

Volume 6/No. **5** January 2021



# THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



**Jupiter, Saturn, and Christian Rosenkreutz**

**Wilfried Hammacher - In Memoriam**

**Rudolf Steiner on the Brotherhoods**

**“Digital Immortality”**

**The “Great Upheaval” - Where To & What For?**

**A Life for Cognition - Alexander Caspar**

**Yevgeny Zamyatin’s novel: “WE”**

## Unfalsified History and Lateral Thinking

### Mendacity as the fundamental characteristic of public life

Rudolf Steiner spoke of “mendacity as the fundamental characteristic of the entire public life of our time” already in 1920 (21.8.1920, GA 199).

Courageous and perceptive contemporaries have always fought against this mendacity. For example, the Swiss historian Jakob Ruchti, who had written an important booklet “On the History of the Outbreak of the War”, of which Steiner spoke most highly. It shows the diplomatic mendacities surrounding the outbreak of the war and above all about the ‘war guilt’ attributed to the Central Powers. The text was even awarded a prize by the University of Bern. At the end of it Ruchti wrote: “But history cannot be permanently falsified; the myth cannot stand up to the scrutiny of scientific research; the sinister web will be brought into the light and torn to pieces, however artfully it has been spun.”

Of a similar spirit is our contemporary Elias Davidsson, who works with the greatest meticulousness and a pronounced sense of truth (see the interview with him on p. 9f.).

Last year Davidsson published what is perhaps the best book yet on 9/11 and draws attention to the fact that the mendacity of the official myths surrounding this event has gone a level deeper in the case of Corona: the media myths about 9/11 only attacked healthy human reason, which is bad enough; the grossly restrictive and groundless Corona measures intervene in our daily *actions and behaviour*.

### Courageous voices from Switzerland

Shortly before Christmas, Christian Frei, one of the three co-founders of the Swiss organic restaurant chain *Tibits*, wrote to the commander-in-chief of the Swiss armed forces, Aldo C. Schellenberg, and urged him to arrest all 7 Federal Councillors for their “crimes against humanity”. He also rightly stated that: “There is not a scientist in the world who has been able to prove the virus exists.”<sup>1</sup>

### Rudolf Steiner as ‘lateral thinker’<sup>2</sup>

It is a real joy that even in this crazy era a new and impartial light has been cast on Rudolf Steiner by independent journalists: he is, would you believe, described as “the first lateral thinker” in the title of an essay by Jonas Glaser in the magazine *Compact*.<sup>3</sup>

At the beginning of the article we read: “Anthroposophers number among the core of activists of the freedom movement”. “They find their inspiration in the teachings of Rudolf Steiner. What can we learn from the master thinker in this Corona crisis?”

Recently, Bodo Schiffmann showed the viewers of his TV broadcast the edition of *Der Europäer* which carried the important Berlin speech by Robert F. Kennedy Jr. And we learn that our Anthroposophical colleague Herbert Ludwig, who has for years been responsible for the worthy website “Der Fassadenkratzer” (The Façade Scraper), appeared on a recent edition of the “Corona-(Extra-Parliamentary Investigative) Committee! In his noteworthy contribution to the session he described the widespread attitude of submission to the authorities versus the true autonomy of the human I. (Broadcast: 15 January 2021. Session 35: Law and Health – The Blind Spot; watch from 2h and 7 mins into the session.)<sup>4</sup>

The spirit of the truly eye-opening spiritual science of Rudolf Steiner blows and blooms where it wants and where it can, and not necessarily where you would expect it to bloom ...

These are strong signs of hope!

T.H. Meyer

## Contents

### The Jupiter-Saturn Conjunction and the World Impulse of Christian Rosenkreutz 3

T.H. Meyer

### Rudolf Steiner on the Brotherhoods 6

More relevant in these times of Corona than ever?

Christel Traut

### Reflections on the Present Events 11

Irene Diet

### The “Great Upheaval” – Where To and What For? 14

Andreas Flörsheimer

### The Possible Division of Mankind Through Digital Immortality 17

Christel Traut

### January Calendar 20

### A Life for Cognition 24

In memory of Alexander Caspar (1934–2021)

David Schmid

### Bringing Oneself into the Picture 25

In memory of Alexander Caspar (1934–2021)

Andreas Flörsheimer

### Economic Life, Legal Life, Cultural Life in the Unitary State that Mixes Up All Three Social Spheres 26

Alexander Caspar

### The King’s Last Journey 31

Thoughts on the Passing of Wilfried Hammacher (1928–2021)

Branko Ljubić

### BOOK REVIEW 33

### READERS’ LETTERS 38

### BAGATELLE 39

### Imprint 39

1 20Minuten.ch, 22. 1. 2021.

2 The Stuttgart *Querdenker* (lit. ‘Lateral Thinkers’) 711 movement has been at the forefront of the anti-lockdown movement in Germany.

3 *Compact Spezial. Magazin für Souveränität*, Special Edition No. 28, pp. 72-74.

4 <https://youtu.be/5GpjB0YW3ul?t=7657>

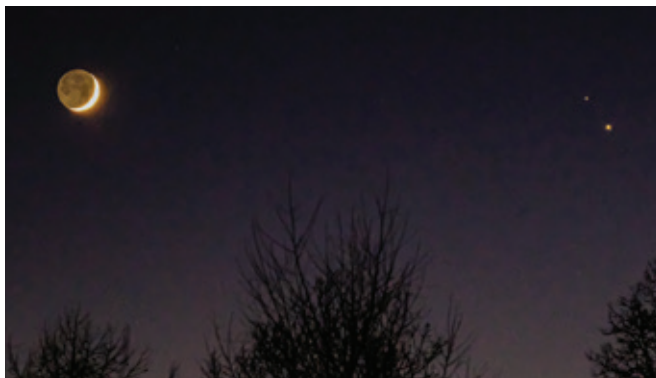
# The Jupiter-Saturn Conjunction and the World Impulse of Christian Rosenkreutz

*Remarks at the Europäer Saturday Seminar, 19 December 2020*

Last night at 6 pm I went with a friend to Kannenfeld Park in Basel, to see whether we could see anything in the night sky – namely, the slowly approaching Conjunction of Jupiter and Saturn. On the 21st., *the day of the winter solstice*, the Conjunction would be exact. But as its visibility at that time was questionable, we tried our luck a little earlier. In fact, we saw the waxing Moon and somewhat lower, in the south-west, Jupiter and Saturn. They were still a degree apart from one another, which is about a finger's width apart. Jupiter was bright, though somewhat shady, but Saturn was clearly visible.



Johannes Kepler (1571–1630)



Jupiter/Saturn Conjunction on 17 December 2020, Lenggries

Why is this conjunction so significant, especially from the spiritual-scientific viewpoint? A conjunction between Jupiter and Saturn occurs every 20 years. That would be nothing special in itself. But they do not of course occur every 20 years at the winter solstice. Let us ask: when was the last conjunction of this kind on the day of the winter solstice? We are led back to the year 1603. On that day the astronomer Kepler discovered this conjunction in Prague. The present constellation is therefore directly comparable with that of December 1603, shortly before the beginning of 1604. Let us look at what was happening at the beginning of the 17th century: in England, after the death of Queen Elizabeth in 1603,

James I, the important patron of Shakespeare, came to the throne. In the same year, the *Chymical Wedding of Christian Rosenkreutz* was written (although it only appeared in print for the first time in 1616). The following year (1604) we can designate as one in which an event of the greatest significance and scope took place, which had to do with the much-misunderstood individuality of Christian Rosenkreutz. In this year 1604 Christian Rosenkreutz accomplished a great earthly and cosmic

deed that had been long in preparation, and which is virtually unknown to conventional historical scholarship, but to which the spiritual history research of Rudolf Steiner in 1911/12 refers several times and which one cannot estimate highly enough. What was it about?

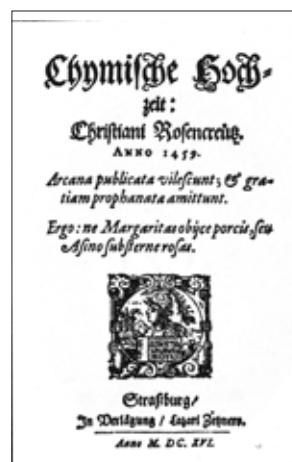
## **The Chymical Wedding of Christian Rosenkreutz**

In 1603, as mentioned above, the *Chymical Wedding of Christian Rosenkreutz* was written. The author was a young man – Johann Valentin Andreae, who received the content of this book in an inspired state and who later as a Swabian pastor had no further inner connection to it. Andreae served only as an instrument for the manifestation of the text.

It describes in imaginative and inspired form an initiation process, which had taken place in 1459 – that of Christian Rosenkreutz, who at that time was 81 years old – a revealing fact that can be comforting if we believe that we have not progressed quickly enough on the path of spiritual training ...

## **A sensory-supersensory council in the 4th century AD**

Rudolf Steiner once said to Edouard Schuré that behind this initiation stood a still higher initiate, Mani (the founder of Manichaeism). He had a deep understanding of evil and also of the human I. He is the initiate of the I. Alongside him stand three other initiates, who, as it were, are 'responsible' for the other three members of human nature: Buddha for the astral body,





Zarathustra for the etheric body, and Skythianos for the physical body and its deep secrets. Under the leadership of Mani, in the 4th century AD these individualities held an earthly and super-earthly council, in which they made plans for the future of the evolution of humanity. And now we have a fifth name – Christian Rosenkreutz – who was initiated in 1459 by Mani and who had in common with Mani the experience of having been awakened by the Christ. Christian Rosenkreutz relates karmically to the well-known figure of John the Evangelist, who as Lazarus had been raised from the dead, while Mani, in an earlier incarnation, was the Youth of Nain. These two Christ-initiates play a special role in the *Chymical Wedding* and in the impulse that proceeded from it.

### The intuition of Christian Rosenkreutz

Rosenkreutz now saw, at least from 1459, the evolution of mankind from similarly comprehensive perspectives as Mani had done in the 4th century. He saw that if evolution were to go on further as it had done at the beginning of the epoch of the Consciousness Soul, then natural science and technology would develop, but in very one-sided ways. He saw two streams arise which would not harmonise with one another. The one would lose itself entirely in outer knowledge; the other would foster the spiritual life, but in an otherworldly way, in the old sense of the life of the hermit. Steiner speaks in this last regard of the Francis of Assisi type. To the first stream would belong those people who would be proficient in developing science and technology in the world. Christian Rosenkreutz saw the danger that the two streams would completely split. From this he developed the intuition, perhaps over many, many years, from 1459, which would become deed in 1604, directly after the Great Conjunction of Jupiter and Saturn. Steiner describes it, and Karl Heyer describes it in his very commendable book: *Geschichtsimpulse des Rosenkreuzertums* (Historical Impulses of Rosicrucianism).

### The Mars region - the first region of Spiritland

Before I briefly describe this deed which relates to the new mission of the individuality of the Buddha, I must first recall that Buddha was the initiate of the astral body. In the broadest sense, he belongs to the soul world, in cosmological terms, to the Mercury sphere. Now the Buddha-individuality, who of course lived on spiritually, was to change the site of his activity, in order to rectify the threatening division of mankind, as far as that was possible. This led to Christian Rosenkreutz “sending” (Steiner) the Buddha to the Mars sphere.

What is the Mars region, from a spiritual-scientific viewpoint? Steiner illumines this in the important cycle *Life Between Death and a New Birth in Relation to Cosmic Facts* (GA 141) (published in English as “Between Death and Rebirth” – Ed.), where he describes the relation of the regions of the Soul World and of Spiritland with the corresponding cosmic regions. Accordingly, the Mars region corresponds to the first region of Spiritland. And what do we find in the first region of Spiritland? The archetypes of all that is physical (mineral). Now you can perhaps sense the connection. It is with these archetypes of course that all those people have to do who are concerned with natural science and technology. They create, as it were, from this region of Spiritland, from the Mars region. On the other hand, this Mars region – mythology also knows of this – is permeated very much with warlike impulses.

### The sacrificial deed of the Buddha

It is now to *this* region that the Buddha is sent. There thus enters into the region from where human beings develop all things technical – including weapons – an impulse of peace. But what does it mean for an individuality who had the task of purifying souls, through the Eightfold Path and much else, when it is sent to the Mars region? An individuality, who on a moon-illuminated evening on 13 October 483 BC gently breathed out his soul and passed into the post-mortem existence, and who now at the beginning of the 17th century entered the Mars sphere. Steiner speaks of a sacrifice similar to that of Golgotha. For the Mars sphere was anything but an environment corresponding to the Buddha’s impulse of peace. It was like a warm or hot ball getting into ice-cold water. A huge contrast...

But Christian Rosenkreutz’ sending of the Buddha to the Mars sphere was successful. And you can surmise what Rosenkreutz, after his awakening as Lazarus, must have experienced, in order to be able to arrange such a mission. He was the first I initiated by the Christ. The seven “I Am”



Gautama Buddha (Odilon Redon) Christian Rosenkreutz (anonymous)

words do not appear in the Gospel of the awakened Lazarus by accident.

### Healing through the new Mars impulses

The intuition which lay behind this mission, thus foresaw that mankind was in danger ultimately of dividing into two groups: those who would dominate the outer world; and those meditants who would be unable to use an I-phone and who did not know their way about in the outer world and perhaps did not even *want* to know about it.

This deed of the Buddha therefore made it possible for human beings to *be able - not to have to* - take up the impulses of peacefulness after death or before birth in the Mars sphere and not just follow the Eightfold Path in lonely isolation *here below*. One could also obviously sleep through one's passage *in the Mars region* or forget it after birth. That still often seems to happen. Everything that we have today from external science, technology, and economy has an *aggressive* Mars character. Souls who go through the Mars region, are still often deaf to the Buddha impulses that is active there, which could lead to a peaceful economy and technology. Just think of the great discovery that Steiner speaks of in connection with John Worell Keely (1837–1898). It had to do with mechanisms set in motion by a harmony of vibrations controlled by psychic energy. This phenomenon is also a subject in Steiner's third and fourth Mystery Dramas, in connection with the inventor, Dr. Strader. The Keely/Strader motor was intended to make the energy that is present in the ether available to everyone. Peaceful, decentralised energy, which cannot be monopolised by people who want to put their powerful hands on everything. But there are strong obstacles in the way of such technology. Before this could happen, according to Steiner, the threefolding of the social organism would have to be realised at least over a part of the earth. Unfortunately, one cannot say that we stand at this point today. But neither can one say that there are not also people who already know of this energy source and who are perhaps attempting to exploit it for martial purposes.

Since the beginning of the 17th century then, there has been a reformation of the Mars sphere through the spiritual presence and efficacy of the individuality of the former Gautama Buddha, who was to give a new direction to all scientific and social development on earth.

### The example of D.N. Dunlop

Alongside Rudolf Steiner there were people in whom the new Mars impetus was already becoming fruitful – people with both their feet firmly on earth and who at the same



Rudolf Steiner

D.N. Dunlop

time were able with their heads and souls to take spiritual affairs seriously and pursue them. I am thinking once again of that special student of Steiner's in the West, D.N. Dunlop (1868–1935). He achieved significant, enormous things for the emerging world economy, in a fraternal sense, in which he called together energy specialists from all countries beyond national, political limits. It was the beginning of a triannual conference that was intended to lead to the first worldwide economy conference in 1936, which was prevented by Dunlop's premature death in 1935. The plan remained a seed. Dunlop had also seen the Keely motor. Here were seed impulses for activity in a new incarnation. In the sense of the ideal of brotherhood in the economy, Dunlop wanted to undertake the first coordinated steps in this direction. Today, we have exactly the opposite of such endeavours in the activity of globalists, who only think of *their* interests and act in a hypertrophied, extremely martial group egoism.

So we have people who have taken up the new Mars impulses and are seeking to realise them on a large scale. There other examples like that of Dunlop.

Christian Rosenkreutz' epochmaking deed in sending the Buddha to Mars will certainly bear further fruit. Not for nothing does Steiner call Rosenkreutz the "spiritual leader of the Occident".

### Conclusion

I therefore wanted to take the opportunity presented by the extraordinary Jupiter/Saturn Great Conjunction, which became exact on 21 December, to recall the spiritual deed of Christian Rosenkreutz in Jahre 1603/1604. I regard it as a special sign of the times, particularly in this oppressive and restrictive period, that we direct our spiritual gaze to such great and far-reaching human perspectives.

T.H.Meyer

# Rudolf Steiner on the Brotherhoods –

*More relevant in these times of Corona than ever?*

The so-called “Corona crisis” raises many questions. One part of the human race is convinced that the mainstream media are right with their mantra-like repeated statements that we are undergoing the largest and most dangerous pandemic of all times and praises the politicians for their governments’ care and “stringent measures.” The other part, on the other hand, argues that the Corona disease is largely a form of influenza, from which immunocompromised groups have always had to protect themselves, but is not dangerous for most persons with an intact immune system who are normally healthy, and moreover, there is absolutely no reason to abrogate people’s basic rights and to destroy the middle class. There is also evidence, statistics and studies relating to this, which in the meantime have appeared in many places and can be read in numerous contributions and different books.

The German lawyers Ralf Ludwig and Dr. Reiner Fuellmich and their teams have concluded, after extensive research and interviews with experts, that there is no “epidemic situation on a national scale” that would justify any measures, let alone sanctions, which is why they are now preparing corresponding (class) actions. The PCR test is not capable of detecting infections and cannot provide proof of active viruses capable of replication and so on.

In any case, German lawyers Ralf Ludwig and Dr. Reiner Fuellmich and their teams have concluded after extensive research and expert interviews that there is no “epidemic situation of national importance” that would justify any measures, let alone sanctions, which is why they are now bringing forward corresponding (class) actions. The PCR test is not capable of detecting infections and cannot detect active viruses capable of replication, and so on.

According to R.A. Ludwig, the latest version of the Infection Protection Act, which was passed in Germany on 18.11.2020, stipulates that any employee of the health department is liable to prosecution if (s)he enforces measures without being able to prove that a person with a positive test is also really infectious.

Meanwhile, the “Corona measures advocates” in parliament continue to “protect” the population from the “deadliest of all pandemics” with a renewed lockdown, strong measures and draconian fines and sanctions if the measures are not complied with.

These two social groups and viewpoints now find it very difficult to communicate with each other, as each

side believes that it is right and that the other is a “threat to society”. Quite apart from which group is in the right, however, the question can be asked as to what it means spiritually when people consider lies to be truth and truth to be lies.

During the First World War, when the people around Rudolf Steiner were also struggling hard to understand what was going on in their time, Rudolf Steiner gave a number of very interesting lectures for them on what was happening. He repeatedly emphasised how important it is to see through the lies of those in power and the Press. What is really important in these lectures, however, is always the great perspectives concerning the spiritual world and the development of mankind. Although these lectures were held already more than hundred years ago, it is really amazing how they correspond in fundamental ways to the events of our present time and even predict them to some extent. One gets the impression that at that time something was already becoming active which today is increasingly culminating on various levels.

In his lecture of 22 January 1917 (GA 174) in Dornach, Rudolf Steiner stated that humanity is now in the fifth Post-Atlantean cultural epoch, which has a “basic mercantilist character,” that is, that the economy is carried by a strong spiritual current, which can proceed or be used both positively and negatively. At the same time, he warned against brotherhoods or secret societies active in the background of political events which want to use these spiritual impulses for their group-egoistic machinations.

## Distinguishing truth from untruth

“... The impulses which come from the third side [= economy] will be the strongest, because they are aligned with the basic character of the fifth Post-Atlantean period. They will be as strong as certain impulses of the Egyptian culture were in the third Post-Atlantean period, and certain impulses which, emanating especially from the Near East, transplanted themselves via Greece and Rome, in the fourth Post-Atlantean period. The sorcery of the ancient Egyptians and the ritual of blood sacrifice are the harbingers of what will come from these occult brotherhoods that we are dealing with here, but it will not be the same. It will all have, I would like to say, a more trivial character, in an ordinary human sense, because it makes use of mercantilism.



One must be completely clear about these things. Only through human beings feeling that they are placed in a living way in what is, can healing come about in evolution. And only in this way can one also learn to distinguish, within what is happening, what is true from what is untrue, and we have heard how important it is to distinguish truth from untruth, the untruth which is making such a tremendous wave today in all the impulses which are now going through the world. In many ideas which are untrue, there is a strong occult power through the fact that people believe them.

And just as in former times other kinds of media served that which was intended to act as impulses, so in our fifth Post-Atlantean period the printing press and all that is connected with mercantilism serves it in particular. We already have a foretaste of the bad things to come in the strong dependence of what is produced through the art of printing in the Press today on mercantilist groups, on people who want very different things from what they say in their papers. They want to do business or achieve this or that through business, and for this they have the means to have opinions spread, the truth of which is not important, but which serve to facilitate [initiate] certain business deals and the like. Today, with many things that are printed and sent around the world, one would do well not to ask: What does this person mean? – but rather: In whose service does he stand? Who is paying for this or that opinion? – What those occult brotherhoods want is not to suppress all this, but to promote it as an important occult means, because it serves them. And if it matters less and less what is said, but only that what is in the service of groups that aim in a certain direction has an effect on people, then an important goal will have been achieved for such occult brotherhoods. What matters is to grasp these things as clearly as possible, as soberly as possible.” (p.239 ff.)

Doesn't it seem somehow familiar to us that one always has to ask who is funding this or that, or who is profiting from it, and that one often doesn't know anymore what is a lie and what is true? What might be less known, however, is that this method of overwhelming people with lies which are passed off as truth, is an occult method of certain occult brotherhoods to further increase their power on the dark side, as Rudolf Steiner put it in the 21st lecture in Dornach on 20 January 1917:

“This points to something extremely important. Only when one understands how in such [occult] societies the living testaments - not the written testaments left over for those still alive, but the forces which work on beyond death but which should not work - are preserved, then one notices something of the magical power wielded by such societies and which often enables them to impress the stamp of truthfulness even onto what is untrue. It is an important magical operation to spread untruth in the world so that it acts like the truth. For in this effect of ‘untruth in what is true’ lies a tremendous power of evil. This power of evil is put to thorough use in the most varied quarters.” (p. 200)

### The aura of the untruthful

But what happens on the spiritual level when the world is flooded with untruths? Rudolf Steiner says the following about this:

“Something else is also necessary for this, and that is that one already has the good will to resist all the untruthfulness which we have spoken about in these lectures. These untruths, which whirr around the world, enter into the, let us say, spiritual aura and make it impossible for the dead to penetrate through the dense fog of all the black rubbish, which, to name only one example of it, emanates from journalism today in the form of untruths which are printed and repeated, creating an aura of untruthfulness that spreads over the whole earth. To penetrate through this is, we can say, extremely difficult for the dead. Therefore, it is necessary to try to enlighten oneself with the help of such ideas as we have developed in order to recognise the concrete untruthfulness that is really whirring around the world, so that one can really strive in this field to recognise the purely external truth of the physical plane, as far as it is accessible to one, and so that one does not create a fog in front of one's soul, through which the spiritual world simply cannot penetrate. You will understand the great necessity for what I am now indicating.” (p.193)

Rudolf Steiner repeatedly explained that the dead, together with the higher hierarchies, want to and must help the people on earth, so that the development of the earth and mankind can continue positively. In this “exchange” and this development, however, the people on the physical plane can and must participate actively and consciously by quite clearly seeing through and revealing the untruthfulness in today's world. On the other hand, we should become so calm inwardly that we can learn to understand the very subtle expressions of the dead and think with and take up the thoughts that they send to us.

“The positive thing is that one really strives towards that state which, in certain moments of life, as a fruit of spiritual-scientific studies, gives that peace of mind - for it is peace of mind that matters -, it is the mood of peace of mind that matters - which makes it possible for these subtle, intimate manifestations, revelations, to come to us from the realm of the dead.” (p.192/193)

### “Ahrimanic immortality”

The opposite side, according to Rudolf Steiner, tried already more than 100 years ago very actively to harness the dead for their group-egoistic ahrimanic goals. Since this is, as I think, very important for the understanding of our time, I will quote a longer passage from the above-mentioned lecture:

“What do the occult societies want which send into the world such impulses of which we have spoken, impulses which then live themselves out in a life of untruthfulness, and which then, from this untruthfulness, have led to our present painful events. What do the secret societies of which I have spoken to you want? Amongst other things - one can always only characterise individual things, of course, they also want many other things - they want the following: they want, so to speak, to hyper-materialise materialism; they want to create even more materialism in the world than would be created through the natural development of mankind in the fifth Post-Atlantean period. (...) Such societies are founded with this aspect in mind, and accordingly, people are persuaded to join them, people who are approached during their lives and who are thought to be suitable.” (p. 194) (...)

Let us consider, then, that certain occult societies practise a ceremonial magic that is used for certain grey or black purposes, and they influence their members in such a way that influences are absorbed by the physical body, by the fine vibrations and weavings of the physical body, but still into the physical body. Something spiritual flows, as it were, into the physical body.

What is the consequence? The consequence is that now something occurs which was suitable for humanity in earlier periods, but must not be in our period. Through such operations, the possibility is given that the spiritual world, without the human being approaching it in the way I have indicated, gains an influence on the people who take part in such ceremonial operations. That is to say, a possibility is created for the dead, among other spirits, to influence those who are enmeshed in such a ring created by ceremonial magic. Through this, however, the materialism of our time can be hyper-materialised, so to speak. Think of a person being completely materialistically minded, not only with regard to his world view, but with regard to his whole feeling - that accounts for a tremendous number of people in the West. Now this materialistic feeling increases to a great extent. Then this person gets the urge not only to have an influence on the material world as long as he lives in the physical body, but also beyond death. What he wants is this: ‘when I die, I want to have some place through which I can have an effect on those I have left behind on earth or on those who have been directed towards me.’ In our time there are already people whose materialistic urge is so strong that they seek to establish or join institutions in the material world that they can make use of after death. And such instruments, by which people secure material domination for themselves after death are places of certain types of ceremonial magic.

This points to something which is of tremendous consequence. Think of a number of people united in a certain brotherhood. These people know first of all: ‘others have gone before us, who have developed such strong thoughts of domination that their life on earth was not enough for them to realise them, and so they want to realise them after death. For them, we create a circle, and through what we do, through the ceremonial magical acts we perform, they work into our bodies. We gain stronger powers through this than

we have ourselves, and it enables us, when we confront other, weaker people who are outside such societies, to exercise a certain intensified magical power over them. When we say something, when we make a speech, these dead people work together through us, because we have been prepared by being woven into the operations of ceremonial magic.’

There is a big difference, if a person, I would like to say, simply and honestly stands in the cultural process of our time and then, standing honestly in the cultural process of our time, speaks in parliament or writes a newspaper article, or whether a person stands inside circles of ceremonial magic, is thereby strengthened with the power impulses stemming from certain dead people, and with these impulses now gives his parliamentary speech or writes his newspaper article. He thereby exerts a tremendously stronger effect for what he wants to achieve, than if he did not have this power behind him. That is one thing.

But the other is that these people, who thus enter into the circles of certain ceremonial-magical societies, in turn secure for themselves a power beyond death, an ahrimanic immortality, so to speak. That is the thought that carries many of them, that is the carrying thought. For them, as it were, the society they have joined is a certain guarantor that their powers will live on beyond death, powers which actually should exist only until their physical death. This thought lives today in more people than one might think - the thought of securing an ahrimanic immortality, an ahrimanic immortality which consists in the fact that one works not only as a single, individual human being, but works through the instrument of the kind of society here characterised. There are many such societies, and people of certain degrees in such societies who know: ‘I become immortal to a certain degree through such a society with the forces which would otherwise cease at my death because they will work on beyond my death.’

However, people are so stupefied by what they experience in the ceremonial magic circle that they are oblivious to a thought which would give real concern to someone who takes these things in a spirit of true and dignified earnestness: namely, that the more one gains in materialistic immortality, or rather in ahrimanic immortality, the more he loses consciousness of true, genuine immortality. But materialism has seized hold of many minds in our time so that that they are oblivious, they are tricked into striving for ahrimanic immortality. One can say: there are today societies which, from a spiritual or occult viewpoint, are ‘insurance companies’ for ahrimanic immortality.” (p.196/197)

### The goal of the occult brotherhoods

In his lecture of 22 January 1917, Rudolf Steiner states once again that the above-mentioned brotherhoods are very anxious to permeate the economic currents of our time with occultist impulses. The confrontation of mankind with the occultistic economic machinations of these brotherhoods, however, seems to be a very important “learning step” for mankind, as Rudolf Steiner explains in the following (23rd lecture):



“Mankind must experience this situation once, because if it did not experience it, it would not become strong enough. It must steel itself by resisting what lies in the impulses that have been characterised. In the past, a tyranny existed by the fact that certain people were obliged for a time to consider as true only what Rome recognised. The tyranny will be much greater if the time comes when neither philosophers nor scientists decide what the basis of faith will be, but instead, it becomes what the organs of those occult brotherhoods will allow to be believed; a time when nothing else will be believed than what is prescribed by them, when from no other direction other practices [customs] will be introduced into the world than what is prescribed by the brotherhoods. This is what those brotherhoods are striving for, and it is a naive belief of some idealists - by which nothing is meant against idealists; idealism is in any case a good quality - if they think that these things which are being striven for are only temporary and will cease when the war has ended.” (p.242)

### On the way to digital tyranny

Possibly, we have finally arrived in the time when the brotherhoods want to prescribe the contents of thought globally, and the economy will be permeated with occultism. In any case, it is very conspicuous that on the subject of the “corona pandemic” first-class scientists worldwide are not having their say in public. Instead, they are ridiculed and defamed as “conspiracy theorists” and everyone who still tries to use his or her common sense and criticise this approach is likewise discredited.

With all the Corona measures as well as with the vaccination business (the pharmaceutical-industrial complex) and the strong digitalisation of society, one can now ask oneself: what will be the occult effect of all this on mankind both on this side of the threshold and beyond? Digitalisation in connection with 5G-surveillance technology and the effort to introduce digital money, to name only a few points, will enable egoistic groups and brotherhoods to spy on and manipulate mankind in unimaginable ways. It is becoming only too clear how the free spiritual life is to be abolished and an independent middle class is to be destroyed. Neither is a really free science wanted by these forces. At Netzpolitik.org under the topic of “surveillance” one can see, for example, the new BND law, in which “spying on one’s friends” is legalised. The secret service is to spy and wiretap with “strategic” mass surveillance: this involves the “snorkelling” of Internet links and hacking telecommunications providers.

Catherine Austin Fitts (USA, b. 1950) who, among other things, was a former managing director of two Wall Street investment banks, says very clearly in an interview on *kla.tv*.<sup>1</sup> that the goal of the globally positioned political class in America is to destroy all independent small businesses. This means that churches, farms, and also independent news channels, are all to be robbed of their livelihood, which will still mean that these people will be able to say what they think and to do what they say, to vote for whom they want and to donate money to whom they want. So we are talking here about the self-employed, who form an independent economy. That is exactly what is intended to be destroyed, and that is what Covid-19 was designed to do. Everyone is to be made dependent on government money, which in turn will be printed by the central bank. Through this means, all genuine liberty will be removed from men and women.

Everything can then be controlled, and all natural resources can then also be controlled by these so-called “elites”. This is part of the so-called “Great Reset”.<sup>2</sup> The master plan can be found in the webpages of the World Economic Forum.<sup>3</sup>

Then it would really no longer be the philosophers or the scientists who would say what people should think, but “the lodge brotherhoods who direct economic flows”, who in their small circles in the background would decide what everyone must think and do. This form of tyranny in the modern sense - “digital tyranny” - would undoubtedly become much greater than was ever possible in Rome.

### The role of the Freemasons

There is an Italian publication from 2014 entitled *Massoni - Società a responsabilità illimitata. La scoperta delle Ur-lodges*. The book deals with the subject of the prime lodges. It was commissioned by five of the highest initiated members of International Freemasonry, belonging to a minority in the Super-Lodges. These plans went too far for them and they wanted to warn the public in this way about the crass intentions of the majority in the Super Lodges, which were - among other things - the introduction of a so-called “New World Order” (NWO). They wanted to draw attention to the installation of a worldwide brutal dictatorship, a despotic domination by “oligarchs”. The official authors are Gioele Magaldi and Laura Maragnani.



So far, the book is available in German only in excerpts.<sup>4</sup> It is stated in the book that all political as well as economic developments takes place entirely within these lodge circles, in that they are planned in these circles and are guided into the 'appropriate' channels. It is interesting and frightening to see how many current politicians and business leaders are shown in the book to be lodge members.

### The pathological fear of disease

But what will happen, according to Rudolf Steiner, if people do not take up spiritual science and prefer to remain with materialism, which the occult brotherhoods want to strengthen further? In his lecture of 13 August 1908 in Berlin<sup>5</sup> he says the following:

"Today, some people could have a spiritual consciousness, but they do not have it and so they [the spiritual worlds] strike back at them, and this shows itself in nervousness, neurasthenia, in the pathological fear of illness, the fear of disease. This is nothing else than blowback caused by a lack of awareness of the spiritual world."

One can safely assume that the leaders of these prime lodges or super-lodges, which are completely unknown to the public, but which - according to the Italian book - exist in order to retain supreme leadership over the innumerable normal lodges, are quite aware of these connections pointed out by Rudolf Steiner more than 100 years ago. It can also be assumed that they instrumentalise for their purposes this pathological fear of illness among populations that results from materialism. However, the plans and techniques of the occult brotherhoods will be effective if the majority of people go on sleeping.

*Christel Traut, Ütteroda (Germany)*

### Notes

- 1 <https://www.kla.tv/2020-12-02/17671&autoplay=true>
- 2 <https://www.youtube.com/watch?v=wYf-3PhzAJM>
- 3 <https://intelligence.weforum.org/topics/a1G0X000006O6EHUA0?tab=publications>
- 4 For example, Johannes Rothkranz, *Superlogen regieren die Welt* [Superlodes Rule the World] (Nos. 1 – 4), Verlag Anton A. Schmid (Self-published), 2nd ed. 2016.
- 5 *The Working of Spiritual Beings in Man* (GA 102).

### Dots...

<https://www.thegatewaypundit.com/2021/04/archbishop-carlo-maria-vigano-dresses-vatican-globalist-confab-chelsea-clinton-dr-fauci-jane-goodall-heretics-2-clergy-speakers-114-listed/>

Archbishop Carlo Maria Viganò Dresses Down Vatican Over Globalist Confab with Chelsea Clinton, Dr. Fauci, Jane Goodall and Other Heretics – Only 2 Clergy Speakers in 114 Listed



### Our Authors' Publications



T. H. Meyer

### IN THE SIGN OF FIVE: 1879–1899–1933– 1998 –TODAY

The Five Spiritual Events, Tasks and Beings of the First Half of the Age of Michael

*An Apocalyptic View of Contemporary History*

'Spiritual knowledge is not given to us as in ancient times. By spiritual means it must be struggled and striven for against a host of demons... We must therefore get to know the powers that would cover up and obscure all spiritual knowledge.' – from the Preface

'The world seems to be standing within a demonic storm that threatens to overwhelm it', states T.H. Meyer at the outset of this rousing call for a wide-ranging, spiritual-scientific knowledge of the world. Appeals to traditional religious belief will no longer pacify this storm, and neither will 'good will' suffice.

May 2015; 100pp; paperback;  
£11.99

ISBN 9781906999797

 **TEMPLE LODGE PUBLISHING**

# Reflections on the Present Events

**O**n Christmas Day 2020, 101-year-old Edith Kwoizalla, a nursing home resident in Halberstadt, became the first person in Germany to be vaccinated with a novel, hastily produced m-RNA vaccine. Vaccination thus began one day earlier than planned. She took the vaccination calmly and with a smile under the mask protecting her mouth and nose, one can read in the press. The attached photo shows a woman in a wheelchair wrapped in a grey blanket, her tired gaze turned away from those vaccinating her. Does she know just what is happening to her? This question forces itself on anyone looking at the photo, who can also get the impression that this photo expresses the essence of what has been asserting itself in the Corona crisis.

A very old woman is inoculated against a disease from which she could die. However, it is not known whether the completely new vaccine will not even accelerate her death, because its side effects are still largely unknown. The start of the vaccination programme is right before Christmas and is considered in the media to be a true "Christmas miracle". It is thus related to the Easter event of 2020, when, for the first time in world history, church services at Easter were cancelled, and instead, Bill Gates, multi-billionaire and mass vaccination advocate, made a 15-minute appearance on the First Program.<sup>1</sup> Vaccination is to be carried out as quickly and as widely as possible, even though the disease known as "Corona" has claimed relatively few victims in Germany. It is considered to be the rescue "conjured up" with the greatest haste in an event that requires no rescue at all. Or rather, it calls for a rescue, but a rescue of a completely different kind.

## Isolation as a death process

The further it progresses, the so-called "Corona crisis" shows itself more clearly in certain character traits which reveal a process which is not of a physical, sensory nature. Something with the nature of a being is asserting itself and wants to be recognised by us. My struggle here is to bring today's events into a picture which, I think, can come closer to reality than those analyses which are exclusively dedicated to political, social or medical backgrounds and processes. The most important characteristics of this entity which has taken over world events since March 2020 I would like to describe as follows (I am very much aware of the imperfection of this attempt):

A single element - a disease triggered by a pathogen, which can lead to death - makes its appearance, released and detached from the environment in which it has occurred. Neither the material impoverishment of large groups of the world's population, which is becoming

ever more threatening in the course of this crisis (today it is already calculated that there are about 130 million additional acutely hungry people!), nor the mental consequences of this impoverishment or of the isolation lasting for months, nor the suffering of the old people left alone or the women and children exposed to domestic violence and so on are taken account of in the events of the crisis. An equally minor role is played by other diseases, such as the flu, which seems to have disappeared since the emergence of COVID-19, nor the postponed operations and treatments for "other" sick people, nor the increasing depressions or even suicides that occur as a result of isolation and impoverishment.

Underlying the "Corona" phenomenon is a strong isolating, atomising force that creates its social reflection in the lockdown measures. "Social distancing" basically means - although unintentionally - that man is man's mortal enemy, since it is believed that the deadly virus can be transmitted freely from one to the other via the air or by adhering to objects. With "Corona", an event that anticipates "the war of all against all" occurs on the world stage in a way that shapes society.

This force which destroys all relationships and which asserts itself in the Corona event, becomes a photographic construct, reproduced millions of times, in an image of an extremely enlarged "virus", which remains cast in an ashen, stony grey, studded with dangerous spikes, a 3-D image in an otherwise empty, darkened cosmos.<sup>2</sup> In this image, the virus appears mostly alone; a single, isolated thing, which seems to have fallen out of its surrounding context forever.

## The soul's fatal rigidity

One's gaze is focused on the disease, but above all on the death that is feared; one is transfixed by what one sees. The surroundings of the event are completely blanked out; the event itself freezes in being looked at.

This motionless staring at a single point, which is detached and enlarged many times over, can perceive neither any process of development, much less anything living. Such a gaze can only see what it is itself: death appearing as an autocrat, which has lost any relation to life. This imagined death develops its own inherent power: for its part, it kills what is active and wants to be alive. The will is thus killed - by the inner soul image of death - to such an extent that this image turns more and more into reality. The death that was initially only feared threatens to become the death of the soul.



Such a soul, which condemns itself to death, can only produce the kind of “protective measures” which strengthen and accelerate an (equally threatening physical, but especially the psychological) process of rigidification instead of counteracting it. These measures include the daily media messages of doom that reinforce fear, the “banning” of public art, culture and social activity, and above all, the vehemently demanded isolation of people, which is supposed to put a stop to a “virus” that jumps arbitrarily and relentlessly from person to person in order to fulfil its deathly mission.

The mental rigidity that characterises today’s events is also reflected in the central role of the numbers of cases of infection or of deaths, the intensive care statistics and mathematical future projections of the death victims to be expected.

Numbers can never represent a real event, because their basically dead, abstract character distracts one’s view from actual, qualitative life processes and isolates it. Nevertheless, numbers dominate today’s events, and even appear detached and separated from their numerical environment. The so-called “infection statistics”, which are based on the number of those who have “tested positive” for COVID-19, are not made to relate to the number of tests carried out; the number of those who have died appears indiscriminately as died “with” or “of” Corona (although the group of those who have died “with” Corona concerns mainly the numerous very old people, in whom “Corona viruses” were shown to have accompanied the death process); “Corona victims” do not appear in any relation to the flu deaths of past years or to the numbers of other people who normally die every day; the projections of the future death numbers, which are responsible for the lockdowns, have a purely mathematical character and are not related to any living reality.

### Unreal “reality”

The rapidly increasing role of computers and other technical devices, which are supposed to function as substitutes for real encounters and experiences and which are associated with the dissolution of familiar social relationships, opens up a further, essential layer of today’s events: in the Corona crisis, we are dealing with a “reality” which largely has a purely virtual character. This virtual “reality” has taken over world events since March 2020; the media and the forces behind them determine the political, social and cultural processes that continue directly into the living room of every individual.

This globally generated “virtual reality” is only connected at certain points to its physical, sensory basis, which it

claims to depict; it has a life of its own that is becoming more and more distant from sensory reality. “Perception” is taking place less and less in relation to what is physically and sensorily perceptible; it is relocated to an “intermediate realm” in which everything is possible, since it no longer has to adhere to any laws of truth and reality. Here, however, the entity which has created this realm as its own and dominates and shapes it as its creator, is developing its own life.<sup>3</sup> This life of its own works in such a way that it creates new “realities” by itself. These “realities”, although fictitious and untrue, are wrapped in a garment that gives them the appearance of being true.

What is untrue appears in the guise of what is true and is therefore vehemently defended by many. In fact, however, we are faced here with ever more fatal inversions, which continue on into language itself. Thus, those who have tested “positive” – the “positives” – are those infected with a disease – “corona”; those who avoid and evade others are considered “social”; the longing for human closeness is considered “anti-social”; the completely new mRNA vaccinations, which have been hastily launched and of which neither the medium-term nor the long-term side-effects are known, are supposed to “save” millions of people; art, culture and sport, which serve the joy of life and thus also health, are eliminated, while mouth and nose masks that promote infections and make breathing difficult are supposed to serve health, and so on.

### Reality as an inner process of the soul

The list is long and can be foreseen to become longer and longer in the future. Untruth dominates world events and will continue to spread.

However, this process is not occurring alone; it is accompanied by a phenomenon which works against it. Through the rapid spread of untruth in external events, a reality can be experienced, subtly but clearly, which has been more concealed up to now: that of the mental constitution and nature of each individual. This spiritual reality, if one is able to see it, is emerging more and more clearly. The possibility of recognising others as well as oneself in the current developments has increased remarkably during the crisis.

At first, this is also painful, because each individual is confronted with his own dark sides, which he has not worked on and which press for redemption, in ways that he can no longer avoid. It is to be expected that this phenomenon will become even more pronounced in the course of the crisis.

“When it once seems as if the gods have disappeared, as if they were not there, as if humanity were abandoned by

them, then it is the wisdom of the gods that men should receive impulses to seek them all the more in those places where they have hidden themselves, but not to complain about their disappearance and about their inactivity"<sup>4</sup> – such were the words of Rudolf Steiner on 17 June 1923 in a speech he gave with regard to the Goetheanum fire. Our experience in this crisis resembles this “feeling of abandonment” alluded to by Rudolf Steiner. Budding hopes for a “rescue from outside” are stifled as quickly as they arise. Nothing else remains for us but to look for “the gods” now in “the places where they have hidden themselves”: in the depths of the soul, which are left free by the outer catastrophes, as it were. But in this struggle with oneself which has now become unavoidable, a gateway to the future also opens up, through which the event of the crisis is able to turn itself inside out, as it were. This gateway to the future is the soul that wants to be active, that experiences itself in the encounter with untruth and thereby strengthens itself to such an extent that, self-aware, it begins to perceive itself in its activity.

In this process, Rudolf Steiner’s writings and lectures find their inherent place, which can be recognised more and more clearly by those who live with them.

*Irene Diet, Berlin (Germany)*

#### Notes

- 1 The interview with Gates was held on Easter Saturday, 12 April 2020: Video: Interview with Bill Gates (English) | tagesschau.de
- 2 As early as January 2020 two American “medical illustrators” at the American “Centers for Disease Control and Prevention” were commissioned to produce an “identity” for the Coronavirus by creating a pictorial image of it. The result was a “beauty shot”, a detailed, approximate image of a solo virus. What was really significant about this was the image of a solo virus as something threatening and as a single isolated object. This image soon, within a month, had spread round the world and dominated the media; there is hardly anyone who has not come across it. Subconsciously, the image dominates humankind: ‘How C.D.C. Illustrators Designed That Iconic Coronavirus Image’ - *The New York Times* (nytimes.com)
- 3 Rudolf Steiner describes this occult process as the founding of the “Eighth Sphere”, a process behind which is Ahriman, who is supported in it by Lucifer. What this signifies is “*something totally false in the cosmos*”. See especially the lectures of 18 and 19 October 1915 (GA 254).
- 4 GA 259, p. 155.

## Our Authors’ Publications



T. H. Meyer

### RUDOLF STEINER'S CORE MISSION

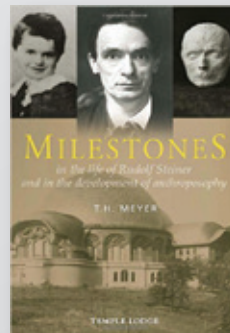
**The Birth and Development of  
Spiritual-Scientific Karma Research**

Rudolf Steiner’s core mission, repeatedly delayed due to the incapacity of colleagues, was to pursue contemporary spiritual-scientific research into the phenomena of re-

incarnation and karma. This stimulating book describes the winding biographical path this mission took, and in particular focuses on the mystery of Rudolf Steiner’s connection with the influential medieval philosopher and theologian, Thomas Aquinas. Utilizing numerous archival sources and publications, Thomas Meyer reveals many facts relating to Steiner’s core mission, and shows the critical roles played by Wilhelm Anton Neumann and Karl Julius Schröer in its genesis and development.

April 2010; 216pp; 21.5 x 13.5 cm; paperback  
£12.99

ISBN 9781906999100



T. H. Meyer

### MILESTONES

**in the Life of Rudolf Steiner and in  
the Development of Anthroposophy**

Why was the act of arson that destroyed the first Goetheanum so devastatingly successful in its malicious intent? What was the nature of the poisoning that Rudolf Steiner suffered in 1923? What

was the significance of Steiner’s encounter with an unknown Master in 1879, and his later meeting with Friedrich Nietzsche on his sickbed?

Rather than presenting an accumulation of data, Meyer takes a symptomatological approach to the evolution of Rudolf Steiner’s thinking, pinpointing specific moments in his biography, whilst making numerous links to contemporary issues. Seemingly unimportant details are significant – such as Steiner’s boyhood habit of smashing dishes, or the droplet of water that adorned Steiner’s forehead at his funeral.

26 October 2015; 248pp; 23.5 x 15.5 cm; paperback,  
£30.00

ISBN 9781906999827

 **TEMPLE LODGE PUBLISHING**

# The “Great Upheaval” – Where To and What For?

In the course of the “Covid-19 pandemic”, entire economies have been shut down by means of emergency legislation. At the same time, prominent voices have called for this situation to be seen as an opportunity. It is now possible, they say, to implement far-reaching socio-political and economic changes that would otherwise take decades. Klaus Schwab, founder and director of the World Economic Forum (WEF), has spoken of the “Great Reset” in this context.<sup>1</sup> Schwab has given numerous interviews on the subject. In addition, he and his collaborator Thierry Malleret have published a book on it: *Covid-19: The Great Reset* (July 2020). However, the book is a disappointment. In places, it reads like a list of generalities and buzzwords (“better world”, “sustainability”, “equality”, “fairness”, etc.). Schwab and Malleret have also published a 31-page “white paper” (“Resetting the Future of Work Agenda - Disruption and Renewal in a Post-Covid World”). In it, they forecast the impact that digitalisation will have on working life in the future and how many jobs will be lost in the process. The topic of the “Great Reset” will be the focus of this year’s annual meeting of the WEF, scheduled for the end of May in Singapore. There will be 1500 people there (mainly via video link), including the presidents of China and France, the German chancellor and the president of the EU Commission.

## In complete contradiction to the present age

What is the intention of this “Great Reset”? Already at the beginning of the pandemic in the spring of 2020, the media declared *in unison* that life would not return to what it had been before. After the Covid crisis had been, we would find ourselves in a “new normal”. Schwab and Malleret describe this in their above-mentioned book as follows (p. 12): “...the world as we knew it in the early months of 2020 is no more, dissolved in the context of the pandemic. Radical changes of such consequence are coming that some pundits have referred to a “before coronavirus” (BC) and “after coronavirus” (AC) era.” In interviews, Schwab has spoken about using the current “window of opportunity” to install “a new kind of capitalism”, to tackle a “great reboot of capitalism”. In other words, the intention on the part of a globally active managerial caste in an atmosphere of coercive conditions (fear-mongering, the passing of emergency laws, the incapacitation of citizens, compulsory ordered shutdowns and the partial destruction of entire national economies) is to push ahead with major changes worldwide. Such an approach contradicts the responsibilities of people today, the general understanding of democracy and human rights. It is in complete contradiction to the feeling that modern people have about life, to the spirit of the present age. Particular interest groups can

contribute to the discussion, but they do not have the right to make far-reaching decisions for large parts of the world’s population over the heads of the people and to seek to enforce those decisions under coercive conditions. In today’s world, major changes can only be made under the conditions of a transparent democratic process.

## Transhumanism

What is the actual content of this envisaged Great Reset? It is certainly about pushing ahead with the “Fourth Industrial Revolution” that Schwab has already conjured up in his book publications.<sup>2</sup> The aim is to digitalise and automate the world of work and life as comprehensively as possible, and to make greater use of artificial intelligence (AI) in the form of self-learning computerised technology. This “Fourth Industrial Revolution” will, in the way Schwab intends, lead to “transhumanism”, or rather, this will be the decisive element. In a lecture at the think tank, “The Chicago Council on Global Affairs” (8.11.2020), Schwab commented on this<sup>3</sup>: “The Fourth Industrial Revolution will lead to a fusion of our physical, digital and biological identities.” Transhumanism seeks to overcome the limits of human intelligence. It is being propagated to enable the merging of human and artificial intelligence by means of microchip implants, among other things. In his book *The Future of the Fourth Industrial Revolution*, Schwab writes that, in his opinion, neurotechnology will one day be able to read people’s minds and influence their behaviour, and that it may even be possible to retrieve memories directly from their brains.<sup>4</sup> He candidly admits (p. 250): “Even crossing a national border could one day require a detailed brain scan in order to assess if the person poses a security risk.” This raises the prospect of total digital surveillance of human beings. When one has in mind to use such technology to read people’s thoughts and influence their behaviour, then one is aiming at depriving people of their privacy. It takes away from the human being the possibility of free individual development. The aim is to deprive people of what makes them human.

## Materialistic aberration

What can we say to this? The ideas drawn from transhumanism are an expression of a materialistic, atheistic worldview. Schwab’s book *The Future of the Fourth Industrial Revolution* (2019) talks about creating better living conditions for everyone, “restoring economic growth and productivity for all”, bringing about a “healthier population that lives longer”, and such like.<sup>2</sup> The aim is to advance human development through the use of computer and chip technology. There is



nothing to be said against the use of technology, for example, in the medical field when it is a matter of alleviating human infirmities, but technology must only ever be an aid; it should not become an end in itself or a means of power. Transhumanism is a materialistic aberration. Transhumanists want to understand the human being and the meaning of life only materialistically; all human endeavours are judged according to the principle of utility. The human being is reduced to a merely physical existence, and all real spirituality is blanked out.

In the second half of the 19th century, materialism and atheism were prominent worldviews [*Weltanschauungen*]. But today in the 21st century? How can one still be an atheist, seeing the world and oneself as the result of a series of coincidences? What kind of consciousness of oneself and of the world does one then have? The problem is that the materialistic atheism of the 19th century persists in public consciousness today. This worldview brought various ideologies to power in the twentieth century. A genuinely contemporary worldview results from the anthroposophically oriented spiritual science represented by Rudolf Steiner. Because this worldview based on spiritual knowledge has played only a marginal role in public life thus far, Schwab can of course continue to bluster with his antiquated machine-like view of the human being.

### Human tasks

We cannot try to achieve an apparent perfection by surrendering to technology or by a fusion of human and artificial intelligence. Our task is to develop spiritually, to spiritualise our thinking in the face of an increasingly mechanised world with its constantly new artificial means of production. Steiner points out that man has to prepare himself for the future development of the higher members of his being.<sup>5</sup> We are radically separated from the spiritual world at birth. Thereby, we are provided with certain dispositions and possibilities for life in the physical world. What we bring again into the spiritual world after death as fruits of our life on earth, must balance in a certain way the facilities and forces with which we were equipped before birth.<sup>6</sup> If the opposite is now intended i.e. if, instead of our human spiritual striving, we want to limit ourselves in the transhumanist sense only to the physical world and we want to turn right away from the spiritual world, endeavouring instead to develop bodies provided to us by means of computer technology in absurd ways, then this represents a dangerous development.

### The effects of the envisaged “Great Reset”

What are the practical implications of this “Great Reset”, the enforced “Fourth Industrial Revolution”? Tina Jatho points out in her review of Schwab’s book, *The Future of the Fourth*

*Industrial Revolution*<sup>2</sup> that one will receive the promised blessings of this “revolution” only on condition that one “can prove one’s digital identity” and submit to the control systems associated with it. In other words, under the pretext of seemingly reasonable arguments a globally active, technocratic elite apparently wants to work toward a kind of world domination through control of significant parts of the world economy and of individuals. A steadily increased accumulation of power and centralisation of decisions would go along with this. This is the complete opposite to the threefold structure<sup>7</sup> demanded by the time, which looks to the autonomous self-regulation of the three social spheres of life (economic life, legal/political life, spiritual/cultural life) in individual countries. This deliberate untangling of powers makes it possible for the individual spheres to perform their specific tasks in the most optimal way in relation to the whole of society so that conditions can be created under which human beings can develop freely in harmony with society and the natural environment.

Transhumanism, on the other hand, with its materialism exaggerated to the point of absurdity and the claim to rule by a self-appointed elite that accompanies it, is so absurd that it cannot even be implemented under normal circumstances. Such enforced domination would lead to a modern barbarism.

### Universal Basic Income (UBI)

With the proclaimed “Great Reset”, it can also be assumed that the elite will also try to get rid of certain “problems” that cannot definitively be solved within the framework of today’s thinking (the potential for unrest due to unemployment, the instability of the financial system due to accumulated over-indebtedness). A major boost in digitalisation and automation would lead to higher unemployment. To compensate for this, people would be provided with a “universal basic income” (UBI). The WEF has been working on this topic for several years.<sup>8</sup> UBI would make people fatally dependent on ‘the system’. If good behaviour were deemed lacking, UBI could be cancelled and denied to an individual at any time.

### The abolition of cash

Closely linked to the proposal for UBI that would only be paid out digitally on the basis of an individual’s existing unique biometric digital identification<sup>8</sup>, is the intention to abolish cash worldwide. This has been propagated by influential circles for years. If people only have access to digital money, they can be monitored more efficiently. The system knows what they consume and when and where they do so. If people can no longer use cash, negative interest rates can be increased at will, thus expropriating savers. Initiatives such as the planned abolition of cash or the introduction of UBI show that the “Great

Reset” project is not just the endeavour of certain individuals, but that it is also embedded in a broader context - in a series of initiatives that have been creating facts on the ground over the years, and which have involved international organisations, foundations, technology companies, and individuals (academics, billionaires).<sup>8</sup>

### Debt relief

If global elites are now talking about a “Great Reset”, it is also conceivable that they are running through scenarios of how debt relief or currency reform could be carried out in order to remove the problem of over-indebtedness. The decisive factor here would be how the debts of governments, companies and private individuals would then be restructured, and how, in turn, the assets of private individuals and companies would be restructured in the event of such a reform. Of course, such scenarios will not be discussed in public.

### Conclusion

During the Covid-19 pandemic (the “Great Upheaval”), there have obviously been considerations in the Western world to establish the totalitarian rule of a technocratic elite directed against the individual. This has been disguised as the technical progress of the so-called “Fourth Industrial Revolution”. In an extreme form, it is expressed in Schwab’s adherence to transhumanism, in relation to which he even speaks of a possible control of people’s thoughts and behaviour. This potentially aims at undermining post-Atlantean cultural development and everything connected with it. By imposing transhumanism on the Western world, it is intended to deprive it of the possibility of continuing to perform its tasks within the framework of the fifth post-Atlantean cultural epoch (the development of the Consciousness Soul).

To what extent the self-appointed global elite’s “Great Upheaval” can be enforced depends on how many people oppose it. It is important to develop an alert, inner attitude towards these plans and to follow further events closely. Outwardly, it is a matter of blocking certain projects in individual countries, such as the abolition of cash or proposals that involve a restriction of people’s privacy. In addition, extensive transfers of state sovereignty to superordinate bodies (such as the framework agreement with the EU in Switzerland) must be prevented. One can also strive to move things in the direction of threefolding. For the justified ideal of the present age is not an abstractly conceived transhumanism, but social threefolding.

*Andreas Flörsheimer, Dornach (Switzerland)*

### Notes

- 1 See also the article by Edgar Ludwig Gärtner: “Mit einem ‘Great Reset’ will Klaus Schwab die Welt verändern”; (30.11.2020), <https://www.theeuropean.de/edgar-ludwig-gaertner/klaus-schwabs-vision-von-einer-neuen-weltordnung/>. Gärtner writes: “It’s about the attempt to reengineer western industrial countries along the lines of the Chinese model.”
- 2 See also the review by Tina Jatho: “Am Scheideweg – Gedanken zu *Die Zukunft der vierten Industriellen Revolution*”, in *Der Europäer*, Vol. 24, No. 12 (October 2020), p. 32f.
- 3 “Klaus Schwab: ‘Great Reset’ wird zum Transhumanismus führen”, <https://de.news-front.info/2020/11/17/klaus-schwab-great-reset-wird-zum-transhumanismus-fuehren/>. [https://twitter.com/robinmonotti/status/1235552744623640576?ref\\_src=twsc%5Etfw](https://twitter.com/robinmonotti/status/1235552744623640576?ref_src=twsc%5Etfw).
- 4 Klaus Schwab: *Die Zukunft der Vierten Industriellen Revolution*, Deutsche Verlag-Anstalt, pp. 242 – 253 (Ch. 12, in collaboration with Olivier Oullier, President of Emotiv).
- 5 Rudolf Steiner, lecture of 31 October 1920 (Dornach), *The New Spirituality and the Christ Experience of the Twentieth Century* (GA 200).
- 6 Rudolf Steiner, lectures of 16 and 17 May 1923 (Oslo), *Human Being, Human Destiny and World Evolution* (GA 226).
- 7 Threefolding is the ideal of the present cultural epoch. Quoted from Karl Heyer: *Wer ist der deutsche Volksgeist?*, Perseus Verlag, Basel, p. 195f; from the lecture by Rudolf Steiner, 21 April 1919 (Stuttgart), “Geisteswissenschaftliche Behandlung sozialer und pädagogischer Fragen” (GA 192).
- 8 Norbert Haering: “Universelles Grundeinkommen: Der feuchte Traum des Weltwirtschaftsforums”, <https://norberthaering.de/die-regenten-der-welt/grundeinkommen-weltwirtschaftsforum/>

### On the future fusion of man and technology

“The technologies of the Fourth Industrial Revolution will not only become part of our physical environment, but also part of ourselves. In fact, many already perceive their smartphone as an extension of themselves. The external devices of today - wearables (wearable computer technology) to virtual reality headsets - will almost certainly be implanted in our bodies and brains sooner or later.”

(From: *The Future of the Fourth Industrial Revolution*, p. 44)

### An example of the vacuousness of the book *The Great Upheaval*:

“Rebooting is an ambitious task, perhaps too ambitious, but we have no choice but to do our best to accomplish it. It is about making the world less divided, less polluting, less disruptive, more inclusive, more just, and more fair than we left it in the pre-pandemic era.”

(p. 292f. Not a word is said about the fact that the aim is to direct things from above - through “statesmen”, “global actors”, and “leading personalities” – by means of technocracy. It is not about a real rethinking).

# The Possible Division of Mankind Through Digital Immortality

Since the onset of the so-called “Corona crisis”, one increasingly gets the impression that mankind is being manipulated and “driven” in a certain direction. However, one can also notice that it is becoming more and more important which image of humanity people have: whether they have ever thought about fundamental life questions such as health and illness, death, truth and lies or other fundamental topics. It currently seems to be becoming increasingly vital in everyday social interaction to know what people’s attitudes are to all these questions. It becomes clear that people who live with thoughts of a spiritual world or who possibly also occupy themselves with Rudolf Steiner’s spiritual science can cope with the current events of the world in a completely different way and set clearly different priorities than people who have a purely materialistic world view.

This observation can lead to the question of how the path of humanity will continue in the future, whether the gap between the two camps is widening and whether one must perhaps even assume that an incipient division of humanity is taking place.

## Where is the “Fourth Industrial Revolution” leading us?

Klaus Schwab (born 1938 in Ravensburg, Germany) is the founder and chairman of the World Economic Forum. The Geneva-based foundation is a non-profit organization that hosts the annual World Economic Forum (WEF) in Davos, a gathering of leading international economists, politicians, intellectuals and journalists.

His 2016 book *The Fourth Industrial Revolution* (Pantheon Publishing) was on the business books bestseller list for months. The goal of this “Fourth Industrial Revolution”, he says, is to merge digital, physical and biological systems. He believes that this revolution will not change what we do, but will change humans themselves.<sup>1</sup>

The book reads like a creepy science fiction novel. According to Schwab, in just a few years it will no longer be possible to buy goods and services, but only to rent them. Total surveillance will make the concept of ownership obsolete. Ubiquitous artificial intelligence (AI) algorithms will regulate private and social life. For the great mass of people, there will no longer be anything like a private sphere. Freedom of movement would also only exist for vaccinated people. Tiny robots (nano-bots) in our blood vessels would take over the healing of diseases. Hospitals

would then become superfluous. The limits of human intelligence are to be overcome by chips implanted in the brain. There is also talk of reprogramming cognitive prostheses and much more, which shows that humans are regarded as computer machines that can be “reprogrammed” and “enhanced” at will.

Regarding this “enhancement” of people, Klaus Schwab states in his book: “Gradually we are now realising that it (technology) has much more to offer - but also that far more is at stake for us. For all the reasons mentioned above, we are on the threshold of a radical system change that will require us humans to adapt continuously. It is possible that this will increasingly polarise the world into those who welcome change and those who reject it.

An inequality will result that goes far beyond the social inequality described earlier. This ontological inequality will separate those who are willing and able to adapt from those who refuse to adapt. It will thus basically define winners and losers in every sense of the word. The winners may benefit from certain forms of radical human optimisation brought about by particular elements of the Fourth Industrial Revolution (such as genetic engineering) that are denied to the losers. This will create the danger of class conflict and other disputes that will be unlike anything we know.”<sup>2</sup>

Professor Kevin Warwick puts this view of the “division of humanity” more bluntly in his infamous transhumanist book, *I, Cyborg* (2002):

“Humans will be able to evolve by harnessing the super-intelligence and extra abilities offered by the machines of the future, by joining with them. All this points to the development of a new human species, known in the science-fiction world as ‘cyborgs’. This does not mean that everyone has to become a ‘cyborg’. If you are happy with your human condition, you can stay as you are. But be warned - just as we humans parted ways with our chimpanzee cousins years ago, cyborgs will also part ways with humans. Those that remain as humans will likely become a subspecies. They will effectively become the chimpanzees of the future.”<sup>3</sup>

## Ahriman as a writer

As surreal as the books by Klaus Schwab and Kevin Warwick sound, they should be taken seriously. One should not make the mistake that my grandmother made when she read Hitler’s *Mein Kampf* and later, looking back,



said that she did not believe all the crazy stuff that was written in that book. If “leading personalities” in politics and economy, as for example, Klaus Schwab, write “crazy stuff”, one should probably prick up one’s ears and remember that according to Rudolf Steiner, since Nietzsche’s *Antichrist*, Ahriman has been writing with the help of his followers, thus publishing outright his views and goals.

Moreover, Rudolf Steiner repeatedly stated that among today’s types of rulers, economic types, there has been an increasing trend to advance the worst to higher positions. It is often a selection of inferior types: “It is actually lamentable when one sees how numerous the phenomenon is in modern times that actually, people with a much, much better nature have to pay respect to those with far worse natures as if to special authorities. This is a general phenomenon. The respected authorities are truly not those who represent a selection of the better types of people.”<sup>4</sup>

In this context, it is also interesting to note that in October 2019, Klaus Schwab’s WEF co-sponsored the infamous Event 201 conference, which modelled and planned for a fictional coronavirus pandemic that then promptly broke out in early 2020.<sup>5</sup>

Already in July 2020, Klaus Schwab and Thierry Malleret published another book entitled *Covid-19: The Great Reset*<sup>\*</sup>, in which both authors declare that Covid-19 is not a dangerous disease. Nevertheless, they use Covid-19 as a pretext for unprecedented social change presented under the banner of a “Great Reset”, which can certainly be regarded as the introduction of a new world order by certain “controlling elites”.

Indeed, they even see Covid-19 as a great opportunity for the “Great Reset” by which the “brave new world” is to be introduced and implemented in favour of wealthy elites. The agenda described above - as far as the plan goes - is supposed to be fully rolled out by 2030.

If one should find all this nevertheless rather crazy, then one can ponder what Rudolf Steiner said very forthrightly on 3 January 1919 in Dornach about the relationship between “clever people” and “crazy people”:

“But one could also imagine that someone regards a great deal of what the ‘clever people’ have been doing for years as sheer madness, and he could consider very large majorities to be mad; but then he could also find it understandable why these very large majorities consider him, as a non-conformist, to be mad. For in a society of madmen,

it is not the madman who is usually considered mad, but the person who is sane.”<sup>6</sup>

### Digital immortality

Authors Moritz Riesewieck and Hans Block show in their book *Die Digitale Seele* (The Digital Soul) that digital development stops at absolutely nothing.<sup>7</sup> They state that even death should now be understood digitally. Meanwhile, intensive work is being done to compile all of a person’s data and “digital traces” after his or her death into a “digital Double” in order to be able to continue to “communicate” with the deceased in this way.

If an Internet user decides during his or her lifetime that he would like to become “digitally immortal”, he can prepare this “immortality” independently. This means that he can already send all his data throughout his lifetime to a so-called “doppelganger” in real time, so that this “doppelganger” will then continue to exist after his death, in which he, the deceased, can then “live on” so to speak, at least that is the materialistic, ‘technophile’ idea of it.

### The worship of artificial intelligence

Anthony Levandowsky of California is one of the best engineers in the field of self-driving cars. He helped build Google’s fleet as co-founder and chief technical officer. He is considered a robotics prodigy and is very influential in the advancement of self-driving vehicles in the United States. He founded an Internet church, “Way of the Future Church”, where artificial intelligence is worshipped instead of God. His goal is to remove people’s fear of artificial intelligence and to integrate machines/robots into society.<sup>8</sup>

All this makes it clear that the “digital world view” is a thoroughly materialistic world view, which wants to mechanise the human soul and merge the human being with artificial intelligence in a transhumanist fashion, so that it will certainly become very difficult for human beings to be able to detach themselves from the earth after their death. That in the meantime, artificial intelligence is to be properly worshipped as divine, shows the ahrimanic and luciferic direction mankind is to be led.

In the book *The Digital Soul* one can read the following introductory sentences: “Apparently only a few human beings can get along without the prospect of a further life of the soul after death. A new (secular) salvation narrative is still lacking. It has not yet been possible for billions of people to compensate in their lives for the loss of meaning that resulted when they turned away from religion. There is an enormous gap, which has not

\* See also the article by Richard Ramsbotham, ‘Covid-19 and The Great Reset – What is it all about and where is it heading?’ in *TPA* Vol. 6, Nos 1/2 (September/October 2020) and the article by Andreas Flörsheimer on page 16.

escaped the attention of technology companies, who see that void as an opportunity for the next big business idea. In prospect are billions of potential customers, open to a new, contemporary message that will save them from the inevitability of death. In the slipstream of the digital revolution, start-ups all over the world are entering a race for this huge market - the market of digital immortality." (p.13)

### Future perspectives

What does Rudolf Steiner, whose spiritual science has been available to humanity now for over a hundred years, say about the life after death of those people who have thought in a materialistic way during their lifetime and who want to preserve earthly consciousness and the earth?

"Here on earth materialistic thoughts are prevalent; the karma of this is that in the spiritual world, the materialistic consequence, the 'earthisation' of the spiritual bodies of the dead, so to speak, is prevalent."<sup>9</sup> Carl Stegmann explains this with reference to Rudolf Steiner in his book *The Other America*<sup>10</sup> as follows: "What does that mean, to become 'infused with earthward leanings' [i.e. 'earthisation' - Ed.]? When, during life on earth, the etheric body engages in too close a union with the physical body, it loses its own power and formative force and assumes the structuring order of the physical body. It rigidifies and solidifies more and more. That is an essential goal for the Ahrimanic powers. It is also the aim of the [Ahrimanic] double in us. People in this way chain themselves to the forces of earth. After death, when the physical body has been laid aside, the etheric body cannot dissolve, because the aftereffects of the structural order of the earthly body, its solidity and densification, still persist. Due to that, such persons cannot free themselves from the earth's ether-surroundings in order to ascend to higher spheres of existence. For a long time, they remain bound to earth and must serve Ahriman."

If one lives with these thoughts for a while, then one recognises that there are people who, through this kind of *post-mortem* experience, will fall out of the development that is guided by the good gods and will take other paths from now on. Ahriman is trying to separate the people of the earth from the gods of their origins in order to win them for his own planet, which he wants to shape until the end of the earth. Ahriman, who in many respects has usurped what the god Yahweh was justified in doing and has continued it in his own sense, connects himself with the old moon forces.

In his lecture of 14 October 1917, Rudolf Steiner states:

"And then a time will come when those who thus adhere to the materialistic mind will unite with the lunar powers, and together with the moon, will surround the earth when it has become dross, when it has become a corpse. For these beings, these people, who want to connect themselves completely with a materialistic intellect, want nothing other than to hold on to the life of the earth, to remain connected with the life of the earth, not to ascend in the right way from the corpse of the earth to what will then become the soul and spirit of the earth"<sup>11</sup>.

Stegmann writes very seriously about this: "Here we are confronted by two world perspectives, two evolutionary possibilities. With deep consternation, we confront an infinite tragedy in human evolution: humanity will divide and [the two groups will] go their separate ways! There are those who will go with the dying earth, with the earth's corpse and sink down one level. The others will go on with the true spiritual earth in order to reach a higher level of human development. Ahriman prepares the former. Along with his appearance on earth, it will become apocalyptic reality; speaking pictorially: one part of humanity will bear on their forehead the sign of the beast; the other part will bear on their forehead the sign of God."<sup>12</sup>

How does the idea of the above-mentioned transhumanists fit in with this, that people who do not want to enhance their consciousness with the artificial intelligence of machines - for example, with a chip implanted in the brain - and who do not want to preserve their earthly life through the "blessings of technology" are to become the "chimpanzees" of the future?

In Rudolf Steiner's lectures on *The Apocalypse of John* the following can be found: "The possibility arose for man to enter our physical world. By surviving the Atlantean flood, he became able to create and develop his present human countenance. This is really an image of the Godhead of the I that dwells within man. Only through the fact that towards the end of the Atlantean period the etheric body merged with the physical, and the forces of the etheric body moved into the physical head, did we receive our present human countenance, through which is reflected the spirit of God. Let us suppose that a man would deny that it is the spirit that has given him his human countenance. Then he would not use the body as an opportunity to come to I-consciousness and to spiritualise himself again, but he would grow together with the body, and become so fond of it that he would only feel at home within it. He would remain bound to the body and go down into the abyss, and because he had not used the power of the spirit, his outer

<h1>Januar</h1>		<p><i>What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.</i></p> <p>Rudolf Steiner</p>
<p>BIRTHDAYS AND NOTABLE DATES</p>		<p>DEATH DAYS</p>
1.	<p>Fest of Jesus' Name Day</p> <p>1924 poisoning attack on Rudolf Steiner during a 'reception'; see the <i>Reminiscences</i> by Ilona Schubert.</p>	<p><i>Odilo, 1049, Abbot of Cluny</i></p> <p>Johann Bernoulli 1748, Swiss mathematician</p> <p>Felix Peipers 1944, colour therapist and doctor – Jacques de Molay (acc. to Berthold Peipers 1978)</p>
2.	<p>Abel, Seth (Adam's sons) Melchior (brings gold)</p> <p>1492 the conquest of Granada</p> <p>1885 Monica von Miltitz</p>	<p><i>Johann C. Lavater 1801, Swiss poet, philosopher</i></p> <p>Alice Oliphant 1886, inspired <i>Sympneumata</i> and <i>Scientific Religion</i></p> <p>Ernst Weissert 1981, German Waldorf pedagogue</p>
3.	<p><i>Enoch</i> (Patriarch), son of Cain</p> <p><i>Caspar</i> (brings myrrh)</p> <p>1789 Carl Gustav Carus, Goetheanist, <b>Brunetto Latini</b> (E. Meffert)</p>	<p>Carroll Quigley 1977, <i>Tragedy and Hope, The Anglo-American Establishment</i></p>
4.	<p><i>Balthazar</i> (brings frankincense)</p> <p>1604 Jakob Balde, Jesuit and poet</p> <p>1643 Isaac Newton, scientist, opponent of Goethe</p> <p>1785 <i>Jacob Grimm</i>, collector of fairy tales</p>	<p><i>Moses Mendelssohn 1786, philosopher</i></p> <p>Georg v. Hertling 1919 – <b>Mazarin IV/8</b></p> <p>Carl Unger 1929, assassinated in Nuremberg</p> <p>Albert Camus 1960 - <i>L'étranger</i></p>
5.	<p>The last of the 13 Holy Nights begins.</p>	<p>Max Born 1970, physicist</p>
6.	<p> <i>The Three Kings. The Baptism in the Jordan: the Incarnation of Christ in Jesus</i></p> <p>1412 <i>Joan of Arc</i></p> <p>1828 *Herman Grimm, <b>Beatrix v. Tuscany/Pliny the Younger II/ 23.4. 1924</b></p>	<p>Gregor Mendel 1884, geneticist</p> <p>Alfred Meebold 1952, botanist</p> <p>E.A.K. Stockmeyer 1963, pedagogue</p>
7.	<p><i>St. Lucian of Antioch – Greek Bible scholar and martyr</i></p> <p>1786 Franz Gräffer (source of St.Germain sighting)</p> <p>1844 St. Bernadette of Lourdes</p>	<p>Maria J. Krück von Poturzyn 1968, writer</p> <p>Hanns Voith 1971, German industrialist</p> <p>Rudolf Frieling 1986, priest</p>
8.	<p>Zarathustra – the 'Golden Star' - he was reincarnated as Jesus of Nazareth, lecture of 25 May 1909 in Berlin</p> <p><i>8th cent. Erhard of Trier, Bishop at the time of Charles Martel</i></p>	<p>Marco Polo 1324 - <i>Mirabilia mundi</i></p> <p>Galileo Galilei 1642, astronomer</p> <p>Andrei Belyi 1934, poet</p> <p>Nikola Tesla 1943, inventor</p>
9.	<p>c. 400 Theophilus and Cyril of Alexandria, opponents of Hypatia</p> <p>529 St. Benedict of Nursia, founds the monastery of Monte Cassino</p>	<p>Victor Emanuel II 1878, King of Italy, <b>Hibernian Mysteries pupil of Garibaldi I/12 (together with Cavour, Mazzini)</b></p>
10.	<p>1881 R. Steiner's experience of the eternal I, in the night of 10 -11 Jan. in his study of Schelling (letter of 13.1.1881 to Josef Köck)</p>	<p>Mieta Waller-Pyle 1954, anthroposophical patron</p> <p>Olive Whicher 2006, colleague of George Adams</p>
11.	<p>Seven Holy Rishis of Ancient India</p> <p>1825 K.J. Schröer – <b>Roswitha von Gandersheim / Plato IV/10</b> (last Karma lecture 1924)</p>	<p><i>Friedrich von Schlegel</i> 1829, editor of Novalis' works</p> <p>Alberto Giacometti 1966, sculptor</p>
12.	<p>1833 K.E. Dühring – <b>iconoclast I/8</b></p> <p>1910 Steiner's first lecture for members, in Stockholm, on the Etheric Reappearance of Christ, at the same time as the "initiation" of Krishnamurti in Adyar</p>	<p>Emperor Maximilian I 1519, humanist</p> <p>Steiner's balancing deed to the "initiation" of Krishnamurti, 10-12.1.1910</p>
13.	<p> <i>Bernhard of Clairvaux</i> – mystic, theologian, co-founder of the Order of the Templars</p> <p>1622 Birth of Molière, acc. to Bulgakov</p> <p>1790 Abolition of monasteries in France</p> <p>1898 <i>I'accuse</i> by Emile Zola (re. the Dreyfus Affair)</p>	<p>Abbot Suger 1151, rebuilt choir at St. Denis</p> <p>Wilhelm Rath 1973 - <b>Johannes Tauler</b> (acc. to Jürgen Schriefer)</p> <p>Walter Holtzapfel 1994, anthroposophical doctor</p>
14.	<p>1858 Attempt on the life of Napoleon III, over the issue of the unification of Italy</p> <p>1875 Albert Schweitzer, doctor and musician, met Steiner in 1906 and 1922</p>	<p>George Berkeley 1753, British philosopher</p> <p>St. Seraphim of Sarov 1833, starets (holy man)</p> <p><i>Johann Philipp Reis 1874 inventor of the telephone</i></p>
15.	<p><i>St. Maurice of the Theban Legion</i></p> <p>1791 Franz Grillparzer, poet</p>	<p>Karl Liebknecht/Rosa Luxemburg 1919</p> <p>Hermann Bahr 1934, <i>Himmelfahrt</i></p>



		1858 Giovanni Segantini, painter		Maria Röschl-Lehrs 1969, Youth Section
<b>16.</b>		1838 Franz Brentano, philosopher; Steiner wrote an obituary in GA 21 1853 Vladimir Solovyov – <b>visionary nun in the Middle Ages</b> IV/8		<i>Edward Gibbon 1794, historian</i> A. Böcklin 1901 – Arthurian knight IV/6 Arturo Toscanini 1957, conductor
<b>17.</b>		<i>St. Anthony</i> - Hermit in Grönewald's altarpiece painting 1706 Benjamin Franklin, statesman, one of the American founding fathers 1911 Hermann Pfrogner, anthroposopher, musicologist, author of <i>Lebendige Tonwelt</i>		<i>Erwin von Steinbach 1318, stonemason</i> <i>Zach. Werner 1823, poet and dramatist, The Templars in Cyprus</i>
18.		1689 Charles de Montesquieu – <i>The Spirit of the Laws, Persian Letters</i> 1743 Claude de St. Martin – <i>Of Errors and Truth</i>		Edward Bulwer-Lytton 1873, <i>Zanoni, Vril</i> *Marie-Georges Picquart 1914, defender of Alfred Dreyfus Patrik D. Maurer 2016
19.		<i>Maria and Martha, sisters of Lazarus in the Gospel of St. John</i> <i>1736 James Watt</i> , inventor of the steam engine		Rosa Mayreder 1932, writer, friend of Rudolf Steiner Maria von Nagy 1982, writer
20.	☞	<i>St. Sebastian</i> – martyred by shooting with arrows 1880 Jules Sauerwein, French journalist, 1919 interview with Rudolf Steiner in <i>Matin</i> about the world war 2014 Coup in the Ukraine		Eticho 690, Duke of Alsace *Bettina von Arnim 1859, poetess art historian and critic Louis Werbeck 1928, artist
21.		1841 Edouard Schuré, was often visited by R. Steiner in Barr, Alsace, <i>The Great Initiates, The Barr Documents</i> (GA 262)		Louis XVI 1793, guillotined Matthias Claudius 1815 German poet, journalist Vladimir I. Lenin 1924 George Orwell 1950, <i>Animal Farm</i>
22.		<i>1561 Bacon – Harun al Rashid I/10</i> <i>1729 Lessing – Greek initiate. I/11</i> <i>1788 Byron, Poet – seeker after the Palladium I/11</i> 1849 Strindberg – <i>Julia</i> IV/2		Queen Victoria 1901 Johann Steiner 1910 in Horn, father of Rudolf Steiner
<b>23.</b>		<i>Commemoration day of the Wedding of Maria and Joseph</i>		German Emperor Otto III 1002 Helmuth James von Moltke 1945, executed by the Nazis
<b>24.</b>		76 Roman Emperor Hadrian – <i>L. Polzer-Hoditz</i> 1866 *Hermann Joachim, officer 1903 Paul Michaelis, dramatist and confidant of Ludwig Polzer-Hoditz		Winston Churchill 1965 René Maikowski 1991, Youth Circle Eleonora Kovacs 2014, wife of Charles
25.		<i>Conversion of St. Paul on the road to Damascus</i> 1077 German Emperor Henry IV, surrender to Pope Gregory, the 'Walk to Canossa', at a castle owned by Mathilda of Tuscany 1840 Gideon Spicker – <b>Heinrich von Ofterdingen</b> IV/7		Heinrich Seuse 1366, mystic Lukas Cranach the Younger 1586, painter Edmond Halley 1742, astronomer
26.		1915 <i>Genius des deutschen Volkes</i> : a meditation given to H. v. Moltke by R. Steiner (Moltke Vol. 2)		<i>Polycarp, pupil of John the Evangelist, burnt at the stake c.155</i> <i>Edward Jenner 1823, developed a vaccination against smallpox</i>
27.		<i>1756 W.A. Mozart – The Magic Flute</i> <i>1775 F.W.J. Schelling, The Deities of Samothrace</i> <i>1859 Wilhelm II – Eticho</i> (E. Bock)		<i>St. J. Chrysostom 407</i> Janos Bolyai 1860, mathematician Giuseppe Verdi 1901, composer and friend of the poet Manzoni
28.	☞	1853 Vladimir Soloviev, philosopher – <b>Visionary seer in the Middle Ages</b> IV/8 1897 Norbert Glas, doctor and author: <i>Reminiscences of Rudolf Steiner</i>		Charlemagne 814 – Emil Molt (acc. to J. Tautz) Francis Drake 1596, circumnavigated the globe F.M. Dostoevsky 1881, GA 157 W.B. Yeats 1939, poet, friend of 'AE'
29.		<i>Constantine the Great, united church and state, baptised on his deathbed in 337 (27.2.)</i> 1688 Emanuel Swedenborg – <b>Ignatius von Loyola VI/ 24. 8. 1924</b>		Johann Gottlieb Fichte 1814 – <b>Spinoza Philo of Alexandria</b> , GA 158 S. 6. 1913, GA 88, 24.8. 1903
<b>30.</b>		1128 Alanus ab Insulis, teacher at Chartres, <i>Anticlaudianus</i> 1933 Hitler appointed Chancellor 1945 Hitler's 'Nero order'		Crown Prince Rudolf of Austria-Hungary 1889 - suicide <b>Nero II/ 23. April 1924 - suicide</b> Mahatma Gandhi 1948, assassinated W.J. Stein sent him Steiner's <i>Threefold Social Order (Kernpunkte)</i>
<b>31.</b>		1512 King Henry I of Portugal, also a Catholic cardinal, promoted Jesuits in Portugal 1797 Franz Schubert - composer, <b>Moorish individual in the 8/9 cent.</b> I/7		Henry I 1580, Cardinal and King of Portugal Erna van Deventer 1976, eurythmist
<b>Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!))</b>   Karmic indications from other <i>GA vols</i>   Indications provided from other, reliable sources   Karmic indications of others selected by the editors of the calendar   Italics: <i>Text of Calendar of 1912/13 by Rudolf Steiner</i> For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com				

form would again become similar to his previous form. The human being who descends into the abyss would become animal-like. Thus, such human beings would bring about what we have already indicated: those who do not use their life in the body merely as an opportunity to come to the consciousness of their I will descend into the abyss and will form the evil race. They will have turned away from the impulse of the Christ Jesus, and out of the ugliness of their soul they will again form the animal shape that man had in earlier times; down in the abyss will be the race of evil with wild drives in animal form. And when up above, those who will have spiritualised themselves, who will have taken the Christ principle into themselves, proclaim what they have to say in regard to their union with Christ Jesus, from there below will sound words and names of blasphemy, from those who want to escape from what appears as spiritual transformation.”<sup>13</sup>

According to Rudolf Steiner then, it is just the other way round: those who will not break away from materialism in the future will even have to take on animal-like forms again in their physical bodies.

It is of course an ingenious move by the ahrimanic powers to instil in people the idea that if they connect with so-called artificial intelligence, they will be vastly superior to the other people who reject this, and will possess much more power and money than these and will leave them behind or below them as so-called “apes”. Moreover, the worship of artificial intelligence instead of Christ clearly shows how strongly the ahrimanic powers are already working at this point.

### The approaching division of mankind

According to Rudolf Steiner, at the beginning of the third millennium there will indeed be a physical incarnation of Ahriman. Carl Stegmann wrote already in 1991: “In the coming Ahriman incarnation much will become possible that Ahriman or those following him have envisioned for a long time but were not able to attain. As a being incarnated in an earthly body, he will succeed in making earth-thinking independent of the human brain, so that human beings can take it along into the world after death. Throughout the centuries, Ahriman



Albrecht Dürer, “The Angel with the Key to the Abyss”, woodcut (Illustrations of the Apocalypse, c.1496–98)

has aspired to this, and by his own efforts, it will become partially possible for him. Human beings who follow in his direction are supposed to become capable of maintaining their thinking after death, and not only their thinking capacity, but their memory. They are able to take along the knowledge they worked to attain, and to elaborate on it. Then they will be in a position to maintain their earthly consciousness of self, even if their physical body has fallen away. It will not be a consciousness of their actual ego-being, but a limited earth-ether-consciousness. These human beings will not be able to unfold a free “I”, but instead will be consciously thinking group-beings of sorts, tools of Ahriman. They will

become much more powerful than the dead heretofore in influencing human beings on earth and in producing world-destructive forces. Through the unlawfully active moon, Venus and Mercury beings on earth, Ahriman will furthermore succeed in implanting into human beings a new etheric body consisting merely of earth-ether. This etheric body will be the bearer of will-devoid earth-thinking that is taken along [in death], the bearer of memory and a new self-awareness after death. All this will make it possible for the doubles to remain in human beings when they cross the threshold of death. No longer will the [ahrimanic] doubles be threatened by dissolution of their consciousness; they will not be torn away into a direction that could prove to be dangerous for them cannot be pulled by the transformation of the earthly consciousness after death into a cosmic consciousness into a trajectory that could become dangerous for them through the transformation of earth-consciousness after death into cosmic consciousness. The doubles can only remain in an etheric body that has turned earthly, and in earthly thinking. They can then remain united with the earth and its forces and strengthen the dead in their earth-oriented thinking and doings.

Human beings who play a leading role in the pursuit of Ahriman’s goals on earth, for example, those involved in occult groups with ancient cults, will be the first to attain for themselves Ahrimanic immortality.”<sup>14</sup>

Could it not be that the forming of a “digital double” will become a “convincing way” for many human beings to be able to become part of this “ahrimanic

immortality”? One could therefore well assume that a division of mankind is already being prepared, or even already massively advanced, which is, however, perceived in very different ways.

### Spiritual science as a necessity of the times

Rudolf Steiner spoke again and again of the spirituality that is breaking into our fifth post-Atlantean cultural epoch, a spirituality which must be taken up by humanity if greater disaster is to be avoided.

“The disaster that would come if man were to repel the incoming spiritual tidal wave would be greater than all other disasters. Our real duty to all the spirits of the world who are connected with the development of mankind, is to acquaint man with that which today is necessarily taking place subconsciously, simply through the present laws of world development, in the soul of every man. In the age of the Consciousness Soul, there is a real need to bring this up into consciousness. With reference to what today is appearing so powerfully as a social demand, it is also necessary that today one gets to know what is actually going on in human souls. For outwardly, existence is becoming more and more masklike, more and more in the nature of a mere phenomenon. It is quite possible that in one’s soul experiences today, one passes by the Guardian of the Threshold, but because of the materialism rampant today, one represses the consciousness of it. But what is repressed, what does not become conscious, is not therefore non-existent; it is still there nevertheless. A person passes by the Guardian of the Threshold - but through the nature of the present time, he represses the experience. How it then represents itself, the form it can take, can become something very different. It could be the actions of a Lenin, it could be the deeds of some Spartacist [it could be a “Corona crisis” (C.T.)]. We must become aware and attentive in the present time that we have arrived in an age when, through the deceptive impulses of materialism, passing through certain spiritual impulses can mask itself externally in a form that endangers humanity in the worst possible ways.

The times are very serious. But one really takes account of these serious times if one simply has the honest will to seek to interpret with one’s healthy human understanding what can be drawn from the spiritual world by a real spiritual science.”<sup>15</sup>

*Christel Traut, Ütteroda (Germany)*

### Notes

- 1 World Economic Forum Founder Klaus Schwab on the Fourth Industrial Revolution; [www.youtube.com](https://www.youtube.com/watch?v=CVIy3rjuKGY); from timepoint 15:45; 13.5.2019; <https://www.youtube.com/watch?v=CVIy3rjuKGY>
- 2 Klaus Schwab, *Die vierte Industrielle Revolution*, pp. 145/146.
- 3 Kevin Warwick, *I, Cyborg*, Century-Verlag, 2002, p. 4.
- 4 *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis* (GA 191), p. 114.
- 5 Paul Schreyer, *Chronik einer angekündigten Krise*, Westend-Verlag, and: [https://www.youtube.com/watch?v=SSnJhHOU\\_28&feature=youtu.be](https://www.youtube.com/watch?v=SSnJhHOU_28&feature=youtu.be)
- 6 *Der Goetheanismus, ein Umwandlungsimpuls und Auferstehungsgedanke* (GA 188), p. 29.
- 7 Moritz Riesebeck und Hans Block, *Die Digitale Seele*, Goldmann-Verlag 2020.
- 8 <https://futurism.com/way-future-new-church-worships-ai-god>
- 9 *The Karma of Untruthfulness* Vol. 2 (GA 174), lecture of 21 January 1917.
- 10 Carl Stegmann, *The Other America*. Rudolf Steiner College Press, 1997, p. 157.
- 11 In: Rudolf Steiner, *The Fall of the Spirits of Darkness* (GA 177).
- 12 Stegman, *ibid.* p. 161.
- 13 GA 104 (German ed.), pp. 142-143.
- 14 Stegman, *ibid.* pp. 173-174.
- 15 GA 188 (German ed.), pp. 49-50.



# A Life for Cognition

*In memory of Alexander Caspar (1934–2021)*

On 26 February 2021, Alexander Caspar crossed the threshold. As Alexander Caspar's companion for decades on the path to the "new money", I have been asked to write an obituary. The content of the following lines is limited to our common path. It is an attempt to write set down something about the traces left behind by a reserved and modest man who strove relentlessly for clarity in cognition.

Since the beginning of the 1980s, Alexander Caspar had been particularly concerned with the contents of Rudolf Steiner's *National Economy Course* [GA 340; English title: *World Economy*] and the "Threefolding of the Social Organism". At that time, we met in a working group on social science questions in Zurich, initiated by Paul Wildhaber. At this first meeting it became clear to me that if there was one person who could solve my questions, it was this man! From the simple question: "Is there a *right* price and how can it be found?", an intensive collaboration developed between us, in which Alexander Caspar on the basis of his overview of the problem, I listened more contemplatively and asked questions.

His thoughts were recorded in various writings and graphics, which, I am glad to say, have been published in *Der Europäer* [and *TPA*]. Today they have been brought together and republished in two books.<sup>1</sup>

The place where we worked on these questions was my studio in Effretikon. Conferences were also held here. Together with the president P. Bisang and some members of the General Morphological Society of Zurich (AMG), also with H. Bieri, president of the Swiss Association for Industry and Agriculture (SVIL), a working group worked for several years on the presentation "A Comparison of Economic Systems". This working group also prepared a detailed application brochure for the World Expo in Hanover in 2000. The aim of this "ideas park" was to present "visions for the future and models for the balance between man, nature and technology". Unfortunately, our project was not accepted by the panel.



Alexander Caspar

In the hopeful period of a "new wind" after the fall of the Berlin Wall, it was possible for us to travel to Moscow in 1994 through a connection with Gennady Bondarev. So-called communism had led Russia into a crisis and capitalism in Russia at that time was increasingly "showing its teeth". Tatiana Zuikov, who led a working group in Troitsk, a neighbouring city of Moscow, was addressing these questions and thinking about a possible "third" way. Alexander Caspar held a seminar on this

for a week, in which the work of economic associations as organs of an objective common understanding was particularly emphasised. "Are you neo-communists?", we were asked. Caspar pointed out that both sick systems are based on the same monetary system... He showed how the realisation of the new thinking can counteract the break-up of society into rich and poor, and prevent unemployment, compulsive growth and the destruction of our environment.

In 1998 we visited Moscow for a second time. Caspar was invited to a conference by the Research Institute of World Economy and International Relations (ИМЭМО). He also gave a lecture at the State School of Economics. A translation of *The New Money* into Russian was delivered to the Kremlin in Moscow in 2015 with a personal letter to President Vladimir Putin.

Alexander Caspar also spoke at various events in Germany and abroad on current issues of social perspectives for the future. He was still able to appear in public one last time at a conference in Dresden in October 2020. The special atmosphere of this city, destroyed at the end of the Second World War and later rebuilt - a cautionary image of what could happen again, but can still be prevented - gave the event a very special atmosphere. Alexander Caspar felt that the fact that this conference was made possible was very significant for the future.

Actually, Alexander Caspar would have liked to become a doctor, but his destiny led him from Germany to the management of a Swiss private bank linked to industry. There he gained professional training, economic and accounting experience. Through his in-depth study of Rudolf Steiner's epistemological writings - he emphasised this again and again - he gained an understanding of the new principles to be recognised, the effects of which

1 *Das Neue Geld und Die verschleierte Macht des Geldes*. [The New Money and the Veiled Power of Money] Available from bookshops or directly via [www.dreigliederung.de](http://www.dreigliederung.de)

"Новые деньги" (*Das Neue Geld*) 2014, ISBN 978-5-86947-073-7

Various writings by Alexander Caspar in German, Spanish, French and Russian can be downloaded gratis at the website [www.gemeinsinn.net](http://www.gemeinsinn.net)

Rudolf Steiner demonstrated in his *National Economy Course*. In addition, he participated for many years in a working group in which Rudolf Steiner's natural science courses were worked on. The key to understanding the manifold but lawful interrelationships of the human being standing between substance and spirit he characterised with the concept of "inverse polarity".

The actual content in the striving for the threefolding of the social organism lies in the fact that the balance between human needs and the value of human economic

'performances' [acts of labour] can be established in a humane way. Threefolding can become possible through the new concept of value which Alexander Caspar elucidated. He was not able to heal people individually as a doctor, but as a banker he prescribed a cultural therapy for humanity as a whole.

In writing this obituary, I hear again his wakening call: "Change your thinking!"

David Schmid, Warwarovka (Russia)

## Bringing Oneself into the Picture

*In memory of Alexander Caspar (1934–2021)*

In the autumn of 1998, I met Alexander Caspar with his closest collaborator, David Schmid, in Thomas Meyer's office in Basel. Shortly before this, I had reviewed Helmut Creutz's book *Das Geldsyndrom* [The Money Syndrome] in *Der Europäer* (August 1998). Creutz was a representative of the idea of free money. Caspar then wrote to the editor of *Der Europäer*, Thomas Meyer, asking him if a magazine based on Rudolf Steiner's spiritual science could also give him a chance to speak on the subject. This led to the aforementioned meeting. Subsequently, I engaged intensively with Caspar's work *Wirtschaften in der Zukunft* [Doing Business in the Future], which was available at the time. In June 1999, I published a review of this book in *Der Europäer*. In the following years I had much intensive contact with Caspar. I experienced him as a person who, when asked appropriate questions, was always willing to answer them. Many of his later essays can be traced back to the fact that he was inspired by questions from those around him. It was always important for him to respond to objections to his statements. Once I sent him back a text he had submitted to me for review with some suggestions for corrections and clarifications by fax at Christmas time. A short time later he called me, delighted, to say that he agreed with all the changes. That was my best Christmas present that year. I was attracted by the concise manner in which he presented his ideas, his ability to survey connections and contexts or to hold a thought in consciousness and to relate it to other thoughts. His explanations enabled me to understand Steiner's *National Economy Course*. Ultimately, Caspar's published work sets Steiner's *National Economy Course* in our contemporary context and further elaborates it.

Steiner relied on collaborators to develop further the information he had provided. Caspar was such a

collaborator, who worked his way into Steiner's way of thinking without prejudice and, among other things, further elaborated the concept of economic value and the creation of money based on it, taking into account today's possibilities. Caspar took seriously Steiner's indication that one should "work towards visualising" things. He had succeeded in his thinking in pictorially building up Rudolf Steiner's visualisation of the process of the formation of economic value, "bringing himself into the picture", as he put it, so strongly that he was able to take on the viewpoint from which Steiner spoke during his *National Economy Course*. In this way, Caspar was able to develop things further in Steiner's sense quite legitimately in this field, and to derive new concepts.

Through his professional activities as a banker, Caspar also met well-known representatives from the world of business, politics and banking. In these established circles, however, throughout his life, he found no adequate reception for his ideas. Either they were unable to accept the new ideas he advocated because of the entrenched automatic nature of their thinking, or they feared the consequences that the realisation of these ideas would have for external power relationships in society and the economy.

Throughout his life, Alexander Caspar was always an inquiring, multi-faceted person. In the last years of his life, he also occupied himself with the afterlife and how human consciousness would appear in it. It can be assumed that he will remain united with questions that are of existential significance for humanity.

Andreas Flörsheimer, Dornach (Switzerland)

# Economic Life, Legal Life, Cultural Life in the Unitary State that Mixes Up All Three Social Spheres

**W**hat is the trigger of economic activity?  
Need.

A need is confronted by the results of work upon nature, which satisfies the need. All the work that can be done in this respect depends on the number of the population, and everything with which economic work is connected comes from the earth [ground], because that is what everyone needs, what everyone lives from. The need gives a subjective value to the result of labour. The fact that this subjective value coincides with the objective value of the product of work, which is conditioned by production, is the basis of the balance to be sought between needs and the products of work, which constitutes the content of economic activity.

What problems stand in the way of such a balance?

The economic climate - unemployment - compulsive growth.

With the prevailing "Corona crisis" and the measures to combat it, these three crisis factors are imposing themselves and are now leading to a worldwide social emergency.

What leads to economic fluctuations?

The direct interdependence of sales revenue and income: that both condition each other.

Price and income as a means of expressing needs are actually comparative variables for the objective value of the above-mentioned product of work. For the balance between needs and the value of the results of labour depends on the answer to the question:

How must the results of labour be valued against each other so that each producer of a result of labour can satisfy his needs from the proceeds of the sale of his result of labour and from the results of the labour of other producers, in the time that he needs to produce the same or an equivalent result of labour?

This question - which is also a fundamental demand of economic activity - cannot be answered by the thinking of today's economic science. It shifts the economic value of the product of work away from the observation of market events in the form of supply and demand and toward the price. Without an understanding of the designated mutual valuation of the results of labour, for which value the price is a comparative quantity, the sale price becomes the trigger of economic activity and not the need. The

motivation for economic activity then becomes the obtaining of the highest possible income through the quantity of goods produced. In modern times, the monetary capital yield from the market price of the result of labour has become the initiator of the process, and the income paid from it has become the "wage" because of property relations.

Since socio-economic conditions are not natural phenomena, but stem from human thought and will, the question arises: how did today's capital/wage system emerge historically, what did it evolve from in historical and developmental terms? From the Roman concept of property.

The Romans were a conquering people. They conquered foreign lands, declared their right to dispose of the land as a means of production and the yield generated from it to be their private property, excluding third parties, and enslaved the people living on it. After the deduction of the slaves' upkeep, the yield from their labour constituted the owners' freely disposable capital. Today's interdependent capital and wage concepts and relations have arisen from this mixture of law, the right to use the land, and the economy, the production of goods to support life: capital, from which wages are paid, understood as the surplus that remains from the proceeds of sales. In this way, prices are not conditioned by need, but are forced into the relationship between capital and wages, into the struggle for their share of the proceeds of labour. The mixing of law and economy results in human labour being excluded from the production process as a cost factor, and consequent unemployment. Due to the current capital/wage relationship, labour, with its current position in the economy, which is antagonistic to the conventional concept of capital, has acquired the character of a commodity and a value which it would not have in a needs-based economy, for then, the evaluation of needs does not go to labour, but to the result of labour. In the currently prevailing system of capital and wages, monetary capital can multiply in an individual way without the struggle between the rate of profit and the rate of wages resulting in a struggle over the money supply, if and insofar as a permanent increase in the production of goods for sale can be achieved with a simultaneously permanent expansion of the money supply, which means compulsive



growth. The achievement of such growth in capital is only possible when and because money is created that has no inner connection to the production of goods.

In a needs-based economy, money (as a number) would be the index of the mutual valuation of the results of labour, the accounting of the results of labour, because the amount of money would be bound to the number of the population and it would rise in value in the amount of goods produced by the population. The profit or the return on capital [investment], which today is claimed to be the sign of the justification of the production of goods, subjects production to the chance operations of the market, whereas in an economy oriented towards the satisfaction of needs, it would be important to establish a rational mediation between consumption and production, so that the chance element of the market would disappear.

How can the value of the results of labour, including those gained through the use of capital investment, be expressed numerically, so that the transition from the hopelessly declining capital/wage system to a system of balance between needs and the value of the results of labour becomes possible on the basis of a designated measurement?

In the economy, in terms of work, the human being stands between, on the one hand, material in the form of nature, and on the other, spirit in the appearance of intelligence which directs and organises work. Where does the subjective and objective allocation of value to the results of labour, as described above at the outset, coincide?

In the subsistence minimum, which is to be thought of as the physical labour output of the population on the area of land it requires; indigenous societies practise purely subsistence economies. Coincident with this subsistence minimum of a society that performs only physical labour on nature is the money supply created that is characteristic of a needs-based economy, which, divided by the number of the population, supplies the numerical value of the results of labour and of the income per capita, sensibly calculated and fixed as the annual results of labour and annual income. In the course of socio-cultural development, physical work on nature is supplemented by a further value-adding factor, namely, the organisation of work made possible by human intelligence (division of labour, rationalisation, automation).

This work, directed and organised by means of intelligence, leads to greater results of labour and also the saving of physical labour. The value of these results of labour is measured in the value of the results of the physical labour that is saved. Capital formation is emancipation from having to till the soil, and capital is the equivalent in value of

the result of saved physical labour on the soil. The intelligent control of labour is realised with the help of artificial means of production. These artificial means of production, on which physical labour is also expended, are to be regarded as an extension of the soil [earth/ground]. The value of the results of labour produced through the artificial means of production corresponds to the counter-value of the results of the physical labour saved on the soil [earth/ground]. The value of the result of the individual's physical labour remains the same, of course also in monetary terms, irrespective of capital accumulation. The saving of physical labour and the release of labour from the land does not change anything in the original value ratio of the number of people to the required land area, so that the value of the results of labour remains the same overall for the same number of people. The value of industrial production is the equivalent of the physical labour saved directly on the land. Thanks to capital accumulation, more results of labour are allotted to incomes, so that the assessment of the prices of individual products changes: prices go down when capital accumulation is higher than the financial costs (income) associated with those people who are freed up from material production.

Because the value of the results of labour and the income of those working in material production as well as those working intellectually or in retirement can now be determined, it is possible to ascertain which results of labour are available to the population in terms of quantity and quality or can be made available by adapting to changing needs by means of relocations of labour agreed associatively between enterprises. This overview provides the basis for determining the financing of the education system, the public sector, old-age and disability pensions and the health system.

Even if both needs and production technology, quantitative and price-related weighting of individual results of labour within total production values change constantly in the course of economic activity, the balance between income and the value of the results of labour can nevertheless be maintained if production is weighted by means of a shift in production agreed between enterprises in terms of labour and quantity, adapting to demand in such a way that the selling price corresponds to the income figure per capita fixed at the original point of the creation of money, whereby the value relation between the "right" price as the objective value of the result of labour and the income per capita is maintained.

It becomes apparent that since the emergence of natural science and technology, capital formation should not be attributed to the legal sphere of society, but to its

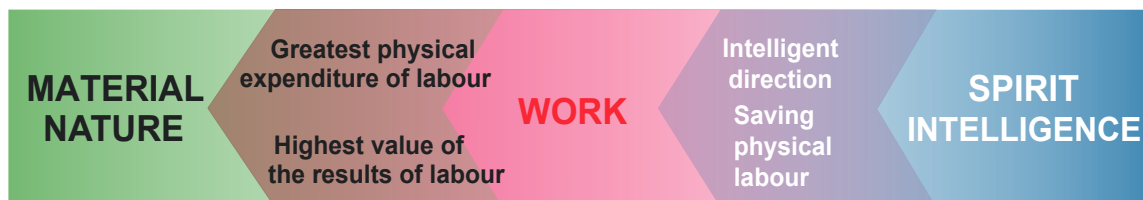
# THE FUNDAMENTAL PRINCIPLE OF INVERSE POLES

## AS AN ASPECT OF SOCIAL LIFE

### FINDING THE MEASURE OF THE VALUE OF THE RESULTS OF LABOUR

#### THE POLE OF NATURE

#### THE POLE OF SPIRIT



The measurement of the mutual value of the results of labour in order to balance needs and the value of the products of work. The measure as the highest value, arising at the pole of nature, of a product of work with the greatest expenditure of physical effort - to be considered as the result of the physical labour of a population on the area of land it requires.

Saving of the expenditure of physical labour through the intelligent control of work in the form of the emancipation of physical labour from direct labour on the land or underground; the increase in the results of labour that arises in economic activity through artificial means of production corresponds to the value of the results of labour saved in work on/under the land, i.e. capital formation.

#### MONEY:

#### Measure as Numerical Index

Parallelism of  
factual and numerical value

Equating the money supply with the  
Number of the population and  
their annual income.

Money supply divided  
by population  
=

Unit of calculation of the value of the  
mutual measurement of the  
results of labour, and the income  
per capita and per annum  
(social quota).

The money supply thus corresponds  
to the sum of the prices of all  
the results of labour.

Capital formation: emancipation  
from work on/under the land

Capital displacement:

Release of labour to artificial means  
of production.

Increase in material production  
through artificial means of  
production.

The price, including the increase in  
products allotted to each social  
quota, remains the same, through  
the money supply defined by the  
number of the population.

Capital, or profit from rationalisation  
serves to finance industrial  
expansion including infrastructure,  
also agricultural expansion (loan money);  
Furthermore, it finances the education  
and academic sectors, the public  
public sector, and old-age and  
disability pensions (gift money).

intellectual [cultural/spiritual] sphere. Capital as an economic factor of production is the productive capacity of able individuals whose intellectual or manual abilities have been developed in intellectual life [*Geistesleben*] - capacities limited in time to the duration of their ability: the assessment of those abilities is an act of the cultural/spiritual/intellectual sphere; the transfer of ownership, the right of disposal without commodification is an act of the legal/rights sphere. In principle, retiring leaders of enterprises themselves appoint their successors as owners of capital.

What has welded together the three main areas of social life - spiritual life, political or legal life and economic life - into a unitary State is taxation, the levying of taxes based on the political coercive power of the state. This was facilitated by the money economy without its inner connection to production.

The arbitrary levying of taxes and duties and monetary flows for the financing of education, old-age and invalidity pensions and the health sector come to an end when society achieves transparency in the relationship of the value of the results of labour and income, and is able to understand prices as comparative variables on the basis of newly formed concepts of: economic value, capital, property and money creation. The inherent needs of the three spheres of society - economy, law and culture - require the three spheres to have their own autonomous administration: the economy is based on the agreement of the producers in the sense of the [economic] associations within a single currency area to direct the production of goods quantitatively in accordance with specific demand in such a way that the original value relationship between the results of labour and income per capita is preserved.

The use of property without commodification via the means of production as well as the use of labour without commodification require an independent legal life detached from the economy. Income results from the contractual distribution of the proceeds of the sale of the results of labour.

Many people may still feel reluctantly averse to what has been said here, but modern life has taken on forms that can no longer be mastered with the usual habits of thought and conventional ideas. The prevailing economic ideas have sprung from a science which, by its very nature, is no longer suited to the present economic order. But only an intellectual life that is no longer controlled by the state is in a position to address the issue of a new order for society as a whole. The current economic order cannot be reformed; its shortcomings cannot be

remedied on the basis of views which have led to the very things that must be transformed.

It follows from the new economic concepts that the benefits of capital do not lie in individual accumulation and the exercise of power, but in providing general economic security and in satisfying needs.

## Epilogue

In the paragraph on the numerical understanding of economic value, with regard to the question of where the subjective and objective allocation of value to the result of labour coincide, I had first written: in the subsistence minimum, which is to be thought of as the population's output of physical labour on the land area it needs for its sustenance. An academic suggested I insert the following, which I did: "of an indigenous society practising a pure subsistence economy. Coincident with this subsistence minimum of a society performing only physical labour on nature is the money supply... In the course of socio-cultural development, physical labour on nature is supplemented by a further value-adding factor, namely the organisation of labour made possible by human intelligence (division of labour, rationalisation, automation)".

I initially accepted this insertion without objection because it is not wrong and possibly leads, on the basis of previous habits of thought, to an easier understanding of how economic value is to be grasped. But there is a noticeable objection that can be made: in my opinion, Steiner's train of thought is not about an historicising consideration of economic development from value formation originally based on mere physical labour directly on the soil to subsequent value formation that takes place due to technical intelligence applied to artificial means of production - i.e. value formation based on capital formation. Rather, Steiner is concerned with grasping the inverse polar formation of value in the polarity: nature and spirit, which is why in the second lecture of his *National Economic Course* (GA 340) he also contrasts the two formations of value: at the pole of nature and at the pole of spirit.

Economically, man stands between substance in the form of nature and spirit in the appearance of intelligence. Work is the connecting and mediating element between them. At the pole of nature it has, in itself, the highest value to be assigned to its results. This labour of the people, at first performed as mere physical work on nature, has, thus conceived, the highest expenditure in its results. These results are equivalent to the subsistence minimum, in which need and the result of



labour coincide. The moment of the greatest expenditure of labour gives the result the highest value. In it is the measure for the mutual assessment of the results of labour, in numeric terms, by linking the total amount of money to the total number of the population, dividing the former by the number of the population and thus obtaining a monetary value as a guideline for the sales proceeds of the result of labour and for the income per capita and per annum.

The starting point at the nature pole of this determination of measure, namely, the result of the greatest expenditure of labour in the form of total physical labour, is contrasted, in a way inversely polar to this, with the saving of physical labour through the guidance of labour by intelligence. The determination of measure, or rather, the assignment of measure, in the form of the ratio of value which results for physical labour on the soil from the ratio of the number of the population to the natural basis required by the population, is only properly understood when it is contrasted with the saving of physical labour resulting from intelligently directed labour, its emancipation from the natural basis, its continuation through artificial means of production with increasing output of the results of labour. The value of what results from the intelligent control of physical labour is measured in terms of the equivalent value of physical labour saved from work on the natural basis. Effected through intelligently directed labour, an increase in the results of labour to the designated measure of economic value is triggered by the spiritual pole, namely, an increase in the results of labour for the same or less labour. The increase reduces the monetary value of individual labour results to a lower value, but the value of the total labour results remains the same for the same population number.

Egotism is removed from the increase in the results of labour (based on individual capability and individual intelligence) in relation to the expenditure of labour by production being linked to the creation of money, and the increase in the results of labour and the saving of physical labour benefits the whole of society through the improvement of general standard of living.

At the same time, the quotient allotted to the individual from the division of the total value of labour results by the population remains the same. Capital accumulation has a liberating effect in that it leads to reduced physical labour and/or reduced working time, which in turn only comes about through physical labour, that is, through the intelligent control of it. The mutual value relation of labour results, originally derived from the subsistence minimum as a measure, is not affected in terms of value by the saving of physical labour, but the increase in material results of labour is divided downwards numerically, i.e. monetarily, to a lesser amount. The capital-related saving of physical labour and the increased production of material goods make it possible - indeed require - that in addition to their income quotas calculated according to their allotted measure, those who remain engaged in the production of material goods also work to produce the income quotas of those dependent on loan and gift money.

Differences in the level of income of those engaged in material production and those released from it are the result of agreements reached at individual companies or in other legal, contractual agreements.

*Alexander Caspar*

[This, from November 2020, is the last article Alexander Caspar wrote. - *The Eds.*]

<https://childrenshealthdefense.org/defender/>

## ANNOUNCING The Defender!

CHD is proud to announce the launch of our new newsletter, "The Defender," which we hope will prove the death-dealing samizdat to today's burgeoning corporate totalitarianism.

—Robert F. Kennedy, Jr.  
CHAIRMAN,  
CHILDREN'S HEALTH DEFENSE



# The King's Last Journey

*Thoughts on the Passing of Wilfried Hammacher (1928–2021)*

There are personalities who are certainly more qualified than I to report on the life and the artistic and written work of Wilfried Hammacher. One must also allow them to carry out this task, because many details and nuances are required, which one will miss if one was unable to accompany Hammacher for a suitably long period of time as an Anthroposophical colleague. However, what I may be able to do here is to portray the deceased in his human gesture, to perceive him as a revelation of his inner being and to hand the resulting image of my thoughts over to him on the other side.



Wilfried Hammacher

It is a modest parting gift for one who is now freed from all laws and constraints of the physical world.

Hammacher was a genial, strong personality. The basic impression his character made was something that could hardly be called other than kingly: before one was a tall, harmoniously formed figure, which in its wholeness radiated something fully human. His posture and gestures made one feel: this man knows the breadths and depths of life, but he has no fear of them; rather, a moral will to conquer this life. His shining, high forehead revealed a thinker who was well acquainted with elevated flights of thought. The look in his eyes expressed the presence of a strong I, the firmness of a man of understanding who knows how to grasp his object. How he held his head was characteristic. When he spoke or listened, he tilted his head slightly to the right towards the will side, throwing it back now and then to get long strands of hair out of his face. At the same time, he kept his upper body leaned back and upright. There was something peculiarly free about this posture, which emphasised his I and set him apart from the one he was speaking with. At the same time, he was an unusually good and attentive listener, and no less an eloquent public speaker who had a clear grasp of the contexts and relationships about which he was speaking.

A fine example was a speech he gave for Maria Jenny, whose anniversary it was, in the wooden house near the Goetheanum, where he spoke for nearly three hours, spanning past and present, about Rudolf Steiner's artistic impulse, eurythmy and speech formation, holding his audience without any loss of freshness or mental vigour,

only to finally break it off himself with a certain self-irony: "This should be enough now, otherwise I would overstep the mark...". Dozens of times in that speech he used the German word "*rasend*" [terrific, furious] (terrific joy). Hammacher possessed both a Dionysian vitality of experience and an Apollonian order in his capacity for discrimination. The royal Jupiter power that emanated from him certainly also had to do with the fact that his whole disposition was the expression of a powerful harmony of all three soul forces: he was a creator in the best sense of the word and took pleasure in

people who were - as he called them - "doers", but he was an equally sovereign thinker and a person who gave himself freely to feeling.

This is why none of the qualities of his soul went too far. Or to put it in a picture - the horses were there, but the driver was too! When one was near him, one always felt that this was someone of the highest decency, with a clear framework for the strength that was within him. And just as he acted as a personality of stature, his art students were also mostly strong personalities with whom he was by no means always of one mind. He had to put up with them, and he did so with the same naturalness as he showed when was able to work through the night in the theatre hall when it came to deciding on hundreds of lighting nuances for a drama that was under pressure of time.

He liked to begin his stage productions with an introduction of the whole ensemble (including seamstresses, lighting technicians, etc.) to the subject and the motif of the dramatic action. This introduction was usually already a summing-up, an etheric seed of the whole event, down to the nuances of the stylistic direction. On the one hand, this was impressive, but his powerful decisiveness could also polarise matters considerably; it not infrequently led to friction and palpable resistance, even to full-blown conflicts, in which he had to summon up all his strength or, when as with his departure from the Goetheanum for Stuttgart, he finally had to go his path alone. But how he could both fight and take a battering - that was without doubt a rare quality!

A friend with whom Hammacher shared a long destiny, Michael Blume, once told a story from Hammacher's youth: at a circus performance, Hammacher was sitting in the front row and was urged by the hypnotist to come to the front and volunteer. Hammacher did so. The hypnotist then tried to ply his trade, and then again... and when he got no result, he asked the volunteer to go back to his seat. Hammacher shrugged, and the circus man had to look for another victim. The young man could not be hypnotised!

Another picture may be added from a day at the Arlesheim Hermitage: walking along an upper path, the author of these lines heard someone coming along the lower path, along the middle pond, in the great solitude of the park. The branches completely hid the person coming, but I heard the sound of an unusually lively and strong-willed step. There was will and purposefulness in it. Involuntarily, I asked myself "who is coming?", an army general, a what...? All at once, under the branches in front, the broad step of the long legs became visible, then the upper body with the head and the profile with the long hair – who was it? Hammacher! He was walking alone, his head raised and wonderfully erect, with an indescribable forward momentum, as if a whole camarilla of people was hurrying after him. One felt a great aura around him, while his gaze was fixed firmly in the distance, as if he were lost in thought.

His family, one could almost say *the House of Hammacher*, was always close to his heart: his forebears, his wife Silvia, their children and their destinies. He has written deeply and lovingly about the fateful encounters and life impulses of various personages in a number of publications<sup>1</sup> and set them in their historical context, which works can at the same time also be seen as an element of his comprehensive self-knowledge. His work as an author is a subject in itself. Notably, it did not stem from a purely literary impulse, but from a richly empirical stream of life, as full fruit of his many actions and experiences. In all his writing, apart from his dramas and poems, his introductory volumes to each of Rudolf Steiner's Mystery Dramas and pre-eminently, his superlative work on the genesis of these dramas<sup>2</sup> should especially be noted. This is already a standard work for all Rudolf Steiner research in the field of the performing arts.

Anthroposophy in the spirit of art was always the red thread that went through his life. Since his youth, Wilfried Hammacher was deeply connected with the destinies of the General Anthroposophical Society and committed himself with his characteristic determination to the Society's interests. This commitment included a

full intellectual engagement, but often also the material resources of his family. Painfully, he commented on the decline of artistic life at the Goetheanum, and as a member of the Anthroposophical Society, he sought to intervene in many an issue that was developing in a decadent direction (one can think of the epistemological *Zander disaster* for the Society's leadership at that time!). Hammacher was fully aware of his responsibility for the future, and one can be sure that from where his spirit now dwells, where (according to his own words) he hoped to speak to his Master, a great effect will not fail to be made.

Branko Ljubić, Itingen (Switzerland)

#### Notes

- 1 Wilfried Hammacher, *Auf Wegen des Wortes*, Verlag am Goetheanum, 2011.
- 2 Wilfried Hammacher, *Die Uraufführung der Mysteriendramen von und durch Rudolf Steiner*, Munich 1910-1913; Verlag am Goetheanum, 2010.

\* Through his writings in the *Der Europäer*, Wilfried Hammacher also tried for years to stop the nonsense of Christian Clement's *Rudolf Steiner Critical Edition* [known as the SKA in German]. Unfortunately, without success. [The Eds.]

#### Dots...

## PLANET LOCKDOWN

<https://planetlockdownfilm.com/full-interviews/>



Michael Yeadon  
Former Vice President and  
Chief Science Officer of Pfizer  
for 16 years. Founder of successful  
pharma start-up.



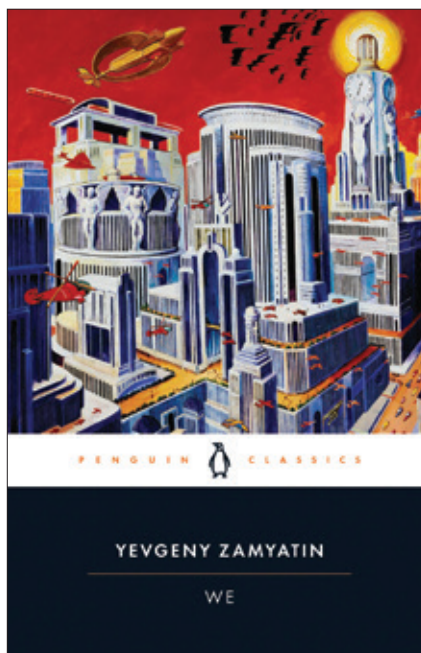
Sucharit Bhakdi MD  
Most cited microbiologist in  
German academic history.



## BOOK REVIEW

### Yevgeny Zamyatin: “WE”

The Russian writer Yevgeny Zamyatin wrote the anti-utopian novel *We* in 1920/1921. In 1924 it was first published in English and French translations, because Zamyatin must have convinced himself early on that publication in Russia would be illusory because of the book's all too obvious references to reality in Russia. When a Russian émigré magazine in Prague published an abridged version translated back from Czech in 1927 without Zamyatin's knowledge, the usual smear campaign against the author began in the Soviet Union. Branded as a heretic and an “inner emigrant”, Zamyatin saw himself forced to leave the illustrious ranks of the All-Russian Writers' Union in 1929 and emigrated to Paris three years later. It was not until 1988, towards the end of the Soviet Union, that the novel *We* could be published in Russia in its unabridged form. It is a little known work, although it is an important



literary source for the much better-known books by Aldous Huxley (*Brave New World*, 1932) and George Orwell (1984, 1949), and 100 years later, in the light of the globally orchestrated Corona pandemic, it has an unsuspected and most dismaying relevance.

#### Life in the homogenised collective

The novel *We* is set in a distant future. People in it look back a thousand years to a two hundred year-long war, when their heroic forefathers subjugated the planet to the rule of the One State ruled by “the Benefactor”. Everyone in the State is only known by a number.

Men have a consonant before their number prefix, women a vowel. The hero and narrator is number D-503, chief mathematician and designer of an interplanetary rocket plane (Integral), which is to export the blessings

#### The author Yevgeny Zamyatin

Yevgeny Zamyatin (or Evgeny Zamyatin) was born on 1 February 1884 into the family of a Russian Orthodox priest in Lebedyan, Central Russia, in the former Tambov governorate. He studied at the Polytechnic Institute in St. Petersburg after passing his school-leaving examination (1902) with excellent results. As a trainee, he went on extensive sea voyages during his vacations. In 1905, the year of revolution, he went to Odessa, among other places, where he witnessed at close quarters the mutiny of the crew of the cruiser “Potemkin”. Zamyatin openly declared his support for Bolshevism. Because of his oppositional activities, he was temporarily banished from St. Petersburg to the provinces. In 1908 he graduated as a shipbuilding engineer and became a lecturer at the Polytechnic Department of Shipbuilding. His first novels (satires) were highly praised and secured him a firm place in Russian literature. In connection with his work, he made numerous trips throughout Russia. During World War I, the Russian army sent him to England, where Zamyatin supervised the construction of a Russian icebreaker. Hearing of the October Revolution (November in the western calendar – *Ed.*), he returned to St. Petersburg in the autumn of 1917 – ready to make his contribution to the new socialist society. The turbulent years that followed made Zamyatin a committed, versatile man of letters, dramatist and brilliant literary critic,

as shown by his essays from 1918 to 1930. He was familiar with Kant, Schopenhauer, Nietzsche, and Hegelian and Marxian dialectics, and his literary knowledge extended far beyond the realm of Russian literature (in which he was particularly influenced by Andrei Belyi). As a profound connoisseur of H.G. Wells, he paid tribute to Wells' oeuvre of utopian fantasies in several essays and published Wells' collected works in Russian translation.

In 1929, the fateful year that brought his definitive break with Soviet reality and the end of any possibility of publication, Zamyatin looked back on his active, post-revolutionary years and realised that he was more than ever deeply committed to this Soviet reality: “If I had not returned from England in 1917, if I had not lived through all these years together with Russia, I think I would not have been able to continue writing.”<sup>1</sup> However, he was increasingly “disillusioned by reality with its violence, the primacy of rationalism and the denial of the life of the soul.”<sup>2</sup> In 1931, Zamyatin asked Stalin in a fearless letter for permission to leave the country: “I know that I have the unpleasant habit of saying not what is advantageous at a given moment, but what I believe to be the truth.”<sup>3</sup> Through the intercession of Maxim Gorky, Zamyatin was allowed to leave. He went to Paris, where he died of tuberculosis on 10 March 1937, in poverty and isolation. He hardly wrote anything worth mentioning in France. As an emigrant, he fell silent.

of the form of government that has been achieved. In his first entry of continuous diary-like notes, D-503 quotes the state newspaper on this project. The task, he says, is to bring unknown beings on other planets, who may still be living in the “uncivilised state of freedom,” under the beneficent yoke of reason: “Should they not understand that we are bringing them a mathematically flawless happiness, we will have the duty to force them to lead a happy life.” He concludes with the words: “I can only reproduce what I see, what I think, more precisely, what *We* think. We - that is the right word, and therefore my notes shall have the title *We*.”<sup>74</sup>

The beating heart of the One State is the Tables of the Law. Thus, the Hours Law Table meticulously arranges the daily routine of all the ‘numbers’: “Every morning we millions get up like one man at one and the same hour, at one and the same minute. At one and the same hour we, an army of millions, begin our work, and we finish it at the same hour. Fused into a single body with a million hands, at the same second, determined by the Table of Laws, we move our spoons to our mouths, at the same second we go for a walk, gather for the Taylor exercises in the auditoria, and then go to sleep...” Meals consist of artificial food developed by the State, and chewing movements during eating are uniformly set at 50. However, the absolute, final solution to the problem of happiness has not yet been found, he said. Twice a day, from 4 to 5 p.m. and from 9 to 10 p.m., the enormous organism splits into individual cells - these are the Personal Hours fixed by the Table of Laws. D-503 is convinced, however, that sometime a place will be found also for these two hours in the general formula, and the Table of Laws will then determine every second of the day.

### Overcoming hunger and love

Love and hunger rule the world, so man must conquer these rulers of the world in order to rule the world, says another entry: “Our ancestors paid a high price to eradicate hunger, I mean the 200-year war, the war between the city and the land. It was probably only out of religious prejudice that the wild heathens stubbornly persisted in growing and eating *bread*. (This word is used today only as a metaphor; we do not know the chemical composition of this substance). But 35 years before the founding



Yevgeny Ivanovich Zamyatin (1884–1937)

of the One State, our present naphtha food was invented. Admittedly, only 0.2% of the Earth’s population remained, but because of this, the face of the Earth, cleansed of thousands of years of dirt, shone in a new, undreamed-of splendour, and this 0.2% enjoyed happiness in the paradise of the One State.

It needs no explanation, the narrator continues, that happiness and envy are the numerator and denominator of that fraction we call contentment. What would have been the meaning of the countless sacrifices of the 200-year war if there were still a reason for envy in our lives? And yet it still exists, because there are still

“bulbous noses” and “classical noses”, because many court the love of self, while no one cares about the other. “After the One State had defeated hunger, it waged a war against the second ruler of the world, love. Finally, this enemy was also defeated, that is, organised, mathematically determined, and about three hundred years ago our *Lex Sexualis* came into force. Every number has a right to any number as a sex partner. Everything else was then just a matter of technology. In the laboratories of the Office of Sexual Affairs one is carefully examined, the content of sex hormones is precisely determined, and then everyone receives a table of days for sex corresponding to his needs and the instruction to use number So-and-so on these days, and for this purpose he is handed a booklet with pink tickets. Thus there is no more reason for envy, because the denominator of the satisfaction fraction has become zero - and the fraction becomes a magnificent infinity. That which with our ancestors was a source of innumerable, senseless tragedies, we have turned into a harmonious, pleasant and beneficial function, just like sleep, physical work, food intake, digestion and all the rest. This shows how the great power of logic purifies all that it touches.”

During the sex act curtains in the glass apartments may be drawn as a special exception. Otherwise, armies of “protectors” watch over the “well-being of the inhabitants and their observance of the rules. Anyone who inhibits the progress of the State machine and resists, will be liquidated on the “Day of Justice” in the machine of the Benefactor. As a result of the advanced method of execution with 100,000 volts, all that remains is only a small puddle of chemically pure water remains. It was all nothing more

than the dissociation of matter, the splitting of the atoms of the human body.

### **Happiness or freedom**

D-503 reads one day in a newspaper about rediscovered traces of a hitherto incomprehensible organisation, the goal of which is the liberation of numbers from the benevolent yoke of the State. Under the keyword "liberation", he writes that the criminal instincts in man are astonishing. For freedom and crime are as closely related as the movement of an airplane is to its speed: if the speed of an airplane is zero, it does not move. "If the freedom of man is zero, he does not commit any crime. This is absolutely clear. The only way to save man from crime is to save him from freedom. No sooner have we achieved this than a few miserable fools come along..."

Later, he relates this thought to the old legend of paradise. Those two in paradise were confronted with the choice: either happiness without freedom - or freedom without happiness. And those dolts had chosen freedom - how could it have been otherwise! The natural consequence was that they longed for chains for centuries. In this the whole misery of mankind was decided - in the greed for chains. And we have only now found out how to regain happiness.

The "Day of Unanimity" has nothing to do with those disorderly, unorganised elections of our ancestors, when results were not known in advance. There would be nothing more nonsensical than to found a state on blind chance, and certainly not by secret elections, in which everyone hid like thieves. "We hold our elections in public in broad daylight. I see how everyone votes for the Benefactor, and everyone else sees how I give my vote to the Benefactor - and it can't be any other way, because everyone and I - that's the great We. Our methods of voting educate people in a noble ethos; they are much more upright and far better than the cowardly, lying secrecy of old."

Reflections on law are perceived by D-503 as the reminiscences of the laughable prejudices of the ancients and their ideas of law. Already in ancient times, the greatest minds knew that the source of truth was power, and that truth was therefore a function of power. "Or let us imagine two scales: on the one there is a gram, and on the other a ton; on the one the I, on the other We, the One State. To grant the I any rights against the One State would be the same as if one wanted to claim that a gram could outweigh a ton. Hence the conclusion: the ton has rights, the gram has duties, and the only natural way from nothingness to greatness is: forget that you are only a gram, and feel yourself to be the millionth part of a ton."

### **Love as a soul builder**

The regular life of D-503 takes an unexpected turn when he meets I-330, who belongs to the rebel organisation. She awakens unknown feelings in him, seduces him with real music, alcohol and beautiful clothes. Through love, individuality (the "soul") is formed, the most feared and detested quality under the sky of the unitary State. Then comes the birth of a second I. There was the old D-503, the number, and now the other: "I was elevated above all others, I was an individual, a world, I had ceased to be a number."

Insomnia and dreams lead him to believe he is ill. A doctor then tells him that a soul has apparently formed within him, and that this is bad. A soul? That is an ancient, long-forgotten word. "Is that... is that very dangerous," I stammered. "Incurable," he replied, and then tried to make the mathematician understand the soul. Another doctor in the system angrily interjects: "What's going on here? What does soul mean? A soul, you say? The devil knows what that is! If this goes on, we will soon have an epidemic! The imagination must be cut out of everyone, extirpated. In such cases, only surgery can help..." Later, D-503 reflects that all those who feel are aware of their individuality. But only the inflamed eye, the injured finger, the sick tooth made themselves felt, the healthy eye, the healthy finger, the healthy tooth did not seem to make themselves felt. So one was certainly ill when one became aware of one's own personality!

I-330 shows the hero that there is also a world beyond the One State, behind the Green Wall. Until then, D-503 had believed that the Wall was probably the most important invention of mankind, because happily, it separated him from this wild green sea. Man had ceased to be an uncivilised creature only when he had built the first wall against nature. He had become a civilised being only when "we built the Green Wall and isolated our perfect machine world from this irrational, ugly world of trees, birds and animals."

D-503 joins the opposition to the One State. The opposition comes up with the idea of rising against the 48th re-election of the Benefactor on the "Day of Unanimity". The uprising fails due to treason. D-503 is surgically freed from his imagination by eugenic treatment. State science had recently made an important discovery: "The centre of imagination is a tiny node at the base of the brain. When this node is irradiated three times, you are cured of imagination. Forever. You are perfect, you are like machines, the way to perfect happiness is open. Come to the auditoria and have the operation. Long live the Great Operation, long live the One State! Long live the Benefactor!"



In the last of his forty entries, D-503 reports that now there is no more talk of imagination and feelings, but only of facts. He is, in fact, healthy again, completely healthy, after having been arrested, taken to the auditorium, tied up and operated on. He describes indifferently and soberly how his former love, I-330, was tortured to make a confession but she remained stubbornly silent and only smiled. The next day, she will climb the steps to the Benefactor's machine with the other arrested opposition members. "Reason must prevail!"

### The Taylor exercises

The Taylor exercises mentioned by Zamyatin are noteworthy. These refer to the North American engineer Frederick Winslow Taylor (1856-1915). He was the originator of time and motion studies in industrial plants and the founder of scientific management (the Taylor system). Rudolf Steiner spoke about him in November 1917, characterising him as a man who gave more to the Ahrimanic double than to what must be gained for the progress of humanity in the fifth post-Atlantean Epoch. In the loading of tens of thousands of tons of cast iron onto railway trains, it was a question of the number of tons that a single worker could load per day. This was usually twelve and a half tons. Taylor asked the manufacturers whether a single worker could not load much more in a day. The factory owners thought eighteen tons was the most that was possible. Then Taylor said: let's conduct some experiments. He proceeded to experiment with the workers. In this way, according to Steiner, a machine-like element was carried over into human social life. Taylor found out through his experiments that breaktime periods had to be established, which, according to his calculations on the basis of the workers' physiology, would result in workers being able to recoup just as much strength during the breaks as they had previously expended. Since workers recovered their strength at different rates, Taylor took the arithmetic mean (which has its justification only with mechanisms, but not with humans, because human beings have their own individual reason for their existence) and he had all those workers dismissed who did not meet the requirements. Experimenting with those selected in this way, each man could load 47.5 tons. Thus, the mechanism of Darwinist theory was applied to the life of workers: the unsuitable ones were rejected and the suitable ones were chosen by selection. In this way, the selected workers could be very satisfied, because they saved their employers a tremendous amount of money and could increase their wages by 60%. But, Steiner adds, - the unsuitable may starve!

That was the beginning of a principle! Little attention is paid to such things, because they are not seen in a greater context, but this is what is necessary. Today it may still only be an application of erroneous scientific ideas to human life, but the impulse remains. Darwinism contains no occult truths; its application will lead to great abominations: the application of the Darwinist perspective to direct experimentation with human beings. "But if occult truths really come into this, as they must be revealed in the course of the fifth post-Atlantean period, then one would gain a tremendous power over people in this way, but only by always selecting the most suitable ones. But one would not only select the most suitable; striving for a certain occult invention in order to make the suitable people more and more suitable would enable some people to achieve an immense exploitation of power, which would work precisely counter to the beneficent tendency of the fifth post-Atlantean period."<sup>5</sup>

Zamyatin grasped the symptomatic meaning of this principle through his artistic inspiration: "Yes, this Taylor was undoubtedly the most ingenious man of ancient times. He did not manage to extend his method to the whole of life, to every step, to all twenty-four hours of the day, he did not manage to integrate his system from one to twenty-four hours. And yet, how could the people of those days write whole libraries about a certain Kant, while they hardly mentioned Taylor, this prophet who was looking ten centuries ahead!"

Thus, the Taylor principle exemplifies a dystopian form of society of the future, in which a tremendous centralised power and inhumanity triumph. Man is robbed of his individuality and is only an insignificant component of a machine of glass and metal. Transhumanism and the fusion of man and machine are anticipated in visionary form: "According to Taylor's law, rhythmically and quickly, in the same beat, just like the levers of a giant machine, men bent down, straightened up, and turned. Thin rods flashed in their hands: with fire they cut and soldered plates, angle measures, frames and angle bends. Rigid giant cranes rolled slowly over fixed rails, turning and leaning as obediently as men, lowering their loads into the body of the *Integral*. And these humanised cranes and the perfect humans were as one. What a gripping, perfect beauty, harmony, music..."

### Contemporary relevance and future outlook

Ilma Rakusa rightly emphasises that Zamyatin's novel *We* is not a book about or against the Soviet Union, contrary to the assumption of Soviet critics. His themes are industrial, supranational totalitarianism, power, and the dangers of

technocratic collectivisation. Zamyatin's subject was the extreme consequences of one-sided technological development, as they appeared in the form of alienation and the subjugation of the individual to standardised norms. Characteristic of this is the linguistic expression "we", which displaces the "I". This "we" even has a metaphysical dimension, as Zamyatin suggests, in (pseudo-)Christian categories: "We marched on, a body with millions of heads, and in each of us was that calm, humble joy in which probably atoms, molecules and phagocytes live. In the ancient world, Christians were the only ones of our albeit very imperfect predecessors who knew that humility was a virtue, while pride was a vice, and that We came from God and I from the devil." This was a maxim that Dostoevsky's Grand Inquisitor, pretending to harbour Christian and humanitarian motives, adopted in order to exercise a merciless dictatorship. With Zamyatin, too, the unitary state does not function without the omnipotent omnipresence of the "Benefactor", who turns out to be a dictator.<sup>6</sup>

Everyone may judge for himself the contemporary relevance of this novel to our present situation. Powerful efforts are being made with and behind the current Corona theatrics to sacrifice individual freedom to the (supposedly) general happiness of an abstract public health. The keywords world government, Great Reset and total control suffice. Occasionally, there also occurs something symptomatically significant that illuminates in a flash what is happening. In mid-December 2020, German Health Minister Jens Spahn said during a debate on vaccine licensing, in which process nothing is more important than trust: "The we is stronger than the I."<sup>7</sup>

Zamyatin was pursuing a positive concern with his negative utopia. It is about finding the human being and what is human. He hopes for something that is yet to come: "Yesterday there was a czar and there were slaves; today there are no more czars, but the slaves have remained; tomorrow there will be only czars. We are fighting for the free human beings of tomorrow, who will be czars. We have lived through the epoch of the oppression of the masses; today we are living through the oppression of the individual in the name of the masses; tomorrow will bring the liberation of the individual in the name of the human being. The imperialist war and the civil war have turned the human being into war materiel, into numbers, into digits. The human being has been forgotten - for the sake of the Sabbath; we want to remember the opposite: the Sabbath for the sake of the human being" (*Morgen*, 1919).<sup>8</sup>

Gerald Brei, Zurich (Switzerland)

## Notes

- 1 Ilma Rakusa, Epilogue in Yevgeny Zamyatin: *Wir*, Manesse Verlag, Zurich 1977, p. 303
- 2 Wolfgang Kasack, quoted from Wikipedia: [https://de.wikipedia.org/wiki/Jewgeni\\_Iwanowitsch\\_Samjatin](https://de.wikipedia.org/wiki/Jewgeni_Iwanowitsch_Samjatin)
- 3 Brigitte von Kann: A Master of Utopian Literature, [https://www.deutschlandfunk.de/ein-meister-der-utopischen-literatur.700.de.html?dram:article\\_id=85299](https://www.deutschlandfunk.de/ein-meister-der-utopischen-literatur.700.de.html?dram:article_id=85299)
- 4 Yevgeny Zamyatin: *Wir*, Manesse Verlag, Zurich 1977, p. 7 (all subsequent quotes are from this book).
- 5 Rudolf Steiner, lecture of 19 November 1917 in Dornach: "Individual Spirit Beings and the Undivided Foundation of the World", in: *Individuelle Geistwesen und ihr Wirken in der Seele des Menschen* (Individual Spirit Beings and their Work in the Human Soul), 3rd ed., Dornach 1980 (GA 178), p. 212f. In the same volume is also the extremely important lecture about the Ahrimanic Double: 16 November 1917 in St. Gallen.
- 6 Ilma Rakusa, Epilogue in Yevgeny Zamyatin: *Wir*, Manesse Verlag, Zurich 1977, p. 308f. und p. 313f.
- 7 <https://www.welt.de/politik/deutschland/article222668156/Bundestag-Dann-laesst-die-Opposition-eine-Steilvorlage-gegen-Spahn-liegen.html>
- 8 Quoted from Ilma Rakusa, Epilogue in Yevgeny Zamyatin: *Wir*, Manesse Verlag, Zurich 1977, p. 319.

**www.pandemic.solari.com**

<https://pandemic.solari.com/employer-school-forms/>

## Employer & School Forms

IT IS NOT LAWFUL TO "REQUIRE" VACCINATIONS  
WHAT YOU CAN DO



**Solari Report**  
by Catherine Austin Fitts  
Actionable intelligence to live a Free & Inspired Life.

## READERS' LETTERS

### Off the Rails

To: Arnold Sandhaus, "Strategic Theatre", in DE Vol. 25, Nos. 2/3 (December 2020/ January 2021)

It is a great pity when an otherwise important article derails itself. Oil-smeared birds on beaches are a reality, while the story of the Iraqi soldiers with the incubator babies is a lie. Of course, pictures that show a sad truth can also be exploited in an exaggerated way. But to lump these things more or less together in an article that wants to distinguish between reality and fiction or theatre in the media, I find hair-raising. It strikes me as a dig at the entire environmental movement. So it is a blatant tactical error in an - as I said - otherwise very important and enlightening article (...).

If the author thinks that climate change is not at least partly caused by human activities, he has a right to his view. However, he should then write a separate article about it if he wants to put that view before the public. By the way, this also applies to earlier articles in *Der Europäer/TPA* with similar casually launched sideswipes against those who consider climate change to be caused by human activities.

Hartmut Warm, Hamburg (Germany)

### "Today's Thinking Is Just Sloppy"

To: Arnold Sandhaus, "Strategic Theatre", in DE Vol. 25, Nos. 2/3 (December 2020/ January 2021)

As a contribution to the December 2020/January 2021 issue, I would like to refer to these passages from Rudolf Steiner's lecture of 26.10.1918 (*Geschichtliche Symptomatologie*, Collected Works GA185) [published in English as: *From Symptom to Reality in Modern History*] and encourage the readers to engage with the lectures of this volume:

"You see how closely the Mystery of Death is connected precisely with the development of the fifth post-Atlantean epoch, how significant it is that in this fifth post-Atlantean epoch the Mystery of Death should be revealed. For it is precisely the forces which bring death to man that actually also have the effect of implanting, injecting into human development the capacity, I say the capacity,

not the Consciousness Soul itself, but the capacity for the Consciousness Soul.

This leads us not only to a comprehension of the Mystery of Death, but it also leads us to think accurately in important matters. People's thinking today is in many respects - again, this is not a criticism but a characterisation, if I may use the expression, but it is apt - simply sloppy. The thinking current today, especially in mainstream science, is almost always as if one were to say that the function of the locomotive is to ruin the rails. What is mostly said in today's science about this or that is of this quality. It is of a quality that simply will not do if we want to bring about healthy conditions for mankind in the future. Such conditions can be achieved in the age of the Consciousness Soul only in full consciousness.

It must be emphasised again and again that this is a profound truth of our time. (...) Everything that is said about human social development for the future without being based in spiritual science is quackery - only people who know this are thinking in a truly contemporary manner. Only someone who fully grasps this is thinking in accordance with the times. Someone who still listens today to all kinds of professorial wisdom about social economy, the wisdom of a science that is devoid of spirit, is sleeping through his time.

These forces, which must be described as the forces of death, took hold of the human body in earlier times (...) Man must absorb these forces of death into his own being for the rest of the Earth's development, and they will work on in him in the course of the present epoch in such a way that he brings the capacity for the Consciousness Soul in himself to full expression, to full revelation."

What does this probably mean for our present time, in which people are radically confronted with death? To rebel against it with all means? What influence will this have on the development of freedom - not the freedom they have in mind...?

Volker Vogel, Auslikon (Switzerland)



## BAGATELLE

# Chur Curiosities and the St. Laurence Altar

For several months now, I have regularly been in Chur, for work on the texts of the meditation path of the Michael School. The city's atmosphere initially made it somewhat difficult for me to breathe, which was probably exacerbated by the all-pervading shortage of breath that has resulted from the world-wide panic measures.

I found some relief in the discovery that Chur is the birthplace of the painter Angelika Kauffmann (1741-1807), who also painted portraits of Goethe in Rome.

Later, during a visit to the cathedral, I was drawn to the marvellous St. Laurence altar from the 16th century. St. Laurence (d. 10 August 258) was one of the first martyred under Emperor Valerian. St. Laurence is karmically related to the elder Moltke, as Eliza von Moltke informs us (Moltke Vol. 2, 2nd ed. 2007, p. 151).

Episodes from the life of the saint are depicted on each of three small side panels. In the area of the feet is a larger representation of the actual martyrdom (see illustration), which the emperor is watching in person. Unfortunately, this image is partially obscured by liturgical candles and vessels. I asked the sexton if it was possible to take an unobstructed photo. An appointment was made with the parish priest. On that occasion, the objects of the alarm-guarded altar were removed.

Visitors also learn that the entire altar was stolen in the 1990s in a cloak-and-dagger operation and



remained missing for several years until it reappeared at Easter 1998 in Emilia Romagna in Italy. Such a recovered work of art is doubly appreciated!

When we said farewell, the priest pointed to the grave site of Jörg Jenatsch (1596-1639) at the entrance of the cathedral; a visitor then pointed out the place in the city centre where the multi-faceted hero of the 30 Years War, from the canton of Grisons, had been murdered on 24 January 1639.

Finally, in the Hotel "Stern", I passed again the room once occupied by General Guisan (1873-1960), who actively managed to spare Switzerland an invasion planned by Hitler.

Chur has now opened up to the casual visitor a part of its varied history, which is not only Swiss history. In such an atmosphere one can breathe.

Thomas Meyer



A monthly international magazine for the advancement of Spiritual Science

Symptomatic Essentials  
in politics, culture and economy

English edition of *Der Europäer* German-language magazine

The Present Age Vol. 6 / No. 5 / January 2021

## Editorial Team

Thomas Meyer, editor-in-chief; co-editors: Terry Boardman, Orsolya Györfy

## Translation by

Terry Boardman (overall translation and proofs)

## Graphic Design by

Nils Gunzenhäuser, Lörrach

## Printed by

Hofmann Druck, Emmendinger Buch- und Offset-Druckerei

## Editorial Team of *Der Europäer* German-language magazine

Thomas Meyer (editor-in-chief), Dr. Gerald Brei, Brigitte Eichenberger, Andreas Flörshemer, 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

### Website with Online Subscription

www.Perseus.ch

### Subscription rates

- Single issue: CHF 14.- (excl. shipping costs)
- Double issue: CHF 22.- (excl. shipping costs)
- Annual subscription: CHF 145.- (incl. shipping in Europe)
- Annual subscription with air mail /overseas: CHF 200.-
- Trial subscription (3 issues): CHF 40.- (incl. shipping in Europe)
- Sample Copy: free

*The above prices are indicative only and subject to the current exchange rates for the Swiss franc (CHF)*

**For any special requests, arrangements or donations, please contact Admin Office (see details above)**

We aim to publish the magazine by the first week of the month, but this sometimes varies, given the times we live in, when there are production and/or shipping issues.

A single issue contains 36+ pages

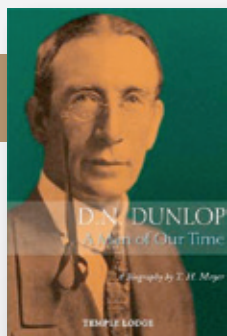
Cancellation notifications must be received no later than one month before the expiry of the yearly subscriptions. Otherwise the subscriptions are automatically extended for one year.

### Bank Account

(Post Finance, CH): 89-760866-3  
IBAN: CH59 0900 0000 8976 0866 3  
Swiftcode (BIC): POFICHB  
Perseus Verlag AG, Basel

© Perseus Verlag AG, Basel

ISSN 1420-8296 [www.perseus.ch](http://www.perseus.ch)



T. H. Meyer

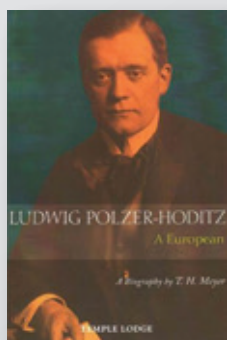
## D.N. DUNLOP A Man of Our Time

A Biography

Meyer's compelling narrative of Dunlop's life begins on the Isle of Arran, where the motherless boy is brought up by his grandfather. In a landscape rich with prehistoric standing stones, the young Dunlop has formative spiritual experiences. When his grandfather dies, he struggles for material survival, but devotedly studies occult literature. This second, enlarged edition features substantial additions of new material and an Afterword by Owen Barfield.

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

ISBN 9781906999643

 **TEMPLE LODGE PUBLISHING**

### Note to subscribers

We apologise for the extreme delay of the magazine caused by difficulties of the printing company we had worked with. We now have a new partnership in place, so that should enable us to get back on track gradually with timely production and, with the help of postal services, hopefully also deliveries.



*A monthly international  
magazine  
for the advancement of  
Spiritual Science*

*Symptomatic Essentials  
in politics, culture and  
economy*

❑ Single issue: CHF 14 / £ 9 / \$ 14 / € 13  
(incl. shipping in Europe only)

❑ Double issue: CHF 22 / £ 15 / \$ 22 / € 20  
(incl. shipping in Europe only)

❑ Trial subscription (3 issues): CHF 40 / £ 25 / \$ 40 / € 37  
(incl. shipping in Europe only)

❑ Annual subscription: CHF 145 / £ 95 / \$ 145 / € 135  
(incl. shipping in Europe only)

❑ Annual subscription with air mail /overseas:  
CHF 200 / £ 130 / \$ 200 / € 185 (incl. shipping)

❑ Free Sample Copy

**SPECIAL  
OFFER**

*Any single issues of TPA Vol. 1, 2, 3, 4 and 5: 11 CHF*

*Bound Collections of ALL 12 issues of a Volume: 100 CHF*

*The bound collections of a volume will cost 75 CHF for  
"new" subscribers (i.e. from April 2019 on).*

*The above prices are indicative only and subject to the current  
exchange rates for the Swiss franc (CHF).*

For further options, details, downloads and

Online Subscription: [www.Perseus.ch](http://www.Perseus.ch)

E-mail: [PASubscription@perseus.ch](mailto:PASubscription@perseus.ch)

Phone number: +41 (0) 79 343 74 31

Address: Postfach 611, CH-4144 Arlesheim



**Perseus Verlag Basel**