. In the past, religious beliefs have been able to a certain extent to guide human beings along the path to the spiritual worlds, but unless they are filled with an entirely new impulse, they will in future only serve to sever the soul from the Hierarchies. The current teaching of the life after death relies for its effect upon the element of egotism, for men cannot endure the thought that their existence will not continue. To the teaching of immortality must be added the teaching of pre-earthly existence – of 'unborn-ness'. The spiritual forces which have played upon man in his existence before birth, work themselves out through his subsequent life on earth. In earlier times men were able to unfold and bring these forces to new expression right into advanced age. To-day, as the result of our abstract thinking we grow old prematurely, whereas we should retain these spiritual forces in all their freshness and vigour and continue to develop new powers of the soul all our life long.

There is a mystery of life which must be made known in our age. It is that every night man holds converse with his own Angel in regard to the events of the next period of waking consciousness. If this were a constant realisation, man's attitude and behaviour in the affairs of practical life would be filled with an impulse of true religion.

Men's idea of 'God' is the outcome of egotism and their narrow self-interest. Their God is their own Angel. What is required is the transcendence of egotistical interests and the arising of interest in the destinies of all the nations and peoples living side by side in space over the face of the earth. Only so can we reach the realm of the Archangels.

Modern education is still entirely permeated with the influences of Greece and Rome – with the impulses of past ages which in reality have been superseded. The forces of the future are pouring in as a rebellious element – as a rebel against the domination of these influences of the past. To

realise the extent to which our modern life is dominated by the past, and to understand the needs of the present age into which the forces of the future are pouring – this will help us to acknowledge a God who belongs to the realm of the Archai. Such conceptions as these must arise in man if he is to retain the interest of the Hierarchies.

The organs in man's body are built up as the result of the experiences he has had in communion with the Hierarchies in the spiritual world before birth. When the Ancients spoke of the Temple of the Gods, this was the outcome of an instinctive wisdom by which they know that the mysteries of the macrocosm are revealed by an inner experience of the organs in the body. The Ancients did not feel themselves separate from the world of cosmic wisdom. Hence their wisdom was instinctive. It was not the outcome of human intelligence in the modern sense of the word, for it was not evolved from man's own inner activity. Other beings, belonging to the Hierarchy of the Angels worked in him. They were Luciferic Angels. In the age of the Intellectual Soul [8th cent. BC to 15th cent. AD - *Ed.*] man began for the first time to active and use his own powers of reason and intelligence, and hence to be gradually separate from the Luciferic wisdom which had previously poured into him through his Angel. In Plato, there is a combination of the beginning of purely human thought and sublime, Angelic wisdom. He felt himself engaged in conversation with an Angel who bore the wisdom to him, and so he could only write it down in the form of Dialogue. From Plato onwards, man began to evolve his own thoughts independently of his ensouling Angel, although the Luciferic wisdom lived on in the form of tradition.

In regard to the influences of the Hierarchies in man's life between death and a new birth, Dr Steiner spoke of the two conditions between which his existence alternates. In the one condition he is wholly given up to the Hierarchies. They act in him. He has a cosmic consciousness. The reflection of this condition on earth is the force of love, which is understanding of our fellow-men. In the other condition of pre-earthly existence man loses this cosmic consciousness, his being emerges, as it were, from the Hierarchies, and he lives wholly in himself. The shadowy reflection of this condition in earthly life is memory. This rhythm of life in the spiritual worlds is absolutely essential in order that man's body in his next earthly life may be a suitable instrument for the fulfilment of his karma and in order that he may unfold true spiritual freedom.

“Corona” or: The Struggle for the Crown

The Corona Crisis as a Necessary Crisis of Cognition

“The mortal roars in his foundations, but the immortal begins to shine brighter and recognises himself.”

[Novalis, *Heinrich von Ofterdingen*, Part II: “The Fulfilment”]

A struggle of unimagined severity for the future of mankind has broken out. This spiritual struggle has a name: CORONA. It’s a struggle for the “crown of creation”: the human being. We are experiencing not only a global political, social, economic or health crisis; it is the essence of the human being that is being fought over. The forms in which the crisis is manifesting are becoming ever more acute, while the core of the counter-image of the human being appears more and more intransigent.

In a crisis, however, the question arises as to the meaning of what is at stake. Without a meaning that they can grasp, people lose themselves, whereas when meaning is grasped, development becomes possible for them. Development takes place today, in the age of the Consciousness Soul, only within consciousness; it presupposes this as a basic condition. Out of this arises the question: can we shape what appears to us as the Corona crisis into an inner image which shows the meaning, *the sense of what is happening*?

A first attempt to do this will be made in the following article.

Science and superstition

Since March 2020, world events have moved right into the individual’s living space. With its battles and wars, it moves through the streets, shops, schools and factories in Germany, Europe and the whole world. The trigger for the war has been a virus, but the main event in this war is the struggle with “the Other”: with the neighbour, the colleague, even with the friend, with the mother, father, son or daughter who are either supposed to be the bearers of death or the grave of one’s freedom; who seem responsible for possible illness or for the government’s forced measures, which they support, that restrict one’s freedom.

Everyday life is no longer a matter of course; an emotional tremor has been passing through people. The cause of this tremor is something infinitesimally small: a virus. The trigger of this war, invisible to the eye and completely inaccessible to experience, now appears apparently larger than life as the main actor in world history; it is supposed to be able to cause illness

and death – passing directly from person to person, like a bullet hitting one from outside.

Rudolf Steiner once described this notion of how viruses work as “materialistic superstition”. To think that “bacilli and bacteria enter into and exit out of people” is basically the same as “the old superstition that devils and demons go around, moving in and out of people in the form of diseases.”¹ The central claim of the natural sciences, on which today’s notions rest, consists precisely in their seeming ‘scientific’; one thinks that one is far removed from harbouring a medieval belief. How can we understand this statement by Rudolf Steiner?

In today’s natural sciences, the search for the primordial ground of being has as its fundamental idea the presupposition (which has always remained unconscious) that everything that surrounds us has been put together, that the large is made up of the small and therefore “reality” must be a combination of individual, small and still smaller elements. The world is thought of as fragmented, made up of millions and millions of particles.

With this conceptual presupposition, one always comes - inevitably - to that which is even smaller, that which is no longer perceptible, which is no longer visible to our eyes. Although this smallest thing itself is not perceptible, one still thinks of it as belonging to the perceptible world and, with this idea in mind, creates highly complex technical apparatuses that appear to make visible what is essentially invisible. To this smallest, isolated, imperceptible entity, which is nevertheless represented as being material and perceptible to the sense organs an immense, all-determining power is assigned: *the power to be reality*. In the Corona crisis that broke out in March 2020, this subconscious assumption that dominates natural scientific ideas has taken over world events. Now it is an infinitely small genetic “snippet”, imagined as a single entity, that has become the ruler of humanity.

A virus is said to be between 15 and 200 nanometres in size, with one nanometre being the billionth of a meter. This miniscule phenomenon appears in media representations mostly in the size of the palm of a hand.

If we take these images seriously, which have been repeated a million times and with which we have been inundated for months, in the same ratio a person would

be 1.8 million metres tall. But this is about the distance between Berlin and Moscow. The Coronavirus, which is usually shown as a spiked ball, is invisible, but always appears in a form that completely contradicts its invisibility: as a 3D spatial model formed right down to individual details, such as the greyish stonelike appearance of the corona ball and the shadow cast by the spikes,² it has dominated the media worldwide for months.

The essential untruth that becomes visible in this image of the Corona virus illustrates what is going on today. With the help of numerous inconsistencies which should not be overlooked, the attempt is being made to convince the population of the existence of an unprecedented, highly dangerous pandemic. These inconsistencies, which, amongst other things, express themselves in the PCR test or in obsessing over the 'R (reproduction) number' instead of the number of people who are actually sick, raise doubts about the truth of the scientific results on which the scientific experts claim to base their views. And so these tumultuous events flush to the surface the question that lives in people's subconscious: what is reality? How do I recognize it?

In the Corona crisis, the question 'what is reality?' becomes a social question, a question of human survival. It is as if in the picture of the spiked spherical "snippet" that could decide the health or illness, the life or death, or even about the future of humanity in general, there is a caricature of the most important question that people ask today, with a call within this caricature for us to pay attention to it and begin to become aware of this question. In this call to recognise reality, however, there is - according to Rudolf Steiner - the only possibility of overcoming the "need for superstition" that is latent in humanity today.³

Those for whom the Anthroposophy of Rudolf Steiner is a heartfelt need will again recognise their real task in the call for knowledge of reality that resounds through today's events. How do people think about reality, the world and themselves? What role does knowledge play for human beings, indeed, what role does knowledge have in being or becoming human? Is this a more or less accidental accessory for us or is it our very human essence itself? The fundamental question of humanity thus becomes "the point" in the Corona crisis.

Atomised ideas

What is now considered a virus was forced into the visible world for the first time in the 1930s with the electron microscope that was newly developed at that time. Right down to its highly specialised technical design, this is based on the notion, fundamental to today's science,

that all solid, liquid and gaseous substances are made up of particles: atoms. Electrons are considered to be one of the "components" of the atom, which, according to this view, consists of the negatively charged atomic shell that surrounds the nucleus, which is occupied by positively charged protons.

These negatively charged atomic components are the agent on which electron microscopy is based; "perception" of the virus is supposed to be produced by two different "electron beams". But whether electrons, as imagined by means of Borschen's or Rutherford's atomic model, exist at all is, however, now questioned by atomic theory itself. As early as the 1960s, experiments were made, as a result of which the model concept of the atom became more isolated; little by little, a "particle zoo" consisting of more than 200 different particles was "discovered", whereby all these particles were supposed to decay very quickly "into a shower of other particles and radiations".⁴ But then came the big question: How do these - infinitely small - particles hold together? The answer developed to account for this was "string theory", according to which there should be certain (open or closed) energy threads that are considered to be the "primordial unit" of matter. Electrons no longer figure in this theory, but this does not seem to have had any effect on the use of electron microscopy.

This sequence of ideas shows that research in today's natural science always starts from thought constructs that lead into an area that is dominated by mathematical or technical processes that take place exclusively on the computer and are completely invisible to a person. Obvious contradictions that arise this way seem to be given little weight; the unknowable is basically accepted, as long as you get results that work.

Without models of thought on which research is based and with the help of which it is then interpreted, there would be no knowledge in natural science today. Andrea Thorn, structural biologist and leader of an international research group on the Coronavirus, explains her work as follows:

"There is... a fundamental problem in structural biology: the three-dimensional structures of molecules are not measured directly, but the measurement data from NMR (nuclear magnetic resonance), crystallography or cryo-electron microscopy (cryo-EM) must first be processed and then interpreted with a structural model. However, these models never perfectly match the measurement data: The discrepancy between model and measurement is given in crystallography, as a percentage, for example, in the R value. While small molecules typically

reach values of five percent, the figure for biological macromolecules is 20-25 percent. This relatively poor match often makes it impossible to answer all biological questions and can even falsify the entire structural solution.”⁵ In summary, a colleague states:

“Nowhere else [than in structural biology, which seeks to research the Coronavirus – I.D.] is it actually so clear that *natural sciences do not claim to represent reality, but merely try to develop models* that make things understandable for us and allow us to comprehend processes in the world, to predict them and to control them for our own purposes. Here, too, it is ultimately only a matter of developing a ‘better’ model that makes it possible to control interventions in the manner desired.”⁶

Together with the atomising imagination, the ideas of the natural sciences themselves are also atomised. They disintegrate - into a nothingness, into a lack of knowledge, into an a-gnosticism that is disguised, because it is not openly admitted, as the astrophysicist John Gibbins, both irritated and slightly amused, noted.⁷

Natural science and knowledge of reality

For modern human beings, whose thinking is shaped by scientific ideas, reality is identified with something that is “given” and which is outside of their cognitive activity and complete in itself without this activity. For them, knowledge is a kind of “image” that they make of this “reality” that is independent of themselves. They hold this to be all the more true or more correct, the more precisely the image appears to correspond to this “reality”.

The perceptible world of objects is the basis of knowledge for people who are influenced by natural sciences. Because thinking is experienced as an internal process, but perception as an external one, the former appears to be subjective. Only the countable, measurable, weighable, perceivable world of the senses is recognised as having an objective character, and this objectivity is synonymous with “truth” for people today. Today’s natural scientific conceptions rest on this postulate; objectivity and (physical-sensory) perceptibility are their highest ideals.

Natural science places the “empirically accessible world” at its centre.⁸ It considers only this world to be accessible to perception. It then thinks it can recognise the individual things which belong to the world of objects all the more realistically, the more radically it excludes thought that is subjectively experienced.

Already in Rudolf Steiner’s first essay, which he wrote in 1882 at the age of twenty-one, his focus was the examination of this kind of conception of modern natural science.⁹ He explains:

“To know an object of the outside world in its essential being cannot possibly mean to perceive it with the senses and, as it is presented to them, to draw a portrait of it. One will never see how, out of something sensory, a corresponding conceptual photograph can arise of it and what relationship could exist between the two. An epistemology that starts from this point of view can never achieve anything genuine with regard to the connection between concept and object. How would one see the necessity of going to the concept through what is directly given by the senses, if in the given, the essence of an object of the sensory world were already present?” (...) ¹⁰ Rudolf Steiner then answers this question (how he develops this answer will be left to readers to find out if they are so inclined):

“When we think about an object that is in time and space, we are given nothing more than a concept or law in a meaningful way. (...) One has to leave to the concept its originality, its own form of existence that is based on itself, and recognise it in the sensory object only in another form. (...) Only when one sees *that it is concept and idea that perception provides, but in an essentially different form than that of pure thought freed from all empirical content, and that this form is what is decisive*, does one grasp that one must take the path of experience.”¹¹

This thought expressed by Rudolf Steiner, according to which nothing else is given in perception “but concept and idea”, only in a different form, must remain incomprehensible to today’s scientifically shaped world of ideas. It seems to contradict daily experience completely.

In the gap that opens up for the reader who thinks through these sentences of Rudolf Steiner’s between Steiner’s thoughts and his own world of ideas, the field is revealed on *which the struggle for knowledge of reality can begin*. This struggle for knowledge is the form that corresponds to the essence of Anthroposophy. Indeed, Rudolf Steiner’s work was written from such a “world-location”, which is unknown to contemporary man and which he must first find within himself. This is based on a completely new experience of perception and thinking that develops when one works with Rudolf Steiner’s texts, and which at first appears completely foreign to the person experiencing it. Yet it is with the aid of this work that those who seek knowledge can live into contemporary events in such a way that they can find meaning in them.

Science and belief in ghosts

Because today’s natural science thinks it starts from perception and does not know of thinking that grasps the concept of objects, it cannot find a way to form thoughts by itself that correspond to the objects studied. Therefore,

it is forced to construct models of thought that it does not take from objects that it has observed and examined, but from ideas that have been obtained independently of those objects. These cognitive models are mostly developed with the help of mathematics that is only possible on the computer, since one believes one can find the desired objectivity in this.

The thought rejected because of its subjective appearance still appears, but now as a thought construct alienated from reality. The unobserved, denied thinking in the form of hypotheses and thought models creeps into scientific analyses again and again through the back door.

The principle of wanting to meet perception with thought models means that there is always a stark difference between the model idea and the results of investigation; in the structural biology case cited above relating to viruses, this difference has even been calculated to be 20-25%. Yet such thought models, examples of which are concepts of the atom and the concept of how viruses work, are treated in the further course of investigations as if they were reality.

In the background, however, is the continued rumbling of the unknown and the unknowable, which natural science encounters whenever it wants to go deeper. From this experience arises that “need for superstition” of which Rudolf Steiner spoke.

Rudolf Steiner calls “taking the ghost of natural sciences as real science” a “dreadful superstition”, into which contemporary humanity has fallen. In the Corona crisis, this ghost appears in the world openly. In a lecture of 22 June 1919, Rudolf Steiner stated:

“Take everything that can be known through natural science: there are no ideas of reality there for human beings. Nature itself in its true being does not live in the ideas of today’s natural sciences (...) What lives in these ideas is not nature, it is a ghost of nature. The world spirit has taken its revenge on modern man who no longer wants to believe in a spiritual world, so that present mankind has fallen into a dreadful superstition in which the ghost of natural science is taken as real science. Today, those who believe in ghosts are precisely those who (...) call themselves scientifically educated.”¹² But this prevailing ghost image of nature gives rise to the nightmare of the soul, which is felt ever more clearly today:

“What we create today as an image of nature, as a ghostly image of nature, is an intellectual one. But a person’s soul never takes on a certain character without the other soul characteristics also changing in a corresponding way. While we scientifically create a ghost image of outer nature, the inner nature of our will also changes (...) Because

The abolition of the soul by means of a vaccine

“It will be seen as a symptom of illness when a person develops in such a way that he can arrive at the concept: there is a spirit or a soul. – They will be [regarded as] sick people. And you can be absolutely sure that the appropriate remedy will be found which can be used. In those days [Steiner is referring here to the 9th century, the year of the 8th Ecumenical Council of Constantinople (869) – Ed.] the spirit was abolished. The soul will be abolished through a medicament. From a “healthy point of view” a vaccine will be found through which the organism can be worked on as early as possible, almost at birth, so that this human body does not arrive at the thought: there is a soul and a spirit. The two worldviews will confront each other so sharply. Those in the one stream will have to think about how concepts and ideas are to be developed that can cope with true reality, the reality of spirit and soul. Those in the other stream, the successors of today’s materialists, will seek out the vaccine that makes the body “healthy”, that is, makes it so that, through its own constitution, this body no longer talks about such silly things as soul and spirit, but rather, being “healthy”, speaks of the forces that live in machines and chemistry and that constitute nebulae, planets and suns. This will be carried out through physical procedures. It will be entrusted to materialistic medical professionals to drive souls out of humanity.”

Rudolf Steiner in a lecture of 7 October 1917, GA 177

we look outwards in a ghostly way, our will becomes nightmarish, as that more subtle soul element emerges from a similar psychological background in inarticulate forms of movement, or even the forms of speech that occur in nightmares. Such a human nightmare accompanies everything social, accompanies education, as our ghostly image of nature. Our social life is still a nightmare today because the way we see nature is ghostly. The one follows from the other. The convulsive unrest that has come over modern mankind almost all over the globe is a consequence of this inner life, this ghostly idea of nature and the resulting psychological nightmare of the world of will, the world of emotions.”¹³

The search for the lost human being

Never before have the ideas of natural science come so clearly into the centre of world events. Never before have their misanthropic, self-alienating consequences been so visible; they are revealed in highly complex technology, computer mathematics, statistical calculations and ideas in which the human being no longer appears, although all of this is actually supposed to be about human health.

In the face of this development, which is getting a tremendous boost from the Corona crisis, Rudolf Steiner’s work increasingly shows itself to be the only possible answer. One can say that his entire work is dedicated to the

human question that has become so evident today: What is knowledge? What is the human being and what is his relationship to himself and to the world around him? How can human beings find themselves in all-dominating, misanthropic technology? What is the essence of Man and what is its relationship to the world, to this planet Earth, to the future of world development?

When we begin to understand that the Corona crisis is a crisis of knowledge in which these most important human questions seek to work their way into our day-to-day consciousness, we will also be able to find that inner attitude which is required today of those who feel themselves committed to the work of Rudolf Steiner. For human beings can only find themselves (again) when they experience themselves as spiritual beings. Only then can they cross back from the path they have taken into sub-nature and create their own path, which alone is a path into the future.

Irene Diet, Berlin (Germany)

Notes

- 1 Rudolf Steiner, "Die Hygiene als soziale Frage", public lecture, 7 April 1920, in: GA 314, p. 223f.
- 2 The most widespread representation of the virus as a stone-grey ball with red spikes was commissioned by the American Center for Disease Control and Prevention in January 2020. The spikes were given shadows to increase the 'realism' of the image. See, for example, <https://news.artnet.com/opinion/cdc-biometical-art-1822296>
- 3 Rudolf Steiner, "Der Aberglaube vom Standpunkte der Geisteswissenschaft", lecture, Berlin, 10.12.1908, GA 57, p. 161.
- 4 Gribbin, John, *Auf der Suche nach Schrödingers Katze. Quantenphysik und Wirklichkeit*, Munich/Berlin/Zurich 2016, p. 142. <https://search.proquest.com/openview/64becba7d2024866147bd011c9e83ebe/1?pq-origsite=gscholar&cbl=2043960>
- 6 <https://www.designtagebuch.de/wie-sieht-das-coronavirus-aus/> Emphasis I.D.
- 7 Gribbin explained that quantum physics, for example, functions according to rules "that seem to work, although nobody really understands why they apply. Regardless of the successes of the last six decades, it is doubtful whether anyone understands why quantum prescriptions work.", John Gribbin, *Auf der Suche*, loc cit., p. 168.
- 8 See Wikipedia entry for "Naturwissenschaft". [natural science]
- 9 This essay has the notable title: "Einzig mögliche Kritik der atomistischen Begriffe". [The one possible criticism of atomic concepts] in: Beiträge zur Rudolf Steiner Gesamtausgabe, No. 63, Michaelmas 1978 and in GA 46.
- 10 Ibid., p. 6.
- 11 Ibid., p. 6f. Emphasis I.D.
- 12 Rudolf Steiner, Stuttgart, lecture of 22 June 1919 (GA 192, p. 212. Emphasis I.D.)
- 13 Rudolf Steiner, Stuttgart, lecture of 15 June 1919 (GA 192, p. 199ff. Emphasis I.D.)

HEALTH FREEDOM SUMMIT 2021

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The largest gathering in the history of our movement is happening NOW in response to these unprecedented times.

Bill Gates publicly stated last April that a vaccine "is the only thing that will allow us to return to normal."

'But getting back to normal' isn't good enough.

'Normal' is an epidemic of neurological injuries.

'Normal' is continuing to ignore a generation of chronically sick children.

'Normal' is the continued erosion of parental rights.

Our medical system being financially incentivized toward chronic illness and medication dependency is normal.

The vaccine industry's complete lack of liability from injuries and death is normal.

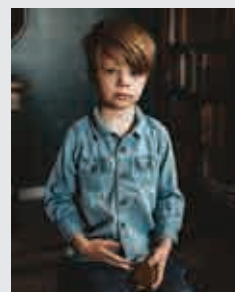
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Get the information you need to make informed choices

Find community precisely when they're trying to take it away.

Fight fear with truth + empower others with education.

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The Adventure of the Free Spiritual Life in the Time of Corona

I teach at a German Waldorf School. As in every German school, this school year started with mask-wearing: fortunately, only in the corridors and not in the classroom, and not for classes 1 to 4, but: it was still a dramatic change for students and teachers. To some extent one gets used to it. We discuss it endlessly in College meetings, and the school leadership has worked for a long time so that the school can be designated as “properly hygienic” and can cope with a visit from the health department or the police. At schools in our neighbourhood, if there is a Corona infection, classes and teachers are sent home to quarantine. Fortunately, we have been spared thus far.

We take account of the regulations. The College agreed that we are obliged by the “legal life” [*Rechtstleben*] to do that. But what about the “spiritual life” within the school? What do people really think of masks and the pandemic?

Most teachers, parents and pupils at our school are afraid of getting infected by Corona, approve of the government’s measures and abide by them conscientiously to protect themselves and others. This is the majority, the overwhelming majority – but I don’t know actually, because we rarely ever speak about it!

A minority of teachers, parents and pupils are opposed to masks, refuse to follow the regulations, some even claiming: “There is no pandemic!” Both groups coexist. Work can go on at the school nevertheless, albeit with many painful restrictions. This year we will be having no Christmas bazaar and no celebrations in December.

Some go to “Querdenken” (Lateral Thinkers) anti-mask demonstrations. A former pupil invited me to speak at one, and I did so. I said which school I came from and also said that I was not speaking on behalf of my school but in a private capacity, as an individual, because my school is divided on the issue of masks, just as society in general is divided. I could not infringe on the freedom of others at my school and speak for them.

I also said that I was able to speak because I come from a Free Waldorf School. I recorded what I said, so that I could send the recording to a Waldorf colleague abroad.

I was still teaching four days a week at school at that time. But then the school leadership informed me that: “You are suspended”! Due to my having caused a serious disturbance of the peace of the school. A flood of angry correspondence had reached the school administration from parents, colleagues, pupils, and from former parents and pupils, all in a similar vein: “It is intolerable that Mr Dodwell

has mentioned the name of the school at a Querdenken demonstration!” For there is a widespread view that these demonstrations are held mostly by right-wingers and by AfD voters: and the school does not wish to be seen to be associated with such people.

So, I now sat at home, suspended - a measure which the State normally enforces against teachers at state schools. Was I wrong about the “Free” Waldorf School?

For the first time, I experienced that a video of me went “viral” and very quickly reached the whole school community! Well, I have now lost my Internet naivety! But I had also spoken at the demonstration about how one could work with threefolding to heal this current social situation. That message too had now gone out!

Now a flood of correspondence reached me (and the school leadership) from the other side: “How can the Free Waldorf School suspend a teacher for speaking about threefolding in public, which is upheld by the basic right to free speech?”

The suspension was an emergency measure. How does the school want to deal with such situations in the future? The College, the sovereign body of our “teachers’ republic”, which runs the school together with the parents, has met and come to the decision that I can stay at the school. After a joint discussion, together with the school administration I have issued a statement to the school community, and I have returned to class.

The school is no longer the same. We now have to talk to each other. A colleague has said I have forced the school to consider the “crucial Corona question”. We’ll see what happens.

Outwardly, we comply with the regulations. But they do not have to paralyse us inwardly, in the “free spiritual life” within the school. Overcoming the paralysis, however, will only succeed if we muster an energetic will to have this conversation.

In my judgment, today’s German Waldorf schools are not in a position to act unanimously on the issue of masks and the pandemic, because at every German Waldorf school the situation certainly looks the same as at ours.

But we have a “sworn” school community that can deal with this spiritual conflict. Let’s start the conversation, in a spirit of mutual respect! We don’t need to let ourselves be split and divided. We all stand together for our school.

The free spiritual life is still alive.

Nicholas Dodwell, Karlsruhe (Germany)

The Angst Paradigm of Virology and Homeopathy

The Failed Concept of Infection in Naturalistic and Particularistic Medicine

Martin Heidegger wrote: "Science does not think".¹ These words apply most particularly to natural science-oriented [a.k.a. allopathic] medicine. Thinking means more than causally and logically linking the observable effects of sensory perception under the hypothetical banner of a certain explanatory model. Thinking means revealing relationships - through asking questions and searching for answers - in which the phenomena of the perceptible world are meaningfully illuminated. Conventional medicine has long since lost the prerequisites for this. When Professor Streeck freely admits that collaboration with Professor Drosten would be pointless because he would not understand him at all, since his research is only focused on the virus, actually on its RNA segments, while Streeck, on the other hand, is specialised in immunological reactions (and that the reverse is definitely the case), then that is indeed an honest confession, but at the same time a testament to the sorry state of medicine.²

Is it possible to recognise a science as authoritative that lacks any awareness of coherence and that breaks down into individual, mutually incomprehensible disciplines when it comes to initiatives that affect the most important political, social and economic contexts and ought to guarantee social cohesion?³

Paradigms of a sick medicine

Particularist medicine is sick medicine. When cells in the organism isolate themselves from the overall, integrated structure, emancipate themselves and attack the organism, then one speaks of cancer and its metastasis; if something basically similar takes place in the soul with certain complexes of ideas, it is called paranoid schizophrenia. One does not have to go as far as to speak of the outbreak of a global cancer or psychosis, although such metaphors are more appropriate than talking about a pandemic. But it should be clear: the Corona crisis is primarily a medical crisis or it should certainly be one, and the population should be aware of that. But there is no way to explain this, the actual crisis is not reflected in the media or in discourse - on the contrary, virology is experiencing an unprecedented enhancement of its status in the media and politics. A real scientific discourse would necessarily have to include representatives of alternative medicine, who understand infection in other ways than does conventional medicine. But this option is currently

not at all up for debate; there is only one opinion: that of particularist medicine that demonises the Coronavirus and with it all who do not believe in its malevolent virulence.

The paradigm of contemporary virology dominates politics and society. It is the paradigm of fear and states that:

The cause of an infection is always a pathogen; this can affect anyone and has no individual context: viral infection can potentially lead to a disease process in every person, a process that is dictated by the pathogen. In the case of the Sars-CoV-2 Coronavirus, that would be the replication of its RNA in the host cell, whereby a certain disease process - in the worst case one that leads to the full presentation of Covid-19 - runs programmatically.

Such an explanatory model leads to a focus on the causative agent, not on the patient, who from a medical point of view, as a biological carrier of infection, is regarded as an infected or contagious body, and from a political and social point of view, is regarded as an abstract number of statistics.⁴

The infectious pathology paradigm implies:

1. that there is no individual willingness to infect or immunological response to the virus, which would have to lead to very different - individual - therapeutic approaches.

2. that it is not the patient who allows, weakens or prevents the infection through the readiness of his immune system, but that the patient is always exposed to the potential virulence of the virus.⁵ The patient has no relation to his diseased organism.

3. that the influence of conventional medicaments on the infected organism does not play a decisive role in the course of the disease, it is subject to the virulence of the virus.

4. that there is no significant difference between those infected (with Covid-19) and those suffering from (Covid-19).⁶ It is assumed that a carrier of infection (in a presumed incubation period) can infect healthy people, even if he has no symptoms and also never develops them. (However, this is a new dogma which has never played a role in the context of influenza virus infections⁷ and now being used to justify the unhealthy pursuit of so-called chains of infection).

5. that it is always the virus that overwhelms the host cell and forces it in a certain direction, although the phenomena of invasion, transcription and translation can also be interpreted in such a way that a symbiotic assimilation is completed between host cell and virus.

Only these passively accepted presumptions allow the phenomenon of infection to be generalised as a general

human one, allow politicking with statistics, infection rates and reproductive factors [‘R’ rates – *Ed.*] and allow the suffering of individual patients to be reduced to a number amidst the numbers of infectious host organisms. Psychologically, nothing spreads more fear than the abstract naturalism of infection-pathology - than the suggestion that a patient is a carrier and disseminator of invisible pathogenic germs who is separated from all meaningful contexts.⁸

The anxiety signatures of medical programmatisation

The wave of Corona infection is not an epidemic. In 1918, at the time of the last pandemic (the so-called ‘Spanish flu’), an epidemic was still defined by the phenotype of the symptoms, i.e. the increased occurrence of similar symptoms in all sections of the population. Today, this happens via the genotype of certain segments of the viral RNA, of which one cannot even say with certainty whether it is not identical to what is found in RNA sections of other mutating viruses. The actual pandemic, the global wave of fear fuelled by science and media, goes beyond the religious hysteria of the medieval medical belief in demons, which at the time of real epidemics was far more justified than the current belief in virology. In times of plague in the 14th century, not even the Catholic Church enjoyed authority comparable to that of naturalistic medicine today, when the holy water at the entrance to churches is replaced by spray bottles with disinfectants.

No epidemic pathogen in human history has achieved what the lack of awareness of medical coherence has released around the world. Naturalistic anxiety-medicine itself has become what it has launched, paradigmatically, into the world: a pathogen isolated from all meaningful contexts, and which, as a psychic antigen, keeps the world in suspense by conjuring up the malevolence of a mutating particle.

The so-called, hygienic protective measures are not only consequences, but also symptoms of the naturalistic paradigm: the masked (*faceless*) - biological - fearful person, separated from his social context, is supposed to contribute in solidarity to collective prophylaxis and health. The conscience of the individual person who has no intentional relationship to an abstract whole which he does not understand or want to understand, is to be *silenced*. Individualism is now equated with egoism. In the Swiss *Neue Zürcher Zeitung* newspaper, this term (individualism) is - directly - associated with nothing other than dissatisfaction, populism and “irresponsible action in the name of personal integrity.”⁹

On 24 October 2020, Jasper von Altenbockum found the following statement in the *Frankfurter Allgemeine Zeitung* (FAZ) under the headline “The majority thinks differently”

(than the ‘lateral thinker’ demonstrators of the *Querdenken 711* movement):

“For the ‘critical’ minorities, this majority may stand for belief in the State and the spirit of subordination. But it actually shows very rational and enlightened behaviour. Maturity is also expressed in following rules, the validity of which one is not personally convinced.”

In concrete terms, this means: the blind, fearful belief in the abstractions of natural science and in its utilitarian “ethical” superstructure is supposed to signify reason and enlightenment today, as well as maturity and is supposed to replace the thinking of the individual that emerges from the working of conscience.

As long as the fear paradigm of virology is not overcome, the appeal to an intimidated pseudo-conscience will always come from parliaments, leading articles in the Press, panel discussions and medical faculties. It is the Caiaphas argument: the individual must make a sacrifice for the whole! But what is the whole? The health system, the caring side of which has not yet fallen into an emergency in most European countries and would not do so without global panic-mongering? However, the health system *as a whole* is a gigantic economic enterprise. It has long been controlled and hypertrophied by industry, precisely due to the digital possibilities or impossibilities of monitoring chains of infection. But this whole thing could collapse and that would be welcome because it sows distrust and denunciation among the population. The *actual* whole, however, is the blind belief of a fear-ridden mass in the malevolence of a demonised particle. That many people do not want to be part of this mass is literally *reasonable*, because these - also demonised - “deniers” *understand* that this “whole” that believers talk about has nothing to do with the truth, but consists of nothing but hypotheses.

It is not recognised that the thinking and moral intuition of the individual must have an intentional relationship to a whole *that can be realised*, and that only from this can a basic democratic understanding of solidarity develop - organically. This is how far one has come today with the concept of solidarity in times of medical programmatisation: it is shamelessly assumed that the Covid-19 crisis is an ideology that everyone can accept. At the same time, this ensures, medically and ethically, what naturalistic cellular pathology has always aimed at: that even someone who is suffering does not have to understand his illness as something personal, as an event that might essentially have something to do with his own biographical development and conscience. For people programmed with fear, an infection can of course be nothing other than an externally controlled program.

The fear machinery runs like clockwork; turbulence is basically programmed into it and is quickly removed. As soon

as an example of personal conscience arises at the highest level of the medical profession, it is muzzled. When the President of the German Medical Association, Klaus Reinhardt, announced his decidedly “personal opinion” on 21 October 2020 and clearly expressed his doubts about the effectiveness of face protection, referring to the lack of scientific evidence and the psychological dangers for patients and children through the requirement for masks (for example, the lack of facial expressions in anamnesis, the doctors’ fear rhetoric against the principle of “never frighten a patient”), the SPD health expert Karl Lauterbach forbade him to speak the next day: Reinhardt’s statement was described as “inexcusable”, and he would have to resign “if he doesn’t take it back immediately”; it was revised the following day.¹⁰

Christian Drosten [Germany’s official Covid-19 ‘authority figure’ – *Ed.*] never tires of dismissing any alternative point of view among his colleagues as “destructive”.¹¹ But is there anything more destructive than his anti-social fear-the-virus program: than his dubious computer-developed test and his pharisaic recommendations which – flanked by digital monitoring measures of the “infection paths” – will sooner or later lead to nothing other than mass psychosis or to a sinister war between people with a great deal of fear and people with less or no fear?

Certainly, the dogmas of a medicine for which the communicative relationship with the patient has long ceased to have therapeutic significance (Reinhardt at least addresses the problem) had at some point to lead not only to the undermining of the doctor-patient relationship, but also to the crippling of the social togetherness of their virtual patients. Today, there are symptomatic domestic quarantines, social distance rules and masking requirements. In fact, through these measures, an autistic medicine and its fear paradigm is expressing itself symptomatically and symbolically. They exacerbate the collective fear-driven bans by isolating creative social forces and all of this in favour of the abstract consumer and communication behaviour that is now necessarily insisted upon. Invisible distance rules and face masks for communication have long been in place for digitalised people. Anyone who has ever sat in a fully occupied express train compartment knows what the rhetoric is about, and knows that the measures only express more clearly what has been going on for a long time: the transformation of technocentric hedonistic consumers into digitalised consumer automatons. The great mass of people has always been faceless, but the ceaseless work of those “virtualisers” dedicated to realising a de-natured - faceless - sphere of existence is growing at an unprecedented rate around the world with the help of anxiety medicine: humanity is intended to get used to a new - a third - *Reich*, a *Reich* of the living dead. The final

image of man in particularistic naturalism is the digitalised animal wriggling in the net - easy prey to be dealt with.

The individual milieu

Individual, meaningful contexts that ought to be of great relevance for medicine are the biographical and social life situation of a patient and his/her ability to reflect on this. Furthermore, the patient’s physical constitution and patterns of mental behaviour, past or chronic ailments since childhood are also relevant. This also necessarily includes the suppressive and manipulative medical treatments and prophylactic measures experienced before the infection, and in general during the patient’s life (for example in the form of vaccinations). All these relationships determine the individual milieu on which the infectiveness of a pathogen is causally dependent.

But meaningful contexts that determine a milieu do not play a role in modern medicine. Modern medicine is atomistic in the biophysical sense. In terms of its scientific demands, it is incapable and unwilling to perceive and think about pathophysiological contexts that go beyond microbiological compulsory or stimulus-reaction processes that can be registered, and most of these are artificially induced and manipulable.

Every microbiologist knows: there is no virus without other living beings; it has just as little reality without other living beings as a seed without a plant. The necessary symbiosis between man and virus means in the case of an illness: a virus is an artificially visible factor of human development that occurs in diseases at the physical and mental level. This has to be recognised and understood at the spiritual level. This is the prerequisite for the healing both of the patient and of particularistic medicine.

It is a truism that whenever natural or social relationships are disturbed, parasites increasingly appear. This applies to agriculture, which uses plenty of herbicides and pesticides, as well as to medicine that disinfects, sterilises and employs antibiotics. In human medicine, this automatism should not become the norm. But for someone like Mr Drosten, who is fixated on viral RNA segments and only sees pathogenic effects emanating from them and therefore will not even ask about artificial milieux, the question, for example, of why Covid-19 spreads fastest in clinics and care homes, doesn’t even appear on his mental horizon, although the phenomenon of erratic, mutating and multi-resistant germs in such contexts has been observed and known about for a long time.

So it is not recognised that there is a meaningful connection between a chronic, non-infectious disease and an acute, infectious disease, especially in older people. This can be seen, for example, in the fact that an infectious fever can help stop the progression of a chronic disease process or render it

superfluous. The prerequisite for this is that the acute symptoms, especially the fever, are not suppressed immediately, but rather treated sympathetically. Every therapist who has consciously allowed his patients' fevers to continue or has only treated them palliatively has had the experience that such patients' forces have subsequently increased in strength - sometimes even for long periods in their lives - or that their chronically weak health has noticeably improved.

Suppressive treatment strategies

Medicine determined by natural scientific methods follows three therapeutic principles: suppression (including: elimination), manipulation and substitution. In times of paradigmatic panic and hysteria, it acts particularly suppressively, all the more so in the case of a viral infection, as it is denied the route of effective elimination through antibiotics.¹²

Today, there is next to nothing in the media about criticism of the treatment strategies in Corona clinics. A medical consensus is tacitly assumed: on the one hand, anti-inflammatory and pain-suppressant drugs and, on the other hand, ineffective antiviral drugs or cortisone are used to inhibit lymphocyte reactions to the virus. Synthetic glucocorticoid dexamethasone is currently considered the leading drug in cases of severe Covid-19, although its effect is often associated with the well-known cortisone side effect of increased blood clotting. In poor countries with high corona death rates it is sometimes common practice to administer malaria remedies across the board. These drugs have not the slightest relation to the context of acute flu-like infectious diseases.

More incisive observations only seldom slip through, but they are not taken up or else are lost in the flood of superficial reporting on statistics and measures: for example, notably, many elderly patients have died under strong pain relief medication or the cause of death in a high percentage of them has been a pulmonary embolism - a pathological process causally unrelated to the viral disease, but known to be related to cortisone treatment, above all in connection with anti-inflammatory drugs and patients who are bed-ridden. Every medical professional should know that physiological blood thinning occurs during a fever, which holds up the pathological coagulation tendency. Now it is pretended that aspirin, which also thins the blood, is a remedy against the very pathogen that provokes a natural thinning of the blood through fever. Who can seriously entrust themselves to a medical practice that limits itself, and whose therapeutic chaos is experimenting with anxiety-ridden patients?

How many people infected with Corona have actually died of Covid-19 under natural circumstances, outside of a hospital or without medical treatment and anxiety measures? I would argue: not a single one!

Overcoming the fear paradigm

Imagine an understanding of infection that takes individual situations into account, does not lead to hysterical waves of fear and panic, and with which it is impossible to compile statistics and use them for political purposes. It would be something like this:

Every infection ultimately stems from the patient and not from the pathogen. It is always to be understood in an individual context. Infection never leads to a disease process that is dictated by a pathogen. A programmatic spread of viral RNA and the pathogenic development of it is not possible if suppressive drugs are dispensed with.

Because it is like this (and one is almost ashamed to explain this understanding of infection; it should be so natural for every thinking and working doctor today):

1. An infection does not occur coincidentally; it has something to do with the overall mental and health situation of the patient or with the entire group of patients in the community facilities concerned.
2. Virulence and the course of the disease are not primarily dependent on the pathogen, but on patients' spiritual and psychological states and on their individual immunological overall constitution and consequent inclination to react or not. In other words: whether an infection process is allowed or prevented, or what course it takes is primarily due to the human immune system, which correlates with the overall spirit and soul condition of the patient.
3. In the case of influenza virus infections, it has not been proven that a healthy infected person who quickly forms anti-bodies against the pathogen and does not develop any symptoms, because, for example, he is in a healthy spiritual, psychological and immunological balance and not controlled by fear, inevitably infects other people.
4. In most cases, a viral pathogen does not spread programmatically from the entry point, but is to be understood as an initiating agent which challenges the patient and his organism to overcome a chronically deadlocked crisis situation through an intensified life process.
5. An accelerating, life-threatening, pathogenic development of viral virulence is only possible if the individual's reactive immune system measures have been impaired beforehand by suppressive (e.g. fever-lowering) or manipulative drugs (e.g. cortisone).

Homeopathic thinking

What would a medicine look like that takes individual contexts into account?

One answer leads to classical homeopathy. This is the western medical direction that takes the individual context

of an infection seriously and considers it therapeutically. But it is precisely homeopathy that is being ridiculed by a wave of ubiquitous campaigns - increasingly in the last few years before the Corona crisis. Its scientific nature is paradigmatically denied. Its critics in conventional medicine have almost always only focused on the spiritually potentised (and therefore 'inevitably' ineffective) drugs, in that their successes are only recognised scientifically as placebo effects.¹³ By contrast, nobody is interested in their original motives and medical thinking.

For classical homeopathy, for example, an acute symptom, such as the occurrence of fever or coughing, is an attempt by the organism to solve a chronic crisis or to prevent it. Homeopathic medicaments can therefore only be drugs that correspond to the crisis of the context of meaning (the principle of similarity); they recognise, confirm and try to solve that crisis. They never ignore the meaning of pathology. This way of thinking goes back to the founder of modern homeopathy Samuel Hahnemann (1755–1843).

For him, there is basically a relationship between an *internal* chronic disease state (the whole) and an external acute symptom (a partial phenomenon of a disease): an inflammation in the periphery (e.g. the mucous membrane) vicariates (substitutes for) the internal process, i.e. it acts as a proxy to stop the progression of the chronic - sometimes infectious - crisis. It is with this dialectical, *pars-pro-toto* relationship that medical thinking¹⁴ begins in the first place, and it is from here that the phenomenon of "suppression" becomes apparent.

For Hahnemann, infection spreads over the whole organism and only then shows up as a symptom on the periphery of the organism. His holistic concept of infection is entirely compatible with modern immunology, provided that one does not remain fixated only on the fictitious virulence of a virus, but assumes that the immune system must first allow the infection before a symptom can arise at the infection site. Contagion, insofar as it is a purely causal phenomenon, is subordinate to the need to develop acute symptoms within a larger context.

Only the elimination of the superficial symptom (e.g. catarrh or fever) leads to the aggravation of the internal crisis, which Hahnemann calls *Gestaltwandel* (a change in shape, meta-schematism, or metamorphosis). The two terms vicariation and metaschematism (metamorphosis) do not feature at all in natural scientific medicine, although they should be at the qualitative centre of every medical science. The philosophical thinking that still existed in medicine in Goethe's time, on the eve of the era of cellular pathology, is considered obsolete by a medicine that no longer thinks. To the so-called corona deaths, however, the following *must*



Samuel Christian Friedrich Hahnemann (1755–1843)
Portrait by his second wife Mélanie, 1835

apply: the deceased did not die of the virus, but of the change in the form of their chronic problems, which previously sought solutions through acute crises. Metamorphosis sets in when a medicine that has always been at a loss in the face of normal viral flu infections is even more tempted by a wave of panic to begin employing a countervailing (allopathic) kamikaze program with hasty suppressive and manipulative interventions. This will end in death or long-term crippling, not through Covid-19 but through the suppression of Covid-19.

Homeopathic remedies do not manipulate, as the comparison with vaccination shows: with vaccination, the healthy organism of a *person potentially at risk of disease*, i.e. an intact immune system, is manipulatively baited by the prophylactic administration of a pathogen-poison and is forcibly steered in a prescribed direction - a quasi-digital operation. Homeopathy, on the other hand, seeks to find the *analogy*, the correspondence between the individually experienced symptoms of a *specific patient* and the pathogen potential of a substance. It assumes that any substance that causes certain symptoms in healthy people can meaningfully take over similar individual patient symptoms and make them superfluous. Every symptom of infection thus loses its power to frighten. If a homeopathic understanding of infection were to break through and spread as much as the fearmongering of certain virologists, the political manipulation of the health of the fearful masses would be unimaginable. Every thinking patient would understand his or her potential or actual personal infection-related affliction in terms of his or her individual situation in life and not

in terms of the paradigmatically-staged spectral scenario of a natural disaster that has been imposed on humanity by naturalistic medicine. It is not the medically thinking person, but the medically fearful person who longs for the supposed salvation of collective forced vaccination.¹⁵

Manipulative cycles

The cycle of fear, social isolation and digital technology and business interests, which can be manipulated at any time and which should be evident to everyone, even those not undergoing a medical crisis, can and must become even more clearly comprehensible as a result of the crisis. But we must not overlook the fact that the construct of an infection pathology spectre currently roaming the world could not propagate itself if a sufficient number of people were possessed of a medical thinking that rejects or overcomes the fearful patterns of a system of medicine that does not think. Instead of immediately arguing on the basis of the [German] Basic Law, the paradigms of the laws protecting against infection must first be called into question.

That Bill Gates is the greatest medical sponsor and vaccination propagandist of all time was already evident before Corona, but hardly anyone was interested then. Not even the fact that his global vaccination program is an epidemic that is logistically only comparable to the pandemic spread of Microsoft technology. Mankind has long been vaccinated in spirit and soul but hardly anyone has noticed, not even those Internet bloggers who, without a Bill Gates, could not accuse a Bill Gates of being behind the whole scenario. For them, it seems to be the case that information technology and the Internet promise to explain backgrounds that would not exist without those two things.

But the problem that directly affects all these pandemic upheavals is much more serious - it is a destructive vicious circle, and its formula is: the more technology, the more chaos and the more chaos, the more technology. Rudolf Steiner described the pathological cycles of an industrialised economy that no longer produces things in accordance with genuine need as "cultural carcinomas".¹⁶ How much more do these words from 1914 apply to the digital communication industry of the present, whose anti-social excesses can no longer be socially integrated, but without which no elementary school pupils in the near future will be able to meet their - virtual - teachers.

Medical enlightenment

Conspiracy or renunciation begins with every single user. It makes little sense to fight hypotheses with hypotheses, or to point one's own digital finger at the system's sworn digitalism while at the same time allowing the engine of the

wave of medical fear to keep running. Demonising the demonisers means at first, only an exchange of the motives of fear. Much more important than repeatedly revealing Gates' financial influence on the WHO would be to explain to humanity - or at least to doctors, medical students, parents and those affected by disease - what artificial immunisation actually means for the human organism and its development. There are hardly any comparative long-term biographical studies of vaccinated and non-vaccinated diseases; nobody is interested and there has never been any money for them, not even from Bill Gates. The slogans of those who oppose vaccination, such as "Vaccination - the Business of Fear" etc., are not enough. Only the result of such an unbiased worldwide study would call into question any form of global vaccination campaign legitimised by fear, because one could then prove that artificial immunisation is not a blessing, neither in the West nor in the rest of the world. On the contrary, such a study would show that manipulated immunity is always one of the main factors behind chronic or new diseases. They creep in in early childhood during multiple vaccination programs.

Immunity is a dialogical phenomenon. It always depends on the collective milieu. Sometimes it is dependent on a tribal collective, which is not seen at all in medical development aid today. The same applies with children's immunity: an individual's immune system that is not yet fully developed is all the more dependent on natural immunological factors in the environment. If, through multiple vaccinations, that individual's immune system is denied contact with classically typical pathogens, it looks for atypical pathogens in order to achieve the goal of immunological maturation. It goes without saying that in a tribal grouping or in kindergartens, not only the individual, but also a certain collective pathogen milieu in a very small space plays a significant role in the course of an infection. It is not by chance that kindergarten teachers have been complaining for a long time about endemic conditions in their facilities.

Suppose there was a real medical enlightenment with regard to the human immune system, which is without a doubt the most wisdom-filled system in the organic world: everyone would understand that human immunity consists in the complex interplay of organic perception and memory, instinctive defence and highly differentiated mediation processes, in short, that the whole conscious human being with his spiritual capacities is analogously present in the unconscious spirituality of his blood and lymph system: no one would voluntarily allow to be grafted onto this organic system of wisdom, in a merely superficially caring but ultimately immoral act, the prophylactic manipulation of preserved alien proteins. Bill Gates would not be able to pose as a

benefactor of humanity. The question of which network the virtual anxiety-patient has to access online is still urgently asked, but it should not lead to speculative answers that by pass the paradigm of naturalistic anxiety-medicine and also bypass those which are immediately silenced by the media.

An elucidation of the current situation which was not immediately torn to pieces in public would presume an understanding that the signatures of the Corona crisis make clear what has been going on for a long time, but yet has never become the subject of scientific discourse: namely, that naturalistic medicine draws the fear-vaccinated patient into its own non-thinking by nipping in the bud the patient's awareness of his or her own individual coherence - the prerequisite for the responsible maintenance of one's own health. People's powers of consciousness, which should be practised through their own bodily experience, are no more able to develop today than an immune system manipulated from childhood. How else could it have come to the point that today a large part of humanity has lost all sense of self in the event of an illness, that patients do not experience themselves any more as subjects, but as the objects of their own illness. Immunity to the fear paradigm of virology presupposes that the patient can admit to himself at any time: in acute symptoms I encounter myself. I am neither the victim of a natural disaster nor a helpless swimmer in the rapids of naturalistic anxiety, but rather: I am sick and with the help of a macrocosmic mediator, I develop my own symptoms which mean me myself, and which are in essence related to my personal situation in life.

Andreas Matner, Berlin (Germany)

Notes

- 1 Heidegger, Martin, *Was heißt Denken?*, Tübingen, 1984, 4th ed., p. 4.
- 2 See www.youtube.com/watch?v=VP7La2bkOMo 1.4.2020
Virologe Streeck kritisiert bei Lanz Corona-Maßnahmen.
- 3 One should not forget: prominent virology professors have never made the step from the laboratory or the computer to the patient; they have never treated a sick person independently outside of their academic training.
- 4 The division into risk groups and risk regions cannot hide the fact that there is no exploration of the individual life situation of the infected patient in conventional medicine.
- 5 The President of the Robert Koch Institute (RKI) on 12 July 2020: The virus "is a binary organism that wants nothing more than to multiply".
- 6 Such statements suggest that human beings have nothing to do with their infections, and that the infected person is subject to a higher-level natural process. RKI virologist Christian Drosten, Markus Söder (Prime Minister of Bavaria) and Angela Merkel speak of a natural disaster.
- 7 This important argument is above all, that of Professor Sucharit Bhakdi (<https://www.youtube.com/watch?v=UxaAgqBt7A>). Unfortunately, there is now a lack of scientific interest in serious research into the infectiousness of healthy, symptom-free virus carriers; a hypothesis is being dogmatised.
- 8 Until now, only excretion - in the case of bacterial gastrointestinal infections - was a scientifically clearly proven phenomenon of the infectiousness of healthy people.
- 9 Fear is always an expression of restricted consciousness, of incoherent thinking and perception. A severed finger can cause more horror than the sight of someone who has passed away. It is a primal longing of the human spirit to overcome the fear that arises from not understanding things that are interrelated, through the understanding of those connections.
- 10 Simon M. Ingold in the *Neue Zürcher Zeitung*, 26.10.20: <https://www.nzz.ch/feuilleton/individualismus-ein-grosses-prinzip-ist-ausser-kontrolle-geraten-ld.1583303>
- 11 Reinhardt's comments of 23.10.20 to Lanz <https://www.youtube.com/watch?v=Q7FAyp3GhFQ> can be compared with his meek statement two days later: <https://www.bundesaeztekammer.de/presse/pressemitteilungen/news-detailerklaeung-des-praesidenten-der-bundesaeztekammer-dr-klaus-reinhardt-wirksamkeit-der-schutzwirkung/> Between the two statements was the expected storm, started by Karl Lauterbach on Twitter, vgl.: <https://www.reitschuster.de/post/aerztepraesident-auch-ein-corona-ketzer/>
- 12 Drosten, on 15.9.2020: qFKW <https://www.merkur.de/welt/coronavirus-deutschland-drosten-podcast-lockdown-kritik-covid-19-virologe-ndr-wissenschaft-zr-900-44878.html> and on 24.10.2020: <https://www.derstandard.at/story/2000121169394/wie-die-pandemie-die-gesellschaft-spaltet>
- 13 In most cases, however, these are administered to prevent superinfection by bacteria, but this weakens the mucous membranes and causes secondary infections, which is exactly what one actually wanted to avoid in the first place.
- 14 Without seeing how contradictory it is to admit that suggestion has a spiritual effect, but not the 'spiritual' remedies of homeopathy.
- 15 For Hahnemann, as for Goethe, every organism is a unique coherent unit in which every part represents the whole. Medicine that is committed to this approach can therefore only address an individual context of meaning coherently if it wants to do justice to the entelechy of a pathology. Unfortunately, Anthroposophic medicine has not yet adopted this approach, although it has far better prerequisites for it than homeopathy. It often prescribes too broadly and too often based on indications. In the meantime, it is also becoming noticeable that its leading thinkers have misunderstood Rudolf Steiner's concept of extension ("spiritual-scientific extension of medicine") and have fallen into the channel of complementary medicine. Extension has recently been understood to mean complementing or integrating, where in fact it can only be about penetrating and transforming. For example, it is difficult to imagine how to complete the naturalistic concept of infection in a spiritual-scientific way or to link onto an integrative understanding of medicine; it has to be overcome through new - extended - perspectives based on the study of man.
- 16 See my article "Pinguin am Abgrund", in: *Der Europäer*, Vol. 24, No. 1 (November 2020).
- 17 Rudolf Steiner, lecture of 14 April 1914, in: *Inneres Wesen des Menschen* (GA 153), p. 174.

When the Foundations are Shaking ...

*Current affairs in the Light of a "Short Story of the Antichrist"*¹

Extreme changes that no one had expected have always occurred in history. Shattering examples are the Third Reich, Stalinism and the atomic bombing of Japan. In the process, forces of evil escalated, which hardly seem comprehensible with human concepts. Some feel the same way about the Corona crisis.

Only apocalyptic concepts seem to be able to grasp excesses such as those revealed in the 20th century: the regimes of informers and the denounced, the internment camps, the world wars - completely new dimensions of evil became manifest.

Nobody had foreseen them in these forms - apart perhaps from biblical authors, such as the writer of the Apocalypse or various interpreters of that important Christian text - such as the Russian philosopher and poet Vladimir Soloviev (1853–1900), who published a story shortly before his death that became part of world literature. While Europe glowed with optimism about progress, Soloviev prophesied catastrophes, which in many ways were far surpassed by what then happened in the 20th century.

Soloviev's Story of the Antichrist

The genial philosopher vividly relates how he received the inspiration for his story on a journey through Egypt. He expressly says that this was not a precisely detailed prophecy, but an approximate picture of the future, which in many details could turn out quite differently. Only the rough direction was certain, which included the establishment of a "world monarchy". It would probably be called "conspiracy theory" today - this is how times change: time-honoured Christian documents which for centuries shaped the culture of Europe are regarded as dubious today. And also their prophecy of a coming Antichrist: "He was given power over all tribes and peoples and languages and races."² states the Book of the Revelation of St. John.

In Soloviev's story, the Antichrist first appears as a benefactor who brings "peace and prosperity" to all (today one would probably have to add: "who brings *health* to all"). Only gradually is it recognised who he really is. And it is precisely this realisation that makes possible



Vladimir Sergeyevich Soloviev (1853–1900),
Portrait by Ivan Kramskoi, 1885

the decisive turning point which ultimately leads to the disempowerment of the emperor and his world monarchy. The story is written almost like a fairy tale, but with a clear connection to reality - a mixture of fiction and truth. For example, it predicts the "United States of Europe" - and thus an undoubtedly very real developmental tendency in our time. Ursula von der Leyen is not the only one who has explicitly called for a "United States of Europe".³ - Also accurate is Soloviev's prediction of world domination, because:

The plan for a world government ...

... for which leading elites are striving has for a long time been no conspiracy fantasy; everyone knows that who has occupied himself even only slightly with the issue. In March the former UK Prime Minister and Chancellor of the Exchequer Gordon Brown called for the establishment of a temporary form of global government to tackle the Corona crisis.⁴ Several other influential personalities - such as the present Pope or the CDU politician Wolfgang Schäuble - are committed to similar aims. Bill Gates, the "secret WHO chief"⁵ asserted in 2015, anticipating coming epidemics, that a world government was "sorely needed"⁶: "If there were something like a world government, we would be better prepared."⁷ Magazines like *Der Spiegel*, to which Gates recently transferred a sizeable US\$2.5 million,⁸ argue in the same direction: "If climate change and the migration tragedies of recent years have not yet proven it only too clearly, Covid-19 is now proving it to us day by day: crises like this need a kind of world government - however temporary and imperfect it may be under the pressure of such tumultuous events."⁹

Similar convictions were coursing around the media during the last global financial crisis: Herbert Kremp, for example, the former chief editor of the newspaper *Die Welt*: "As long as a global government does not exercise compulsory regulation of the world's capital markets and prohibit currency speculation, we will be threatened with crashes."¹⁰ We will hear similar tones again and again in the coming global economic crisis. The idea is not new; Winston Churchill was already convinced: "The

creation of an authoritative, all-powerful world order is the ultimate aim towards which we must strive. Unless some effective World Super-Government can be set up and brought quickly into action, the prospects for peace and human progress are dark and doubtful.”¹¹ The list of such statements could be extended indefinitely. We do not need conspiracy fantasies and biblical prophecies to support the thesis that leading elites want a world government; the elites say it themselves, openly and without cosmetics. Is it rational to dismiss such statements as “empty talk”?

A global seizure of power

In view of the present crisis as well, it appears more realistic to take the currently demonstrable efforts to seize global power seriously. The fact that global crises are the best possible starting point for accelerating such changes is not only one of Soloviev’s central ideas, but has also been considered by the above-mentioned elites – from the opposite perspective, of course: “We can only achieve political union when we have a crisis,”¹² Schäuble explained in the *New York Times*. The mantra, repeated like a prayer wheel, that only a world government can save us is a thought pattern that Soloviev addressed over 100 years ago. Perhaps we should listen to the concerns of this globally recognised philosopher before making any far-reaching decisions. To see that danger is imminent when fantasies about world power are taking hold, one obviously does not need to be a clairvoyant. It is sufficient to study history, which is known to be a story of the constant abuse of power as well as the illegal seizure of power: whether the Romans or the Huns, Hitler or Stalin – they were all electrified by the lust for world power. Are things so very different today? What is new, at least, is that global government has moved much more into the realm of what is feasible, both technically and politically. The role of the WHO in the Corona crisis has already made this clear to us.

Ingo Hoppe, Dornach (Switzerland)

“World peace is secured forever. Any attempt to disturb it will immediately be met with insurmountable resistance, for from today forward, there is a central power on earth, which is stronger than the other powers whether individually or altogether.”¹³

Vladimir Soloviev

Notes

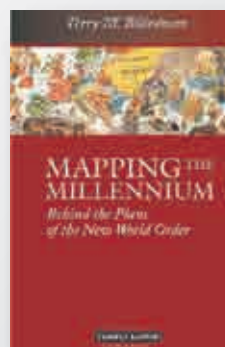
- 1 Vladimir Soloviev, *Eine Kurze Erzählung vom Antichrist*, [A Short Story of the Antichrist] published and commented on by Ingo Hoppe, 2013 Stuttgart, Urachhaus-Verlag.
- 2 *The Revelation of St John*, ch.13 v.7.
- 3 www.spiegel.de, “Von der Leyen fordert die Vereinigten Staaten von Europa”, 27.08.2011.
- 4 Larry Elliott, *The Guardian* (online), 26.03.2020.
- 5 Jakob Simmank, 4 April 2017, *ZEITOnline*.
- 6 Huffingtonpost.de, Bill Gates: “We need a global government”, 27.1.2015.
- 7 Bill Gates in an interview with the *Süddeutschen Zeitung* on 28.1.2015.
- 8 Bernhard Zand, *SPIEGEL-Online*, 19.3.20.
- 9 According to indications from the gatesfoundation.org, Term 36: <https://www.gatesfoundation.org/How-We-Work/Quick-Links/Grants-Database/Grants/2018/12/OPP1203082>
- 10 Herbert Kremp, *Die Welt wird durch die atlantische Vormacht besser*, WELT ONLINE, 6.9.2010.
- 11 Winston S. Churchill, *His complete Speeches 1897-1963*, New York 1974.
- 12 Wolfgang Schäuble, *New York Times*, 18.11.2011.
- 13 Vladimir Soloviev, *Eine Kurze Erzählung vom Antichrist*, published and commented on by Ingo Hoppe, 2013 Stuttgart, Urachhaus-Verlag, p. 39.

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<https://www.urachhaus.de/Fuer-die-Gluecksmomente-des-Lebens/Romane-Erzaehlungen/Eine-kurze-Erzaehlung-vom-Antichrist.html>

For Soloviev’s story in English, see V. Solovyov, *War, Progress and the End of History – Three Conversations Including a Short Story of the Anti-Christ*, Lindisfarne Press, 1990.

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Strategic Theatre

*"Newly available documents show how Great Britain trained hundreds of media people in Syria through secret service offshoots and PR firms and gave them access to international news channels. Regime change via the military was intended to be disguised by the dominance of information."*¹

The reversal of theatre and reality

For a long time, I have been occupied with the idea, indeed, the perception, that in our time theatre and reality are being distorted, and to the disadvantage of both areas. Reality has become theatre, theatre has become reality.

What is real? Reality is just reality. It is life as it is, which we live and explore every day and in which we try to shape our path in life. Theatre is not life. Theatre lifts us out of this life for just a moment. In its illusory world, theatre shows a *picture of life*, of human destiny. For this purpose, it uses a stage which, with the help of decor and lighting, frames a situation in which actors play their roles. In front of the stage is the auditorium.² A curtain separates these two worlds. When the audience member enters the hall, the curtain is closed. He sits down because he is a spectator tonight, only his soul is active. The lights go out, the curtain opens: the performance begins. It doesn't last forever, perhaps a few hours. Then it is over and only lives in his memory. I know it is considered modern to blur the difference between the auditorium and the stage. That is what this article is about. I shall not be dealing with different types of theatrical performance here.

Appearance of being

In order to be able to shape my path through life in a meaningful way, I always have to make a picture of reality for myself, because this is the only way my actions can be firmly grounded, only then can I make free decisions and ask myself the right questions. What are my skills (still to be developed)? What does the world bring to me? What possibilities will this offer me? Who are my friends, my enemies? And so on. As soon as I think wrongly about it, my actions become insecure or even pointless, or result in effects that were not intended. I always have to distinguish between appearance and reality.

None of these questions play a role in the theatre. I know from the start that appearance prevails here. The actor is not his role, he just seems to be it because he is playing it. I know that, and the actor does not hide it. After handing over his coat at the cloakroom, the viewer knows that he is leaving the everyday world behind for a moment and freely entering another world, a world

that invites him to go as far with it as he wants. We are not immediately transposed to another place or another time; we just gradually live into it. Yet we are not dealing with something "unreal". It's just a different reality that can even affect one very much. A reality of a soulful or spiritual kind, one that is different in nature to that of everyday life. How far my soul resonates with what is offered, I am free to experience. But only if it resonates, can I absorb the performance, indeed, only then can the performance come alive. Whether this will succeed is the question every evening poses anew - the appeal and the task of everyone involved.

To be able to put oneself in a role, in the nature and destiny of another person, in such a way that one can play him, that one can portray him selflessly, is one of the most mysterious and wonderful abilities of the human being. To be able to call up this other reality and make it a credible experience for others is the art of acting, which has to be learned just as much as, for example, the art of music. And being able to give the play one's full attention and participation is the art of spectating. The work of art can arise in a free interaction between player and spectator. The boundary between the stage and the auditorium divides two worlds, the theatre world from the everyday world, the world of soul and spirit from the physical world. One can only bridge both in one's soul, not in one's body. The viewer would not come to a deeper experience by jumping on stage; that would only disrupt the performance. And the actor knows that as soon as he leaves the stage and enters the auditorium, the play would cease to be a play.

After the performance, the spectator puts on his coat again and while he walks across the glittering asphalt of the street that is now perhaps wet with rain, his daily life comes back to him. The actor also leaves behind the illusory world of the theatre and his role in it. For those actors who go on acting in daily life are not among the best of their craft. What is justified in the theatre is a lie in everyday life.

The world as theatre

But who, 30 years ago, could have dreamed of waking up in a world in which almost nothing is more than an act, a world in which, for a certain group of people, the question of whether something is true or not, whether something is appearance or reality, has no meaning, and in which only the effect of what is said counts? A group that has no scruples about putting on a theatre for the whole world, as

if it were reality? A world in which a government asserts that it is “highly likely” that an event took place and the governments of other countries add their voices and ‘explain’ that the assertion is therefore a fact.

A world in which a 15 year-old appeared before the US Congress and said that Iraqi soldiers in Kuwait had thrown incubator babies onto the “cold ground” and let them freeze there.³ That ignited the US war on Iraq, the Gulf War. Later, too late, it turned out that everything was a lie and that the girl had been prepared for her role by a public relations agency. The head of the agency, Craig Fuller, later proudly stated that the whole operation had been a success and he rose to a high position within his company, Hill & Knowlton. This was the very same firm that was commissioned by the W.H.O. in May 2020 to organise public information about Covid-19.⁴ Hill and Knowlton suggested that the W.H.O. should identify three levels of “influencer”: celebrities with a huge following on social media should be engaged to strengthen W.H.O. messages. Then people with a smaller, but more committed following and thirdly, “hidden heroes”.⁵ How long it will be before someone proudly relates that the Covid-19 operation was a success for him?

Role reversal

The processes described here were also possible because naturalistic, deconstructive and political impulses have been making their way into actual theatres for more than a century now. Nowadays only a few people still make an effort to cultivate the essence of acting. Moreover, many who work in the theatre openly confess that they cannot and do not wish to have anything to do with the reality of soul and spirit or with ideals of any kind; on the contrary, they prefer the profane, the ugly and the diabolical over the beautiful. Then there is the overwhelming abundance of audio-visual technology. So, gradually, there is no more room for the play of purely human imagination, nor for the sublime, nor for the mysterious. We thus see two movements passing the ball between each other: the theatre that is no longer capable of fulfilling its own original task becomes more and more merely the spreader of amusement, sentimentality, bad style and anti-culture, while the daily reality of our lives becomes a more and more brazenly staged total theatrical performance.

The matter of coarseness with which PR bureaux are employed to achieve political goals, clearly shows that the integration of the illusory world into real life is well-advanced. It has been quite normal for decades now for television programmes to hire an audience that claps on cue, shouts or boos, and so there are advertisements

today through which, for some public event, one can hire a “public” which will behave positively or negatively on request. Also, through PR firms one can hire demonstrators that will either be supportive or disruptive.

Strategic information

In September 2020 documents were published which showed the care with which the British Secret Service had spent years of very precise preparatory work for the conquest of Syria.⁶ With the help of “public relations” agencies (as in the case of Kuwait) a narrative was formulated and implemented. One of these agencies claimed to be able to set in motion “strategic information flows” to achieve the desired goals. In the case of Syria, hundreds of “journalists” were then trained who, through carefully nurtured contacts to *Reuters*, *CBS*, *CNN*, *New York Times* and so on, spread that narrative in all sorts of ways over as many channels as possible.

I was struck by the cold-blooded, apparently value-free term “strategic information” - where it was about the malicious spreading of untruths. But it is about much more than untruths. It is about the building up of a certain new way of looking at things, a new world of experience, a new conviction, in order to reshape the inner life of human beings, in short, the human soul.

The question that arises here is: why not “simply” conquer a country, why not just hit it? But no, apart from tactical considerations, apparently our world today cannot do without this kind of theatrical “detour”: the souls of people are required to resonate with the aims of the “actors”. Otherwise, things in world affairs apparently have no meaning. It is like in real theatre: when the souls of the audience do not participate, the performance fails. Thus, I came across the term “Strategic Theatre”. Besides the spreading of the barefaced lie that rather causes general confusion and the undermining of independent judgment, the theatre-like approach has a formative effect on souls. After it, certain social changes can be carried out almost automatically.

With the words “It’s true, I saw it on television”, the manipulator (Robert De Niro) in the film *Wag the Dog* (1997) repeats the conviction of the people. The global power of the press and television is in the hands of a few. This makes it possible nowadays to put a narrative into the world with such power that people feel they must believe. At any rate, it’s believed long enough to allow certain intended actions to be accomplished. In the case of the Kuwaiti babies, great acts of war were already over by the time that lie was exposed. This pattern shows itself repeatedly: exposure does not matter at all anymore; the

deeds have been done and can no longer be undone. It's a style that is gaining in popularity: simply don't waste a word on objections or realities. They are just ignored as if they do not belong to the brave new world that is being built. And so, one simply repeats "as an answer" the same narrative over and over again. Words are used as tools, as weapons. Any connection to the truth is not important. Only the effect counts.

A milestone in terms of theatrical lies was the "million march" in the streets of Paris in 2015, on the occasion of the Charlie Hebdo murders: it was made up of political celebrities from all over the world. Or so it was presented on TV and in the Press. Later recordings showed that the politicians were filmed in a closed-off street, far away. They even waved to an imaginary audience.

Vade retro Corona!

In ancient Greece, the cradle of the theatrical arts, theatre was an integral part of life. Everyone participated in it. The Theatre of Dionysus in Athens had as many seats as Athens had residents.⁷ At Delphi the theatre was in the hands of priests. Dramas there told of the connection between the world of the gods and human fate and served an educational purpose for the development of the people. Now, with a grandiose grip, this gift of the gods has been turned inside out into its counter-image, into a global 'Strategic Theatre', complete with roles, scripts, productions and set design. Pictures put together with theatrical care, and from which one cannot escape, now prepare people to accept political decisions or even to wish for them: a bird smeared with oil, fighting in vain, a drowned boy lying on a lonely beach, and streets full of demonstrators who are supposed to be emphasising that human beings themselves have become a danger and are guilty. They threaten their fellow human beings with infection, and the climate and nature with CO2 and they don't leave enough free space for wild animals (e.g. wolves). Now there is no longer any talk of everyone being able to participate or join in voluntarily. No, no-one can withdraw himself from this involuntary theatre experience, because it is playing out in public. Souls are thus forced to go along with it. No wise priests who can foresee the healthy development of humanity are leading this theatre; instead, it is people compelled by unworthy motives who represent powerful interests, billionaires and software developers, agents who operate in the dark and politicians who are given the roles of actors and extras.⁸ Where theatre legitimately follows a script, the Strategic Theatre follows a hidden script and behaves as though there wasn't one. Theatre is thus transformed into its counter-image, into an ungodly,

inhuman, vicious theatre that does not leave humanity free, but seeks to force it, and brings it not forwards but leads it backwards.

We can already see traits in people's behaviour that remind us of past ages. We see politicians who pretend to be rulers from feudal times. In some countries, the police use sticks to beat those who object to wearing muzzles. But we also see shopkeepers who visibly enjoy wielding power over their customers. In Spain, residents barricade the roads into their villages for fear that strangers will bring the virus in. With the battle cry "Together against Corona!" a fighting mood and a group soul ethic is aroused; people are encouraged to report non-compliers to the authorities. Pointless restrictive measures are followed dutifully and energetically; the Gessler hat from Schiller's play *Wilhelm Tell* greets us*. The "disobedient" are already being insulted in the streets. How far are we from them being pursued, denounced and lynched? The mood for this is prepared in TV "talk shows" by the likes of Markus Lanz, Anne Will and others, which are a foretaste of new heresy tribunals.

Leaflet

Often one is amazed by the number of people who are involved in a single theatre production. But now we can be amazed, although - oh the irony of it! - real theatres aren't open, at the overwhelming involvement of world's prominent people in the theatre of the pandemic. A Corona vignette was even specially designed for this.⁹ It would be worth putting together a leaflet in which the author and the story are presented, a couple of photos, followed by a list of all those involved and their supporters, from the actors, extras, set designers, lighting staff, musicians, prompters and so on. It would be a valuable document worth preserving for a better understanding of the Strategic Theatre in which Man is no longer the spectator, but unintentionally, a participant.

But as every theatre lover knows: what plays out behind the scenes is often not without interest, and is sometimes even more interesting than the onstage performance. To describe that, however, would be to go far beyond the scope of this article.¹⁰

Arnold Sandhaus, Wanfried (Germany)

* The Gessler hat has long been a symbol of authoritarianism and tyranny in Switzerland - Ed.

Notes

- 1 *RT International*, 26.9.2020. "Use the media to create an event" - London's shadow war in Syria revealed. <https://deutsch.rt.com/international/107033-use-media-to-event-to/>
- 2 In the circus, where the focus is purely on physical ability there is no such difference. The audience sits in a semicircle around the stage, which is actually no stage, and everything takes place in front of the curtain.
- 3 The Nayirah testimony: https://en.wikipedia.org/wiki/Nayirah_testimony
<https://www.ozy.com/true-and-stories/the-great-lie-of-the-first-gulf-war/271486/>
- 4 <https://www.thedailybeast.com/the-world-health-organisation-hired-a-toppr-firm-to-fight-covid-smears-in-the-us>
- 5 <https://uncut-news.ch/wp-content/uploads/2020/07/PR-Agentur-Hill-Knowlton-the-responsible-for-incubator-lie-was-is-working-for-the-WHO.pdf>
- 6 See note 1.
- 7 See J.W. Ernst, *Die musische Kunst. Schlüssel der Kultur*. Malsch, 1980.

- 8 Cf. a statement by Horst Seehofer on 21.5.2010 in the ARD satirical broadcast "Furry": "Those who have been elected have nothing to decide ... and those who decide are not elected."
- 9 "The picture of the coronavirus is - quite literally - a work of art. Specifically, it is the work of Alissa Eckert and Dan Higgins, medical illustrators and 'biomedical artists' at the CDC. They were tasked with making the so-called 'beauty shot' image of the virus - a solo close-up - that would serve in public awareness campaigns, 'bringing the unseeable into view.' It was created in the computer graphics program Autodesk 3ds Max, and whipped together in about a week, apparently pretty quick as these things go." <https://news.artnet.com/opinion/cdc-biometical-art-1822296>
- 10 Germany joins the EU Genome Initiative: https://ec.europa.eu/germany/news/20200116deutschland-tritt-der-eugenom-initiative-bei_de
"While the entire political system of Europe seems busy with the Coronavirus, EU strategies for the abolition of cash are being developed behind the scenes ..."
<https://www.unzensuriert.at/kommen-durch-das-neue-eu-instant-paymentsals-attack-on-cash/>
The World Economic Forum and the "Great Reset" <https://youtu.be/GeykREALYSg>

Two Researchers of the Interior of the Earth Who Have Crossed the Threshold

Personal Reminiscences by T.H. Meyer

Volker Siegfried Zielonka (30.10.1937 – 30.4.2019)

At Michaelmas 2012 Volker Siegfried Zielonka asked if Perseus Verlag would be interested in publishing his work on the interior of the Earth, which was then underway. This led to a deep correspondence about the details of his typescripts which arrived in Basel.

A personal meeting with Zielonka followed in summer 2013 in Basel where I got to know a tall, earnest, taciturn man. Zielonka gave the impression of being in the truest sense of the word a *thorough* man. He was a Saturn man through and through, who worked circumspectly, weighing up everything carefully. He was not without self-criticism, but always went on, slowly but steadily forwards.

I myself was working my way thoroughly into the subject in order to be able to follow Zielonka in an advisory capacity. At Advent 2014 I gave lectures on the subject at the Scala in Basel, which Zielonka wanted to include in the publication.

I was especially glad to be able to acquaint Zielonka with the foreword to Edouard Schuré's French edition of the lectures which Rudolf Steiner had given in 1906 in Paris and which Schuré himself published.¹ The sub-chapter "L'In-

térieur de la terre et le problème du mal" was translated by me for the first time into German.

Jutta Schwarz provided essential help in bringing together the whole typescript and especially the final version of the book. For several years she had taken over proof-reading for Perseus Publications. In the spring of 2015 Jutta Schwarz and I met Volker Zielonka in Dresden, where we discussed the individual chapters in depth. The book came out in September 2015, with the title *Rudolf Steiner, Die Vorträge über das Innere der Erde, Studienausgabe mit Erläuterungen von Volker Siegfried Zielonka* [Rudolf Steiner, The Lectures on the Interior of the Earth, Study Edition with Commentary by Volker Siegfried Zielonka]

The book's reception was modest, but energetic among those who were open to the subject. In 2017 Edition Triades brought out a French edition of the lectures.

A more detailed obituary Nachruf of Volker Zielonka can be found in the October edition of *Der Merkurstab* magazine (No. 5, 2020).

¹ *Esquisse d'une Cosmogonie psychologique*, Paris 1928. Published in Kosmogonie, GA 94.



Paul V. O'Leary (2.11.1946 – 26.10.2020)

My friend Paul O'Leary, who died in October 2020, had something essential in common with Volker Zielonka. He was the second person known to me who had occupied himself most intensively with the question of the interior of the Earth and had published on it. In 2004 he published the first English translation of Sigismund von

Gleich's book "The Transformation of Evil".²

Von Gleich refers to the nine layers of the earth. Lively interest in this publication led, a year later, to the publication of the book *The Interior of the Earth* by Rudolf Steiner Press in London. In this publication, O'Leary included the first of all the writings on this topic - which Steiner only dealt with in lectures - namely, Adolf Arenson's little book on the interior of the earth, which was written under the eyes of Rudolf Steiner, so to speak. O'Leary also added in the appendix the notes made by Countess Johanna von Keyserlingk about an important conversation she had had with Rudolf Steiner on this subject.

I first got to know Paul personally in the spring of 2011 through the publisher Gene Gollogly in New York. A mutual understanding of soul and spirit was instantly established between us. We immediately agreed about 9/11 and its subterranean, demonic background.

In 2015 I stayed with Paul on my America tour, which Paul had helped to organise with others. On the tour I spoke about the interior of the Earth at his home in Florida. My next tour in America, in 2017, was most comprehensively planned and arranged by Paul, along with James Lee and Gene Gollogly. This time I spoke again about the interior of the earth amongst other things and also about the Michael School.

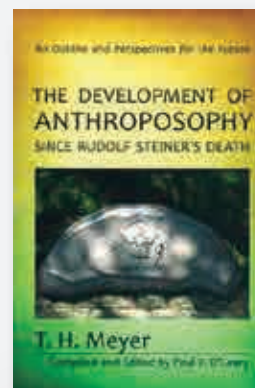
In December 2016 Gene Gollogly at Steiner Books had published the English edition of *Meditationsweg der Michaelschule* [The First Class Lessons and Mantras – The Michael School Meditative Path in Nineteen Steps]. The translation was done by James Lee, Paul O'Leary and Jannebeth Röell. It found a good reception even among non-members of the Anthroposophical Society.

Throughout these years, Paul and I had many punctually arranged telephone conversations, in which his underlying sense of humour and his love for absolute independent judgment was always present. At his suggestion, we founded the "No Baloney Club" (NBC). Unfortunately, the membership remained limited to him as President and myself as Vice-President, although we did look out for other suitable members ...

Through Paul O'Leary my attention was drawn to the aspects of the interior of the Earth on the Meditative path of the Michael School. The striving for deeper self-knowledge will inevitably lead to occupying oneself with the interior of the Earth. Paul wrote to me in a letter: "The time has come for those who have the courage to face the fact that the subterranean spheres make up the other half of our nature."

I regard it as a fortunate signature of my own destiny to have met these two wanderers on the path, who have been described here all too briefly, in our common work of understanding the depths of the earth as well as the heights of the heavens. The value of such encounters increases perceptibly in luminosity after friends such as these cross the threshold of the spiritual world.

Our Authors' Publications



T.H. Meyer

The Development of Anthroposophy since Rudolf Steiner's Death

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12th March 2015; SB; 256pp; Illus. document facsimiles; pb; £14.95

ISBN 9781621481164

 RUDOLF STEINER PRESS

² *The Transformation of Evil - and the Subterranean Spheres of the Earth*, Temple Lodge, London 2004.

Was it Really the “Storming” of “the Temple of Democracy”?

2020 - a year which began with hope in the West, despite the news of a new virus that had very recently emerged in distant China, a year in which many Europeans looked forward to celebrating the 250th anniversaries of the births of Beethoven, Hegel, and the poets Hölderlin and Wordsworth with numerous artistic events, while Japanese and others around the world looked forward to the Tokyo Olympics. But 2020 turned out to be surely one of the worst years in recorded history, not in terms of deaths from disease or war - there had been many worse years - but in terms of the truly pandemic scale of lies, deception and stupidity in 2020, a pandemic wilfully engaged in and driven onwards by the antics of governments around the world. The year had begun inauspiciously with a conjunction between Saturn and Pluto on 12 January at 23° of Capricorn and a few days before that, on 3 January, the assassination by Donald Trump's government of the Iranian general Qasem Soleimani in Baghdad by a drone attack. People wondered how long it would be before Iran retaliated. A year has gone by with no such retaliation from the Iranians, but in January 2021 America has suffered a 'drone strike' of sorts against its own political system, a strike that began with the presidential election on 3 November and culminated in the so-called 'storming' of the US Capitol in Washington DC on 6 January, the day of the Three Kings and Epiphany, the day when three wise men (Magi) 'from the East' (most likely Persia = Iran) brought gifts for the baby Jesus (of the Matthew Gospel) and the day when the Christ Logos entered into the body of the man Jesus, who gave up his own 'I' for that to happen, and the three-year process of the Incarnation commenced that led to the Mystery of Golgotha.

21 is traditionally the year of adulthood in the West, when after the 3 x 7 year periods of childhood, the young person was recognised as an autonomous adult. Today, in most developed countries, the age of adulthood officially recognised by society is 18, which, interestingly, is 3 x 6 years, but that modern legal innovation does not change the age-old fact of the emergence of the fully developed ego after the threefold development of the physical, etheric, and astral bodies of the human being over 3 x 7 years. This 21st Christian century marks another kind of 'coming of age' - that of 'christened' humanity as a whole, the word 'christened' here meaning of course not only those people who are Christians but all of humanity in the era of time since the Incarnation of Christ, the solar Logos, in

Jesus of Nazareth. As the fourth verse of Rudolf Steiner's Foundation Stone of Love puts it: "At the Turning Point of Time, the light of the cosmic Spirit entered the stream of earthly being/Dark night's rule had ended/Day-radiant light streamed into human souls."

In effect, a new humanity, a new period of human life began on earth at that time, a new period which is now in its 21st century. And we can see, from the history of the last 20 centuries, how this new humanity has grown up to adulthood and how it now is calling upon itself to take responsibility for itself and for its earthly home. To take over responsibility from the divine beings who created this planet Earth and this human body which is part of it. One of the great starry markers of the development of time and history has long been the meetings (conjunctions) every 20 years of Saturn and Jupiter, the planets traditionally associated with the past and the future respectively. After they have met three times in 60 years, their three meetings have traced out an invisible equilateral triangle around the Sun - the ancient origin of the well-known symbol of "the eye in the triangle", as the conjunctions of Saturn and Jupiter, the mightiest planets for the ancients were observed by them over millennia. It is a symbol which is also found, among other places, on the back of the US dollar bill and on the Great Seal of the United States. The 60-year equilateral triangle patterns formed by the meetings of Saturn and Jupiter rotate around the Zodiac over 800 years, and this periodicity of 800 years was recognised by astronomers and astrologers in the Renaissance, for example, as signifying the birth of a new and particular historical and cultural impulse. Such a new 800-year cycle began in 1603. Last year's conjunction of Saturn and Jupiter became exact on winter solstice, the 21st day of the 12th month. It was a beautiful sight for those whose view was not observed by clouds, and it came in Advent, just as in 7 BC the two planets' conjunction was the 'Star of Bethlehem' observed by the Magi as they followed the movements of the two planets to conjunction. So the conjunction of these two mighty planets heralded the birth of Jesus and thus the Incarnation of Christ 30 years later. Likewise, their conjunction 20 years ago, on 28 May 2000, very probably marked the birth of the human vessel for the incarnation of Ahriman in May that year¹. Today (Jan. 2021), they are still in conjunction, but are slowly moving apart, and by mid-February will no longer be said to be in conjunction.

Mars and Uranus

Meanwhile, at the time of writing, Mars approaches conjunction with Uranus in January. Their conjunction will be exact on 20-21 January – Inauguration Day in the USA, when Joe Biden is expected to be sworn in as the 46th US President, but on 6 January, Three Kings Day, we saw a remarkable event occur which already showed all the hallmarks of a meeting of the two planetary energies of Mars and Uranus, known for their violent and dramatic characteristics respectively. First, around noon, President Donald Trump gave a speech outside the White House at a rally attended by hundreds of thousands of his supporters who had come from all over the country. They heard speeches by high-profile supporters of the President and members of his family and then the President himself, who spent most of his speech detailing how the 2020 presidential election had been fraudulent, a “stolen” election.

So the events that unfolded that day began with a highly charged speech by the President. Speech is a function of the Mars chakra, the 16-petal lotus in the throat centre. His enemies have accused him of “inciting” his followers to go and “storm” the Capitol. This is untrue; the full speech is online, anyone can listen to it and hear that in fact he told them to walk down to the Capitol and “cheer on our brave Senators and Congressmen and women...because you’ll never take back our country with weakness, you have to show strengthI know that everyone here will be marching over to the Capitol building to peacefully and patriotically make your voices heard”. He told them that “we fight, we fight like hell, and if you don’t fight like hell, you’re not going to have a country anymore”. Some of these are somewhat ambiguous phrases admittedly, but they were hardly a rousing call to storm a Bastille, let alone the ‘sacred temple of American democracy’, or of democracy worldwide, as many Americans like to see the Capitol.

Trump is not an inspiring orator, and not even before this, perhaps his largest audience, did he rise to heights of fury and screaming invective like Mussolini and Hitler. Politicians of all stripes talk constantly about “the need to fight”, it’s one of the problems of our democratic system, so the claim that Trump incited the crowd, whipping them up and rousing them to go and *trash* the Capitol and *overthrow democracy in a coup or armed insurrection* is simply nonsense. Anyone can confirm that for himself by watching the speech. He did say, however, that he would never accept the result of a fraudulent election and would never concede.

From the rally to the Congress

Many of Trump’s supporters were certainly angered by the release of a crucial letter by Vice-President Mike Pence at

1 pm, before Trump had even finished speaking, in which Pence announced that he would accept the results of the election. It had been thought that Pence would perhaps not accept the results because of the doubts about their validity; many Republicans, citing an 1877 precedent, hoped that the results of debates in Congress on 6 January about the contested election in half a dozen states would lead to an audit commission being appointed that would investigate the alleged election fraud in those contested states. After Trump’s speech, large numbers of the crowd of about 200,000 then walked over to the Capitol. Meanwhile, in the Senate, the Congress members, led by Pence, were meeting to certify the results of the election. This final step in the long process of the US Presidential elections ends when the Vice-President announces who the President and Vice-President will be on the coming Inauguration Day. Congress began to go through the results of each of the 50 states alphabetically. When they got to Arizona, one of the six contested states, there was an objection from the floor, and Pence therefore broke up the meeting, sending the House of Representatives members back to the House to debate the arguments about the Arizona results; in doing so, he was only following procedure. The sight of all those elected representatives willingly wearing masks in Congress on the day of certification of votes after an election that millions of Americans had come to believe was fraudulent, not one of the members of Congress showing the courage or intelligence to challenge the stupid and ineffective masks, seemed like a *double muzzling* of America and of democracy,² while outside, Trump’s supporters, representing the 74 million Americans who had voted for him, were shouting their disapproval of the process going on inside, which they saw as certifying a *criminal fraud*, a crime against democracy being signed and sealed in the ‘shrine of American democracy’ itself.

The US Establishment had tried for four years to get rid of Trump, most notably through the false Russia-collusion charges; they hated him with a vengeance. Do we really imagine that, having tried through all their four years of conniving to bring him down, that they would calmly accept the prospect of another four years of Trump? That they would not try to rig the election? In 2016 they had been supremely confident that their candidate Hillary Clinton would win, and the surprise of Trump’s victory appalled them. This time they were determined that he would not succeed. Last summer the Democratic Party-aligned Transition Integrity Project (launched by Rosa Brooks and Nils Gilman) was created to wargame scenarios designed to bring the President down by force in the event of his not accepting the result of the election.³

However, if the certification process in Congress that day had continued without interruption as Pence had intended, then many of the arguments and details relating to the fraudulent election would have been laid out for the American public to hear. The mainstream media had been insisting since the election that all talk of fraud was ‘baseless’ ‘conspiracy theory’ and that Trump and his advisers were lying. The election had been sound and secure, they said, and Biden had won fair and square. Almost all the 60 lawsuits that Trump’s team had brought to contest the results had been thrown out by the courts over the previous weeks since 3rd November, often on formalities. But the media did not present the courts’ reasonings in many of the cases. Media reports often simply stated that the cases were: “Denied” or “Withdrawn”.⁴ *“Some judges said the Trump campaign lacked legal “standing” to challenge voting procedures. Others said Trump electors or individual voters lacked “standing”. Many cases were thrown out for laches — a legal principle barring untimely suits. Others were declared to be moot or precluded by ongoing litigation at the state level. At least two suits were deemed to violate the Eleventh Amendment — the constitutional provision limiting federal-court litigation against states and state officials. “The Trump campaign and their allies weren’t working with the most skilled lawyers,” said Loyola Law School professor Justin Levitt. “They weren’t paying close attention because, all of a sudden, they found out to their surprise that the courthouse doors are quite narrow. They’re only open a crack.”*⁵

Those last two sentences are very pregnant...

The certification process in Congress was thus the last chance for at least some of the evidence to be put before the American people. If things had proceeded normally, the process would have been televised and all would have been over by the early evening. That means the nation would have heard in Congress details of the fraud, and that a 10-day delay had been granted and an audit commission appointed. Neither of these things happened, because the whole process was suspended during the protestors’ intrusion and then after it,⁶ hours later, the certification process was resumed and went on until 3:41 am, by which time it was 00.41 am on the West Coast and *most people in the whole country were asleep!* It was at that time, in the dead of night, that Biden and Harris were officially declared by Pence to become the next President and Vice-President on 20 January.

The so-called “storming of the Congress” thus robbed the Trump supporters of a chance for the country to hear what they had been complaining about - the fraud in the six ‘swing states’ and also, given the shock of what had happened in the intrusion, members of Congress were

very unlikely to grant an audit commission. It was a completely useless action on the part of the intruders, because they got nowhere near the assembled Congressmen and women, many of whom were mostly swiftly hurried away from the chambers. The crowd could therefore exercise no pressure on them. They might possibly have done so if indeed they had stood outside the building and chanted slogans while the certification was going on, thus letting the members of Congress know their strength of feeling. Intruding into Congress undermined their own purpose in gathering there. The mainstream media, which has given plenty of evidence of its utter contempt for Trump supporters over the past four years, would have us think they were all zombies ‘incited’ by the words of President Trump to go on a rampage, as if they were incapable of thinking and acting for themselves, and therefore broke into Congress. This can make one wonder: were they in fact instigated by agents provocateurs to break the thin lines of Capitol police officers and penetrate the building? It is very hard to prove that without precise, clear and sustained video footage from various sections of the crowd.

The “storming”

The protestors turned up at the Capitol at around 1.20 pm, but once they got through the outer fence onto the extensive lawn, there was quite a long and noisy standoff right outside the Capitol building itself between sections of the crowd and the Capitol police. This stand-off only gradually built up in energy over about 90 minutes, the police slowly giving ground and responding with chemical sprays and occasional baton blows. The crowd threw no missiles but eventually, some of them forced their way past the police at ground level and up the steps.

Around 2.30 p.m., while it is true that a few windows were broken and entry was forced that way (though other protestors strongly objected to the windows being broken), it is also the case that protestors were simply let through by police officers who removed barriers outside the building, and in one case, the doors were opened to them and they strolled in while police officers inside watched and did nothing⁶. This was the US Capitol building, the centre of American democracy and normally a top security location with its own dedicated police force. Yet the police response looked very messy and uncoordinated, undisciplined. There seemed to be no police announcements addressing the crowd. There were definitely too few police to defend such an important building, and they did not have the situation under control *inside* the Capitol until around 5.00 p.m. – which shows how few police there were at first. They had retreated from the

crowd and ran back up the Capitol steps, virtually inviting the crowd to follow them. Policemen were filmed urging protesters to advance to the Capitol through metal barriers.⁷ If there had been enough police at ground level, the crowd would never have been able to get to the steps. At one point, a line of police simply stood and watched from a distance while a group of protestors walked through a door that had been opened for them from the inside by police who were standing inside.⁸ The authorities had had plenty of time to prepare for this event. They knew that Trump was planning to hold a speech near the White House and they knew that the vote certification - a very important Congressional procedure - was planned for 6 January. They had known this for weeks, if not months. Yet the security was minimal, given the potential for trouble. Apparently, the Capitol Police had not asked for reinforcements in the preceding days or weeks from the metropolitan police or the National Guard. In effect, it was as if security at this key national site had been stood down; it was grossly ineffective. One cannot but recall what happened on 9/11 with the equally ineffective air defences... On 6 January, the National Guard – apparently deployed by Vice-President Pence - did not arrive till around 5.30.

All these developments suggest that this event, this intrusion into the Capitol, may have actually been *wanted* and encouraged in certain quarters within the Establishment and allowed to happen in order to ensure that the fraudulent election results would be certified and to humiliate Trump and drive him from office, or at least begin impeachment proceedings against him which, although they would have no chance of succeeding before 20 January, would serve to permanently stain his reputation and that of his family, thus preventing him or them from leading any future ‘Trumpist’ movement.

The response

The BBC were soon salivating at the prospect that Trump could be ejected by force in line with the 25th Amendment that provides for the removal of Presidents mentally or physically incapable of performing their duties. This would make Vice-President Mike Pence President until Inauguration Day on 20 January. Former Secretary of Defence William Cohen (one of 10 former Defence Secretaries who wrote a letter to the Pentagon urging them to remove Trump) was on BBC Radio 4 at lunchtime on 8 January: “The US is standing on the abyss of the destruction of our democracy”, he said, grossly exaggerating the



situation. He ignored the fact that millions of Americans regard the 2020 election as having been fraudulent.

At around 4.37 p.m. on 6 January, in the middle of the intrusion, three powerful business groups - the National Association of Manufacturers, the Business Roundtable (representing major corporations), and the US Chamber of Commerce - contacted the Vice-President. The first urged him to remove the President from office for having fuelled this attempt at “mob rule”; the other two called on the President to end the intrusion immediately.⁹ Within ten minutes of receiving those calls, Trump put out a video message urging his supporters to “go home”. He told them “I know your pain. I know your hurt. But you have to go home now... we can’t play into the hands of these people. We have to have peace. So go home. We love you. You’re very special.” Within 24 hours Twitter had blocked liking, retweeting or sharing tweets of Trump’s message, citing “the risk of violence” and within 48 hours, in an unprecedented step that shows only too blatantly the power of the Big Tech companies and the *real* abyss facing US democracy, Twitter and Facebook banned the President of the United States (!) from their platforms altogether for the foreseeable future on the grounds of possible “further incitement of violence”.

Having said at his rally on 6 January that he would “never concede” the election, it appears that Trump did, in effect, concede a day later; in a video released from the White House on 7 January, he promised “an orderly transition”. At the rally, he had called his supporters “special” and said he loved them, but in that video he condemned the Capitol intruders in no uncertain terms. Perhaps, counting on the strength of Capitol security, he had not foreseen an intrusion and had been hoping the crowd would just stand outside the Congress and chant slogans, “cheering on our brave Senators and Congressmen and women”, but that would have been a naïve hope. Sections of his audience were already too fired up, not by his lacklustre speech, but by their own righteous indignation about the state of the country and by what they saw as a fraudulent election.

What was “trashed”, or who?

Since the event, Establishment politicians and the media have unrestrainedly slammed the protestors as “insurrectionists”, “thugs”, “zombies”, “goons”, “enemies of democracy”, “domestic terrorists” and of course, “fascists”, amongst other insults. Trump has been accused of “inciting a mob to riot” and “insurrection” but in fact, it was not a very energetic speech, and he was only speaking to a *rally* of his supporters, a perfectly normal political activity; he did not address them at the Capitol afterwards. He did not walk down to the Capitol with them, though he had told them at the rally that he would do.

BBC Radio 4 lunchtime news on 7 January said that the Capitol was “stormed and ransacked”. Actually, only a few windows and door glasses were smashed or damaged and few items removed, usually from the offices of key anti-Trump figures such as Speaker of the House Nancy Pelosi. Papers were strewn around her office and her laptop was stolen but her office was not ‘trashed’. The word “ransacked” conjures up images of a total trashing of a building, and that would be a complete lie in this case. Even “stormed” is disingenuous; while the intrusion can indeed be said to have been more of an aggressive action than the so-called “storming of the Reichstag” in Berlin in August last year, this was no 1789 Bastille event or 1917 Winter Palace¹⁰, because the few police outside the Capitol ran away from the protestors up the steps, inviting them, as it were, to go up there. Many police made no move to stop these so-called “domestic terrorists” and some opened barriers and doors for them; Nor did the police open fire at these alleged “armed insurrectionists” and “threats to democracy”, except for one woman who was shot at and killed simply for climbing through a door. In any case, the violence of the protestors and intruders cannot be compared with the BLM/Antifa mayhem and killings across the USA (mostly in Democratic Party-controlled cities) during the summer, when whole areas of cities were trashed, looted, burned and areas of Seattle and Portland were occupied. Joe Biden and Kamala Harris exculpated the rioters as “mostly peaceful protestors”.

If the intruders on 6 January *had* really been violent, fascist, communist or anarchist insurrectionists, they could and indeed would likely have done what Senator Lindsey Graham has said: “They could have blown the building up. They could have killed us all. They could’ve destroyed the government,” he said, reported by the BBC. And that shows the sheer extent of the Capitol police force’s failure in allowing so many people to get into the Capitol and roam around at will. Yet the Capitol police force is supposed to be highly trained, well-equipped and

well-paid: 2200 officers to defend just two square miles and with an annual budget of \$460 million. By their weakness and ineffectiveness, the police and their superior officers put the lives of the country’s elected representatives at risk. The intruders got into the Senate chamber but not the House of Representatives chamber, which was defended by armed guards, although most Congressmen and women had been evacuated.

One video that has emerged is a real ‘smoking gun’ of sorts.¹¹ It shows a line of police outside the building just standing there at a distance facing a group of protestors who are walking into the building. Those police officers are not facing outwards to guard against others coming from that yonder side; they are just standing there, watching as the protestors enter the Capitol, the doors having been opened *from the inside* for them and the Capitol police inside are also just standing there as the intruders walk past them. One policeman is even heard to say “I disagree with it...” but like his colleagues, he does nothing. If these intruders were really ‘domestic terrorists’ trying to destroy American democracy, as Democrat leaders Nancy Pelosi and Chuck Schumer have claimed, those police officers should have all been firing their weapons ‘in defence of American democracy’ and its “national shrine”. The same video even shows an intruder who has only just entered the building and is walking up a staircase inside wearing a backpack, which is an unthinkable lapse of security in normal circumstances. Security at the Capitol is not the job of the President, but of the Capitol authorities i.e. the legislature, so that particular buck stops at Vice-President Pence.

It seems increasingly likely that this whole ‘event’ was set up i.e. allowed and even encouraged to happen by the controllers of the Capitol police in order a) to prevent the American people from seeing and hearing evidence of the fraudulent election being presented in Congress (and thus televised) b) to prevent the extra 10 day investigation into the election results which the Congress, and notably Pence, could have ordered, and c) to cast the maximum aspersions on Trump, including a second impeachment, so he would leave office under the darkest cloud and not represent any political threat to the Establishment in the future.

Senator Lindsey Graham said: “they could have blown the building up. They could have killed us all”¹², and yes, they could IF the intruders had been real armed insurrectionists intent on mayhem, murder and the destruction of the Capitol – but they weren’t! They were unwitting pawns in an utterly cynical game, as most likely, were the police, including the officer who shot and killed one

November

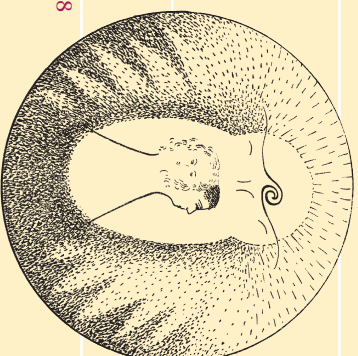
What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.

Rudolf Steiner

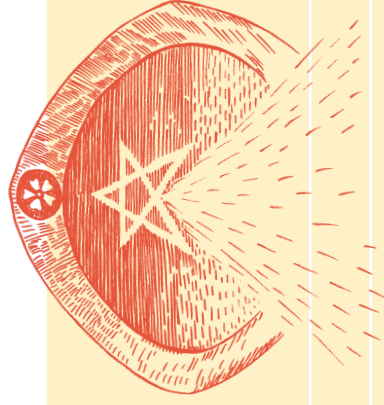
BIRTHDAYS AND NOTABLE DATES

DEATH DAYS

1.	<i>All Saints (celebrated since the 7th cent.)</i> <i>1414 Council of Constance begins</i> <i>1755 Lisbon Earthquake</i> 1935 Gestapo enforces a ban on the G.A.S.	Thomas Taylor 1835, Platonist Leopoldine Steiner 1927, R. Steiner's sister Sigmund von Gleich 1953, anthroposophical historian
2.	<i>All Souls (celebrated since 1020)</i> 1917 Balfour Declaration, addressed to Lord Rothschild, head of Zionist movement, promises Britain will establish a national home for the Jewish people in Palestine;	G.B. Shaw 1950 Margarita Voloshin 1973 Menny Lerchenfeld 2004, close friend of Polzer-Hoditz
3.	1500 Benvenuto Cellini, Italian artist and sculptor, <i>Persius with the Head of Medusa</i> 1914 Helmuth v. Moltke formally dismissed; he then writes his memoirs <i>Responsibility for the War</i>	Omar I, 2nd Caliph 644 <i>Pirmin</i> 753, founded Reichenau Abbey 724
4.	326 Founding of Constantinople 1095 First Crusade begins	Felix Mendelssohn-Bartholdy 1847, composer
5.	1494 <i>Hans Sachs, master singer, poet, playwright</i> 1872 Imme von Eckardstein, posed the question of the Calendar 1912/13 1910 D.N. Dunlop opens the Blavatky Institute	Franz Löffler 1956, curative pedagogue
6.	<i>St. Columba</i> ; founded the spiritual centre of Irish monks on Iona 1917 lecture by Steiner: <i>Behind the Curtains of Outer History</i>	Heinrich Schütz 1672, composer P.J. Tchaikovsky 1893, composer
7.	<i>1775 Goethe's arrival in Weimar</i> 1917 October Revolution (in October according to Orthodox Calendar) 1870 Papal Infallibility proclaimed by Pius IX 1922 Freemasons' 'condemnation' of R. Steiner (acc. to letter by Max Kändler)	Paul Michaelis 1974, dramatist, author of <i>Demetrius / Kaspar Hauser</i> , friend of Ludwig Polzer-Hoditz
8.	1519 Fernando Cortez arrives in Mexico 1620 Battle of the White Mountain, outside Prague (Tilly); victory for Counter-Reformation forces	St. Martin of Tours 397, celebrated 11.11. John Duns Scotus 1308, Scottish philosopher <i>John Milton 1674, Paradise Lost</i>
9.	Faust's 'Journey to the Mothers' <i>Faust II</i> 1888 Steiner's 'Aquinas Experience' 1918 Second German Empire ends; Republic declared 1923 Hitler's attempted coup in Munich 1938 'Kristallnacht' in Berlin 1989 End of the Berlin Wall	Robert Blum 1848, revolutionary, shot by firing squad Charles de Gaulle 1970 Gottfried Büttner 2018
10.	1493 Theophrastus Paracelsus <i>1759 Friedrich Schiller – in Rome at the time of persecutions of Christians – II 1.6.1924</i> 1807 Robert Blum, democratic politician, poet, publisher	Leo I 461, pope and initiate, 452 forced Attila's withdrawal Kemal Atatürk 1936, founder of modern Turkey Friedrich Eckstein 1939, alerted Steiner to C.G. Harrison
11.	1788 Baron Joseph von Spaun, friend and patron of Schubert – <i>Castilian prince 8/9th cent I/8</i> 1918 Armistice signed at Compiegne; fighting ends in First World War 1924 R. Steiner's conversation with L. Polzer-Hoditz about the <i>Michael School</i>	Søren A. Kierkegaard 1855, philosopher Hilde Boos-Hamburger 1966, painter
12.	<i>Jonah</i> , ancient initiation 1840 Auguste Rodin, sculptor	<i>Johann F. Overbeck 1869, painter</i>
13.	354 St. Augustine – <i>Judas (15.4.) Confessions, Civitas Dei</i>	<i>Pope Nicholas I 867</i> , asserted the power of the Papacy against both Constantinople and western rulers and bishops – <i>Helmuth von Moltke, the Younger</i> Prince Henry the Navigator 1460 <i>Ludwig Uhland 1862</i> , poet, philologist, historian
14.	580 St. Livinus, Archbishop of Ghent	<i>Justinian I. 565, Roman Emperor</i> , Codified Roman Law



mb



December

BIRTHDAYS AND NOTABLE DATES

1. Start of the 7 occult ceremonies in December. First Ceremony: **Desire of Birth**;
See Mabel Collins, *The Story of the Year* (1/5/7/11/15/21/25)

2. *St. Peter Chrysologus, Archbishop of Ravenna, d. 451*

3. *1967 First human heart transplant by Christiaan Barnard in Cape Town*

4. c.1000 Anna, bride of the Russian Prince Vladimir of Kiev
1795 Thomas Carlyle, British writer
1916 R. Steiner begins 25 lectures on the background to the world war (Karma of Untruthfulness, GA 173, 174)

5. Second Ceremony: **The Ceremony of Terror**
1901 Werner Heisenberg, physicist

6. Nicholas of Myra in Lycia, died c.350.
1273 Thomas Aquinas stops writing after a vision
1823 *Max Müller, orientalist*

7. Third Ceremony: **The Ceremony of Consecration**
1916 UK: Government ‘coup’ by Lord Milner’s group in order to continue the war; Lloyd George becomes Prime Minister
1941 Japanese “surprise attack” on Pearl Harbor brings USA into Second World War

8.  **1854 Dogma of the Immaculate Conception of Mary declared**

1869 Opening of the First Vatican Council
1955 12 Marian stars adopted as symbol of Europe, later the EU

9. 1923 First extract of Steiner’s autobiography *The Course of My Life in Das Goetheanum*, with the birthdate of 27 February 1861

10. *Judith, who killed Holofernes*

1520 Martin Luther burns papal Bull threatening him with excommunication
1884 Albert Steffen – *Giotto* (GA 262)

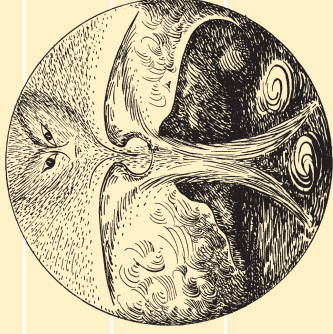
11. Fourth Ceremony: **The Feast of Love**
1843 *Robert Koch*, physician and microbiologist.
1873 Felix Peipers – *Jacques de Molay* (acc.to Berthold Peipers 1978)

12. *Maxentius, early Church teacher of the 6th cent.*
1801 Johann, King of Saxony - *Dante* (A. Steffen, E. Meffert)
1911 Johannes Building Association founded, Munich
1916 German government peace offer made to Allies

13. *St. Lucia*

1642 Tasman reaches New Zealand
1797 H. Heine – *Indian initiate* V/10
1846 Rosamond Oliphant, granddaughter of Robert Owen, wife of L. Oliphant

14. *1546 Tycho de Brahe* *Herzeleide* and *Julian the Apostate - IV/5; inspirer of Schelling – IV/6*



*What is presented here can be useful to those
who wish to follow the path of mankind’s
spiritual development.*

Rudolf Steiner

DEATH DAYS

Abraham a Santa Clara 1709, preacher

Hernando Cortez 1547, conqueror of Mexico
Ludwig Jacobowski 1900, poet, friend of Steiner
Ivan D. Illich 2002, philosopher, priest

Francis Xavier 1552, co-founder of the Jesuit Order
Johann Peter Eckermann 1854, poet, associate of Goethe

Cardinal Richelieu 1642, French chief minister
Thomas Hobbes 1679, philosopher, writer of *Leviathan*
Luigi Galvani 1798, scientist
Hagen Biesantz 1996, G.A.S. Vorstand member

Wolfgang Amadeus Mozart 1791
Dom Pedro II 1891, Emperor of Brazil
Wilhelm zur Linden 1972, physician

Claude Monet 1926, Impressionist
Emil Bock 1959, priest and co-founder of the Christian
Community

Cicero 43 BC, murdered
Gladstone (Meebold)
Ferdinand de Lesseps 1894 , engineer
Thornton Wilder 1975, playwright

Herbert Spencer 1903, philosopher
Bertha Meyer-Jacobs 1930
Pavel Florensky 1937, shot, friend of Andrei Belyi

Sigmund 1437, Holy Roman Emperor, King of Hungary
Anthony van Dyck 1641, painter
Günter Aschoff 2014, anthroposopher

Averroes 1198, Arabian philosopher
Alfred Nobel 1896, inventor of dynamite
Roman Boos 1952, opposed Ita Wegman in First Class, 1927

Isabella de Jaager 1979, one of the first eurythmists

Albrecht von Haller 1777, doctor and botanist
Robert Browning 1889, poet
Alexander Parvus (Helphand) 1924
Bernard Lievegoed 1992, doctor and writer, founder of N.P.I.

St. Odile 720, daughter of Ethico, founder of Mt. Ste. Odile
Johannes Trithemius 1516, abbot, occultist
Harry Collison 1945, first leader of Anth. Soc. in GB
Hella Wiesberger 2014, archivist

St. John of the Cross 1591, Catholic saint, mystic

		1833 fatal attack on Kaspar Hauser 1920 D.N. Dunlop joins the Anthroposophical Society		G.F. Daumer 1875, tutor of Kaspar Hauser Owen Barfield 1997, anthroposophical writer
15.		Fifth Ceremony: The Feast of Union 37 Nero, born in Antium 1911 Foundation for Art and Culture (from it emerged the Soul Calendar 1912/13)		Emil Schlegel 1934, homeopath, meeting with R. Steiner, Marie Steiner's doctor
16.		<i>Adelaide of Burgundy</i> , Empress of Burgundy, regent of the Holy Roman Empire, wife of Otto the Great <i>1770 Beethoven</i>		<i>Wilhelm Grimm</i> 1859 <i>Karl Gutzkow</i> 1878, “Maha-Guru” Karl Julius Schröer 1900, Hroswitha/Plato - IV/10
17.		<i>Lazarus, who was raised by Christ Hiram und Christian Rosenkreuz GA 264 p. 227</i> , see 27.12. 1873 Eleanor C. Merry Beginning of the Roman festival of Saturnalia		Kaspar Hauser 1833, died after murder attempt (see 12.12). He was the rightful Prince of Baden. (Heyer, Mayer, Tra- dowsky
18.		1863 Franz Ferdinand, Archduke, Heir Apparent of Austria-Hungary		<i>Johann Gottfried Herder</i> 1803, “Terpsichore” <i>Jean B. Lamarck</i> 1829, theory of evolution
19.		<i>Abraham</i> , regarded as father of the faithful by all three monotheist religions <i>Lot</i> , nephew of Abraham		Clement of Alexandria 220 William Turner 1851, painter
20.		1699 Czar Peter I introduced a new calendar in Russia based on the birth of Christ		St. John of Kronstadt 1908, Orthodox saint Daniel van Bemmelen 1982, teacher, <i>Zarathustra</i>
21.		Sixth Ceremony: The Feast of Satisfaction 1118 Thomas Becket, see 29.12. 1795 Leopold von Ranke, historian, “ post-mortem pupil of Bacon ” (GA 236)		Erwin Kovacs 1975, priest, brother of Charles Kovacs
22.		<i>St. Florian</i>		Samuel Beckett 1989, playwright W.A. Moser 2003, philosopher
23.		1539 first mention of a Christmas Tree at the Strasbourg Minster (Camille Schneider)		Laurence Oliphant 1888, writer /occultist – Ovid VI/24. 8.1924
24.		<i>Adam and Eve – Christmas Eve, start of the 13 Holy Nights, which are especially fruitful for mystical deepening</i> 1914 marriage of R. and M. Steiner		<i>Vasco da Gama</i> 1524, discovered a sea route to India
25.		Festival of Jesus' birth - Christmas Seventh Ceremony: The Birth Day 354 first Christmas festival in Rome 1642 <i>Isaac Newton</i> 1923 Laying of the Foundation Stone of the G.A.S.		Peter the Venerable 1156, Abbot of Cluny Robert Walser 1956, writer Charlie Chaplin 1977 Joan Miró 1983, painter
26.		<i>St. Stephen, the “first martyr”</i>		Heinrich Schliemann 1890, archeologist, rediscoverer of Troy Adolf Arenson 1936, <i>The Interior of the Earth</i>
27.		<i>St. John, author of the Gospel of St. John, Hiram (GA 264/265/93)</i> <i>1571 Johannes Kepler, astronomer</i>		Osip Mandelstam, 1938, poet Peter Deunov 1944, Bulgarian mystic Marie Steiner 1948 A. Magnus/Hypatia (GA 126, 27. 12. 1910) Oskar Schmiedel 1959, anthroposophical pharmacist
28.		<i>Herod's slaying of the innocents</i> 1856 Woodrow Wilson – Muawiya I/10, II/ 9. 4. 24, V/4 u.13 1868 D.N. Dunlop in Kilmarock, Scotland <i>1908 Messina earthquake</i> , see R. Steiner 1 Jan. 1909 (GA 107)		Count Carl W. von Keyserlingk 1928 Maurice Ravel, 1939, composer Walter Gradenwitz 1960, priest Rudolf Hauschka 1969, Wala
29.		<i>Jonathan, friend of David</i> 1809 *William E. Gladstone, British statesman – Cicero (Alfred Meebold)		Thomas Becket 1170, Chancellor and Archbishop, murdered in Canterbury
30.		<i>David, king of Israel</i> 1814 Betty Paoli – monk at Chartres , IV/5 and E. Bock in R. Steiner Studien		Jakob Fugger 1525, banker, influential European Rasputin 1916, murdered by the British secret service
31.		1600 East India Company founded 1922 Burning of the first Goetheanum. New Year's Eve address: “What we have before us today is especially important” (R. S.)		<i>Pope Sylvester I</i> 335 <i>John Wycliffe</i> 1384, first ‘Protestant’ reformer Ernst Lehrs 1979, teacher, <i>Man and Matter</i>
<p>Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!)) Karmic indications from other GA vols Indications provided from other, reliable sources Karmic indications of others selected by the editors of the calendar Italics: Text of Calendar of 1912/13 by Rudolf Steiner</p> <p>For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com</p>				

	1917 First public mention of the threefold social organism (GA 73)	<i>G. W. Leibniz 1716</i> , philosopher <i>Jean Paul 1825</i> , poet (GA 33) G. W. F. Hegel 1831, philosopher
15.	1738 <i>William Herschel</i> , astronomer 1741 <i>Johann C. Lavater</i> , poet, writer, philosopher, theologian 1893 <i>The Philosophy of Freedom (Spiritual Activity)</i> appears	<i>Albertus Magnus</i> 1280, see 27. 12 <i>Johannes Kepler</i> 1630, astronomer <i>Johann Amos Comenius</i> 1670 – II/9.4. 24
16.	8th cent. <i>Othmar</i> , Abbot of St. Gallen c.841 <i>Edmund</i> , King of England 1532 Battle of Cajamarca, Pizarro destroys the Inca Empire 1717 <i>J.-B. d'Alenbert</i> , encyclopedist, mathematician, scientist	St. Elisabeth of Thuringia 1231 Gustavus Adolphus 1632, King of Sweden Ernst Uehli 1959, teacher and author Ernst Bindel 1974, mathematician
17.	1869 Suez Canal opened 1875 <i>Blavatsky</i> founds the <i>Theosophical Society</i> 1901 Marie v. Sivers puts the question to Rudolf Steiner 1935 Letter from the “Vorstand of 3” to Hitler	Jakob Boehme 1624, mystic Robert Owen 1858, Utopian entrepreneur, Sophie Stinde 1915, Munich Wilhelm Pelikan, 1981, medicinal plant therapist
18.	1923 Founding of the Dutch Anthroposophical Society. Willem Zeylmans van Emmichoven becomes its General Secretary	John Keely 1898, American moral technologist Marcel Proust 1922 Wilhelm Zeylmans van Emmichoven 1961
19.	1207 <i>St. Elisabeth of Thuringia</i> , Hungarian princess, built the hospital at Marburg	Franz Schubert 1828 – Moonish personality in 8/9th cent. I/7 Franz Thomastik 1951, violin-maker, threefolding activist
20.	1497 <i>Vasco da Gama</i> rounds the <i>Cape of Good Hope</i> 1545 Charles V revokes the Protection of Indians Law	Bernward of Hildesheim 1022, bishop <i>Leo Tolstoy 1910, War and Peace, On Life et al.</i> Lili Kolisko 1976
21.	533 <i>Justinian I</i> , <i>Code of Justinian (Law Code)</i> 1694 Voltaire – Pupil in the Mysteries in N. Africa II/ 29.5.1924 1768 <i>Friedrich Schlegelmacher</i> , German philosopher, theologian - “father of modern liberal theology”	<i>Heinrich von Kleist 1811</i> , see R. Steiner lecture 21.11. in GA 132 Emperor Franz Joseph I 1916 Joseph Caillaux 1944, French Minister, pacifist in 1914
22.	<i>St. Cecilia</i> , converted Roman nobleman Valerian	Max Kändler 1936, Waldorf teacher John F. Kennedy 1963, assassinated in a CIA conspiracy C.S. Lewis 1963
23.	1915 R. Steiner writes to Helmuth v. Moltke on the destiny of the German people (<i>Moltke II</i>)	St. Columban 615, founder of abbeys at Luxeuil and Bobbio Nikolai Rubakin 1946, writer and bibliographer, GA 187/1.1.1919
24.	1542 <i>St. John of the Cross</i> , GA 188 1632 <i>Spinoza</i> – Philo of Alexandria GA 88, 24.8.1903	Georges Clémenceau 1929, French politician, warmonger, wartime Prime Minister and friend of Claude Monet
25.	c. 307 <i>St. Catharine of Alexandria</i> 1814 Julius R. Mayer, physicist	Baron Joseph von Spaur 1865, patron of Schubert – Castilian prince 8/9th cent. I/8
26.	1814 <i>Konrad Deubler</i> , extraordinary farmers’ philosopher 1909 Eugene Ionesco, dramatist, <i>The Bald Soprano</i> - <i>The Lesson</i> – <i>The Chairs</i>	Joseph von Eichendorff 1857, Romantic poet and novelist Toni Völker 1938, Leader of the Stuttgart Branch of the G.A.S.
27.	<i>Josaphat</i> , of the <i>Bodhisattva</i> legend, christianised as the story of <i>Barlaam</i> und <i>Josaphat</i>	Horace 8 BC, Roman poet Clovis I 511, King of the Franks Virgilius of Salzburg 784, Irish bishop, astronomer, geometer
28.	<i>Noah</i> 1820 Friedrich Engels – warlord 8/9th cent. II/1	<i>Pope Gregory III</i> , anti-iconoclast, 8th cent. Eliphas Lévy 1875 – Mexico V/7 C.F. Meyer 1898 – Ravenna and Canterbury, 30 Years’ War II/ 12.4.24
29.	1898 C.S. Lewis, writer, friend of Tolkien and Owen Barfield 1947 UN divides Palestine	Philipp IV ‘the Fair’ 1314, destroyed the Templars Charles IV 1378, Emperor, Karlstein Castle Eugen Kolisko 1939, anthroposophical doctor
30.	<i>St. Andrew</i> , Apostle 1756 <i>Ernst Chladni</i> , physicist and musician 1888 Karl Heyer, historian and writer, <i>Kaspar Hauser</i>	<i>Francis Xavier</i> 1552, co-founder of the Jesuit Order, missionary to India and East Asia Oscar Wilde 1900 - <i>De Profundis</i> Ehrenfried Pfeiffer 1961, scientific researcher

of the intruders, Ashli Babbitt. After all, why on earth did anyone need to be shot upstairs if the police downstairs had let people in? This suggests police with different agendas or different loyalties. One cannot but be reminded of the total (deliberate) security malfunction on 9/11, the failure of the air defences etc. Then too, security was, in effect, stood down and came into operation far too late – after the damage had been done.

The intruders did not do what Lindsey Graham feared, because they weren't domestic terrorists trying to overthrow the Republic, despite what the Establishment politicians and the media are now trying to portray them as. There were indeed some wilder and more bizarre types among the intruders, but most of those who attended the rally and who gathered outside the Congress seemed simply to be 'patriots', concerned that democracy in their country was being destroyed. That they were such people is clear both from video footage of the Trump supporters the day before, the crowd at the rally and outside the Capitol - which is why, apart from a few broken windows and doors, they did not trash this building for which, as 'patriots', they had respect as the symbolic home of American democracy. Instead, the intruders just wandered around it for the most part like tourists and were eventually 'ushered out' by police. They should not have intruded into the building as they did, and not least because by doing so, they stymied their own cause. But nevertheless, they do not deserve to be regarded as virtually subhuman, which is how they have been described by the media and most of the political class since 6 January.

Trump's supporters on 6 January were for the most part ordinary Americans who embodied the frustrations of millions like them who have for years, decades even, been fed up with the Washington 'swamp' and the gridlocked uselessness of so many American politicians, moneygrubbers like Roman senators of old. His supporters are those who Hillary Clinton called "the deplorables" - the people whose ancestors built the country and died for it in its wars; the people who have, again and again, been abused, exploited and deceived by the business, economic, academic and media elites. But they are also the hardy, ordinary people of the age of the Consciousness Soul, and although most regard themselves as patriots who love their country and its national community, they wish to stand on their own feet as autonomous individuals in self-governing local communities, not existing as puppets or dependents of the State.



This is also why few of them wore COVID masks at the Capitol - because they think for themselves and are able to see through the lies and/or stupidity of the highly paid professional experts and authorities who presume to subject them to the tyranny of this COVID dictatorship.

Ashli Babbitt

One of the deplorables at the Capitol was not 'ushered out' by the police. She was shot and killed by the police. Ashli Babbitt (*pic. left*), a 35 year-old woman from San Diego, California, and a former US Airforce veteran of 14 years who had done

four tours of service abroad, was carried out on a stretcher after being shot in the neck from the handgun of a plain-clothes policeman hiding by doors, one of which Babbitt was about to jump through. She later died in hospital some three hours later. Yet right behind her at the door had been other, uniformed police officers with assault rifles who could have stopped or arrested her. As she lay on the floor bleeding, one of those filming her was 25 year-old John Earle Sullivan from Utah, as ardent a *left-wing* revolutionary and BLM activist as Ashli Babbitt was a Trump supporter and conservative. What he was doing there among all those Trump supporters no-one knows; he said later on CNN(!) that he was just trying to film what was going on.¹³

The BBC and other mainstream media stated that Babbitt was shot by the Capitol police officer while she was trying to get into a corridor that led to the House chamber where Representatives were "sheltering in place", and implied that she and her fellows were perhaps going to slaughter or at least physically attack the politicians. Yet no Congressmen or women were harmed by the protestors and most had been evacuated by the police. One Capitol policeman, Brian Sicknick (42), later died from injuries sustained in the intrusion; details at the time of writing are still scant on his death.

Ashli Babbitt was a passionate 'patriot', a martial and bold woman, fiercely opposed to communism and what she saw as the excessive State control spreading through American culture and society, as can be seen in videos of her online. She had travelled all the way from San Diego on the Pacific coast of southern California to be at the Trump rally. In her forthright manner, on her way to Washington for the rally she wrote in an online message that "Nothing will stop us....they can try and try and try but the storm is here and it is descending upon DC in less than 24 hours...."

dark to light!” - the Mars-Uranus motif again. It seems she sensed something about the coming drama. One is reminded of the second verse of the Foundation Stone Meditation here: “Work at *Spirit-Sensing* in balance of soul, where the surging deeds of the world’s becoming unite your own I to the I of the world, and you will truly feel in the soul activity of man....You spirits of light, let there be fired from the East what forms itself in the West, speaking: In Christ, death becomes life.” Ashli Babbitt was a woman in the prime of life, dynamic, fierce even and striving for inner balance at the beginning of the Consciousness Soul phase of her life (35-42). She sought to unite her I to something larger - to the destiny of her country and what was going on in the world around her, engaged in the feverish soul activity of politics, which is the struggle of the balance of interests and feelings. Her last journey was from West to East; in herself, she brought inner fire and passion to the cold formalism of Washington DC and the Capitol.

It may seem perhaps to many that she died in a trivial way, throwing away her life in an ignoble cause, but she surely did not see it like that: she believed that her country and its democracy were threatened by a steadily creeping tyranny (“they can try and try and try...”) and that she had to confront this (“Nothing will stop us...”).

The Capitol and the ghost of Rome

That was also what many Americans believed in the 1770s when they took up arms to free themselves from the British Empire. The American colonials were regarded as near subhuman “deplorables” by many in the British Parliament, the British elite and the British army, all of whom lived lives framed by the Greco-Roman norms of those days, the legal-political intellectual thinking of the 4th Post-Atlantean Epoch, still echoing on in the 18th century and also today, and materialised so powerfully in the architectural forms, statuary and decorations of the US Capitol, a building named (by Thomas Jefferson) after the Temple of Jupiter Optimus Maximus on Capitoline Hill, one of the seven hills of ancient Rome.

None of this 4th Epoch formalism, the cold and stiff ceremonies of the US Congress, has anything to do with people like Ashli Babbitt. It all stems ultimately from the ancient Mystery centres of the 3rd and early 4th Post-Atlantean Epochs. When we hear the talking heads and politicians in the media endlessly repeating mindless empty phrases such as “the hallowed shrine of democracy”, “the temple of democracy”, “the sacred halls of democracy” etc. we are hearing politics dressed up in the faded old garments of ancient religion. We are witnessing the same in the formal procedures at the Palace of Westminster

(the UK Parliament) in Britain and in British lawcourts. When we watch similar stiff formalities in the US House of Representatives played out before the two symbols of the authority of the Roman Republic (the bundles of rods and axes known as *fascies*, from which comes the word fascism) located to the right and left of the Speaker’s chair, we are looking at the very ghost of Rome. When we exercise *Spirit-Remembering* in the sense of the first verse of the Foundation Stone, we recall how the evolution of human consciousness has unfolded and how what was appropriate in the past is no longer so in the present.

A hundred years ago, Rudolf Steiner pointed out that old 4th Epoch ways of thinking and behaving, which are rooted in the spiritual impulses of the Exusiai, the Spirits of Form, had run out of energy and had ceased to have any meaning in the 20th century; he specified the 1950s as a decade by which this must be understood.¹⁴ Our 5th Epoch, the Age of the Consciousness Soul, began in 1413. 1953 minus 1413 = 540 years, a quarter of an epoch ($2160/4 = 540$). During that first quarter (1413-1953), 4th Epoch impulses of legalism, hierarchy, formalism, symbolism and intellectualism continued on into the 5th Epoch, like a gradually fading echo. The notion that some classes of people with access to formal education, universities and paper qualifications - all of which characteristics stemmed ultimately from the hierarchical structures of the ancient Mystery Schools, mediated via the Church - should regard themselves as somehow superior to “the lower orders”, is something that unfortunately is still, nearly 70 years after 1953, hanging on and all too evident in western societies. Jesus rejected the professionals of His day, the Pharisees and Sadducees, and chose for company those of “the deplorables” of His time. We are seeing now the utter contempt and disdain expressed for the “deplorables” of the Trump movement following the events at the Capitol on 6 January. All recognition of the suffering of ordinary Americans over the past several decades as the US economy has been undermined and ruined, of the continuous violence against conservatives and Trump supporters - which is there for all to see online¹⁵ - is forgotten as politicians and pundits express their outrage and horror that members of the people, the plebians, dared to enter uninvited “the hallowed halls” of what is *supposed* to be ‘the House of the People’ but which is actually nothing but a pseudo-masonic club, a clubhouse for millionaire ‘gentlemen and gentlewomen’.

The so-called “storming” of the Roman Capitol of the USA on 6 January 2021 may have been a tactical blunder on the part of the populist movement in America, it may



The logo of Bentham's Panopticon - another Eye in the Triangle!

have been a defeat in the sense that the intruders allowed themselves to be drawn into a situation in which they and their movement have been made to look foolish, but it can also be seen as a potent sign that the 'ordinary people' of the 5th Epoch will no longer put up with governance by high scientific priests and magisterial political judges, leftovers from the 3rd and 4th Epochs, in their gleaming classical 'temples' with their all-embracing unitary domes, so redolent of the empire of Hadrian and Justinian. In 1794, the British philosopher of Utilitarianism, Jeremy Bentham, commissioned the architect Willey Reveley to design a logo for Bentham's 'Panopticon' - a revolutionary new prison that would enable continual surveillance of each prisoner's cell from a single dome.¹⁶

Today's 'Benthamite' elites, such as Klaus Schwab, Elon Musk and Bill Gates with their ancient thinking, are on the verge of realising Bentham's 'vision' through modern technologies of surveillance, biotech, and the manipulation of information, and they are seeking to apply Bentham's 18th century 'vision' to the whole of 21st century society; China is already pointing the way with its hi-tech Social Credit surveillance system. If these modern Benthamites succeed, the result will make the totalitarian controls of 20th century dictatorships seem primitive and inefficient by comparison. But unconsciously, more and more people sense that such ancient architectural and social forms, however dressed up in hi-tech guises, do not breathe the spirit of the modern epoch. However, not enough of us yet practise *Spirit-vision* in the sense of the third verse of the Foundation Stone meditation: not enough yet see - just as not enough could see in the late 18th century¹⁷, at the time of the American and French revolutions - that the society of our modern, 5th Epoch must be based on the *threefold* image of the human being, as Steiner described a century ago, for only in our epoch has the *third* and most recently developed sector of social life - the economic sphere

- emerged as an autonomous sphere alongside the older ones of culture and law/politics.

We have only just arrived in the 21st year of the 21st century, after three 700-year periods have passed since the conjunction of Jupiter and Saturn guided the Magi to Bethlehem. The often brash but still youthful American spirit in one such as Ashli Babbitt will continue to throw itself boldly against the ancient hollow halls of hierarchy, even if that spirit is shot down by a gun from a black-suited figure hiding in the shadows, until that American spirit in countless people comes to *see and understand* the threefold image of man and how that can be realised - peacefully.

Terry Boardman, Stourbridge (England)

Notes

- 1 TPA, Vol. 5 No. 7/8 Oct/Nov 2019. 'The Incarnation of Ahriman - When and Where (Part One)'.
- 2 Meanwhile, here in Britain, on the same day Parliament voted retrospectively (!) - by 524 votes to 16 (!) - to approve Johnson's new full-on lockdown of the whole country which he announced on TV the previous Sunday night. Most of the MPs voted via computer screens from their homes, because of "social distancing". Only 16 elected representatives thus had the courage and/or the intelligence to stand up against the absurdity of the COVID measures.
- 3 https://en.wikipedia.org/wiki/Transition_Integrity_Project
- 4 <https://www.nbcnews.com/politics/2020-election/trump-s-election-fight-includes-over-30-lawsuits-it-s-n1248289>
- 5 <https://www.politico.com/news/2021/01/01/donald-trump-courts-election-legal-hangover-453217>
- 6 https://twitter.com/christina_bobb/status/1347596278583197698
- 7 https://twitter.com/bumbera_steven/status/1347270969988173825
<https://www.youtube.com/watch?v=IX2gQsQElJY>
- 8 See n. 6 above.
- 9 <https://www.mysuncoast.com/2021/01/06/associated-press-timeline-events-capitol/>
<https://news.trust.org/item/20210106212934-za0c4/>
- 10 Modern historical scholarship has revealed that neither of those two 'seminal' events were as dramatic or bloody as they were made out to be in subsequent centuries and decades, and this may also turn out to be the eventual verdict on the "storming" of the US Capitol on 6 Jan. 2021.
- 11 See n. 6 above.
- 12 <https://www.wistv.com/2021/01/07/graham-riots-they-could-have-killed-us-all/>
- 13 <https://www.youtube.com/watch?v=Y7PXvchh2WQ>
<https://www.youtube.com/watch?v=lc1WJASCE5Q>
- 14 Lecture of 14 December 1919 in Collected Works GA 194.
- 15 <https://www.youtube.com/watch?v=VUBpRexwiPg>
- 16 <https://www.bbc.com/culture/article/2021112-the-eye-of-providence-the-symbol-with-a-secret-meaning>
- 17 The threefold slogan of liberty-equality-fraternity emerged from Rosicrucian circles early on in the French Revolution, but no-one was able to translate it from an idea to social reality.

Proclamation on 850th Anniversary of the Martyrdom of Saint Thomas Becket

Proclamation Issued on December 28, 2020¹

Today is the 850th anniversary of the martyrdom of Saint Thomas Becket on December 29, 1170. Thomas Becket was a statesman, a scholar, a chancellor, a priest, an archbishop, and a lion of religious liberty.

Before the Magna Carta was drafted, before the right to free exercise of religion was enshrined as America's first freedom in our glorious Constitution, Thomas gave his life so that, as he said, "the Church will attain liberty and peace."

The son of a London sheriff and once described as "a low born clerk" by the King who had him killed, Thomas Becket rose to become the leader of the church in England. When the crown attempted to encroach upon the affairs of the house of God through the Constitutions of Clarendon, Thomas refused to sign the offending document. When the furious King Henry II threatened to hold him in contempt of royal authority and questioned why this "poor and humble" priest would dare defy him, Archbishop Becket responded "God is the supreme ruler, above Kings" and "we ought to obey God rather than men."

Because Thomas would not assent to rendering the church subservient to the state, he was forced to forfeit all his property and flee his own country. Years later, after the intervention of the Pope, Becket was allowed to return — and continued to resist the King's oppressive interferences into the life of the church. Finally, the King had enough of Thomas Becket's stalwart defense of religious faith and reportedly exclaimed in consternation: "Will no one rid me of this meddlesome priest?"

The King's knights responded and rode to Canterbury Cathedral to deliver Thomas Becket an ultimatum: give in to the King's demands or die. Thomas's reply echoes around the world and across the ages. His last words on this earth were these: "For the name of Jesus and the protection of the Church, I am ready to embrace death." Dressed in holy robes, Thomas was cut down where he stood inside the walls of his own church.

Thomas Becket's martyrdom changed the course of history. It eventually brought about numerous constitutional limitations on the power of the state over the Church across the West. In England, Becket's murder led to the Magna Carta's declaration 45 years later that: "[T]he English church shall be free, and shall have its rights undiminished and its liberties unimpaired."

When the Archbishop refused to allow the King to interfere in the affairs of the Church, Thomas Becket stood at the intersection of church and state. That stand, after centuries of state-sponsored religious oppression and religious wars throughout Europe, eventually led to the establishment of religious liberty in the New World. It is because of great men like Thomas Becket that the first American President George Washington could proclaim more than 600 years later that, in the United States, "All possess alike liberty of conscience and immunities of citizenship" and that "it is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights."

Thomas Becket's death serves as a powerful and timeless reminder to every American that our freedom from religious

persecution is not a mere luxury or accident of history, but rather an essential element of our liberty. It is our priceless treasure and inheritance. And it was bought with the blood of martyrs.

As Americans, we were first united by our belief that "rebellion to tyrants is obedience to God" and that defending liberty is more important than life itself. If we are to continue to be the land of the free, no government official, no governor, no bureaucrat, no judge, and no legislator must be allowed to decree what is orthodox in matters of religion or to require religious believers to violate their consciences. No right is more fundamental to a peaceful, prosperous, and virtuous society than the right to follow one's religious convictions. As I declared in Krasiński Square in Warsaw, Poland on July 6, 2017, the people of America and the people of the world still cry out: "We want God."

On this day, we celebrate and revere Thomas Becket's courageous stand for religious liberty and we reaffirm our call to end religious persecution worldwide. In my historic address to the United Nations last year, I made clear that America stands with believers in every country who ask only for the freedom to live according to the faith that is within their own hearts. I also stated that global bureaucrats have absolutely no business attacking the sovereignty of nations that wish to protect innocent life, reflecting the belief held by the United States and many other countries that every child — born and unborn — is a sacred gift from God. Earlier this year, I signed an Executive Order to prioritize religious freedom as a core dimension of United States foreign policy. We have directed every Ambassador — and the over 13,000 United States Foreign Service officers and specialists — in more than 195 countries to promote, defend, and support religious freedom as a central pillar of American diplomacy.

We pray for religious believers everywhere who suffer persecution for their faith. We especially pray for their brave and inspiring shepherds — like Cardinal Joseph Zen of Hong Kong and Pastor Wang Yi of Chengdu — who are tireless witnesses to hope.

To honor Thomas Becket's memory, the crimes against people of faith must stop, prisoners of conscience must be released, laws restricting freedom of religion and belief must be repealed, and the vulnerable, the defenseless, and the oppressed must be protected. The tyranny and murder that shocked the conscience of the Middle Ages must never be allowed to happen again. As long as America stands, we will always defend religious liberty.

A society without religion cannot prosper. A nation without faith cannot endure — because justice, goodness, and peace cannot prevail without the grace of God.

NOW, THEREFORE, I, DONALD J. TRUMP, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim December 29, 2020, as the 850th anniversary of the martyrdom of Saint Thomas Becket. I invite the people of the United States to observe the day in schools and churches and customary places of meeting with appropriate ceremonies in commemoration of the life and legacy of Thomas Becket.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-eighth day of December, in the year of our Lord two thousand twenty, and of the Independence of the United States of America the two hundred and forty-fifth.

Donald J. Trump
The President of the USA

1 https://www.whitehouse.gov/presidential-actions/proclamation-850th-anniversary-martyrdom-saint-thomas-becket/?fbclid=IwAR3EkNUvIkL-jGZ_MEU4sn5OTbu0Ne5ued_D5OmEEedCMCWxTR31j2DIZaUBE



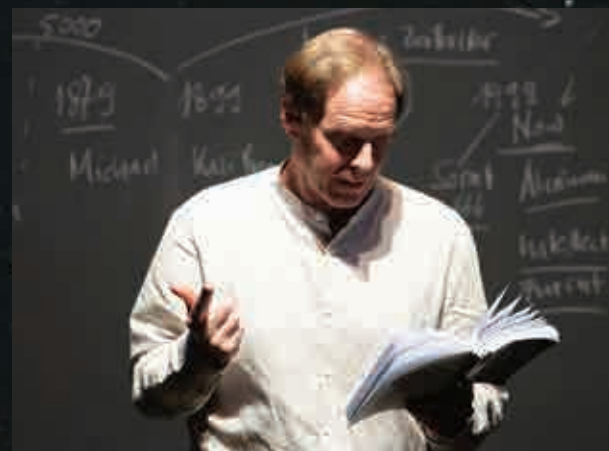
DER
EUROPAER



THE
PRESENT AGE

DARKNESS IN THE AGE OF LIGHT

The World Situation and Its Healing – spiritual, economic, political



Michael and Ahriman and the Tasks of Our Time

Aphoristic remarks during the Conference Light in the Darkness, 28/29 Aug. 2020*

Dear Friends,
First, I would like to create a framework for the things we are going to look at in the next two days. What time are we living in? There are different levels of time. I shall highlight some of them which are of special importance for our present age.

1413	1879	1899	1933	1998	Now
Beginning of the 5th Post-Atlantean Epoch	Beginning of the Regency of Michael	End of the 5000 years of Kali Yuga; new natural clairvoyant faculties become available	Reappearance of Christ in the Etheric	Intervention of Sorath (3rd occurrence of 666 years)	Incarnation of Ahriman

There are five events of special relevance for today starting with the year 1879. Before these five events, there was a decisive year, the year 1413, the beginning of the fifth post-Atlantean epoch. This whole epoch, which stands under the sign of the Fishes (Pisces) lasting 2160 years, till the beginning of the 6th epoch (Aquarius) has according to Rudolf Steiner the task of recognising and understanding evil. Before we seek to confront evil, we have to understand it. The Greeks and Romans, in the fourth Post-Atlantean Epoch, had quite a different task: they had to try to understand birth and death. *Our* task today in the fifth epoch is to understand evil, and it is no wonder that we are surrounded by evil as never before in world history. It is not right to say, as many do, that it has always been like this.

Now I would like to comment on the five events I am going to mention, relating them to the basic task of our epoch, namely, understanding what evil is. Each of the five events is connected with a particular spiritual being.

In 1879 Michael became the leading Time Spirit, for about 350 years.

1899 marked the end of what is called the “Kali Yuga” (the Age of Darkness). A huge cycle in world history of 5000 years, reaching back to the year 3001 BC, ended in 1899. This cycle was, so to speak, a spiritual “programme” for the education of humanity. And what was this programme? It was to push back the old faculties of clairvoyance and to become interested in the world of the physical senses. It was necessary that humanity’s attention turned

towards the world of matter. This eventually brought about natural science and technology. All of this we had achieved by 1899. In that year that “programme” came to a sudden end. A new cycle began: the age of light. Spiritual realities were to be taken seriously again. The science of the spirit appeared, complementing natural science.

Until 1899 natural science had been triumphant. But most people today are still living with the mindset of the age of triumphant natural science. They do not know what science as such actually is: the cognitive illumination of perception with concepts. But natural scientific concepts do not precisely identify what kind of perception that is. There can be physical, etheric, psychological or spiritual perception. But natural science holds that only physical perception is valid.

Since 1879 we have been living in a particular Michael Age in which the 5000 years of Kali Yuga ended and a new cycle of 5000 years began. Today, we also need cognition of spiritual perceptions, of the spiritual aspect of reality, and for this, we need spiritual concepts. This is inherent in the current “programme” for the Age of Light.

1933: From this year began a new revelation of Christ. After the physical incarnation in Palestine 2000 years ago in or around 1933, the etheric manifestation of Christ commenced. More and more people will, according to spiritual research, be touched and influenced by this event.

Sorat and Ahriman

Then we have the onset of two darker spiritual events in the series of five: in 1998 and “NOW”. First there were the two constructive, upbuilding events, in 1879 and 1899, and then came the central spiritual event itself in 1933, and later, like the first pair, at a certain distance to 1933, the axial year, the event of 1998 and that of “Now”. So you see we have had three light-filled events, 1879, 1899 and 1933, the most important one, and then two dark ones.

1998: This is the year of the appearance of Sorath, the Sun-demon, or the beast of the *Apocalypse*. It is connected to a number known to all of you: 666. This number also turns up in an historical rhythm three times in the centuries after Golgotha: first, in the activities of the Academy of Gondishapur (founded in the 5th century AD), then in the destruction of the Order of the Knights Templar (1307-1314), and now, in the third attack at the end of

1 “The World Situation and Its Spiritual, Economic, and Political Healing.” Conference 29-30 August 2020 at the Scala, Basel. Lecture by the author.

the last century. When this periodicity recurs every 666 years, this being, Sorath, does not actually incarnate, but intervenes in earthly events. 1998 is the third incision of his activity in human history since the birth of Jesus.

Shortly after 1998, we have the event of the incarnation of Ahriman. He incarnates only once in history. Lucifer incarnated in China at the beginning of the Kali Yuga in the third millennium BC in China. Lucifer, Christ and Ahriman have one thing in common – they incarnate only once on Earth.

The present point in time – that of the incarnation of Ahriman – is the point of greatest darkness in the Age of Light. Ahriman now has a unique chance to achieve what he has never achieved before – the conquest of all humanity and the Earth. He is working mainly in two ways:

1. with a materialistic intellect – since 1879, we were supposed to use our intellect also to understand the spirit, but Ahriman wants to keep the intellect bound to matter. Thus, the intellect has been working for centuries to understand the physical, but since 1879 it should learn to grasp the spirit. This, however, is very rarely achieved. Ahriman works in such a way that one doesn't need one's own individual intellect and relies instead on an "online"-intelligence that all share.

2. Ahriman works with fear. Steiner said that in Egyptian times Ahriman was outside and Lucifer was inside the soul. Today, it is the other way round. So nowadays, we have a one-sided intellect, as in Luciferic science which wants to reduce everything to a oneness etc., for example, "the virus", and everywhere there is fear in people's souls.

Souls today are possessed by a one-sided, reductive intellect and by *fear*. Our lives today are therefore lived in intellect and fear. Why are people going along with all the Corona measures? Why are they accepting all of this? Above all, for fear of losing, for example, their jobs or their social status.

However, resistance against these things is growing. Today, Robert F. Kennedy Jr. is speaking in Berlin.² He is someone who understands the intentions behind the Corona vaccinations and knows the criminal ways of Bill Gates. In this acceptance of the Corona restrictions fear is paramount.

Thus, a one-sided intellect and fear are the means with which Ahriman works. But, as I have said, we have to understand evil in our epoch, and the main thing to understand today is that *Ahriman himself is afraid*. What is he afraid of? His main fear is that we will be able to use our intellect to comprehend *the spirit world* (to which he himself also belongs). We should use our thinking to understand the spirit. So this "demon of fear" is afraid that

we will actually do this. This is shown in the last scenes of Steiner's fourth mystery drama, *The Awakening of Souls*, where we can see a very good example of it.

It is a remarkable and mysterious riddle that this being who is so amazingly intelligent is afraid of human thinking. And because he is afraid of the thinking power of the human being, he tries to stop us from thinking. He tries to pull our intellects "like worms out of our noses" (Rudolf Steiner) and seeks to get us, instead, to use a great many words, catchwords, labels and expletives. The often-repeated label "conspiracy theory" is one of the worst such symptoms of an unthinking consciousness ruled by fear of realities. As soon as someone asks "Why do we have this lockdown?" he or she is labelled a "conspiracy theorist". The automatic use of this expression shows that someone is *not thinking*. We need to overcome such a use of language when we work with spiritual science. These labels and catchwords and the belief that words are the important things have no place in spiritual science.

We can feel Ahriman in the very atmosphere of the life of our time, and we can feel that despite his fear of human spiritual thinking, he is harbouring the conceited hope that he will at last achieve what he has never yet achieved throughout evolution so far. If we understand this rightly, we will understand that he will not achieve it today either. But humanity may suffer greatly if we do not wake up to the reality of how he works.

But he will not achieve his goal, for a far greater being than him has already put him in his place *for all time* – through the Resurrection. Nevertheless, today Ahriman is making his most important move, the world-historical move that he is allowed to make – and he is making the most of it. To achieve his aims, he needs *people*. How does he make use of them? Through *Inspiration*. Many of the people in public positions *are inspired* – but with materialistic thinking and a great deal of fear.

Let us never forget: we are living in an age of light, but at the present time a spiritual eclipse of the sun is occurring which can overwhelm souls and capture them. We must therefore see the big picture and not let ourselves be hypnotised by this being of darkness and his great *entrée* which in his entire existence occurs just this once on Earth.

In the 12th scene of his fourth Mystery Drama Steiner shows the way in which Ahriman inspires people. We shall speak of it later. It is as though this scene was written for our time!

The incarnation of Ahriman

Soros, Gates etc. are all inspired. Millions of people are running around with such inspirations that have been

² See his speech in the Sept/Oct 2020 issue of *The Present Age*.

injected into them. This is the question of the *spiritual* vaccination. Those who are vaccinated in *this* way reveal themselves through their overpowering nature, their arrogance, their materialistic consciousness. But basically, they are all unconscious frightened rabbits in spirit. 100 years ago Steiner pointed to the anti-cultural tendencies which Ahriman's present incarnation would foster: amongst others, materialism, especially in astronomy; statistics, that phenomenon of public life that permeates everything nowadays; the literal interpretation of the Gospels without any deeper understanding of them such as is possible through spiritual science; the system of political parties (which have been dead for a hundred years already); the emphasis on race and nationality; one-sided clairvoyance. Meanwhile, Ahriman has initiated schools for his kind of clairvoyance. There one sees those who have died, sees one's previous incarnations and all kinds of things. But everyone sees something different, without any common basis. Ahriman knows that since 1899 a new kind of clairvoyance has been on the human development "programme" but he wants to divert this into what is materialistic and subjective. The fundamentals of a genuine new clairvoyance must be laid through spiritual science, accompanied by reason, in which the "pearls of clear-sightedness" rest (Steiner in Helsingfors, 1913). If illusion is not to follow illusion, clairvoyant experiences need a spiritual interpretation; this is what is important. Steiner located the time of the incarnation of Ahriman "before even a part of the third post-Christian

millennium will have elapsed". That point in time is *now* (as Terry Boardman has elaborated in his essay "The Incarnation of Ahriman – When and Where?").³ Ahriman will not show his true face, for he is afraid of being recognised. He is therefore the only figure in the Mystery Dramas who, at the critical moment, *disguises his voice*, so even mere clairvoyants cannot recognise him. This can only be achieved by a clairvoyant knowledge that is permeated by spiritual thinking. Where this is present, Ahriman is forced to say:

"I must now leave his circle quickly;
for as soon as his vision can *think* me as I really am,
then there will be created in his thinking
a part of that force which will slowly destroy me."

Vision *and* thinking: these are the only "positional advantages" against this being, who fears not only our spiritual thinking but even believes (mistakenly) that it will annihilate him. If we let go of our spiritual capacity of cognition, Ahriman will easily gain the upper hand over us.

Postscript: A more detailed discussion of the five key events since 1879 can be found in the author's book *In The Sign of Five* (Temple Lodge Publishing, 2014).

T.H. Meyer

³ See *The Present Age*, November/December 2019 und May/June 2020.

The Call for Threefolding

This article stems from a lecture with the same title which the author gave in the last weekend of August 2020 at the Scala, Basel at a seminar held by *Der Europäer* magazine. The lecture style has been for the most part retained in the article.¹

Ahriman as the opponent of threefolding

The conference theme is darkness in the age of light. In this context the well-known saying of Goethe comes to mind, "Where there is much light, there is also strong shadow" (*Götz von Berlichingen*, Act 1). But Laozi (6th century BC) also found the opposite version: "Where there is much shadow, much light must be hiding." Thomas Meyer drew attention to the TAO impulse yesterday, pointing out that on this mighty tree Anthroposophy is

the most recent blossom. Goetheanism is connected to this developmental stream of the TAO that is thousands of years old.

These thoughts can give one courage at the present time. Precisely because the spreading darkness is so strong, there must also be a tremendous light hidden behind it! The outer darkness must be great when Ahriman incarnates in a physical body. With good reason Karl Heyer speaks of the "opponent" in the last chapter of his 'Esoteric Foundations and Aspects of Social Threefolding': "From what Rudolf Steiner said in connection with the impending incarnation of Ahriman, a significant light falls on many phenomena of the recent past and the present, but especially on all efforts to achieve social threefolding in the future that can make it clear

to us in particular who the opponent is in the struggle for social threefolding.”²

Heyer briefly recapitulates Steiner’s most important statements on this and reminds us of Steiner’s urgent words of warning: “Either modern civilised mankind will have to become comfortable with accepting such an independent spiritual life, or the present civilisation will have to face its downfall and something for the future of humanity will have to emerge from Asian cultures. Anyone who does not believe today that things are so serious also promotes in a certain way what is being prepared for the future incarnation of Ahriman. (...) The ahrimanic incarnation will be particularly promoted if people refuse to establish an independent, free spiritual life and let spiritual life remain stuck under the control of the economy or the state. For that power which has by far the greatest interest in such a further amalgamation of spiritual life with the economic and political spheres is precisely the ahrimanic power.”³

Heyer concludes his very valuable observations with the following indications by Steiner: “People really need ‘to understand that the old unitary state as such, regardless of what kind of constitution or structure it has, whether it is democracy or republic or monarchy or whatever it is, if it is a unitary state, if it is not threfolded, then the path leads to the incarnation of Ahriman.’” Can it be expressed more clearly than this who the real opponent of social threefolding is? And that the struggle for social threefolding is in the most immediate sense part of Michael’s fight against the dragon?⁴

Threefolding as a consequence of the development of human consciousness

Why does the development of human consciousness require threefolding in our time? Rudolf Steiner outlined the reasons for this in various lectures. His comments below all stem from a lecture of 1 December 1918.

Attempts are being made to devise and implement a social order, which is supposed to bring about a paradise on earth or at least conditions of happiness and dignity for all. However one might wish to try to solve the social question by plumbing the depths of knowledge, it can never be solved in the way that many people today believe it can. What can be devised as the most perfect social order, for a certain period of history is consumed in the realisation of it and after some time, it leads again into disorder. Evolutionary life goes on in ebb and flow, in a wave movement. One may work against reality if one believes that something can be set up in accordance with abstract absolutist ideals.

What people are instinctively striving for lies entirely in the fundamental nature of our fifth post-Atlantean epoch: “Today people instinctively want what the human bring is to be reflected in the social structure. It was different in the third post-Atlantean epoch, the Egyptian-Chaldean epoch. Then, people wanted a part of their human nature to appear in the mirror of external social reality, namely, that part which is related to the head: the theocratic social institution.

The rest was still instinctive; that which relates to the second human being, to the breast man, the respiratory man, and that which relates to the metabolic man, all this remained instinctive.”

In the fourth post-Atlantean epoch, the demand was that two members of man’s being be reflected externally in the social structure: the head man and the rhythmic man or the respiratory man, the chest man. What was added was what came specifically from the Greco-Latin period: the external institutions of the *res publica*, those institutions that have to do with the administration of external life, insofar as right and wrong and the like come into consideration. “And it is only in our epoch, the time which begins in the fifteenth century AD, when the whole threefold human being comes into the picture in the form of the external social structure to which he belongs.”

So today we should study human beings in their threefold nature because they develop the threefold instinct to have in the social structure, firstly, a spiritual sphere that has its own administration and structure; secondly, an administrative sphere, a sphere of security and regulation, a political sphere, that is, which is also independent, and thirdly, an economic sphere; and our epoch is the first to call for the external organisation of this economic sphere. To see the human being fully realised in the image of the social structure has not appeared as an instinct until our epoch.

Then comes a warning in the same lecture, which can hardly be surpassed in terms of its dramatic seriousness and topicality: “People today may say what they want in their conscious minds, but what is actually being striven for is to establish a ruling class of the West and an economic slave caste of the East, which begins at the Rhine and continues eastwards into Asia. Not a slave caste in the old Greek sense, but an economic slave caste, a slave caste which is to be organised in a socialist way, which should take up all the impossibilities of a social structure, but which should then not be applied to the English-speaking population. That is why it is a matter of making the English-speaking population a master population of the earth.”⁵

The illusion of socialist maxims

Even today, the seductive power of socialist dreams continues unbroken. Many people succumb to the illusion that only a strong state can ensure “social justice” and mitigate the harmful consequences of an unleashed neoliberal economic system, at least in the sense of a “social market economy”. It is not understood that these are empty abstractions that anyone can fill with any content he wishes. The actual problem, however, remains unrecognised.

On 12 December 1918, Rudolf Steiner pointed out that human social instincts cannot express themselves in only one direction any more than a pendulum can swing in one direction. Just like social drives, there are also anti-social drives in human nature. It is crucial that this is taken into account. For social leaders and agitators give themselves over to the great illusion that they only need to spread various views or stir up some class of people who are willing or inclined to cultivate social instincts, when they are presented as social views. Yes, it is really an illusion to do so, because they do not reckon with the fact that just as there are social instincts, anti-social instincts also always assert themselves.

According to Rudolf Steiner, we live in the age of the Consciousness Soul, in which people have to be autonomous. What do they have to rely on? Precisely at this point in time, they develop anti-social instincts. Today, people have no idea how powerfully antisocial instincts will have to develop in the third millennium. In order for the human being to grow properly, it is indeed necessary to develop anti-social drives.

Today’s socialists, what do they think? They think that they can think up social maxims, socialist maxims, and then it must be possible, internationally, as they say today, to create a kind of paradise all over the world: “That is one of the greatest, most pernicious illusions there can be! People are not just abstractions, they are concrete human beings. What is fundamental is that every human being is an individuality. I tried to get this across in my *Philosophy of Freedom* as distinct from Kantianism and socialism, both of which level and standardise everything. (...) People are differentiated all over the world, and it is in the differentiation that there lives an impulse, if I may use the term, an engine of progress.”⁶

A good 100 years later, the extent of the levelling referred to by Steiner has increased dramatically. Egalitarianism has come to be seen as a panacea in spiritual life (there is only one legitimate opinion, whether it be about man-made climate change or the Corona pandemic) and in economic life (Universal Basic Income, which certainly

will not be without conditions). The supposedly desirable goal is guaranteed by the provisional triumph of the caring and patronising unitary State, behind which the inhuman, freedom-denying power of Ahriman can be felt ever more clearly.

The call for social threefolding

Anyone who follows current events attentively and with their eyes open sees everywhere how the threefold structure is emerging ever more clearly, how its impulses are becoming visible and want to break through. The Corona crisis in particular has led to an intensification and escalation. More and more people feel that things cannot go on like this! Instead of going back to the old order (good old Switzerland with faithful Federal Councillors caring for the good of the country and its people ...), as some Corona-critical groups are calling for, things can only move forward, in accordance with the tasks of the age of the Consciousness Soul.

The people are more and more opposed to the State’s repressive controls. This applies to the ever more extensive and rigorously enforced mask requirement, but above all to impending mandatory vaccinations. For the only strategy of the Federal Council and the “National COVID-19 Science Task Force” in Switzerland is to contain the spread of the (alleged) SARS-Cov-2 virus until effective vaccines and remedies are finally available.⁷ The State, however, should keep entirely out of the individual sphere of freedom. Human individuality and its physical corporeality should be no concern of the State or the general public. Everyone should be free to decide whether and how they would like to receive medical treatment (the fundamental principle of freedom of therapy). The State has no place in the spiritual life. The dependence of the entire educational system and of academic science upon the State has become all-too evident. The public service media have long since become ‘court reporters’ and even State propaganda agencies.

The situation is not so different in the economy. Private companies (e.g. the pharmaceutical industry) or foundations exert an ever more undisguised influence through donations in the millions. For example, Imperial College (London), which played a leading role in the preparation of the global lock-downs through its grossly exaggerated computer models, received more than US\$79 million in donations from the vaccine-loving Bill & Melinda Gates Foundation in 2020.⁸ State regulations guarantee high sales and profits (e.g. through the mask requirement, PCR tests, drugs, vaccines and so on). This has little to do with the market economy, because State coercion rules out a

free and voluntary exchange of products and services. Anyone who is familiar with threefolding can see how the globally active elites gain group-egoistic advantage in this way. The devaluation of the currency takes place through controlled inflation to the advantage of the few and to the disadvantage of the vast majority of citizens. If, according to Steiner's proposals, there were different types of money (purchase money, loan money, donation money) that openly devalue over time, similar to perishable goods, the process would be transparent and everyone could adjust to it.

Intellectual life is financed by the State rather than by individuals or groups of people. The entire education system is organised by the State instead of being allowed to manage itself in accordance with its own principles. State compulsion takes money away from people through high taxes and then controls intellectual life as it sees fit. If those taxes did not have to be paid, people could easily finance free schools and universities. In addition, expensive State bureaucracy would become redundant and could be replaced by professionally competent and efficient self-government organisations. Private, allegedly philanthropic foundations promote intellectual life solely from the viewpoint of one-sided utility that drives developments they want (examples include 5G technology, the planned, genetically modified m-RNA vaccines or transhumanism). This is the ahrimanic distortion of a free spiritual life into its opposite.

For many people, however, the State is still the super-ego that is supposed to direct everything, preferably at the international (EU) or global (UN) level. Instead of thinking for yourself and taking responsibility for yourself, the State is supposed to take as much responsibility as possible away from you. That is also much more comfortable. Many people try, in line with their anti-social instincts, to improve their situation in life by securing a maximum number of rights and incurring a minimum number of obligations. The outdated political parties apparently serve the interests of certain groups of people, but primarily think about maintaining their own power and importance, in that politicians dole out more or less generous State funds. But the State itself has no money. Everything that it spends must first be earned by someone through work and services before it can be redistributed. They can be reserves built up in the past, current and (if borrowed) future tax revenue, clandestine (inflation) or open expropriation. The current system, consistently thought through to the end, must inevitably collapse, because the ever smaller minority of taxpayers will be so squeezed by the ever larger majority of recipients of

State benefits that there will no longer be any incentive to provide any service or do any work at all.

Future outlook

There are now various groups in Switzerland that want to work towards a contemporary threefold structure. Wilhelm von Humboldt (1767–1835) could be a good model for this work with his “ideas for an attempt to determine the limits of the effectiveness of the State”. There, among other things, one finds the very topical sentence: “The principle that the government must ensure the happiness and well-being, the physical and moral condition of the nation, is the worst and most oppressive despotism.”

Friedrich Schiller, a close friend of Wilhelm von Humboldt, had also astutely recognised how questionable the much-vaunted majority principle in democracy is when carelessly applied to all areas of life, even where it is not at all appropriate. The question of truth or knowledge belongs to the spiritual life. How two times two is to be calculated or how the structural analysis of a bridge is to be performed are not questions that can be left to a democratic majority to work out. The topicality of Schiller's poetic reflections can be judged by how much freedom a person dependent on Basic Income from the State will have:

What is the majority? The majority is nonsense,
Reason has always only been possessed by a few.
Does one who has nothing care for the whole?
Does the beggar have any freedom, any choice?
To obtain his bread and drink
He must sell his vote to the powerful who pay him.
One should ponder voting voices, not count them.
The State must go under, sooner or later,
Where the majority wins and unreason decides.⁹

Was ist die Mehrheit? Mehrheit ist der Unsinn,
Verstand ist stets bei wen'gen nur gewesen.
Bekümmert sich ums Ganze, wer nichts hat?
Hat der Bettler eine Freiheit, eine Wahl?
Er muss dem Mächtigen, der ihn bezahlt,
Um Brod und Stiefel seine Stimm verkaufen.
Man soll die Stimmen wägen und nicht zählen,
Der Staat muss untergehn, früh oder spät,
Wo Mehrheit siegt, und Unverstand entscheidet.⁹

Gerald Brei, Zürich (Switzerland)

Notes

- 1 29/30 August 2020: *Finsternis im lichten Zeitalter. Die Weltlage und ihre Gesundheit – spirituell, wirtschaftlich, politisch.* The article from the first lecture “Die bedrängte Mitte” (The Oppressed Middle) appeared in the November 2020 issue.
- 2 Karl Heyer, “Esoterische Grundlagen und Aspekte der sozialen Dreigliederung”, Appendix in the book *Wer ist der deutsche Volksgeist?*, Perseus Verlag Basel, 2nd ed. 1990.
- 3 Lecture of 2 November 1919, Dornach, *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis* (GA 191);
- 4 Karl Heyer, loc. cit. p. 237 f.
- 5 Lecture of 1 December 1918, Dornach, *Die soziale Grundforderung unserer Zeit. In geänderter Zeitlage* (GA 186).
- 6 Lecture of 12 December 1918, Bern, *Die soziale Grundforderung unserer Zeit. In geänderter Zeitlage* (GA 186).
- 7 Policy Brief, 14 September 2020, see: <https://ncs-tf.ch/de/policy-briefs>
- 8 See Christian Kreiss: *Corona und gekaufte Wissenschaft – Wie falsche Wissenschaft die Welt in einen Abgrund stürzt*, in: <https://www.nachdenkseiten.de/?p=66244>
- 9 Friedrich Schiller, *Demetrius* (Fragment), Act One (The Parliament at Cracow).

Dots... XXX



GlobalResearch
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German Court Rules that COVID-19 Lockdowns Are Unconstitutional

A German court in a landmark ruling has declared that COVID-19 lockdowns imposed by the government are unconstitutional. Thuringia's spring lockdown was a “catastrophically wrong political decision with dramatic consequences for almost all areas of people's lives,” the court said, justifying its decision.

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Freedom isn't merely an idea. When an individual feels and knows he is free, all sorts of changes take place, even on a physical level:

Brain function increases and quickens. Endocrine levels optimize. The cells of the body awaken to a higher degree, and energy output rises.

From the point of view of the free individual, things are upside down. It is HIS power that is primary, not the monolithic corporate State's.

From his point of view, what does the social landscape look like? It looks like: THE OBSESSION TO Organise.

If you want to spend a disturbing afternoon, read through (and try to fathom) the bewildering blizzard of sub-organisations that make up the European Union. I did. And I emerged with a new definition of insanity. OTO. The Obsession to Organise.

OTO speaks of a bottomless fear that somewhere, someone might be living free.

People tend to think their own power is either a delusion or some sort of abstraction that's never really experienced. So when the subject is broached, it goes nowhere. It fizzles out. It garners shrugs and looks of confusion. Power? Are you talking about the ability to lift weights?

And therefore, the whole notion of freedom makes a very small impression, because without power, what's the message of freedom?

Every which way power can be discredited or misunderstood... people will discredit it and misunderstand it.

And then all psychological and physiological and mental and physical and emotional and perceptual and hormonal processes undergo a major downward shift, in order to accommodate to a reality, a space in which the individual has virtually no power at all. It's my aim to change all that. This is the basis of my work, and it has been, for the past 30 years.

That's why I authored my three Matrix collections..



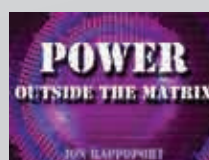
The Matrix Revealed

\$125.00



Exit From The Matrix

\$125.00



Power Outside The Matrix

\$125.00

What does the Coronavirus trial ask from us?¹



Richard Ramsbotham

In the light of the key spiritual signatures discernible behind the unprecedented crises we are in the midst of - in every sphere of life - what is demanded if we are to arrive at a response which is capable of meeting the trials we are facing. There is already a large and significant resistance to the measures being imposed on people world-wide.

What contribution can be brought towards this by present-day spiritual science, both wide awake to the destructive powers at work in society, and able to present real ways forward, in every sphere of life, enabling us to comprehending and meet the enormity of what is going on. Among other things, the talk will address the Threefold Social Order, envisaged and outlined by Rudolf Steiner.

Truth, Freedom and Love

First of all it is important to say that in no way is Spiritual Science any kind of belief system or quasi-mystical relationship to things. The whole foundation it stands on was arrived at by Rudolf Steiner long before he began speaking directly of spiritual realities. It rests on an absolutely *pre-sumption-free* epistemological basis, described by Steiner in his early epistemological works and in his ground-breaking book - the eye of the needle opening the way to everything else he later did and wrote - *The Philosophy of Freedom*. What is its significance in the context of today?

Firstly, that in it Steiner wins through to a crucial epistemological victory - to the direct experience *we may all have* - that *truth may be known* - that there are no insuperable *limits to knowledge*. Though we may not know the truth about something now, through discovering all the phenomena in relation to it that we can, and engaging with these with our *activity*, we can arrive at the certain experience of knowledge. With this we also break through to the direct experience that there are no *limits to cognition* - for potentially we are able to have this experience of *knowing* with *everything* to which we turn our attention.

The importance of this today should be clear and has perhaps never been greater. When not only is the confusion around us very great, so that it is often very hard to know the truth; but when we are constantly told that we *cannot* know the truth. That for example we cannot penetrate behind certain veils - that if we do we are merely spouting "theory", that such things can never be known. This is not the case. We can know and *know that we are knowing*. This is not to say that this is easy - or that it may not demand a lot before we reach through to the experience of truth about and behind a particular situation. But this work is *completely possible* - even in situations as

complex and at times deliberately deceptive as we are faced with today. This awareness that we can know - and that we should engage as actively as we can in our search for knowledge - is like a true sword given us in our encounter with all the different "dragons" we may meet.

William Blake was well aware of this - and never doubted his "sword" of truth:

I will not cease from Mental Fight
Nor shall my Sword sleep in my Hand ...¹

Based on this true experience of knowledge, we may then act *freely* in the world, in completely individual ways, out of no duty, nothing imposed on us by anyone else or some external authority, but only out of our own *love* for what we do. And, anarchic as this may sound to some, such deeds will in fact always be found to be in harmony with the free, loving deeds of others. This true morality, based in freedom and love, is also of the very essence today, when we are being offered the false "security" of accepting a kind of governance which imposes orders and measures from outside - as if this has anything to do with the freedoms, challenges and responsibilities of human beings and human society today.

Spiritual science and the understanding of evil

But with the help of spiritual science we can also attempt to gain a more detailed spiritual understanding of what is taking place. For Steiner it was not only necessary to develop *spirituality*, but also to attain knowledge of real spiritual *beings*, from the most beneficent divine hierarchies, to the beings who bring about evil in the world. In his large sculpture that would have taken the central place in the double-domed wooden building, the *Goetheanum*, Steiner presented the true 'Representative of Humanity' mastering and holding in balance two different evil beings: Lucifer, on the one hand, who attempts to woo the human being, in a one-sidedly spiritual way, away from

¹ This article is based on a talk at an event in Basel, Switzerland on 29-30 August, 2020, called 'Darkness in the Age of Light. The World Situation and its Healing - spiritual, economic, political'. The event was organised by Der Europäer and The Present Age.

the Earth; and Ahriman or Mammon, on the other, the Spirit of Materialism, who attempts to bind the human being to the earth and the sub-earthly realms, and to cut him off in a hardened, even technological way, from all knowledge or experience of the spirit.

In my article ‘*Coronavirus Parallels*’ in the Easter issue of *New View* (published in *TPA* Vol.5 no.9/10) I spoke about the characteristic signature of Ahriman behind the events we are going through at present and about the intensifying presence of Ahriman in our time.

There is one further aspect I would like to add to this.

In Steiner’s four ‘Mystery Dramas’ he actually brings Ahriman on stage, enabling us to experience directly his ways of working directly. His last Mystery Drama, *The Souls Awaken*, concerns a project which is attempting to bring a new transformational impulse into civilisation. Ahriman directly works to hinder and destroy it, but despite this, one individual, Strader, continues working to try and bring the project about. To prevent this, Ahriman *directly inspires* a highly intelligent human being (Ferdinand Reinecke) so that, acting out of this inspiration unconsciously, he may destroy Strader’s confidence in the rightness of his work. We, the audience, are witnesses to this extraordinary act of Ahriman inspiring the soul of Ferdinand Reinecke.

In order for this to work, however, Reinecke must be firmly convinced that Ahriman does not exist. For Reinecke, somewhere, is “still honest” and would not agree to this if he actually knew who was inspiring him. Ahriman names two reasons for choosing Reinecke for this task. Firstly: “You’re so expert in your reasoning that people listen to you” and secondly: “*you believe I am but/A daft unreal image in the minds of fools.*” And Ahriman’s great hope is that Strader too will cease to be aware of his (Ahriman’s) existence, so that:

There where I - denying all spirit -
Am spiritually creating,
He will suppose
There to be nothing
But a blind, woven fabric
Of energy and matter.

This does not succeed and Strader is finally able to see through Ahriman’s attack on him and maintain his inner connection to the spiritual world.

In what way is this relevant for our present time?

There are, I think, quite a few Ferdinand Reineckes around today, “*so expert that people listen to them*” and furthermore,

despite their Ahrimanic inspiration, firmly declaring that there are no spiritual beings, beneficent or evil, and that there where Ahriman is actively at work: “*there is nothing/ But a blind, woven fabric/ Of energy and matter.*”

We hear this on all sides at the moment in different ways. We hear it, for example, with AI, on which the Great Reset will depend. *Artificial Intelligence*. We are encouraged to think of this as if it was merely “energy and matter” in cyber form. But what Ahriman is saying, in my understanding, is that whenever we are led to believe that there is *absence of being, merely matter and technology* - there we see the exact signature of Ahriman’s presence. Unless we become aware of this, and thus hold his presence in check, as best we can, through our consciousness, the abdicating of decision after decision to AI, as technocrats are increasingly doing, is a very dangerous prospect indeed. The same is true when we are urged to “*follow the science*”. Whose science? If it doesn’t spring from an individual whose thinking we can follow, if it’s just “the science” of some “machine intelligence”, then again its conscious source is likely to be one which is opposed to our true humanity.

The scene between Reinecke and Ahriman is also instructive, however, in relation to numerous people who are *not* in agreement with what is going on, but nonetheless do *not* wish to recognise any conscious deliberate activity or *beings* behind the horrendous character of the time. When they, too, assert that there is absolutely no conscious agency behind what is happening, but only “energy and matter” in metamorphosed form, then once again we can imagine Ahriman laughing in the background, delighted that he has *not been recognised*. The thinker and writer Charles Eisenstein, whose essays and interviews about the coronavirus crisis have been widely read and heard, for the wisdom they contain, are sadly very good examples of this.

Eisenstein writes: “Because Covid-19 seems to justify so many items on the totalitarian wish list, there are those who believe it to be a deliberate power play.” Eisenstein is unwilling to think so, describing the cause of what is happening as “civilisational tilt”, which he defines as: “*unconscious systemic tilt toward ever-increasing control*” that is “woven into civilisation’s DNA.” “No nefarious motives are necessary”, he says, and: “This is not a conspiracy, though it can certainly look like one.”²

Spiritual science and the redemption of evil

Ahriman, in *The Souls Awaken*, expresses how important it is for him that people do not recognise him.

The group of spiritually striving human beings in the play, guided by the contemporary Initiate Benedictus, are called, appropriately or not, the “Mystics”. Ahriman states bitterly:

The Mystic Light on earth - it burns me badly;
I must continue working there, undisturbed,
Without the Mystics revealing what I do.

In the final scene of the play Ahriman appears directly before Benedictus, but in disguised form. For the above-mentioned reason, he does all he possibly can to keep his true identity hidden. Benedictus, however, fully aware of the need to know the spiritual realities at work around us, tells Ahriman that if he or any other being is to be trusted, he must:

Appear in such a way
Before our spirit-sight
That he may be completely known.

Ahriman flees soon afterwards, saying that when Benedictus: “Can also *think* me, as in truth I am,

There will create itself, quite soon, within his thinking,
A portion of that power, which will, eventually annihilate me.”

Ahriman, the great Adversary spirit-being, flees from being thoroughly known by human thinking. It is too late for him, however, because the moment he is gone, Benedictus can at last fully “recognise and know him - Ahriman”.

Because of this, Ahriman is no longer able to block the transformative project of Benedictus and his friends. *If*, says Benedictus, his friends and pupils are also able to recognise Ahriman, in all his different disguises, then all their spiritual strivings will still be able to bear fruit:

They'll arm themselves, with ever greater strength,
For all their spirit-tasks in future (...)
Through mighty, inner strength of thought”

and then, even in the time when

Grey, bleak Ahriman... attempts to spread the darkening night of chaos

their spiritual aims will still succeed.

And there Steiner's final Mystery Drama ends. I have quoted it at some length because it speaks so directly to our time. The words about “Grey, bleak Ahriman” describe exactly what is happening now. So it speaks strongly to our

own question of how we can come through what we are facing - and how our projects and “spirit-tasks” can be successful and bear fruit. The message of Steiner's Mystery Drama is clear. *If* we can see through Ahriman's working and recognise him in his present disguises, his power to thwart us is lessened and our efforts may succeed. But not before.

And this is also a kind of answer, I'm afraid, to many of the deeply well-meant statements about the “pandemic” being a hugely positive moment for potential change; that we could use this crisis to shift our civilisation for the better, and find more spiritual and ecological ways to live. This positive spiritual striving is admirable and understandable. But if it doesn't fully recognise the spiritual reality (“denying all spirit”) behind what is going on, this striving will simply prove illusory; if it does recognise this reality we are facing, thus lessening Ahriman's power, this striving may then bear fruit.³

One final thought on this. The accusation is sometimes levelled that by getting to know the workings of Ahriman, one pays too much attention to the darkness at work in the world and ceases to link to the light. The Mystery is deeper than this. For Benedictus shows that *knowing* Ahriman's workings, *thinking* him, is the beginning of that which *redeems* him. Ahriman is not aware of this yet and so resists being known, but it is only by finding himself truly reflected in people's thinking that: “Redemption will be his in future”.

Occult powers in politics.

The role of Europe between East and West;

A positive way forward

Steiner practised what he preached. It wasn't only in a Mystery Drama that he recognised Ahriman as the absolutely necessary step if the project of transforming civilisation were ever to become possible again in future.

The year after that Mystery Drama was written, the First World War broke out, and Steiner addressed his whole spiritual-scientific ability to the understanding of what lay behind this European and world catastrophe, which destroyed so many seeds for renewal and transformation in Europe that existed before the war. Steiner researched tirelessly into the spiritual background of the war, the individuals through whom it had come about, the dulling down of their consciousness, the destructive inspirations that had taken hold of them and the different geopolitical agendas, both those expressed publically *and* those only spoken of in secret circles behind the scenes. He explored the detailed occult intentions of such groups, such as the Freemasons, their frequently ahrimanic character and how their plans played out.

There was no theory in what Steiner was doing; he was doing 'normal' research as well as spiritual-scientific research into all that was taking place in the world and revealing to his audience the hidden occult intentions at work, aware, as Benedictus was, that by knowing these intentions, their power was lessened.

One result of this research into the tragic events of the time was the following: that political life in the West is influenced (usually unconsciously) by secret groups, certain of whose members are in possession of spiritual knowledge about the make-up of the world, which they use for national-egoistic ends, such as geopolitical domination by the West. Thus political life in the West is based on real spiritual knowledge, albeit used for egoistic purposes.

I will give one example of Steiner's presentation of such realities (from 1917): "Anyone who knows that in circles of English initiates the 'coming world war' was spoken about since the last century as the event that must bring the Anglo-Saxon race to world dominance, cannot take seriously that leaders of the Entente claim they were surprised or wanted to prevent the war even if these assurances by the leaders, as they are expressed at the moment, may be subjectively true for them."⁴

Large numbers of people are now aware of such occult political intentions in the Western world and, like Ahriman in the Mystery Dramas, those supporting them *do not wish these to be seen* and so the attempt is always made to hide or deny them. All mention of them is swiftly rejected as "conspiracy theory" and sometimes, without question, these claims are not grounded in a real understanding of what is involved and so are easily "shot down." But it is important to know that from a quite different direction than contemporary discussions about "conspiracy theory", Steiner's spiritual-scientific research into world events gives us, in detail and in a broad profound context, real insight into what so many people are now awake to and aware of.

What fewer people are aware of is the positive fruit this led to in Steiner himself. In the Mystery Drama it is the conscious understanding of Ahriman's workings that rescues the possibility of working positively in future. So, too, Steiner's understanding of how *spiritual knowledge* was being misused in western politics made it possible for him also to conceive the form of a genuinely healthy social order, meeting the different needs of economic, social and cultural life, which was based on a true spiritual knowledge of the world and its regions, *without* an agenda, intending to serve that which is universally human.

Lest this in any way appear to be naive: Steiner's criticism of the governments of Europe and the rest of the

world (unlike the West) was for being "naive" and trusting too much in all being brought about through good intentions. They failed to recognise what was at work within the politics of the West and so were easily dominated by it. The *only way for them not to be* would be to create a completely new approach to the social order, awake to the spiritual realities involved, which could therefore work with genuinely positive effect in the world.

Steiner referred to "those who really pull the strings, whose *only knowledge of effective methods is of those which are opposed to the spirit*. The fruits they produce will be bad ones."⁵

Steiner's whole endeavour, we might say, was to develop "effective methods" not opposed to the spirit, and to discover a social order, that can address the world situation in ways that are actually capable of bringing healing and showing positive and *fruitful* ways forward.

Everything will ultimately depend on this. Whether besides recognising the evils at work in the world we can also present a *positive* way forward.

"A response which is negative, because it wants to refute what is said by the Entente, has no value. Therefore, the following answer will be positive. Only (thus) can Central Europe bring *those impulses that will lead out of the chaos of the present*."⁶

Steiner's achievement and presentation of this *positive* way forward is one of the great undiscovered (or undeveloped) gifts of the 20th Century - which, because so many people are no longer "naive", may soon become easier and easier to appreciate, for the good it might bring, if it can be seen anew in the context of today.

Europe

Steiner brought this new way forward for the first time in 1917, before the end of the First World War.⁷ He was well aware that the ruling Anglo-American powers, once they won the war, would spread their domination over the globe, imposing forms of government on places for whom they were completely alien. Steiner was in no doubt: "*In the West people call domination by the Anglo-Americans human liberation and democracy. And because this is done, the impression is created as if there was a true wish to liberate humanity*"

He saw it as essential therefore that *before* the First World War ended, a different approach to the social order, be brought forward and developed in Central Europe. Had this happened, a large and significant area of the world - Central Europe - would have provided a living example of how people can find their own fruitful ways of organising cultural, social and political life, free of Western 'globalism'.

One can hear the intensity of Steiner's concern that this might be achieved for Europe before it was too late:

"The war under the false flag of national liberation is really a war for the oppression (...) of all independent national life in Central Europe."

And:

"If the Entente were to win, it would extinguish Central Europe's development."

For had it been possible to achieve this, it could also potentially have had a rescuing effect not only on Europe but also throughout the world. For the different parts of the world have a different character from one another - a different role, one could say, in the drama of the earth. The great differences between East and West are all too apparent. But what of the Middle? What is *its* character and role?

We might compare it with our own organism, where also there is a clear difference between our head and our limbs. The pole of our consciousness and the pole of our unconscious will. But what of our *middle* sphere? Our *heart* and our breathing. Without this, I imagine everyone will agree, we're not fully human. If we're only 'brain and brawn.' But nor is our middle sphere only something in itself - it *links the other two together* - playing the mediating role - as we see in the trio of 'head, heart and hands'.

So had it become possible for a form of social life to unfold freely in Europe, in ways true to its own character, this would perhaps not just have been a random example of a different way from the western way, but would have been one which could have enabled West and East also to find their true character in relation to a free Middle. This is *not* to place the Middle above East and West, which each have their special roles. But it is to say that *when* the Middle is functioning freely and healthily, it enables the others to be rightly balanced and find their right relationship with each other.

It is along these lines that Steiner speaks of the role to be played by a social order, true to the character of Europe. A cherishing of *individual freedom* would be there⁸, quite different to the *freedom* that once (before 'lockdown') the West used to boast of giving to other nations. (Now it seems happy for us all to be in chains!) So either, by bringing about what Steiner was talking about, people really would have the possibility for individual freedom, or, if they were *made* free (by the West) this would be a very illusory freedom indeed. The West in 1917, as Steiner described, was therefore offering to Europe and the world: "*an illusory programme that speaks of freedom but in reality makes existence impossible for all Europe.*" A new form of social order, sprung from Europe itself, however, could

give to the world "what only Central Europe can realise - *national liberation through liberation of the individual.*"⁹

And this approach to society, sprung from Europe but not needing to remain there, would then indeed be that which could bring West and East together - a true form of society that would allow the whole world to find itself in relation to each other:

"*We fight for our rights and our freedom and the realisation of human values that we can and will not let go...* This impairs no true rights and freedoms of others... *If you nations of the West could come to an understanding with us on these grounds and if you nations of the East could comprehend that we do not want anything different from you, if you first truly understand yourselves, then freedom is possible tomorrow.*"

This new approach to government¹⁰ is the *real* "Middle Way between West and East." That was the subtitle of Nicolas Berggruen's book *Intelligent Governance for the 21st Century*, his proposal for a merging of the political systems of China and the U.S. This is not a "Middle Way" at all, but the mere grafting together of East and West, to the complete exclusion of the voice of the Middle and to the complete exclusion of individual freedom also.

The reason I have gone to such lengths in this section is to try and show that the outline of a *real* Middle Way was shown by Steiner, as his huge "positive" act,¹¹ which is the real answer to this Chinese/American absurdity and which we must do everything we can to grasp and develop in a form appropriate to the present, to place the free human being in the middle of things again and find a way forward which is human and healthy.

The Threefold Social Order

So what is this new way of looking at society - what help can it provide in understanding this nightmare scenario we are facing - and how, potentially, might it show a different way forward?

I wish only to address a few points of direct relevance to our present situation. For Bill Gates and Anthony Fauci, among others, openly favour a world where governments and Big Business (Big Pharma) unite,¹² thus imposing by law, on whole populations, measures that are in fact driven by gigantic financial interests. Everyone who honestly contemplates this must feel appalled and outraged that this is *possible*, let alone happening. And the question must be: how would everything need to be run - government, the economy, culture - so that such a state of affairs would not merely cause outrage, but would be impossible?

Before going any further, it should be said that Steiner, presenting the whole possibility that he did, was not

making any *programme* to be implemented and followed. He was, he said, describing how things actually are, which ask only to be made conscious, to show their rightfulness and how they might be worked with in each specific situation:

“No programmes are being demanded here but those things are being explained which want to come to realisation and which will succeed in the moment that they are allowed to do so.”

In briefest form, what Steiner described was that *cultural, political and financial life* are to be recognised as three completely *different* realms within society, each with their own *different* ways of being, which, for the healthy working of society, must *not* be allowed to interfere with one another. Only by clearly distinguishing them in this way can the right interrelationships between them then be found.

“What is valid for Central Europe” is therefore an approach where: “the political, the economic and the general human relations can unfold independently of one another in legislation and administration, and thereby support one another instead of entangling themselves in their outward effects and creating conflicts.”

Immediately, therefore, should this be practised: financial life *would not be able* to influence political life; political life would not be able to trespass upon people’s individual freedoms in the cultural sphere; financial and political life *would not be able to merge together* to control how people’s lives were run; and already by this many of the abuses of human freedoms we are witnessing at present *would not be able to happen*.

Looking further at the three separate realms, this potential *antidote* to our present situation becomes ever clearer. For, once free of interference, each realm must also run according to its own inherent character. And the inherent character of the cultural life is *freedom*. It would be absurd, for example, for the state, or the financial realm to determine how an artist should create. (It has happened, but the result has only ever been bad art.) But *medicine* and *education* and *religion* also belong to the cultural life, and so none of these should be controlled by the state or by financial interests either! Were this to be widely recognised and practised, this would also bring an end to the whole Covid-19 control structure. And Steiner was fully aware that to uphold freedom in this realm would make elite privilege and wielding of control here impossible. His response? In his calm unemotional phrasing: “Put up with it”!

“Whoever finds it distasteful that from this perspective cultural-spiritual affairs would in future no longer be subject to special privileges *must put up with it* for the benefit of society.”

He went on: “people in many circles will find it difficult to accept the need to leave behind these special privileges, *especially for professions like education, medicine, law, religion* and return to the venerated ancient idea of the free spiritual-cultural organisation.”¹³

Regarding the political sphere, its inherent qualities are equality and *democracy* - for in this realm all have *equal rights*. This realm is greatly delimited, understood rightly, as it *must not trespass* on either the cultural or financial spheres. Our present-day politicians have vastly exceeded - or been allowed to by a misunderstanding of their role - the domain of their actual responsibility. In this rightly understood political sphere, firstly, democracy would actually apply, and secondly, the possibility would be removed for any politician to assume for themselves dictatorial powers over all realms of life, such as all world leaders are doing at present.

Democracy, that much-vaunted word, only applies, in this differentiated picture of the social life, in the middle political realm, where everyone has equal rights. The cultural realm is, of course, not ruled by democracy. People cannot vote about how an artist should create, a doctor prescribe or a teacher teach. The economic sphere is also not decided on by democracy. When food, for example, is being grown and transported and sold, the people need to organise this who know what is happening in relation to it. Groups or associations of people are needed, who have the necessary knowledge and experience practically to resolve what they are dealing with. It’s not for others to vote on how they do this.

Each of these three ways of working is healthy in its own sphere.

What we’re being presented and threatened with today is a global governance ruled by a combination of ‘meritocratic elites’ and ‘democracy’. For a long time already those with the greatest power have been telling us that democracy is an insufficient system. It is. But the answer is not the absurd contradiction of “democratic meritocratic elites”, but the recognition of the rightness at different times, and in different situations, of freedom (*Liberté*), democracy (*Egalité*) and *mutual collaboration* (*Fraternité*).

Regarding mutual collaboration in the economic realm Steiner described in August 1920 how the managing of the world’s economy necessarily involves the gathering of statistics in order to understand the complex interrelated phenomena of different situations. An individual, however, says Steiner, is incapable of making sense of all this on their own. “An individual can get nowhere with figures; only associations can do something with numbers

— groups of people who make use of these experiences, each complementary to the other.”

And yet, says Steiner, even groups will not arrive at any genuinely meaningful understanding of all this “data” and what it asks from us. Such groups of people, therefore, in order to apprehend it in a true and living way, need guidelines: *“and what kind must they be? They must be those arising from imaginative perception.”* Such guidelines can therefore only be given by “those who are initiated in a certain sense.” And thus: “The basis of the economic life must be given its guidelines from initiation science (or spiritual science). Initiation science must regulate whatever is collected by the different associations from various professional, industrial or agricultural circles, and so on. It is precisely the economic realm that makes the influence of the spiritual life mandatory, particularly in economics. On that depends the future welfare of mankind. ... otherwise, economic chaos will result and with it the general chaos of civilisation; and this, I might say, is becoming evident clearly and plainly enough.”¹⁴

Steiner said that 100 years ago. How much more so is it the case today?!!

Today, all the combined data of the world is being processed and made sense of not by “initiation science”, but by computer programming and Artificial Intelligence. The *whole response* to the perceived threats of climate change, the way every aspect of human life is to be re-organised in answer to it, is being worked out by AI. Nowhere can this be seen more clearly than in the “ecological” programme of Microsoft’s “planetary computer”.¹⁵ The world as seen through Microsoft’s computer programming - or the world as seen by Bill Gates. Again, if the organisation of the economic realm could be practised along the lines Steiner presents it would immediately be understood by many people that Gates’s “only knowledge of effective methods is of those which are opposed to the spirit” - and people might seek instead, in earnest, for “imaginative perception” in relation to the Earth and for “the influence of the spiritual life... particularly in economics.”¹⁶

Michaelic culture

So where does this bring us?

I have tried to show something, at least, of the contribution of Rudolf Steiner - particularly in relation to the ability to shine light on every aspect of the trials and times we are going through - and to his vast endeavour over years to show to the world a way of organising society which could “lead it out of the chaos of the present” and bring a healthy, transformational impulse into civilisation and culture. Steiner foresaw quite clearly where the

American President Woodrow Wilson’s policies would lead: “the realisation of Wilson’s programme will bring the European peoples to ruin” and he strove “to oppose it (with) a programme of true human liberation that could be realised at any time if human beings would find the will to do so.” This is not that different from what we face today. Either a rapid path to ruin with the loss of individual freedoms, or our somehow finding the will to oppose this with new ways of living that lead upwards “out of the chaos”.

I’m not saying that miraculously an approach like this could suddenly be taken up in public. Of course not. But I am saying that the contribution of spiritual science, particularly regarding its insights into society and the finding of a true and healthy alternative to the Western model of government, could now perhaps be connected to by many people world-wide, who have already discovered for themselves the truth of much that Steiner revealed from 1914 onwards about the powers behind world-politics. (People might still be amazed, though, at the staggering nuance and range of what Steiner revealed.)

The awareness of these powers and intentions is like a first revelation. But a second one awaits. As Steiner said:

“A response which is negative because it wants to refute what is said by the Entente has no value. Therefore the following answer will be positive. Only (thus) can Central Europe bring those impulses that will lead out of the chaos of the present.”¹⁷

When people awaken to this, and see that merely seeing through what is going on is not enough to transform it, and that only when we can find true potential solutions for the crises we face can we begin to overcome them, they may also gain a renewed appreciation of all that Steiner brought forward regarding the renewal and transformation of Society.

Someone I know in Prague has described to me how they were part of a group, at the beginning of the 90s, of which George Soros was also a member. This friend from Prague described how he had repeatedly told this group about Steiner, but had always met with the response that they had no idea who he was talking about. Finally, when he had clearly irritated them enough about this, one of them said to him aggressively: “Well, we’ll tell you then, we do know about Steiner, but what he was trying to do after World War One in the social/political realm runs counter to what we are trying to do.”

The story is instructive. Soros at the time had huge interests in the political restructuring of Europe - as he has later had throughout the whole world. But they are Western intentions. Large numbers of people see this and see

Soros's intentions in the worst of lights. But what they do not yet realise is that Steiner provided a positive way forward for our culture, which people like Soros have all too successfully diverted people from till now. If many more people can awaken to this, even just in consciousness - though it could then find more and more new ways to be practised and thus to enter into life - this could have a huge transformational effect on society, as if a light-source that had been shut out could suddenly break through, granting people new ways of understanding and addressing the crises and challenges we face.

This is what could happen in one direction - if many people become able to grasp the extraordinary wealth of Steiner's contribution and its transformative potential and significance for today.

But the potential for transformation is to be found in the other direction too - that of the different initiatives and activities of many people throughout the world in response to what is happening. For the time is over when spiritual powers intervene unfreely in our lives. The true spirit of our time, paradoxically, only helps us when we wield, in complete freedom, the sword of consciousness and truth I described earlier. If we talk about a spiritual awakening in our time it can only be of this kind, where our own free endeavours, in a spirit of courage and truth, are shone through, as if in recognition, by the spiritual world.

And this is what we can see happening all around us in this crisis. In very many situations we hear people who begin talking solely from out of the truth and conviction of their own hearts, who gradually are met by something greater, which the audience too can experience. Such extra spiritual help and inspiration is utterly at one with who we are - like a warming, strengthening and illuminating of our true selves.

This is the opposite of the situation where Ferdinand Reinecke was inspired by Ahriman. Reinecke had no choice - he was used by Ahriman against his will - and furthermore the whole diabolical trick only worked if Reinecke was convinced that he was not being inspired - and that spiritual realities do not exist.

In these positive situations, however, the person is on their own. All they speak and stand for they have genuinely attained by their own efforts and insight. And *then* comes the true spiritual support, the inner confirmation, warming and illuminating them, so that we and they can also become aware of a real spiritual presence accompanying their words and deeds.

This is the character of Michaelic help - connected to the being of Michael - who always leaves us free and can



*By an unknown master - Michael, the weigher of souls.
Monastery church, Voronet, Romani*

bring the character of spiritual illumination to all of our genuinely attained experience of truth. Such help is very much around at present - if people allow themselves to become aware of it they will see it, despite everything, pouring in through more and more individuals in our time - courageous warriors for truth.

When *this* happens - and begins to become experienceable reality - spiritual help may after all stream into our world; in countless battles the light of truth may slay the lies and shine into the darkness round us. And as all the different fires catch, Michael himself, within the consciousness of many human beings, may at last appear and conquer the Ahrimanic Dragon of our time.

Richard Ramsbotham, Stroud (England)

Endnotes

- 1 From: 'Jerusalem' by William Blake. The verse continues: "Till we have built Jerusalem/In England's green and pleasant land." The priest Alfred Heidenreich once adapted it: "In England's - and every other country's - green and pleasant land."
- 2 Quotations taken from: 'The Coronation' (March 2020) and 'The Conspiracy Myth' by Charles Eisenstein. (Available online.)
- 3 With relation to the different areas of work connected to the Anthroposophical Movement, this also seems instructive. *One* of these areas was the study of history and of current events, in a manner transformed through spiritual science. This is sometimes not recognized as an independent discipline, which I think it is. *If* the challenge and disruption of our present time is not recognised for what it is, then much of the work Rudolf Steiner helped to bring into being, Waldorf Education, the arts, for example, may be ground to a halt by what is going on and any naive idealism would simply hide the fact of this. But *if* they could also face up directly to the spiritual character of the time and its power of hindrance, as Benedictus does at the end of *The Souls Awaken*, then all of this work could bear extraordinary spiritual fruit. If those involved in Waldorf Education said 'no, we will absolutely stand up against children being treated in this way, with masks, online education, etc'; if anthroposophical medicine movement stood up clearly for a completely different approach to health than we are witnessing now; if those involved in Biodynamic Agriculture said 'no, we will not agree to measures like this for the earth', as just three examples. If this would happen, then all the areas of work that Rudolf Steiner gave new transformative directions to could indeed play an all-important role both in standing up to what is happening *and* in bringing about and inspiring people with completely different ways of working.
- 4 From: 'The Second Memorandum of 1917' in: 'Rudolf Steiner: Social and Political Science - An Introductory Reader' - ed. Stephen Usher. (Rudolf Steiner Press, 2003.)
- 5 Quoted in: 'The Historical Events between 1912 and 1924' by Adalbert von Keyserlingk, in *The Birth of a New Agriculture*, Koberwitz 1924, p. 181. (Temple Lodge, 1999.) (Emphasis added by RR - as in all quotations.)
- 6 See endnote below for reference.
- 7 In his two *Memoranda* of 1917. All the remaining quotations in this section are taken from his second *Memorandum*, published in: 'Rudolf Steiner: Social and Political Science - An Introductory Reader' - ed. Stephen Usher. (Rudolf Steiner Press, 2003.)
- 8 Steiner confirms this point again and again: "Central Europe ... will act in this way if it implements *an objective programme for individual freedom* in contrast to the Entente-Wilson programme." (2nd Memorandum of 1917.)
- 9 Steiner thus describes this as "an objective programme for individual freedom in contrast to the Entente-Wilson programme".
- 10 "The western nations speak so much about parliamentarianism because they understand nothing of Central European circumstances. They give themselves over to the belief that what is considered right for their interests must serve as a pattern for the whole world."
- 11 "A response which is negative because it wants to refute what is said by the Entente has no value. Therefore the following answer will be positive (...) Only (thus) can Central Europe bring those impulses that will lead out of the chaos of the present."
- 12 In a talk Anthony Fauci gave at Regis College, New York, (the Jesuit College he once attended), he described how the costs of vaccines over the years needed for their trials take are too great for vaccine companies to carry alone, and that is therefore right that governments join together with them in their work. (See: www.regis.org/article.cfm?ID=10280) In his interview with *The Economist*, we also saw Bill Gates saying that "governments give a certain legitimacy" to the work with vaccines, which is therefore not carried solely by private foundations or vaccine companies but is done in league with governments.
- 13 He reiterates later that: "This will be difficult to accept, particularly for those who like to say that people are not mature enough to deal with any given issue."
- 14 <https://wn.rsarchive.org/GA/GA0199/19200829p01.html>
- 15 <https://innovation.microsoft.com/en-us/planetary-computer>
- 16 Quoted in: 'The Historical Events between 1912 and 1924' by Adalbert von Keyserlingk, in *The Birth of a New Agriculture*, Koberwitz 1924, p. 181. (Temple Lodge, 1999.)

Dots... PCR News



WHO (finally) admits PCR test is potentially flawed. Second PCR memo in two months casts even more doubt on the "gold standard" of Covid diagnosis.

The World Health Organisation has released a memorandum which potentially completely undermines all the "pandemic" case numbers from all over the world.

On the 13th of January, they put out this memo, stating that a single positive PCR test should not be used for diagnosing Sars-Cov-2 infection.

To quote them directly:

Where test results do not correspond with the clinical presentation, a new specimen should be taken and retested using the same or different NAT technology.

Translation: If you get a positive test for someone with no symptoms, re-test them. Or rather: any PCR positive test is potentially a false positive.

It goes on to say:

Most PCR assays are indicated as an aid for diagnosis, therefore, health care providers must consider any result in combination with timing of sampling, specimen type, assay specifics, clinical observations, patient history, confirmed status of any contacts, and epidemiological information.

Note it says "an aid for diagnosis" and NOT "a diagnostic test".

In careful bureaucratic language, they are essentially admitting that PCR tests were not meant to be used diagnostically, and cannot be relied upon to do so accurately. Just as Dr Kary Mullis, the inventor of the PCR test, said himself many times.

Understand this. The PCR test is virtually the ENTIRE foundation of the Covid narrative. Without it, you have nothing but healthy people and the normal winter flulike illnesses. Every 'case' you read about is only a case because of a PCR test.

We and others have been saying since at least June that the PCR test is scientifically meaningless. And now, by degrees the WHO is admitting it too.

And if the PCR test is meaningless, so is the "pandemic". A lie built in the deliberate misuse of a tool not fit for purpose.

11 MARCH 2021 - CASTING LIGHT ON FREEDOM

We were all born with the right to:

- express our own thoughts and freely access truthful information
- to gather with others
- make our own decisions also about our own health
- to practice a religious faith we chose
- make an honest living free from economic exploitation by the few

Exactly one year ago, on 11 March 2020 Dr Tedros Adhanom, the Director-General of WHO declared a world-wide pandemic. The baseless, manipulative, fear-mongering, extreme rhetoric and actions that followed his declaration spread like a co-ordinated, pre-meditated wild-fire across the globe, providing space for nefarious forces that have been driving our world towards tyranny.

Check the censored facts for yourselves. They are accessible on alternative media.

It is time to stand together to declare that enough is enough. We call on the free people of the world to join us from 11 March 2021 to shed light in this darkness.

WHEREVER YOU ARE, gather with a torch in your hands, light a candle at your window and let us flood social media with our photos, videos and uplifting comments at #lightonfreedom.

- Live stream from WFA
- Information can be found on our channel:
t.me/lightonfreedom
#lightonfreedom

Organise as you feel best or just take part with your little candle wherever you are!



FEBRUARY 11, 2021

The Covid Vaccine On Trial: If You Only Knew...



<https://childrenshealthdefense.org/webinar/the-covid-vaccine-on-trial-if-you-only-knew-watch-now/>

The Covid Vaccine on Trial

The Covid Vaccine on Trial: If You Only Knew...



Robert F. Kennedy, Jr.



Threefold Social Order

Extracts from the New Year discussion with Catherine Austin Fitts and T.H. Meyer on 1st January 2021



CAF: Ladies and gentlemen. Happy New Year! It is the first day of a new year full of possibilities, 2021. I'm here overlooking the Jungfrau (ski region in Switzerland). You can't see a thing; we are socked in with Thomas Meyer.

Thomas, Happy New Year, and thank you for such a wonderful treat to join you and your family at Jungfrau. It's smashing!

THM: Thank you, Catherine. Thank you for being here, and a Happy New Year to all of your listeners and readers. We are sitting here and looking out into the fog. Maybe that is a bit symptomatic.

I think it is good if the fog is at the beginning of the year, and then it gets clearer and clearer.

CAF: I have to mention this because it was so remarkable this morning. I hadn't opened my 'firecracker' from our New Year's Eve party. All this week I've been talking about the fact that as people leave the establishment, it creates new possibilities — especially for freedom. Then this morning I opened the 'firecracker', and what does it say?, "If you tackle the impossible, the possible will become real."

THM: That is you. Bless you! That is a fantastic message for you.

CAF: It reminds me of a friend I had who would quote chatino "gitino", a Brazilian term, 'the magic that comes in dangerous times'. It feels like on this trip the chatino keeps showing up.

THM: That's a great thing. As my dear beloved Daniel Dunlop, founder of a world economic organisation, said, "Yes, you can do the impossible. What else is worth doing?"

It's very fitting.

CAF: You read us a passage from Dunlop, which was quite beautiful, and will be published.

THM: We will.

So a great surprise for me, for you, and for many friends may be that President Trump — although we don't have his motives — presented a beautiful appreciation of the life and deeds and striving of Thomas Becket, who was murdered in the cathedral. There was the play by T.S. Elliott about it. There is a play by Tennyson, which is not so well-known, as well as plays by a few other people.

He was a remarkable martyr in the 12th century. He was murdered in Canterbury in 1170 on 29 December.

Trump issued a real appreciation of the 850th anniversary of the death of this martyr. What is remarkable about him in the context of our subject is that he fought for the liberty of the church, having been the chancellor of King Henry II, his friend. King Henry II said, "I'll make you the archbishop of England," but he speculated that he would have the church in his pocket by having elected the archbishop.

Becket warned him and said, "Be aware. If I have another master other than you, I will abide to him, not to you."

The king didn't take that seriously. So he acted, and he said at one time, "There is only one mler up there for me now in my function."

So, he followed the policy of having the church not being meddled with by any royal or state affair. This is a modern thing. He was paving the way to the Magna Carta by this.

CAF: Which was not that long afterwards.

THM: Right. It was in 1215, so about 50 years later. He also paved the way to the dealings of a close spiritual kin of his, Thomas More, who was beheaded, because he didn't accept Henry VIII's dealing with the church in a very autocratic way.

So, we have a man who is preparing the way for the cultural life — the religious life at that time — which has to have its own sphere uninfluenced by the state affairs. That is modern.

You can tell your listeners and readers why you think that happened.

CAF: You gave me this wonderful lecture of Steiner about the Threefold Social order, and why it was essential, and I absolutely agree with this.

The legal aspects of a society and the cultural aspects must be completely independent of the economy. When

I say 'independent', I don't mean that they are not respectful, but they are not controlled by the economics.

THM: Exactly. Now there is a series of steps to what Steiner formulated as an ideal for the present time, and we have come to that. The second step after Beckett and others was the French Revolution.

Everyone knows the three ideals issued at the French Revolution: Freedom, equality, and brotherhood. Everyone can ponder about these, and people will say, "They are all wonderful." They have nothing against the ideal of freedom; they have nothing against the order of brotherhood; they should all be followed.

The problem is that in a social state or a social organism in which economy, politics, legal sphere, and cultural are all meddled and managed from a central point — like in France or in any monarchy or in the EU—a centralised mode of bringing these three cultural spheres into operation won't allow you to practise these three basic ideas.

The French Revolution brought out a great trinity of ideas, but it was not able to show how they can be practised. For example, if freedom is practised in the sphere where you would have brotherhood — and that is the economic sphere because the economic sphere is for everyone in the world - we all need bread: If you have freedom there, then you have the globalist elite who makes use of their dominant powers about economics.

CAF: Remember, to get that control, they continually break the law. That is why you need a legal function. For a market to work, there has to be law, and there has to be enforcement independent of the 'Beck Brothers' (from Yellowstone). If you have the Beck Brothers controlling your legal system, you are in trouble.

THM: The basic point here for me is brotherhood refers to the needs of the human body to be fed all over the world. So, you have to have the possibility to be truly global and not to be an elite who runs the globe, so to speak. It's the same with equality. That belongs to the sphere of the rights. In front of the rights, legally we are all the same; there is no difference.

If you have the equality ideal in the cultural sphere, that is terrible. Then everyone should think the same thing; that is Bolshevism.

So you had three great ideals, and they all had an echo in the human souls of that time very deeply, but it was.

CAF: Part of the challenge is that if you have the developed world trying to practise the ideals and their economy



Emil Molt (1876-1936)

depends on raping the rest of the world, when you globalise, that means that that whole model has to change.

THM: Absolutely. So, one of the fundamental ideas is that these three ideas refer to three parts of every human being: 1) You have the physical body part, the brotherhood, or the economic. 2) You have the equality part, which can only be realised if you understand that we have something in common all over the world, and this is the spirit. In spirit, we are alike. There are no two laws of a triangle; everyone has the same access to the same idea.

That is the basis for equality. 3) Then we

have the free soul moving to its spiritual or to the economic sphere. This is our soul.

So we have soul, spirit, and body correspondent to these three ideals. They are true, and they are deeply in everyone. But how do we realise them?

So far, we have a social organism which is centralised and centrally managed. That blocks the possibility of giving the three ideals a real chance to be realised.

That is why Steiner was the first one who said, "These ideas are wonderful, but if you want to practise them, you need a threefold social organism in which you can practise these three."

The first is the freedom sphere, which goes into cultural. Everyone as an individual is capable of bringing in their own impulses. Then you have the rights sphere, which is the equality sphere. There you have the majority. In the freedom sphere of the individual no vote, doesn't make any sense; you have to say what you think. Whether you are Catherine Austin Fitts or Thomas Meyer or whomever, there it is only your individual input that is important.

In the equality sphere, you have a larger community. You could even say that the rights in people are a little different.

In the economic sphere where you have to practise brotherhood, as the Templars were doing as the great forerunners of a the brotherhood-based economic life, we have the whole humanity.

So we have the individual, we have a certain social community, and we have the whole humanity. These refer to the three fields.

The first is, of course, a free cultural life. That is why this can only be done if you have a corresponding education system that doesn't fill the pupils with prefabricated knowledge, but which stimulates them to become

individuals — not IT robots. This was the great idea of the first Waldorf School that was founded with the money of a man who had a factory. It was the school for the children in the factory of Emil Molt.

CAF: I should remind everybody that we did a long interview on Waldorf, so they can go back and hear or read all about it.

THM: Excellent. In 1919, the first Waldorf School started. Steiner thought and said that it was not good that every day you have different things taught and to keep them in your memory all the time. He started to say that we need a couple of weeks called ‘epochs’ in which you look at art, and in another, you look at history, and in another, you look at mathematics. In the meantime, you are allowed to forget what you have done in the first epoch because forgetting is important to develop any faculty. If you can’t forget, you block your own development.

So, you have a breath between taking in, breathing out, taking some other things in, and forgetting in the meantime. That is a structural, essential thing in Waldorf education. That is referred to in the interview that we already had.

The school was autonomous. In the Waldorf School, you have no state people coming in and telling you what to teach because those who teach are the ones who have to find out what the best thing to teach is and how to teach it best.

This was practised to begin with, and they were free from state control and from state money.

Now, 100 years later, you have a completely different situation, even in Waldorf Schools. In America, most of the schools are state-funded, and they are controlled by the state that funds them.

CAF: So, they are charter schools?

THM: Yes. There are a few pure Waldorf Schools left, but they have big problems because the parents come and say, “Yes, but Anthroposophy has some racial bias aspect,” which is purely nonsense. People read some words, and then they fabricate all sorts of things. Anthroposophy is the best means to get out of racism because it makes a human being a citizen of the universe, not just a member of one race or one nation.

CAF: The other thing is if you look at the kinds of things that are going on in that way in the United States, they have nothing to do with racism. There is a real push as they are significantly harming and moving out the African-American and some minority populations. You have this spin and brainwashing,

and it is their cover for what I would describe as economic genocide.

THM: That is, of course, all the pouring into Europe with all of these immigrants from other countries where they should be aided and helped to do the job there. We have a situation in the European sphere, and they won’t cope with it.

CAF: That’s because it feeds central control; all these things feed central control. So, we are all dealing with this extraordinary brainwashing designed to feed the central control.

THM: Absolutely. And one of the great forerunners of what we have now is the world government — the wished-for world government. It was Winston Churchill who said, “Europe must be united.” Wonderful. People were raging about that with joy.

But he added, “The European unity is the unavoidable first step for the establishment of an all-authoritative world government.” So that is where we are. That is why we have what we have now. The world government is

the direct opposition of threefold, which is not a program, but is the answer to human needs to have a differentiated life of soul, spirit, and body.

CAF: Part of the push for a world government is this globalisation requires you to change the model. Part of it is that they have to change the model, or the model needs to be changed. That is number one. The other thing is that if you are

going to start building colonies on the moon and Mars, you need a way of interacting between planets. Those are two of the things that are pushing.

If you look at the push for a one-world government, it doesn’t look like legitimate reasons; it simply looks like a few people want to control and own everything.

THM: Absolutely, and behind them is the great inspirer, that is Ahriman. Ahriman is the biggest opposition for us against what threefold would become. Again, threefold is not a program; it’s an answer to the development of the human beings who are differentiated. They are more differentiated than in the Middle Ages.

You could even go back from the three parts of the human being — body, soul, and spirit — and you could say that in the soul, you have a trinity: thinking, feeling, and willing. They tend to separate in modern times. You feel that often in a pathological way. There are people who act without thinking, there are people with feelings without thoughts that lead to acts, and as this is separating, we need a separation of the spheres of the social organism.



CAF: In an unhealthy system, the psychopaths find each other and are very good at organising to affect control. In a healthy system, they can't do it.

One of the reasons for the split between culture, law, and economy is to make it more difficult for them to do it.

THM: A true economic life, which is internationality, for which we have a good example in D.N. Dunlop with erecting the World Power Conference in 1924, which helped initiate the Prince of Wales of that time. The idea is that if you have a fraternal world economy — not ruled by a few globalists — then this helps to limit the power.

CAF: Let's bring that down to practical things. One is that usury has to be illegal. In the history of the world, every time you legalise usury, it's simply a matter of time until that civilisation fails.

For the Annual Wrap-Up, Nina Heyn has written a piece on all the great artwork of Jesus throwing the moneychangers out of the temple. This issue of keeping it separate is a very old one. So, no usury is the first thing.

The second thing is that you can't allow a few people to have a monopoly on currency.

THM: Absolutely. That was the wrong idea and the wrong practise of the Feds, starting with Mr. Wilson — as we know. That has not gone away.

CAF: What is interesting, and this gets back to legitimate issues, is the group that wanted the Fed knew that unless they had a central point to trade with the rest of the world, they could never come into harmony or balance with the City of London. In other words, the City of London was always going to control unless they had one central point where they could affect transactions with the rest of the world. So, there were legitimate impulses to want to do that.

The question is: How do you handle those legitimate impulses without getting into a monopoly of a few? Part of it is that if you have a central bank, you are allowed to be owned by the government — not private bankers. That is the problem.

The war for the last 50 years has been the insistence that private people can own the central banks.

THM: And then they get money and power-greedy and are uncontrollable. That has to be stopped.

CAF: There are two things that I would like to add. One is transparency.

Did Steiner ever talk about transparency and the importance of transparency, or not allowing secrecy?

THM: Yes, of course. He was very aware of the secrecy politics in the West. He was very aware, and it played into World War I. There was a little group in Great Britain who thought, "We have to take over. The German economy is becoming too powerful.. So let's break that," and they did.

Not only that, they were able to blame them for the whole catastrophe.

The Germans were stupid enough to fall into a kind of pit. The German guilt is the stupidity of not seeing what was going to be done with them.

Steiner was very aware of that, and transparency and trust are the basis of any true social organism. If there is no trust between individuals, there is mistrust, then you have force, and you have the hidden things and the covert operations. Of course, transparency is everything.

CAF: One of the things that I remember Steiner saying was that the Templars pushed too fast. They had the right idea, but they were pushing too fast — faster than the human race was ready for.

THM: Yes. I think that the majority of people were not yet ready, but the Templars planted a seed. Steiner brought that seed after the French Revolution where it was evident that people wanted three different paths through three different ideals, which are all wonderful but not practical in a central organism; it's simply not possible.

For freedom, you need a culturally-free life where the individual counts. For equality, you need a larger community where the community counts but has to abide by laws, of course. That is a problem today. For brotherhood, you have to have a global outlook and interest in humanity, not only in the individual nor only in your own community.

CAF: I want to talk about invisible technology because digital technology has changed the whole flow of things. Communities can get together and print their own currency, but if they are still dealing with the Five Eyes (an Anglophone intelligence alliance) and a NSA system, the people running things have complete 24/7 access to their information, and with a 'one-way mirror' operating, the public have no privacy. So, the technology has to track, and the use and enforcement of the technology have to track.

I believe that the leadership now has such amazing technology and invisible technology that it creates an enormous gap between us.

THM: I totally agree, and now a manifestation of this created gap is the absurd ideal of keeping social distance. The notion of 'social distance' is a contradiction in itself.

CAF: The 'magic virus' comes to a screeching halt at six feet.

THM: That is a contradiction in itself; a distance is not social.

CAF: There has to be some research they have that if your electromagnetic field is at a further distance from me, then I can't communicate. I think they are trying to stop people from intuitive communication.

THM: Yes, and that is why you have the masks; you don't know to whom you are speaking anymore. That is terrible. And now it goes back to Waldorf Schools, and our own family can see it. The teacher of our little son is suddenly urged to wear a mask.

CAF: It's absurd.

THM: It is absurd, and it is causing soul damage with the children in a way because they naturally relate to human beings in their wholeness, not only to the upper part of the head.

CAF: To a certain extent, people are being trained to behave like livestock. I keep bringing this up because I am so enamored with it. I just had C.J. Hopkins on *The Solari Report*. He wrote a wonderful article called *The Covidian Cult*, and one of the things that he points out is that the cult is first insisting that you don't need a mask. Then they say that you do need a mask. They are insisting that whatever they say today is true, even though it's the complete opposite of what they said yesterday.

THM: That reminds me of a line from Shakespeare's play, *Taming of the Shrew*, where the woman is always saying something else, and the man has to comply with it. She says, "Yes, this is red," and then she says, "But it is not red; it is yellow," and he has to follow it. That is about what we have now.

CAF: Yes, it's a cult.

THM: But you see that there is a spiritual fight behind it. We have talked about Michael. Michael wants us to differentiate our social organism. Ahriman says, "No. No way. Central control. Control and power are the highest quality in the universe."

CAF: Central control constantly shrinks the economy, although if you have very dangerous, powerful technology, there is a desire to manage it and risk manage it centrally. So, that is part of the challenge.

THM: I agree. But we are in a fight, and these are 'foggy times'; the fog is still there, but I am sure that it will go away. In these foggy times, we need clear ideas of what will be practical for the future. The centrally-controlled state that we are talking about - the reset state - I am disappointed that Switzerland used to be a country of spiritual freedom and cultural freedom and independence, and now is run by all these global forces. I am sorry to say, there is no Switzerland anymore.

CAF: I would say that it is much diminished.

THM: It is very much diminished.

CAF: But if you compare it to other places, it is quite intact.

THM: That is true, and still, we are here.

CAF: Most of the people in the world would be grateful to come and be in this place.

THM: I agree; I exaggerated. The tendency is going in the wrong direction today. We have these puppet governments who, in all the European countries, issued the same slogans, "Social distancing," and, "The rise of the figures of the PCR tests," which means nothing.

CAF: It's bogus science. It's fake news, fake science; it's a complete destruction of trust.

THM: Absolutely. You have the new 'priests' called the 'experts'. People believe in that.

Let's go back to the origin in 1917. That was a key year in world history. Wilson brought America into the war. Lenin started the social experiment in Russia, which was imported from the West.

CAF: Was it really an experiment, or was it just genocide? He marched in and killed 80 million Christians.

THM: I know, but the idea was born in the West and in certain places in England. You can see that in certain publications.

CAF: Was the goal to destroy Russia or to destroy Christianity?

THM: There were people with a long-range perspective. They knew that most people in Russia were Slavs. The Slavic people are young people, not like the French or the Romans. They have a mission and a future. The great, brilliant idea was: If we put our foot into this area, we will be the masters of the future indirectly. That was behind it.

Far-seeing people had this idea, and it worked. It was 'brewed up' in the West. People knew the ingredients. In a Slavic population, you can do things that would not be accepted in the West. They are malleable; they are receptive.

CAF: If Alexander Solzhenitsyn was right, they killed 80 million people — mostly Christians - with Lenin and the Bolsheviks. Then in World War II, they stopped it and lost 27 million people in that. Then when the Soviet Union dissolved, the US went in and raped the place. So, you've seen three major genocide waves in Russia that are extraordinary.

THM: In 1989, Europe was absent, because by failing to bring out threefold perspectives, it had not filled the gap, whereas the West was planning to make an expansion of its power into the East. Everything was thought out economically. So the experiment, or Bolshevik rule, was not finished in 1989, but it was globalised, and that is what we have now; the mentality of Bolshevism was just globalised.

CAF: The Bolsheviks were primarily seeded and organised and funded by the Zionists.

THM: Yes.

CAF: I don't know about World War II, but on the Rape of Russia in the 1990s, it was the US intelligence agencies

and the Russian mafia, which is 99% Jewish. So, you have a Jews vs. Christians war going on in Russia.

THM: Exactly, and Middle Europe was crushed. In a way, they were crushed due to their own sleepy consciousness. The middle was crushed.

We spoke about a man who had a plan of reorganising economic flows to the East — Poland and Russia. That was Alfred Herrhausen, the CEO of Deutsche Bank, and he was assassinated because it was not very good for the plans in the West. The West didn't want the Europeans to play an equal part.

(...) One of the problems is that we have no intact European middle. Look at Merkel, and look at Putin. You might say whatever you want about Putin, but Putin is not only [loyal] to Russia, but he would be ready to cooperate with the European middle. But if the European middle issues sanction after sanction, it's hopeless. That will engender a problem in the future.

CAF: I bring this up because the number one story for *The Solari Report* in the 2020 Annual Wrap-Up is the 'War on God', and the war on God is played out very heavily in Russia, and yet now, we see support and growth in the Russian Orthodox Church.

It is very odd for someone who grew up in my generation in the United States to see Russia protecting God against the Western world.

THM: But that is true, and is a foreshadowing. I think that the guiding powers of this world, which are not in *doubles* and are not in the 'Reset' team, are spiritually high, developed individuals and spiritual beings. They know that Russia has to be saved for the future; it has a mission.

The spiritual dimension of Russia's future mission is regarded as self-evident by many Russians. People say, "Of course there is a spiritual world," and that is a good sign, but they have to maintain the link with what is above.

CAF: If you look at the support of the Russian Orthodox Church and the cultivation of it, it's almost as though that is part of keeping the legal and cultural spheres strong and separate from the economy.

THM: I agree. Russia has a great future, and there are people who want to abuse the future potential of Russia.

You know, of course, the statement of the Hungarian-American, George Friedman, who said, "The most important line for American foreign policy in the last 100 years was to prevent the alliance of Russia and Germany."

CAF: Look at Catherine the Great, and at what happens when the Germans and the Russians get together.

THM: So there is a battlefield, and a spiritual question cannot be excluded. That is why it is absurd that people

talk about a universal basic income; that is a purely physical thought.

Steiner talked about the income question, and he said that income must be separated from work. You can never pay somebody or for somebody's time: you can only pay for a product of the work. There must be a separation.

A universal basic income¹ is also based on illusions. First, you have to have your dollars or your euros to get your bread, and then maybe you can become spiritual. You have to see the spiritual in the physical, to begin with. That is what the Templars did.

If you use money in a selfless way, then that money gets a different quality. If you only use it in a selfish way, money gives access to spiritual beings who rule it.

CAF: Money has energetics.

THM: Yes. That is the Ahrimanic dominion of money. So there is a fight.

We have talked often about the fight situation, and it is a spiritual fight much more than a political or emotional or social or external war; it's an invisible fight.

Instead of adoring the invisible 'magic virus', it would be better if people started thinking, "Oh, there are spiritual beings. There are different beings that are — for the time being — not harmonious. Maybe they will be at the end of this illusion, but we are not there yet. So, we need a spiritual realism".

That is one of the points. We have to put our minds to understand the realities of the unseen and not have very fuzzy concepts about it.

CAF: Before we close, you have to do two things. One, you have to tell us what to read if we want to learn more about the threefold social order.

THM: You had a good book. Maybe you can put in the title. [Steve Usher's *Rudolf Steiner - Social and Political Science: An Introductory Reader* (Sophia Books, RSP, 2003)]

CAF: I'll put it in the links.

THM: Good. These are essays. The basic thing was *Die Kernpunkte der sozialen Frage* [The Core Issues of the Social Question. Today translated under the title: Towards Social Renewal. -Ed.]. That was almost a bestseller, even in the English world. It's the fundamentals of the social work. You have read some of these essays.

There are a number of lectures in the national economic course for students of national economy, in which Steiner introduced his basic threefold concepts and economic concepts. For example, you have a creation of value based on what you do with the physical surroundings, but you also have a creation of values based on your spiritual

1 The Present Age Vol. 3 No. 12, March 2018, *The Threefolding of the Social Organism and "Unconditional Basic Income"* by Frieder Sprich.

work to make the physical work more rational. (...) That would be very good. I don't know the English references².

That was your first thing. What is next?

CAF: The second is that you have to describe the nature of the present age. (*Ed.*).

THM: Again, if you look out the window, it seems a bit foggy, but as we have to develop the faculty to penetrate fogs, we can see some light. In a large picture, we are in a light age. We developed that in our conference in Basel. After 5,000 years of Kali Yuga, which trained us to look at the physical to develop natural science and technology, this has all been done. Now we have a 5,000-year span to get interested in the spiritual underlying the physical.

CAF: One of the greatest quotes that Jon Rappoport had for this year was, "This is a 10,000-year-old war."

THM: Yes, but we are now getting into the Age of Light. However, this is the darkest spot in that Age: the time of Ahriman. We are in danger of annihilating everything that we have achieved so far. People don't remember or understand that there is a cosmic past to our lives.

So, what is practical? I don't know.

So, we hope to keep the flame burning in people with a will of individual discernment in all of this foggy area.

CAF: As you know, I am very optimistic about what can be accomplished in 2021, and I don't underestimate the difficulty.

You and I were in the village earlier, and you do something that I always do. I always check out the local tabloid and see what they are saying. On the front is this scary 'shriek-o-meter', "The COVID tsunami is coming."

It was really amusing. I then jumped on the Internet to do some work, and there was a Twitter post from the BBC, and it was this emergency room doctor saying, "It's a tsunami."

I thought, "Oh, this is the new word now."

THM: That is why I am so grateful for everyone who brings a piece of truth to light - be it about the assassination of Kennedy or be it about the fraud with the money like what you did. Everyone who clarifies the truth breaks through the fog.

CAF: Three things that really changed my view of 2021. One was you and I going to see NEOWISE (comet) and this remarkable shift in the cosmological energy. Then we tried to see the conjunction; we didn't see it, but we could feel it. There was another shift. You realised, "The old is going, and new possibilities are coming."

But the thing that really did it for me was when we put together the hero section in *The Injection Fraud* in the *Solari Report 2nd Quarter Wrap-Up*, and we brought all of those people together. We realised that if you look at the accumulation of what they and many other heroes did — thousands of people — they totally shifted everything. It's remarkable what they have accomplished.

THM: You see here that we have another Gideon element: A few can do much if they are rightly composed, so to speak. You have a new Gideon hero, and that is Becket; he was a Gideon-type. In that sense, we can be absolutely positive. I think that the meetings that we had here in Basel prove that people are attracted.

You were in our oasis in Switzerland. I don't want to give the address to the NSA.

CAF: Oh, I think they know where we are.

Thomas Meyer, on behalf of all the many people who listen to or read these interviews, I want to thank you for the opportunity to be here and to know you and to know your amazing clan and audience, and to be refreshed and informed by your insights.

THM: Thank you, Catherine, for inviting me to the *Solari* clan.

CAF: Happy New Year, everyone!

THM: Happy New Year!

² Rudolf Steiner, *The Challenge of the Times*, Anthroposophic Press, New York, 1941.

Rudolf Steiner, *The Esoteric Aspects of the Social Question. The Individual and Society*, Rudolf Steiner Press, London, 2001.

Rudolf Steiner, *Ideas for a New Europe*, Rudolf Steiner Press, London, 1992.

Rudolf Steiner, *The Karma of Untruthfulness*, Vol. 1 and Vol. 2, Rudolf Steiner Press, London, 1988 and 1992.

Rudolf Steiner, *The Mission of the Folk-Souls*, Rudolf Steiner Press, London, 1970.

Rudolf Steiner, *The Renewal of the Social Organism*, Anthroposophic Press, New York, 1985.

Rudolf Steiner, *Towards Social Renewal*, Rudolf Steiner Press, London, 1992.

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<https://home.solari.com/planet-lockdown-interview/>



A Study and a Polemic for Michael

*Experiences with and Notes on an Explosive Publication**

The focus of this book is on the Michael School in its unique significance as a spiritual factor in culture. The representation of the supersensory Michael School since around 1500 and its continuation in and correspondence to the Class Lessons of the Michael School follows Steiner's representations (especially in the so-called karma lectures in Arnheim and Dornach 1924). It is not limited to being a contemplative and edifying summary of another special topic. It is deeply concerned with Anthroposophers and the community of Anthroposophers which has been on a really long journey over a long period time. In this short book, Thomas Meyer succeeds in making clear what is at stake. At the same time, he provides something like a transcendental explanation of the earthly Michael School. *

The book opens with Steiner's great depictions of the supersensory Michael School and ends with the declaration that the corresponding earthly realisation (according to two testimonies also by Steiner) of the School failed, in a sobering journey through a valley ravine. As the text proceeds, indications are presented to promote movement in the direction of dismantling institutional centralism. This book is not so much about the Class Lessons and their content. What then is it about? What is its aim? What is the struggle for and/or against? It is a personally committed work out of concern for the possible future of spiritual Anthroposophy in itself. It will probably be inevitable that some readers will get upset about certain trains of thought or even experience them as an affront, but the fact that different positions can come into a (disputational) conversation here should actually be welcomed in a free society.

The supersensory Michael School from the end of the 15th to the 19th century was led by Michael himself with Platonists, Aristotelians, angels and other beings as participants. From Meyer's discussion of this supersensory school, I sense that Uriel took over some



substitute modules in it, which made a strong impression on Meyer. The topic is discussed for a long time in an Urielic mood, focusing on mistakes and failures, with some severe judgments and admonishments. In the four cosmic imaginations of the course of the year, Steiner describes Uriel as the inspirer of historical conscience, which is extraordinarily weak at the present time. Historical conscience acts here as a guilty conscience. Meyer recalls the ruptures that already occurred in Steiner's time, the bullying among his closest pupils in the absence of the teacher, "the continuity of the earthly and the supersensory

Michael stream, which was severely broken and literally riddled with holes by the events of 1935", which one can soon come to feel as oppressive or shameful.

The guiding figure for Meyer is Ludwig Polzer-Hoditz, who was authorised as a Class Reader by Rudolf Steiner himself and who left the Anthroposophical Society soon after the catastrophe of 1935. "Polzer only saw the possibility of detaching the Class work from institutional control and continuing it - beyond all institutional centralisation - in a dialogue of trust among people who consider themselves to be Michael's students. Regardless of whether these Michael students belonged to the institution [the Society] or not, it is an attitude that is still valid today. He formulated it in December 1935 in the simple sentence: 'The Goetheanum is wherever esoteric work is done in the sense of Rudolf Steiner.' Today, we can revise this sentence in relation to the real Michael School as follows: 'The Michael School is present wherever work is carried out esoterically in the sense of Rudolf Steiner.' Any further secrecy within the institution had become irrelevant once and for all."

Contributions such as this book are not welcomed by everyone. They come from outside the G.A.S. and from outside the continuous history of the Society that is still told today. Meyer is not aiming for any prior reconciliation. He is not afraid of making himself unpopular with those who are *officially* active on behalf of the Society and Steiner's work. Mistrust of the (then) Goetheanum leadership was the fertiliser in the inexhaustibly fertile soil of his independent and tireless activity as a publisher,

* Thomas THM: *Wie Zwerge auf den Schultern von Riesen – Die Michaelschule und ihre vier bisherigen Phasen vom 15. Jahrhundert bis in die Gegenwart und nahe Zukunft*, [Like Dwarves on the Shoulders of Giants – The Michael School and Its Four Phases from the 15th Century to the Present and Near Future] Perseus Verlag, Basel 2019.

journalist, editor and book author, which continues to this day.

We owe to this prodigious energy the foundation of Perseus Verlag (1990) and the monthly magazine *Der Europäer* [The European] - *Symptomatic Essentials from Politics, Culture and Economy. Based on the Spiritual Science of Rudolf Steiner* (since 1996), now also with an English edition, *The Present Age*. With an annual calendar, Perseus Verlag helps people remember commemorative days and the results of Steiner's research on the successive incarnations of selected individuals. In his biographies of D.N. Dunlop and Ludwig Polzer-Hoditz, Meyer discovered two outstanding students of Steiner and original, independent pioneers of Anthroposophy. The first was excluded from the General Anthroposophical Society; the second left it of his own free will. We should also remember: *Walter Johannes Stein/Rudolf Steiner: Dokumentation einer wegweisenden Zusammenarbeit, mit dem sogenannten Haager Gespräch von 1922* [Walter Johannes Stein / Rudolf Steiner: Documentation of a Ground-breaking Collaboration, with the so-called Hague Conversation of 1922]; the post-mortem communications from Chief of Staff Helmuth von Moltke the Younger, transmitted by Rudolf Steiner. With the continuous discoveries he has made in publications by Anthroposophical pioneers, he has encouraged people to make connections with high-quality achievements already made in the development of spiritual science. Meyer is committed to those Anthroposophical pioneers who were excluded from the GAS. Steiner is his first reference. The outcasts, Meyer's second references, are not simply victims for him, they are actually men and women of originality and integrity.

Meyer has also produced fantasy writing, such as the novel *Der unverbrüchliche Vertrag* [The Inviolable Contract], which was inspired by the Michael prophecy of Rudolf Steiner. In this book, some well-known students around Rudolf Steiner are reborn today and are trying to find their way through our contemporary situation. He has written several dramatic plays around historical figures such as Thomas Becket, Ovid and Helmuth von Moltke. His early essay, *Ichkraft und Hellsichtigkeit (Der Tao-Impuls in Vergangenheit und Zukunft)* [published in English as: *Clairvoyance and Consciousness – The Tao Impulse in Evolution*] is now being translated into Chinese.

From the moment when Meyer realised that after Steiner's death at the latest, ugly incidents of bullying paralysed and divided the Society, and that outstanding people were excluded by their Anthroposophical colleagues in 1935, he could not to this day come to terms with the fact that something like this had happened and was still

going on as if it had never taken place. For Meyer, the disastrous year of 1935 is the "9/11" of the Anthroposophical movement.

Referring to an attitude maintained at the School of Chartres, the dwarves of the book's title mean us and most of our contemporaries, the dwarvish dwarves. The eventually increased capacities of the dwarves only come from the fact that they were allowed to sit or stand on the shoulders of preceding giants; these included the teachers of Chartres and amongst others, Aristotle. The book's title *Like Dwarves on the Shoulders of Giants*, speaks to a "foundational mood for work in spiritual continuity" for the possible community of Aristotelians and Platonists.

Reading Meyer here is uncomfortable. He presents problems that we know of, but which we prefer to postpone because we find them difficult or complicated. Now someone reminds us again: Solve them! Go after them thoroughly! In his world, besides dwarfs and giants, there are also traitors, enemies, counterfeiterers, fine talkers, hypocrites, the clueless, the less than good, the far less than good and the few good people. "The best representatives of all eras were and are people who unambitiously and reverently link their individual creative work to that of their predecessors - an endeavour which, for example, was realised in exemplary fashion at the great School of Chartres."

The valuable services Meyer renders are that he helps us not to lose sight of important and fundamental issues of being an Anthroposopher in connection with Steiner's Michaelic cultural mission. His approach is so stimulating that one wants to go back to the sources and deepen one's understanding of the full wording of what has been cited. These are hardly lulling, smooth summaries of "what the Doctor said". Meyer always takes seriously the information he selects and boldly develops further questions and possibilities, often coming to surprising perspectives and conclusions. It makes the reader wakeful, because one has to take a position on it and cannot simply accept it as something certain. In a process based on indications, it is probably similar. It's up to each individual to come to a conclusion or a decision.

Meyer does not shy away from making judgments. The first two and a half phases of the Michael School come off well in his view. The one and a half phases after Steiner's death come off badly; the presence of the [second] Goetheanum, the Anthroposophical society and the Rudolf Steiner Archive administration with the publishing house - his judgment of all these is severe. The Anthroposophical work that continued after Steiner's earthly activity went increasingly wrong, with

irreparable and irreversible ruptures. Herman Grimm's characterisation of Lessing as a critic who "spoke sharply and curtly, pressing on towards his target" could at least sometimes also apply to THM: "Lessing only knew one tactic: going after his opponent with bayonet down. He took no prisoners: when the deed was done, there was nothing left of his opponent either."

In tune with this Michaelic trait, and with the fury of a Luther, the uncompromising sensitivity and vulnerability of a young person, and supported by the erudition of an educated scholar (a rebellious one but with a solid, conservative base) Meyer takes up the banner of an appropriate, free nurturing and spreading of Anthroposophical spiritual science and the Class Lessons, the core of the earthly Michael School, beyond cliques and esoteric centralism. He said to himself that, in Steiner's sense (i.e. supersensory knowledge must no longer become the secret of the few, but the sustenance of all), it must finally get out of its crypto-existence, away from the blue card, and become freely available to the world in a handy and affordable edition of the Class Lessons and Repetition Lessons. This he published with the title: *Der Meditationsweg der Michaelschule in neunzehn Stufen. Rudolf Steiners esoterisches Vermächtnis aus dem Jahre 1924*. (The Meditative Path of the School of Michael in Nineteen Steps. Rudolf Steiner's Esoteric Legacy from the Year 1924) [English title: *The First Class Lessons and Mantras: The Michael School Meditative Path in Nineteen Steps*] During his research he even came across two previously unknown Repetition Lessons, given in Breslau (Wrocław)

After the rapid start of the Anthroposophical movement with Steiner and a much sought-after culmination, the spread of the movement and its public impact, it seems, as a society and movement, now to be in a phase of calm, a breathing space, silence and standstill; despite all the excitements over the years, it has arrived in the Hall of Patience. The impatient fear a rising drowsiness, a watering down or being taken over by other streams or worse.

We are blessed and encouraged with so many pieces of advice and indications about what we can pay attention to, do or omit, and how it is not for everyone to be equally aware of everything at the same time. Meyer encourages reflection and reconsideration, and indeed, actually provokes it in his publications. At least that is what I feel, also with this book. His works stimulate my imagination, which is not an inessential part of the whole spiritual human being. The current stagnation in the development of the Society can be experienced in very different ways and in different potencies. Ovid even admonished: what happens without quiet pauses does not last.

At a standstill, at the bus stop, some people get extremely nervous and fear that the journey will go no further, that everything is over, and that, at least, this travel company has failed. ("The mind always believes that what it fears is true," says Ovid.) Others begin to abuse and accuse one another or blame the chauffeur or car owner or the car rental firm. Others are just angry with themselves and blame everything on themselves. Still others feel like unhappy prisoners, kidnap victims or victims of some other kind. Then there are those who already feel like survivors after or in a catastrophe. With others, a conversation begins among one's fellow travellers, people suddenly recognise each other, and sometimes even a friendship develops. There are also those who in such a situation and phase get off the bus or train and use the opportunity for prayer, meditation, or devotions in nature. Others move away from the community and go on independently, alone or in pairs (or perhaps in a group of twelve). Some use the stop for a long jog. Of course, there are plenty of those who incessantly follow the news on various platforms on their smartphones or tablets. It is easy to keep up with what's going on, especially when the vehicle is standing still. Some had really imagined it differently when they started the trip, hand in their ticket, disappointed, and want their money back. Some sit apart and immerse themselves in their travel book with much more time and enthusiasm than usual. When the vehicle is standing still, nobody actually remains idle; on the contrary, stops are sometimes one of the most moving parts of the whole journey.

There are many forms of Anthroposophical (High School) work. I imagine that people have been working with the mantras independently here and there and around the world for a long time - probably more than ever today. Certainly, more of them and about them is being published than ever before. A Hasidic story shows me that we are not alone in the spiritual history of the world with our problems. When the Baal-Shem was confronted by a difficult task, he would go to a certain place in the forest, make a fire, and say prayers in meditation. After that everything happened as it had to.

A generation later, the next rabbi reduced the procedure. He went to that same place in the forest and said: we can no longer make the fire, but we can still say the prayers. A generation later on, the next rabbi went into the forest and said: we can no longer make a fire and we no longer know the secret meditations that enliven the prayers, but we still know the place in the forest. In fact, that was enough. One generation later, when another rabbi was faced with a difficult task, he sat on a golden chair

in his house and said: we can no longer make a fire, we can no longer say prayers, we no longer know the place where it should be done, but we can tell the story of it. And his telling of the story had the same effect as the actions of the others before him.

In our case with the High School there are yet more variants: "... but we can tell the story of it, conjure it up, preach it, tell it over and over, and celebrate it. A big argument will then continue over several generations about whether the effect of it is actually still the same as with the original deeds."

Meyer cannot of course be satisfied with a negative analysis of the current situation and the interruption of the journey. He is looking for a plausible possibility outside of the journey down the ravine and the stagnation of the travelling society. For him, it is out of the question that Rudolf Steiner and his first serious students would seek to connect themselves to the current Society when they reincarnate. For the progressive future of Anthroposophy, he optimistically favours the founding of an order with 48 chosen ones. 48 are, in history and in stories, already a lot, as Meyer tells us. It would of course be desirable if Steiner found so many who were not only prepared and enthusiastic for the cause, but who were also full of joy and enthusiasm for and in each other, so that a good community could be created. For without the outstanding, exemplary (spiritual) social competence of those reincarnated individualities, there would be nothing for Michael and no cooperation with him, I'm sure of that.

Ruedi Bind, Arlesheim (Switzerland)



Rudolf Steiner
Edited by T.H. Meyer

The First Class Lessons and Mantras

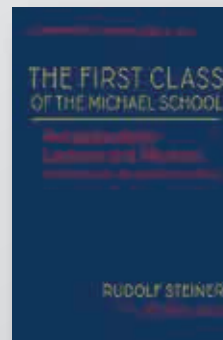
The Michael School Meditative
Path in Nineteen Steps

The mantras of the Michael School are, in the truest sense of the word, a path for modern human beings— and indeed not just for our time between birth and death, but even more so for the time after death in the spiritual world. In that world, every soul that has crossed the threshold will experience beings and events that it can comprehend only if it has learned something on Earth about the beings there and processes that take place between them.

Translated by Jannebeth Röell, Paul V. O'Leary and James Lee.

January 2017; 430 pp; Illustrations; hardcover
\$45.00

ISBN 978-1-62148-173-7



Rudolf Steiner
Edited by T.H. Meyer

The First Class of the Michael School

Recapitulation Lessons and Mantras

given in Prague, Berne, Breslau,
London, and Dornach

This volume supplements Rudolf Steiner's First Class Lessons and Mantras: The Michael School Meditative Path in Nineteen Steps (2017). It contains the so-called recapitulation lessons given in various places, including Dornach, from April 3 to September 20, 1924. While the book does not introduce any new mantras, it offers new forms of presenting and explaining many of them.

Translated by Jannebeth Röell, Paul V. O'Leary and James Lee.

September 2018; 250 pp; hardcover
\$35.00

ISBN 978-1-62148-213-0

READERS' LETTERS

Lies, selfishness and cultural death

So far I have held back in these "Crown times". But after our Federal Council wants to "whip through" a law so that it can impose fines on "Corona rebels", and after professional sportsmen and women (!) are to receive Sfr.115 million so that they can "survive", when culture gets *nothing*, and, according to the words of the "mother of the (German) nation", culture is counted purely as entertainment and is therefore *denied* any such help, while the Zurich Schauspielhaus – a rightly renowned theatre – is to be destroyed for lack of Sfr.115 million, my collar is bursting and I must speak up in what follows below. I have also added a drawing from the last lecture of *Die Sendung Michaels* [The Mission of Michael] (GA 194) on 15 December, 1919 in Dornach, from which it can be seen how we sink into lies, selfishness and cultural death because we are incapable of taking hold, in a new way, of the remains of ancient Mysteries, the impulses of which then turn into their opposites. So, here is my statement:

I belong to the high-risk group. I am old and have had serious "previous illnesses" for many years, because of which I should avoid catching the flu and therefore should not get this coronation virus. Thankfully, I still have an intact, lively and loving social environment that enables me to lead an almost "normal" life and even be a bit productive!

This disease, which appears to be caused by a special mutation of one of the (otherwise harmless) coronaviruses, is a serious risk. To deny that, I believe, is simply stupid. What annoys me unspeakably, however, is that it is being used to deprive people of their liberties, little by little, by stirring up fear with exaggerations, half-truths and even outright lies, followed by the demand that one should behave "in solidarity" with everyone else. Now, our Swiss Federal Council wanted quickly to whip a law through parliament that would allow it to penalise rebellious, disobedient "Corona rebels without masks". Even worse, unimaginably large sums of (in fact, non-existent) State money is being spent on supporting large corporations. Selfishness, greed, and profit at any price are courted. But the worst thing seems to me to be that our culture is perishing: in the first "lock down", it was regretted that business enterprises, and then football, were suffering damage. During that time, the word "culture" was never uttered by politicians! Culture doesn't exist! It

was a miserable sight (and even more miserable to listen to) when great musicians and singers with improvised equipment gave little concerts on YouTube. At some point, the politicians noticed that there used to be such things as theatre, concerts, museums and even cinemas. But the German Chancellor subsumed all of these under "entertainment" and banned them.

In the wake of the apparently global Corona disease, lies, selfishness and cultural death have spread far beyond their previous extent. By chance in the last few days, I came across an old issue of the magazine *Die Drei* from December 2019. This included the drawing below from Rudolf Steiner's lecture of 15 December 1919 in Dornach from GA 194. It shows how the remnants of ancient Mystery streams still have an effect in our time: currents of thought from ancient Greece, from the Mysteries of Light; constitutional law from ancient Rome, from the Mysteries of Space; finally, from English-speaking regions, the disposition to economic activity, from the Mysteries of the Earth. About this, Rudolf Steiner says (and also includes it in the drawing) that if the intentions of these old currents are not taken up again in a new way, they wreak havoc: from thinking will come lies, from the sense of justice will come selfishness and from business will come a culture of death! So, a little over 100 years ago, it was foretold where we could be heading. Well, we have now arrived; all of this is present, reinforced by the (actual and the mendaciously pretended) needs of the people in these times of Corona.

I will carry on as best I can and with my modest means I shall try to support and advance culture. But I am not confident. Too many people, of whom I would never have thought it possible, have let themselves be infected by fear (this is the real pandemic!) and are now looking for salvation in citizens' uncomplaining obedience to the State.

Alexander von Glenck, Zurich (Switzerland)

Grounds for Hope

To: Arnold Sandhaus, "Politicians Are Not Our Contemporaries" in Vol. 6 Nos. 1-2 (Sept./Oct. 2020)

How true, how true, the whole article hits the nail on the head. I too see that our so-called "political lords and masters" have apparently lost the plot. We, the rank and file, are forced to implement the Corona regulations and to see whether our contemporaries are following them.

Meanwhile, there are the *Querdenker* (lit. Lateral Thinkers – Ed.) with their demos, the Doctors for Enlightenment, and also lawyers – who are in the process of putting forward a legal case.

So the one or the other will be happening, which is grounds for hope.

Renate Günther, Burgdorf (Germany)

Utopian Basic Income

To the Reader's Letter from Bernardo Steiner in Der Europäer Vol. 24, No. 12 (October 2020)

In order to be able to understand Rudolf Steiner properly, one has to use “healthy human reason”, which he often referred to as the faculty on which we can best rely. He says quite clearly that due to the global division of labour, we always and without exception work for others, that is, we are “altruistic” without always being aware of it. But I can't expect everything I do at work to be of use to others. That is why I can only de-“serve” an income if I have “served” others. To do this, I have to be attentive, like the queen in the story of Rumpelstiltskin, in order to find out how I can best serve the other person. For this, I have to make every effort, which demands great attention from me. You only achieve this level of attention when you devote yourself to the matter in hand with all your heart; you could also say that you do it with all your love, which means you are then in *The Philosophy of Freedom*. So economic fraternity is always about the exercise of acting in freedom, every day! By providing an unconditional income with no sense of service or love for one's fellows, we prevent the daily practice of acting in freedom. This is the main obstacle to agreeing to this type of “income” (what an imprecise term!). Then, for advocates of the threefold social organism, the source for this “promoted” (by whom, actually?) income, namely, Value Added Tax, is an enormous imposition. The State is to “collect” the money again, as it did under Roman rule at the time of the birth of Jesus, and then spend it as it sees fit. Where are we actually ??? We are in the age of the Consciousness Soul, and we are expected to go back to those days of thumbs up or down? No way! Everything has to be grasped through thinking and with one's own judgment. How we deal with the huge productivity of the economy is another issue, where we have to deal with the abolition of ancient privileges with regard to land and money in order finally to get to equal rights for everyone. But for that I don't have enough space here!

*Gerhardus Lang M.D.,
(G.P. and obstetrician), Bad Boll (Germany)*



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Editorial Team of *Der Europäer* German-language magazine

Thomas Meyer (editor-in-chief), Dr. Gerald Brei, Brigitte Eichenberger, Andreas Flörsheimer, Christoph Gerber, Orsolya Györfy, Béatrice Vianin, Lukas Zingg,

Contact Details

Subscriptions to

PASubscription@perseus.ch
+41 (0) 79 343 74 31

General Admin Office, Adverts, etc.

contact@perseus.ch
+41 (0) 79 899 74 47

Editorial and Readers' Letters

ThePresentAge@perseus.ch
+41 (0) 79 899 74 47

Postal Address

Postfach 611, CH-4144 Arlesheim

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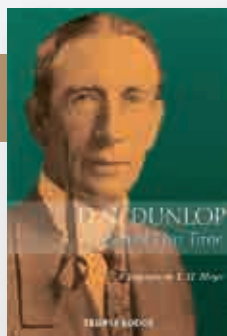
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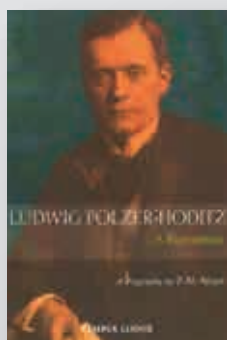
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A Biography

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10 November 2014; 436pp (16 plates); 23.5 x 15.5 cm; paperback
£30.00

ISBN 9781906999667



T. H. Meyer

A European

A Biography

Finally available in English, Thomas Meyer's major biography of Ludwig Polzer-Hoditz (1869-1945) offers a panoramic view of an exceptional life. One of Rudolf Steiner's most valued and independent-minded colleagues, Polzer-Hoditz was born in Prague – in the midst of the Austro-Hungarian Empire – to an aristocratic family with royal connections. Leaving behind the traditions of his background, he was to become a key actor in Steiner's regenerative 'threefold' social impulses, working tirelessly for a genuinely unified and free Europe.

6 October 2014; 728 pp (64 plates); 23.5 x 15.5 cm; paperback
£40.00

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