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THE PRESENT AGE

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Who is the German Folk Spirit?

The Legality of the Corona Measures?

An Historic Task for Switzerland

F. Herbert Hillringhaus – In Memoriam

Luther, Indulgences and Vaccinations

“The Plague” by Arnold Böcklin

Silence in the media forest

Did you hear anything in the European mainstream press about the unusual events in Texas in the spring? Neither did I. Amazing, because on 10 March, Texas Governor Greg Abbott declared all Corona measures lifted. No mandatory masks; schools, shops, restaurants and so on were opened again. Vaccinations became voluntary. All this applies to about 30 million inhabitants. (Incidentally, similar things have happened in Mississippi and Florida).

The protests in the US mainstream media were loud. Some people declared the governor crazy. Biden said he was endangering the health of all Americans. Gates' friend Anthony Fauci was appalled.

We recommend a look at a video by the well-known Internet presenter Del Bigtree at: <https://rumble.com/vedovv-why-did-texas-open-up.html>

Alongside all the criticism of the decision to repeal the Corona measures in Texas, however, supporters of it also appeared. In particular, there was applause from the conservative camp. Candace Owens (31), a popular conservative activist, wrote: "God bless Texas and Mississippi." She also urged all Republicans to follow those states, so as to "lead by example". She addressed clear words to all critics: "You are welcome to stay home all day and wear your masks there. Because to be as paranoid as you are, there is no need for government regulation." The European mainstream media apparently prefers to bring up embarrassing cases of the enrichment of some MPs through illegal Corona business and lets the co-incidence roulette roll on incessantly.

Independence of the Swiss Judiciary – and how it can be achieved

Der Europäer turned in a recent issue to a very Swiss topic. It had to do with the judicial initiative presented by Adrian Gasser in 2019 with 130,000 votes behind it, which is usually diligently hushed up by the mainstream media. The initiative seeks a new way of electing judges. Until now, the election of judges in Switzerland has been tied to party politics. Federal judges also regularly have to pay a contribution to their party. The Justice Initiative intends to bring about an amendment to the constitution, which will remedy this damaging state of affairs.

Der Europäer first published some of the arguments in the debates on the Initiative in the National Council and the Council of States. We followed this with a lecture given by Adrian Gasser at the University of Basel at the beginning of March. We would like to stimulate broad interest in this initiative and we shall follow up with an interview with Adrian Gasser in a future issue.

The Zurich lawyer Dr. Mark Livschitz characterises the Initiative as follows: "This Initiative offers Switzerland a chance to establish a new international trend with a genuine political innovation, instead of lagging behind 'international standards' defined elsewhere, as it has done until now."

The Swiss people will decide about this initiative on 28 November, as well as about the Referendum taken against the government's flawed Covid-19 law.

It's a blessing that these two unique instruments of direct democracy – Initiative and Referendum – are still in use!

T.H. Meyer



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The editors would like to apologise for two errors that occurred in a sentence in the article by Christel Traut (Vol. 6 No. 5 Jan 2021, p. 22). The sentence in question should read: No longer will the [ahrimanic] doubles be threatened with dissolution of their consciousness; they will not be torn away into a trajectory that could become dangerous for them through the transformation of earth-consciousness after death into cosmic consciousness.

Who is the German Folk Spirit?*

by Karl Heyer

The question of the identity of the supersensory hierarchical being who in the spiritual scientific sense has been connected with the German people has for a long time deeply occupied many personalities for whom this concept of the Folk Spirit signifies a spiritual reality. This was especially the case at the time of the most dreadful humiliation of the German nation [*Volk*] when, as though losing hold of itself, it set itself against this very spiritual being. Countless times in those years this question presented itself to the writer of these lines who felt inwardly shattered by the events of that period, and it remains of the greatest significance, both in the present and for the future, insofar as Germans preserve or gain an inner connection with their own nation and in a deepened sense wish to understand its task in the world; also insofar as those belonging to other peoples strive, in the sense of the true, spiritual needs of the times, to find a proper relationship with the German people that is based on spiritual knowledge.

Direct indications by Rudolf Steiner about the particular being of the German Folk Spirit are unknown. The same may apply to the Folk Spirits of other living peoples. That this is the case is certainly conceivable. There would have been the danger that unrefined national sentiments would have usurped such indications, which could have led to very unsatisfactory results in this area.

But after that deep fall of the German people which occurred or manifested in the time after Rudolf Steiner's death (1925), the danger of an abuse of spiritual facts of the kind mentioned above is without doubt much less today; on the other hand, a consequence of the nationalist excesses of the past is rather a certain widespread indifference to questions of national culture [*Volkstum*] and to those things related to it.

For a long time, personalities whose thinking and work is rooted in Anthroposophy have occupied themselves with the question of the German Folk Spirit. Much of what has been thought, questioned, or elaborated with regard to this subject may enter into the following discussion, through which we wish to try to feel our way towards something that can make a contribution to providing an answer to the question of the Folk Spirit.

*

* This essay was published as part of "Wer ist der deutsche Volksgeist? und andere Beiträge zur Geschichte" (1st ed. Kressbronn (Bodensee) 1961, 2nd ed. Perseus Verlag, Basel 1990).

In the years before the First World War, many people for whom an inner relation to the true being of the German people was something very close to their hearts, held the view that it was rather self-evident that the Archangel *Michael* was also the German Folk Spirit. Certainly, very much speaks for a close connection between the German people and this being as its guiding and protecting spirit, just as such a connection had existed between Michael and the Hebrew people when, even before Yahweh the Moon god, Michael made his appearance, when Yahweh turned his "countenance" (Michael) towards the people of the Old Testament. For a similar relationship in the Christian era – when Michael appeared as the countenance of the Sun Spirit of the Christ – to the German people, much from old traditions and historical facts that go far back into the Middle Ages can be cited, including even idioms such as *der deutsche Michel* [the German Michael]. It would be a fine and worthy task to research all of that historically, and bring it together in the proper light.

Direct statements by Rudolf Steiner about this complex are, however, as mentioned above, unknown. But in correcting a mistaken view which was put to him on a particular occasion, in 1914 Rudolf Steiner said something that brings some decisive clarity to the issue.

It was a few weeks after the outbreak of the First World War when Rudolf Steiner came to Berlin and occurred in conversation with a man, a very reliable and trustworthy man who himself reported to me the following:¹ On 18 August 1914 he wrote down the following words directed to Michael, as a prayer; in the original version they began: "Holy Folk Spirit Michael / To Thee in this hour / Which brings them their destiny, / Thy children, Thy members."

The man who told me this then put the words of this prayer before Rudolf Steiner on 1 September 1914 in Berlin. Steiner then told him that Michael is "now no longer the German Folk Spirit", and went on to make a remark about the present German Folk Spirit. The words cited above from the prayer were therefore altered, their author told me in writing, in a later version so that instead of "Volksgeist" (Folk Spirit), Michael was addressed as "Zeitgeist" (Time Spirit).

(On that same 1 September 1914, after the above-mentioned conversation, Rudolf Steiner gave a lecture for members only in Berlin, which included, amongst other things, a verse directed to the Folk Spirit, which begins

with the words: “Du, meines Erdenraumes Geist...” Thou, Spirit of my earthly abode....)²

From these witnessed words of Rudolf Steiner, it is therefore without doubt the case that Michael *was once* the German Folk Spirit but that *he no longer is* and that instead of him there is *another German Folk Spirit*. (The question of how long Michael may have been the *German Folk Spirit* – or a kind of German Folk Spirit – and some other important questions we shall leave out of this discussion.)

Months later, on 19 January 1915 Rudolf Steiner said in a lecture³ in Berlin in a very broad context: “What we wish to attain in the spirit, we must attain in the manner appropriate to the forces that Michael, the leading spirit of the age, holds. And in an intimate bond with Michael is that which we seek to grasp: when we seek to grasp his appearance, as we have done in these last few days; when, namely, we seek to grasp that which we call the German Folk Spirit – two things: Michael and the German Folk Spirit, who are in complete harmony with each other, and to whom has passed the task to bring the Christ Impulse to expression in our time, and how this corresponds to the character of our age.”

From this important statement it follows that Michael and the German Folk Spirit are not identical; but Rudolf Steiner says of them that they are in harmony and that together they have a high task for our age with regard to the Christ Impulse.

Our question can therefore now become more precise: who is this German Folk Spirit who is not identical with Michael but stands so closely connected to him? An answer can emerge from other statements by Rudolf Steiner, indeed as is strongly emphasised here just not with a *logically* “compelling” necessity but for the strongest inner reasons. In what follows we shall attempt to draw out this answer and to justify it at least in outline (thus in no way “exhaustively”).

In his Michael lectures of 18 and 20 May 1913 in Stuttgart⁴ Rudolf Steiner speaks of the rise of Michael from the hierarchy of the Archangels into that of the Archai, a centrally important spiritual fact for a deeper understanding of our present era. At the end of the first of these two lectures⁵ he throws out the following question:

“When a raising of Michael has taken place, when he has become the leading spirit of occidental culture, who takes his place? That place must be filled. Every soul must say to itself: so an Angel must be promoted, and must experience a moving up into the ranks of the Archangels. Who is that?”

The second of the two lectures answers this question and not in blunt terms, but what is clearly said in it

cannot be understood as meaning anything other than that Rudolf Steiner points to the *Angel of the Buddha* i.e. the Angel being who had been united with the Buddha as an Angel who rose up into the hierarchy of the Archangels (after he had, as it were, become “free”, since the Buddha, as is well-known, would no longer pass through any more incarnations). The angel of the Buddha, this is the clear meaning of it, now filled in the hierarchy of the Archangels the place which Michael previously had held. In this sense, we can say that the Buddha-Angel became the successor to Michael in the hierarchy of the Archangels.

It must be emphasised that we are not at all here speaking of, and not even hinting at, any earlier function of Michael as *German Folk Spirit* or now of the Buddha Angel as such. We can therefore at first only raise the *question*: did the Angel of the Buddha, in becoming an Archangel, also enter into that earlier “office” of Michael as German Folk Spirit? One does not find this question answered by Rudolf Steiner anywhere. But for the strongest inner reasons one can arrive at the conviction that this question can be answered in the affirmative and that therefore in fact the Buddha-Angel, who rose to Archangel rank (i.e. to Folk Spirit rank) in place of Michael, also became the Folk Spirit of the Germans.

First, linking on to Rudolf Steiner’s words in the above-mentioned lecture of 19 January 1915, we can ask: which spiritual being would have stood in “a closer union” with Michael than the one who became his successor in the hierarchy of the Archangels? And that it is precisely the Angel of the Buddha who has the task (together with Michael) of bringing the Christ Impulse to expression will seem most inherently justified to someone who considers how the impulse of the Buddha himself flows in a deeply significant way into the origins of Christianity.⁶

Furthermore, with the being of the Buddha, just as much as with that of Wotan, who is so closely related to him, we have to do with a *mercurial* being. Wotan-Odin the Archangel (who must not therefore be confused with the Buddha-Angel) was in ancient times closely connected with the Germanic peoples.

The German people itself has a mercurial task. That was expressed, for example, in the building of the old “Goetheanum”, the High School for Spiritual Science, through the following: the columns of the great cupola represented on the one hand the different planets but on the other hand, the larger European peoples. In this sense, the *Mercury* column was also the “*German*” column (as, for example, the Sun column was the “*Italian*” column and the Moon column the “*French*” etc.)

From there open up perspectives of the true, *mercurial and therapeutic* task of the German people, which we shall have to forgo a detailed examination of here in the sense of an Anthroposophical psychology of nations.

According to Rudolf Steiner's spiritual research, at the beginning of the 17th century the being of the Buddha himself had a significant mission to perform on Mars: this was to effect a transformation of Mars with its wild aggression through the mercurial element, the impulse of peace, compassion, and brotherhood which lived in the Buddha. The impulse of Christian Rosenkreutz played a very significant part in this mission of the Buddha. It was at just this time that Rosicrucianism unfolded its very special activity on Earth. This was at home in Central Europe which became the most important field of Rosicrucian activity. This was deeply related to the positive task of the German people.⁷

The transformation of "Mars into Mercury" is a general task for humanity. The German people would in a special sense have its own particular share in this task. If it fulfils this task, then it will remain loyal to its true spirit, that is, to its Folk Spirit. From the opposite, that is, from ahrimanicised, surviving old Mars forces, there will flow from the German spirit the dreadful, demonic counter-image of its true Folk Spirit. If it surrenders to this counter-image, then that "break with the Folk Spirit" will occur, i.e. away from its true Folk Spirit, of which Rudolf Steiner spoke already in 1888 in his essay "The Spiritual Signature of the Present"⁸ as a warning to the Germans.

Again, there is a close connection between *Mercury* and *Michael*. Just as Mercury in pre-Christian times, as the "Psychopompos", guided souls across the threshold (of death) into the other world, so, for Christians, did Michael. As the "Angel of Death", he led human beings over the threshold; today he also wants to lead them over the threshold through initiation. Sites that used to be sacred to Mercury frequently became Michael initiation sites in Christian times. On the other hand, we can read that especially in Germany many traits of the ancient *Wotan* cult passed over to Michael. Mercury and Wotan both had to do with human intelligence, whereby at least in the Greco-Roman Mercury at first the lower, egoistic aspect of human intelligence was in the foreground; Michael, the Sun Spirit, the former administrator of "cosmic intelligence", wants to spiritualise intelligence in our time in the sense of the power of Christ. (Spiritualised intelligence leads the human being to the threshold.) The true task of the German people has to do with all of this. If they neglect it, then their intelligence will fall, as they experienced to the limit [i.e. in 1933-45 – *transl.*],

into the underworld of "the dragon" as a force opposing Michael.

The German has to *struggle*, with all the inner active force of his I, to freely *maintain* the connection to his true, good Folk Spirit and with him together, the connection to the Michaelic Time Spirit; otherwise he falls victim to the opponents of Michael and his Folk Spirit and becomes their prey.

It seems to me that to the inner bond between Michael and the German Folk Spirit, of which Rudolf Steiner spoke, there corresponds as a negative counterpart, an alliance which is just as close between a demonic counter-image of the German Folk Spirit and a dark anti-Michaelic being. If one takes this fact phenomenologically as one that can be read from the factual chronicle of the present, i.e. from the whole series of recent decades, a shattering light falls from this on words that Rudolf Steiner spoke in Stuttgart on 22 June 1919⁹: "If the human being in Germany understands how to spiritualise himself, then he is a blessing for the world; if he does not understand how to spiritualise himself, then he is a curse for the world!"

Aphoristic addendum

Rudolf Steiner once said of *Goethe*¹⁰ that he had "drawn everything from the most intimate conversation with the German Folk Spirit". Another time,¹¹ he spoke of the enormous spiritual impulses in Goethe, but how slight the impression that Goethe's worldview, Goetheanism, has been on German culture; this lack of relationship between what was produced at the highest human level and the life of the German people in general belongs to what in our time "has led humanity into the most terrible misfortune" (that of the First World War). Rudolf Steiner then compares this lack of any such relationship with the other very different condition, which existed in earlier times, e.g. the impression which the Buddha made on the general life of the people in India, the popularity of Buddha with the "popularity" a Goethe had had. In view of what has been presented in this essay, a special light can be cast upon this comparison with the Buddha.¹²

In the sense of what has been presented here, an intimate spiritual light may also fall on the often claimed traditionally positive attitudes in Asia towards German culture.

*

In 1915, during the First World War, Rudolf Steiner gave the verse which begins with the words: "The German Spirit has not fulfilled, /Its task in the world's evolving" and ends with the call: "How dare hostile powers, devoid of understanding/Drive on the desire for its demise, /As

long as life shows itself within that Spirit,/ Which sustains it creatively in the roots of being!”¹³ In these last lines one could certainly think at that time directly and primarily of that opposition to the German spirit which came from outside. Later, one had at least just as much cause, in a state of real shock, to become aware of the inner opposition to the true German spirit.¹⁴

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Already in 1908 Rudolf Steiner had made a remark in a conversation with a young man which is highly significant with regard to such inner opposition to a Folk Spirit from within that Spirit’s own people: Ludwig Kleeberg reported that¹⁵ he had asked Rudolf Steiner how the national spirit of a people related to its monarch – whether they corresponded [i.e. coincided – *transl.*] or whether they stood in a particular relationship with regard to one another. Rudolf Steiner replied: “With the ancient Goths, it was actually the case that the king incorporated the folk soul. But in modern states today it is less and less the case. There is even a State (I shall not name it) in which the ruler is even the enemy of the folk soul...”

Notes

- 1 Kurt Walther, Berlin, in letters of 10.12.1934 and 21.1.1935
- 2 The lecture first appeared in printed form in the cycle “Zeitbetrachtungen” (Thoughts on Our Time) in Berlin in 1919 (GA 157), and the verse in Rudolf Steiner, “Wahrpruchworte, Richtspruchworte”, Dornach 1951, p. 71.
- 3 See the above-mentioned cycle “Zeitbetrachtungen” (Thoughts on Our Time) (GA 157).
- 4 “The Michael Impulse and the Mystery of Golgotha” (in GA 150).
- 5 18.5.1913 (GA 150).
- 6 See especially what Rudolf Steiner said about this in his lecture cycle “The Gospel of Luke” (GA 114), Basel 1909.
- 7 See K. Heyer, “Geschichtsimpulse des Rosenkreuzertums”, 2nd ed., Kressbronn / Bodensee 1959, especially pp. 20ff. (3rd ed., Basel 1990, p. 27ff.)
- 8 This appeared in the “Deutsche Wochenschrift” (German Weekly) edited by Rudolf Steiner, Vienna VI 1888, No 24; reprinted in the Stuttgarter Wochenschrift “Dreigliederung des sozialen Organismus” III 37, 16.3.1922 (today in GA 30).
- 9 GA 192.
- 10 Lecture of 18.5.1915 in Linz-am-Donau (GA 159/160).
- 11 Lecture of 21.4.1919 in Stuttgart (GA 192).
- 12 Cf. “Sozialimpulse des deutschen Geistes im Goethe-Zeitalter”, Kressbronn (Bodensee) 1954, p. 121.
- 13 See Rudolf Steiner, “Wahrpruchworte”, (GA 40, 6th ed. 1988, p. 100).
- 14 See K. Heyer, “Wenn die Götter den Tempel verlassen ...Wesen und Wollen des Nationalsozialismus und das Schicksal des deutschen Volkes”, Freiburg-im-Breisgau 1947.
- 15 Ludwig Kleeberg, “Wege und Worte”, Basel 1928, p. 247 3rd ed. Stuttgart 1990, p. 198).

This article and others by Karl Heyer will appear in book form next year, along with translations of two further volumes by him. Please watch for further announcements.



Perseus Verlag Basel

Using Fundamental Rights as a Manoeuvre?

On the Legality of the Corona Measures

The entire Corona crisis has transposed us into a surreal world, a world we could not have dreamed of - or perhaps only could dreamed of: a nightmarish world. On the one hand, we are perhaps quite prepared to take precautions against a disease and to show special consideration for those who appear to be particularly endangered or to provide them with help. The state, the government, has called on people to show "solidarity" and we would like to do that; but increasingly, this "solidarity" seems to be a cover word for "obedience". Do the measures that are recommended and enforced with a gentle, growing, ever stronger pressure make sense? Do they serve a medical purpose? Or is it more about symbolic measures of subjugation, the significance of which perhaps lies precisely in the fact that they are actually absurd? Are perhaps even the state operatives here only sleepwalking agents in a game they do not understand, driven by a current they do not feel?

In an authoritative study by two (Bavarian) professors of constitutional law on the legal situation of corona measures in Germany, we read, for example, the following justification:

"The general provision on the protection against infection has such a great social and legal impact in the Corona crisis because it implements fundamental legal obligations to protect. The pandemic measures protect the health and life of citizens (Art. 2, para. 2 p.1 Basic Constitutional Law, §1 IfSG). At the same time, however, this leads to comprehensive restrictions on fundamental liberties. Thus, in the Corona crisis, we are by no means living 'in a state that is virtually without fundamental rights', but rather - quite the opposite - a social dynamic is unfolding which is extraordinarily charged with fundamental rights and which only seems to us like a social hiatus. Difficult constitutional conflicts have arisen between the protection of fundamental rights and fundamental liberty itself..."⁴¹

"Fundamental duties to protect" in the sense of Article 2, paragraph 2 of the Basic Law? What is meant by this? Article 2, paragraph 2 of the Basic Law reads: "Everyone has the right to life and physical integrity. The freedom of the person is inviolable. These rights may only be amended on the basis of a law."

This reference to "life and physical integrity" in Article 2 comes after the dignity of the human being is declared

"inviolable" in Article 1; and this in the Basic Law, which was drafted in 1948/49....? Of course, one has to consider this in view of the past that had just been overcome: the Nazi era that ended in 1945 with its concentration camps, torture, mass executions and other murderous actions. This article was an attempt to write into the constitution something that would make the repetition of these things impossible - that would prevent the state from dealing arbitrarily with the "life and physical integrity" of its citizens. It is hard to imagine that the "fathers of the Basic Law" would have thought that from this sentence the legal raw material for a coercive state regime, for a health dictatorship, would one day be extracted, as we experience today (if one can call a regime in which basic rights are suspended a dictatorship). If one wanted to be cynical, one could admire the chutzpah of the jurists who came up with this interpretative volte-face.

Two different kinds of human rights

In the 20th century, subjects have crept into the catalogue of fundamental rights that are actually obligations or authorisations of State action. The fact that the State is assumed to have a duty to care for the life and health of its citizens and that this duty is used as a reason to establish a kind of medical dictatorship by the State would of course never have been intended by the founders of human rights in the 17th or 18th century. These natural rights were entirely aimed at protecting people from the State, from its tendency to expand its activities and intervene in everything. In the 20th century, however, elites close to the State found an instrument to convert the restrictions of power by human rights which they found troublesome into a kind of supplementary empowerment of the State, for example, by proclaiming the right to education, the right to culture, the right to health and so on. Normally, in classical natural law, these things would come under freedom of association: i.e. citizens have a right - not to be interfered with by the state - to create and maintain health systems, to establish educational institutions, for example, schools and universities, to create cultural institutions and so on.

In continental Europe, of course, this has never been the case - or only to some extent. In fact, since the 16th/17th century, a type of State has established itself on the continent that increasingly organised and thus also directed all these things from the State; until then, they had largely been under the aegis of the church.

In the 20th century, this situation was then developed further and activities that the State had usurped under absolutist regimes it now felt itself “duty-bound” to do: e.g. creating such institutions for its citizens. Of course, this was by no means an onerous duty, but a very welcome one, because it meant a tremendous increase in power for the State. It could then build up these institutions as it saw fit and levy enormous additional taxes: it would teach in the schools those subjects which it deemed beneficial, it would cultivate the type of medicine that it regarded as the most suitable, and propagate the form of culture which it wanted its citizens to foster; other things it would perhaps just tolerate or sternly prohibit, because its water-carrier experts would provide it with very important reasons to do so. With all these possibilities, the State became the prey of a group of people who were able to impose *their* ideas of culture, medicine, education and other things on others. Actually, in order to flourish, such activities should grow from the self-organisation of society and from the free play of its forces - and only then could they be community-building in a positive sense.

The State’s new “duties” and “obligations” became rights of empowerment, so that the State thereby gained the possibility of shaping society deep into people’s intimate relationships with each other or even of influencing individuals’ physicality. With these possibilities, politics came to attract a certain type of person who wants to exploit and expand such possibilities. Such people do this by throwing sand in the eyes of the citizens and presenting themselves as the representatives of all kinds of noble goals: “justice”, “prosperity”, “saving lives”, “solidarity”, “equal rights”, “the fight against racism”, “education” and so on,² all of which necessitate ever more far-reaching interventions on the part of the State. Actually, in the 20th and 21st centuries, it should be a fundamental principle that positive development can only result from freedom, that the human being’s sacred innermost self, where he forms his own convictions, must not be interfered with from outside, that no kind of compulsion or pressure may be exerted on his conscience. In contrast to this, the extensions of State power that have occurred over the past 200 years provide certain people with the possibility of penetrating deeply into this most sacred individual space, of occupying it and destroying the human ego and its freedom to a far-reaching extent. Demoralised by the social consequences of capitalism over the last two hundred years, citizens have put up with this type of new, robber-baron-like politician. They thought they would find protection from the consequences of capitalism; they did not understand, or understood too little, that they had

only moved from Scylla to Charybdis. Instead of trying to establish a rational economic system and a meaningfully balanced interdependence between economy, State and culture, which would seek to heal these problems at their roots, they threw themselves into the arms of an all-powerful State that will rob them of all their humanity. This is the consequence of society’s not understanding the idea of threefolding, which Rudolf Steiner brought forward, and of simply pushing it aside, as if it were of no relevance.

Sickness, death and the State

Sickness and death are existential factors in human life, not legal benefits or legal relationships. They belong to the pre-State or extra-State circumstances of human life. In the Corona crisis, however, in which the State has declared the hunt for a virus to be the main object, sickness and death are turned into the subjects of legalism. This is necessarily and treacherously reflected in the language. The virus is dubbed a “mass murderer” or the “killer virus”, the fight against the virus is called a “war” and so on. People produce these metaphors in their language in order to make the legalisation of the fight against a disease seem plausible and justified; they have to characterise the virus as a particularly evil lawbreaker against whom the full force of the State is then mobilised.³ This is certainly not particularly helpful when it comes to understanding the nature of such a virus (a gene sequence), the relationship between the virus and disease or the phenomenon of infection.

The rhetoric in the Corona crisis has taken on a character that makes death itself seem like a legal fact, like an appalling catastrophe, a breaking of the law that the State should actually prevent. The German Federal President puts a candle in his Federal Presidential Palace in memory of the Corona dead, the President of the Robert Koch Institute finds the number of dead (which is, after all, only a fraction of the normal number of dead in a year⁴) “inconceivable”. In itself, death by disease should be a matter of private mourning, whereas the State may properly hold mourning ceremonies for those dead whose deaths are linked to a violation of, or a threat to, the rule of law - such as deaths from a terrorist attack or war. With Corona, every death tends to be reframed as an expression of State failure (and thus at the same time a reason for the State to act even more vigorously, to impose even stricter and more comprehensive lockdown measures, and much more). Death then no longer appears as a natural fact that comes at the end of life, upsetting because it marks a significant caesura, but also reconciliatory because it belongs to the natural course of things. It is as if the State

proclaimed eternal life as a kind of fundamental right and death as a violation of fundamental rights. In order to defend this fundamental right to life, the State then makes people's actual lives hell.

Coup from above

Can one really regard fundamental rights such as the freedoms of assembly and association, the freedom of the person or intellectual freedom as disposable goods, as objects to be manoeuvred in a dance of fundamental rights to be weighed against each other, whereby in this case they must give way to the (alleged) fundamental right to life, i.e. freedom from illness? Can one really regard the suspension of these fundamental rights as a triumph of the Basic Law, which here shows an "extraordinarily charged dynamic", as the Bavarian constitutional lawyers put it? In itself, the term "fundamental rights" indicates that these are not simply disposable rights, but actually the foundation on which everything else rests, something fundamental. It is about the fundamental claim of society, which is counterposed to the constant, inescapable drive of the State to expand its power. It is about whether society, "the people", are to remain the masters of their creature, the State, or whether the State's urge to become the all-encompassing ruler of the people will exercise the most absolute control possible over them.

It may be that many of the world's problems make very extensive and perhaps increasingly extensive collective efforts seem necessary or desirable. Such collective efforts, for example, over the issue of climate policy, will lead humanity deep into terrible forms of dictatorship if they are carried out by the unitary State, i.e. as forced mobilisations and forced controls of society by the State – and by means of the State's methods of coercion. This is what is happening in the Corona crisis, and no one can help suspecting that this dictatorship and not some medical event is the real core of this crisis, that it is a kind of coup from above. With the tortures of the Corona measures – for these measures are, in a precise sense, tortures of the etheric body (a term that modern medicine avoids) – humanity is being forced into a form in which its remaining resistance to this kind of dictatorship is to be broken. Only if people paid attention to the laws of threefolding could collective social efforts become possible without at the same time infringing upon and destroying the actual free core of the human social constitution.

Andreas Bracher, Vienna (Austria)

Notes

- 1 Jens Kersten and Stephan Rixen, *Der Verfassungsstaat in der Corona-Krise*, Verlag C.H. Beck 2020, p. 45.
- 2 The point is not that these goals or ideals are not or could not be good and justified in themselves; it is that, if pursued from the wrong place in the wrong way, they must be harmful and corrupting of the human social fabric. They must not be imposed on society by the State, but must grow organically out of society's spiritual life.
- 3 The philosopher Peter Sloterdijk speaks of the virus as "natural terrorism", another kind of legal metaphor.
- 4 See also the comprehensive statistical article from the *Deutsche Ärzteblatt* of February 2020 'Covid-19-Krankheitslast in Deutschland im Jahr 2020' (The burden of disease of Covid-19 in Germany in 2020) (<https://www.aerzteblatt.de/pdf.asp?id=217880>).

If one lets these figures sink in, one hardly gets the impression that there is something qualitatively and quantitatively very different here from a kind of flu epidemic.

Our Authors' Publications



T. H. Meyer

Reality, Truth and Evil

Facts, Questions and Perspectives on September 11, 2001

Using the events of 9/11 and Pearl Harbor as his backdrop, T.H. Meyer studies questions of reality, truth and evil, offering important new perspectives. He shows that Anglo-American political practice (influenced by secret societies

such as Skull and Bones) is based on an ideology of polarity and conflict. Meyer offers instances of this tendency, encouraging what Huntington famously referred to as a 'clash of civilizations'. For example, a week before George Bush senior spoke in Congress about the need for a 'new world order', a 'humorous' cartoon map in the *Economist* divided the world's continents into religious and philosophical blocks, creating a new region called 'Islamistan'.

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TEMPLE LODGE PUBLISHING

The Overcoming of the Unitary State as a Task for Switzerland

A powerful spiritual battle is raging over individual consciousness. The corona pandemic, a long time in the making, is a sophisticated production performed daily by governments and the media with incessant propaganda. But it is only happening in people's minds, not in reality. This is not about a health crisis, but about a crisis of consciousness. The increasing insanity with compulsory masks, senseless PCR tests, mass tests in schools and *de facto* compulsory vaccination only serve to wear people down. With all the might of the State, the people are to be directed and forced to comply to the point where they accept, and even long for, the collectivist restructuring of society. Whether the promising future is called "the Great Reset", "the Green New Deal" for a zero carbon society or "the New World Order" is of secondary importance. What it conceals is a global, socialist society of total control and a subjugated population dependent on it. The guiding world view here – of which only very few people are even aware – is hyper-materialism, with the delusional idea that the human being is a kind of living machine and can be improved by vaccination and transhumanist interventions. A coordinated and masterfully orchestrated coup d'état by governments has brought about the triumph, for the time being of the increasingly dictatorial unitary state, and it is becoming ever clearer that the formal separation of powers in the legislative, the executive and the judiciary is increasingly being unmasked as theatre. For a long time now, democracy in democratic states, including Switzerland, has only been a façade.

At the end of October 2020, a Saturday Seminar was held by TPA's sister magazine, *Der Europäer*, on the topic of "Overcoming the Unitary State as the Task of the Age of Michael", during which the author of this article gave a lecture in an aphoristic style. The following reflections take up some of the topics discussed, which can serve as a basis of comprehending current events.

No solution of the social question without a spiritual foundation

In November 1918, Rudolf Steiner drew attention to a fact that everyone could tangibly grasp: the ideas of the social movement were being drawn at that time from a certain belief only in material existence and the utilitarian powers of human life. That was something, he said, that people of the present time needed to be

aware of. People would have to realise, however, that the social question can only be solved on a spiritual basis, and that at that time its solution was being sought without any such spiritual basis. Steiner was expressing there something of immense importance for our time, namely, that the ideas needed for a social movement could not be formed in the sphere accessible to the mere senses and to the intellect that is bound to the senses. The most urgent need in the present and in the immediate future with regard to the development of human destiny, he said, is the bringing of certain ideas from beyond the threshold, and the most characteristic phenomenon at the present [at the time he was speaking – *Ed.*] is that bringing such ideas from beyond the threshold is utterly rejected.

The main obstacle here, was that the social ideas of those initiated into the secrets of the threshold were not entrusted with the necessary confidence. Unrealistic social ideas were in the ascendant, ideas which had been acquired with the ordinary intellect by observing the world of the senses. In the present democracy-addled, democracy-addicted age, such purely intellectual social ideas, which are not social ideas at all, will of course be regarded as democratically equivalent to ideas that the initiate draws from the spiritual world and which can really be fruitful. But if this democratically addicted view or feeling were to win out, within a relatively short time we would experience a social impossibility, social chaos in the wildest sense. Steiner repeatedly emphasised that someone who really wants to use his healthy common sense, not the scientifically corrupted mind, but healthy human common sense, can at any time, even if he cannot find for himself what only the initiated can find, he can test it, he can try it out in life, and he will be able to understand it after it has been found. This was the path that socially fruitful ideas would have to take in the near future. At first, until one has tested any Marxist thoughts, one will be able to confuse them with ideas drawn from initiation. But when one compares, reflects, and really applies common sense to things, then one will be able to distinguish between them, then one will realise that something which is brought from beyond the threshold is something else in terms of reality compared to that which comes entirely from the world of the senses, such as Marxism.¹

Empty phrase, convention und routine

In March 1920 Rudolf Steiner spoke about the historical background that led to the emergence of purely natural scientific knowledge over the last 300-400 years. Natural science only provides information about what is non-human. To this way of thinking, spiritual life no longer depends on what man brings into the world through birth (the spiritual), but on political and economic powers. The consequence of this is that phrases, words devoid of any real content, rule the world. If man is not able to put spiritual substance, which he draws directly from his connection with the spiritual world, into words, words are bound to become mere empty phrases. People gradually become so accustomed to words that, to an extent, they allow themselves to be carried along by the mechanisms of language. But because the phrase means there is no connection between words and their content, in the age of the phrase, words very easily become the bearers of lies, and there is a direct path from the phrase to the lie. According to Steiner, this also explains the dominance, the triumph of the lie in the years of the First World War. What remedy is there against the domination of the world by phrases and slogans? Only if one gains a new spiritual content, a conscious spiritual content!

When spiritual life is dominated by phrases, by speech without content, then what comes from this speech, what can especially be learned through speech within a social community, is not suited to live itself out in people's feelings, in sensations. But what develops in the feelings and sensations of social life, what is kindled in relations between people, in that one person sympathises with another, that is custom; it becomes the habitual custom of a social community. And only from these habitual customs can rights develop historically. But rights can only develop if empty phrases do not live in the feelings that live in relations between people, and if words filled with substance, speech carried by thought, is integrated into these feelings. In the age of the empty phrase, feelings between people cannot ignite in the right way, so the result is only external relationships between people. Consequently, in the age when the empty phrase develops in the field of social life, instead of truly substantial relationships between people, conventions develop in the area of social feelings, behaviour between people that has no real content, and which can at most be regulated by external contracts. Even between nations, there is enthusiasm about contracts and treaties, because there is an inability simply to live out of what can be revealed between

people. This age of convention makes a second area of public life so empty of content: it desolates human social life, just as the empty phrase desolates spiritual life, the life of the soul.

This is what leads to the merely external human being, not to law that is born from the human soul. For this inner law can only be ignited when words borne by thoughts flow from the head to the heart. Just as real law, which can only flourish in social life, belongs to the real spiritual life, which is filled with substantial spirit, so convention belongs to the life of the spirit that lives in the phrase.

According to Rudolf Steiner, the third area from which public life emerges is the human will. The empty phrase is unable to evoke real conscious willing. The area of economic life, the area of external human co-existence, will be carried by mere routine in life instead of by real deeds in life if the will is not driven by the spirit. Along with the empty phrase, and with convention, in the scientific age from which the present has developed, routine has emerged everywhere in life and in the external representation of life, in economic life.²

Spirit instead of non-spirit in social life

Spirit must take the place of the unspiritual in cultural life (phrase), legal life (convention) and economic life (routine)! 100 years ago (1920) Steiner already noticed there were too many empty phrases, too much convention, and too much routine, and he saw the result: chaos. For the future, therefore, we would need words borne by thoughts, spirit filled with substance and living law that results from the willing cooperation of all adults. Here, there must be spirit instead of non-spirit. In the area of economic life, he said, we need associations arising from the spirit, the replacement of routine by a real economy that would be carried by the spirit. In economic life this would mean the replacement of the non-spirit which we have at present by a spirit for the future. This alone would enable us to rise from pessimism, which is only too justified by observation of external life, to certain hope for the future. We should not rely at all on what might be projected at us today as hope for the future, but rather on our own human will. Out of its strength, its endurance, its fire, out of the present for the future, this will should achieve the victory of the spirit over the non-spirit.

Finally, Steiner pointed out that, in a sense, his book *The Core Issues of the Social Question* [in English, *Towards Social Renewal* – original title: *Die Kernpunkte der sozialen Frage*] complemented his *Philosophy of Freedom* [also

known in English as *The Philosophy of Spiritual Activity* – Ed.]. Just as the latter investigates where the forces of freedom come from in the individual human being, his *Core Issues of the Social Question* investigates how the social organism must be constituted so that the individual human being can develop freely. These are basically the two great questions that must occupy us in the public life of the present. Real answers to these questions would at the same time be able to bring some light into our modern chaos.²

Switzerland and democracy

Many people in Switzerland have now seen through the alleged Corona pandemic and have recognised it as a great danger to their State. Many of them follow a more emotional impulse and have above all the desire to return to the Constitution, to restore fundamental rights or to return to the life of former times. These feelings, understandable as they are, will not suffice to overcome the crisis of consciousness that we face. We can only look ahead. The Swiss Federal Constitution and its institutions have not prevented the greatest crisis for the State in the country's history. It would be naïve to think that we only need to replace the people responsible and things would then be as they were in the good old days. First of all, an objective, sober diagnosis is necessary as to why social development has led us into a dead-end. This is a question of understanding. The next step is to determine the goal that can serve as a compass for the difficult times ahead, in order to be able to do the right thing on the basis of our understanding. Rudolf Steiner's statements on threefolding as a goal to strive for are unmistakable if the present civilisation is not to perish. The old unitary state as such, no matter what constitution it has, whether democratic, republican or monarchical, if it is not threefold, it is on the path to the Ahrimanic incarnation.³

In 1921 Rudolf Steiner gave a lecture course in Dornach for speakers who wanted to advocate publicly for social threefolding. One of these lectures is dedicated to legal life and contains important statements on Switzerland which are quoted verbatim below because of their extraordinary importance. Steiner emphasises that the first thing is to enable contemporary humanity to understand that there can be such a thing as a democratic-political context that has to strive for equality. For, in fact, modern man has no understanding at all for such a state structure, which is built on law as its actual foundation. This part, the political-state part, of a lecture about threefolding, he says, will be particularly

difficult to deal with in the Swiss context. Due to the conditions of human development in modern times, the actual life of the state as such, which should live itself out within the constitutional state, has essentially disappeared, and what lives in the state is actually a chaotic coexistence of the cultural/spiritual [*geistig*] elements of human life and the economic elements. One could say that in modern states, the cultural/spiritual elements and the economic elements have gradually melded together, and the actual life of the state has fallen away in the meantime, it has actually disappeared. This is particularly noticeable in Switzerland:

“Everywhere [in Switzerland] we are dealing with a seeming democratisation of cultural/spiritual life, which is in itself impossible, and a democratisation of economic life, and the fact that people believe that this apparently democratised mixture of cultural life and economic life is a democracy. And since they have formed their idea of democracy out of this mixture, since they have a completely illusory idea of democracy, it is so difficult to speak of real democracy to the Swiss. In fact, it is precisely the Swiss who understand real democracy the least.

In Switzerland, people are thinking about how schools should be democratised. That is like thinking about, and getting an idea from real, true concepts, how to make a boot into a good hat. The so-called democratic concepts of the state are dealt with in a similar way here in Switzerland. It serves no purpose to speak about these things - let me say - in a pussy-footing manner in order to speak politely to a mainly Swiss audience; for then we would not be able to understand each other. Politeness in such matters can never lead to an understanding. Well, that is precisely why it is necessary to discuss the concept of law and the equality of people before such a people as the Swiss.”⁴

Switzerland as virginal legal soil

However, after these initial, sobering remarks, Rudolf Steiner goes on to show in his lecture that a state system such as the Swiss one is, on the other hand, really something unique:

“Switzerland is something really quite special. Because first of all, Switzerland is something like a centre of gravity in the world. ...And it is precisely its lack of engagement with various world conditions that it could use to achieve its own free judgement and free action vis-à-vis everything around it. The world is really only waiting for the Swiss to notice in their heads what they notice in their pockets. In their pockets they notice that the [Swiss] franc has not actually been affected by the rise and fall of currencies, and by the corruption of currencies. The Swiss notice that the whole

world moves around the Swiss franc. That this is also the case in a spiritual sense, the Swiss do not notice at all. [...]

Therefore, it is a matter of making it particularly clear in Switzerland that rights are something that cannot be defined, just as red or blue cannot be defined, that rights are something that must be experienced in their own nature, and that must be experienced when every person who has come of age becomes aware of himself as a human being. It will therefore be a matter of trying to work out Swiss means of bringing precisely this human relationship of feeling and emotion into the life of rights, that [a sense for] equality must live in the individual human being if legal life is to exist. It is precisely Switzerland that is called upon - and I would like to say: the angels of the whole world are looking at Switzerland to see if the right thing is happening here - it is precisely Switzerland that is called upon - since it is, I would like to say, completely virginal with regard to the constitutional state, and has only a cultural/spiritual and only an economic state - to create a constitutional state by freeing the cultural/ spiritual and the economic spheres.

Roman law, which entered France and Germany and other European countries in a completely different way, actually broke upon the Swiss mountains, as far as the hearts of the Swiss people are concerned. It only entered the country externally; it did not penetrate the feelings of the people. Switzerland is therefore virgin legal soil on which everything can be created. If only the people would come to realise what an infinite good fortune it is to live here among the mountains and to be able to have a will of their own, independent of the whole world that revolves around this little country. Because of these world conditions, it is precisely here that the legal elements can be worked out solely from the human being.”⁴

Threefolding as a free deed of the Swiss

Rudolf Steiner also emphasised in another lecture that in Switzerland there was the possibility of grasping something like threefolding out of free will. For the general development of the world, it would really mean something to come to the stream of threefolding out of a free understanding, especially in a place such as Switzerland. Thus, it is precisely in Switzerland that enthusiasm for the idea of the threefold structure of the social organism should be visible.⁵

As a result, Switzerland would be predestined to play a globally significant role in the gradual overcoming of the unitary state. In order to be able to create a constitutional state at all, the state, i.e. the community of responsible citizens, must limit itself to its few core functions and let free the cultural/spiritual and economic spheres. In these two areas, the principle of equality is

out of place and in them one cannot vote by majority. Consequently, there can be no question of seeking to restore the Swiss Federal Constitution in order to overcome the state's Corona-conditioned crisis. If the people in Switzerland really want to act in a forward-looking and exemplary manner for the world, this will mean nothing less than a total revision of the constitution in the future.

What is the core task of the state, the legal member of the social organism? It is but to guarantee external and internal security. This service of security is also the only one of the three members, for which the idea of equality can be the guiding principle. According to Rudolf Steiner, this security service, everything to do with the police and the military in the old sense, is also the only thing that can be dealt with by, for example, a democratic parliament. Every human being could have a say in this security service. There would have to be a parliament, the members of which would have to form the laws, and everything else that was resolved upon, for this security service. What is placed under state sovereignty, apart from security and military service, stands on an unhealthy foundation, for economic life must be built on a purely corporate or associative basis if it is to develop in a healthy way, and spiritual life can only be built on a healthy basis if the individual is completely free.¹

Public health, which is in any case an abstract concept devoid of real content, is not part of internal security. Human health is something that only concerns the individual person and his or her individual sphere of freedom. It would be completely wrong to treat all people the same, for they have very different constitutions and health conditions. If necessary, free associations of doctors, as part of the spiritual life, can make recommendations on responses to a threatening epidemic. Responsible citizens should be trusted to behave carefully and considerately, if only for reasons of self-protection.

Jurisprudence as a part of spiritual life

Rudolf Steiner regarded not only all teaching, all scientific activity and all other free spirituality as belonging to the spiritual life, but also all jurisprudence. This latter may sound surprising, because jurisprudence is usually associated with the legal sphere. But Steiner's statement is unambiguous: “Without the inclusion of jurisprudence, everything else is wrong. You will immediately arrive at an absurd threefold structure if you do not member it in this way: security service according to the principle of equality, economic life according to

the principle of fraternity, the areas I have just listed: jurisprudence, education, free life of the mind and religious life - from the point of view of freedom, absolute freedom. Again, from absolute freedom must come the necessary administration of this third limb of the social order. The necessary balance [between the three spheres] can only be sought through the free communication of those who lead and determine these three spheres. In the spiritual sphere, to which jurisprudence belongs, once that sphere is actually brought about, something like a ministry or parliament will not emerge but something much freer; the structure will be quite different.”¹

Steiner even says in this lecture that the individual is only completely free in the spiritual life if he can also, about every five or ten years, appoint his judge, who is both his civil and his criminal judge. Without that, it would not work, there would be no appropriate structure. Today, this is still unthinkable today for many, because in times of rampant egoism and omnipresent corruption, a personally appointed judge would be considered biased and prejudiced. On reflection, however, the question arises as to how objective, neutral and unbiased today’s state-appointed and salaried judges are.

On the ‘Justice Initiative’ in Switzerland

A justice initiative in Switzerland is now seeking to have federal judges at least appointed by lot in future, instead of requiring them to be political party members - as has been the case until now - and prescribing substantial payments to be made to the respective party (a mandatory tax of up to CHF20,000 per annum). According to the initiator, Adrian Gasser, the Federal Supreme Court has degenerated into an extended arm of the government. Individuals seeking protection against decisions they deem to be unjust feel they have no chance under these conditions. This is why the justice initiative is needed.⁶

This initiative would be a first step in the right direction, since it is not only the federal judges in Lausanne who are affected, but numerous judges throughout Switzerland who are on the leash of the “classe politique” through their party membership and annual payments. This abuse of power by the political parties must be ended as soon as possible. Party cronyism in the election of judges in Switzerland, which leaves independent judges with practically no chance in elections, has long been criticised by the anti-corruption group of the Council of Europe - not least because of the mandatory tax. The real goal, however, should be

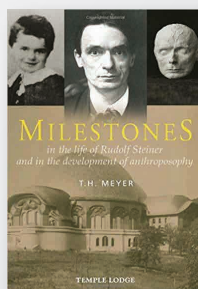
to make the judiciary completely independent of the state. This will only be possible by assigning jurisprudence (the judiciary) to the spiritual sphere with its own independent organisation and self-management. Anyone who thinks this is impossible and the efforts of the Justice Initiative already hopeless should be reminded of Goethe’s *Faust*. Faust is the representative of the Age of the Consciousness Soul. The *Faustian* principle is the incessant development and strengthening of the ego forces. Manto says to Faust in the classical Walpurgis Night in the second part of the tragedy: “I love those who strive for the impossible.”

Gerald Brei, Zurich (Switzerland)

Notes

- 1 Lecture of 24 November 1918, *Entwicklungsgeschichtliche Unterlagen zur Bildung eines sozialen Urteils* (GA 185a).
- 2 Lecture of 17 March 1920, *Vom Einheitsstaat zum dreigliedrigen sozialen Organismus* (GA 334).
- 3 Lecture of 2 November 1919, *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis* (GA 191). See also Gerald Brei, “The Call for Threefolding”, *TPA*, Vol. 6, Nos. 3/4 (November/December 2020), p. 48f.
- 4 Lecture 14 October 1921, in *The Art of Lecturing* (GA 339) (Mercury Press, Spring Valley, New York).
- 5 Lecture of 3 October 1919, *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis* (GA 191).
- 6 On the Justice Initiative, see p. 3f.

Our Authors’ Publications



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?

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TEMPLE LODGE PUBLISHING

What is needed today

33 years after F. Herbert Hillringhaus' death on 29 June 1987

The order of the hour is not outward recognition but inner spiritual deepening, experiencing our responsibility to the spiritual world.

F. H. Hillringhaus

A life for the spirit

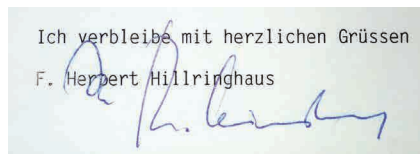
"His striking head with its broad forehead reveals a man of the world who knows modern life and knows how to master it. The youthful energy, the humour and the cosmopolitan attitude of Freiburgers make me like them at first sight". This is how Fred Poeppig (1900-1974), who had returned from a painful captivity on Java as a prisoner of the Japanese, described his first impression of F. Herbert Hillringhaus when he met him in Säckingen at Christmas 1947.¹

In nearby Freiburg im Breisgau, Herbert Hillringhaus, who was born in Barmen on 16 May 1912 and had found Anthroposophy through his art teacher Georg Eckert, founded the publishing house "Die Kommenden" (a phrase from the Mysteries of Eleusis) in 1946 to promote a free spiritual life and to build a new culture. The lecture halls of the University of Freiburg and the Rotteck School, where he organised the Free Courses for Human Education after the end of the war, were packed. As a publisher, he later generously promoted, among other things, Walther Cloos' profound and lively works on minerals and the "Life Secrets of the Earth in their Great Interrelationships", which represent "a new foundation for geology as the science of the development of the Earth and of man" (according to Wilhelm Pelikan)² and Hans Gsänger's books on the Mysteries.

He also published *Mitteuropa - Bilanz eines Jahrhunderts* [Middle Europe - A Century's Balance Sheet] (1965) by Renate Riemeck and *Der Eingriff des Widersachers: Fragen zum okkulten Aspekt des Nationalsozialismus* [Attack of the Enemy - Questions about the Occult Aspects of National Socialism] (1976) by Johannes Tautz. Herbert Hillringhaus examined contemporary events symptomatologically



Herbert Friedrich Hillringhaus (1912-1987)



with great intensity, was involved in initiatives such as the establishment of the private University of Herdecke, and followed the development of the Anthroposophical movement with a burning concern. The symposia at Schloss Elmau in Upper Bavaria were due to his initiative at the end of the 1960s. Farsightedness and a sense of reality enabled him to foresee the collapse of the Soviet Union many years ahead, pointing out that this could only happen from the outside. The facts proved him right.

In addition to the "Kommenden" (from 1946) and the "Elternbrief" (Parents' Letter), he was particularly interested in the monthly journal 'Das Wesentliche im Zeitgeschehen - eine

aktuelle Korrespondenz' [The Essentials of Contemporary Events - Up-to-date Correspondence], which he put together entirely by himself, and in the publication of the journal 'Wege zum Studium der Geisteswissenschaft und zur Bewussteinmachung anthroposophischer Verantwortung' [Ways to Study Spiritual Science and to become of Anthroposophical Responsibility - originally titled: Ways to Cultivate a Meditative Life and to Deepen One's Understanding of Christ), which was repeatedly threatened by financial difficulties. The titles speak for themselves. Alongside first publications of Rudolf Steiner's Esoteric Lessons, *Wege zum Studium...* brought to the public profound and otherwise difficult-to-access works by authors such as Maximilian Rebholz, Mabel Collins, Sigismund von Gleich, Karl Heyer, E. A. K. Stockmeyer, Edouard Schuré, Günther Schubert and his friend Fred Poeppig. Each bimonthly issue was introduced by an essay by the editor, which was often about a lecture by Rudolf Steiner. Thus there are about 72 reflections from Hillringhaus' pen. Serious hostility, misunderstandings that he was a doom-monger and hatred directed against him could not "diverted [him] from the positivity of [his] work". (VI, 1982)

1 Fred Poeppig, *Abenteuer meines Lebens*, Schaffhausen 1975, p. 417.

2 Wilhelm Pelikan, *Sieben Metalle* (4th enlarged ed.), Dornach 1981, p. 152.

In 1976, when a new beginning had been found for *Wege zum Studium...*, Herbert Hillringhaus emphasised what was closest to his heart: "In the numerous conversations that Fred Poeppig, (who had died in 1974) and I had with each other, the question was always in the foreground as to how a deeper awareness could be created for the actual tasks connected with the anthroposophical movement." (I, 1976)

The circle of the Masters

These actual tasks sound like an organ bass through all the work of Herbert Hillringhaus. His penultimate essay in *Wege zum Studium...*, (II, 1987) emphasises in connection with the pressure to externalisation the living truth that is bound up with the Anthroposophical impulse inaugurated by Rudolf Steiner, namely, that it is rooted in the reality of the spiritual world through its being linked to the circle of the Masters and to the hierarchical beings responsible for the guidance of mankind, but above all to the Christ Being Himself now active in the etheric realm." "In this Anthroposophical movement lives the spirituality of the Masters, those Masters who in the White Lodge prepare the future of the mission of mankind, as it is intended to develop on Jupiter and who therefore work these great plans into everything in the present that proceeds from human life here on Earth. Only when our Earth has reached the end of its planetary development, will the Masters of Wisdom and Harmony of Feelings have fulfilled the plan which they have to work out for Jupiter. This is what Rudolf Steiner describes to us." (VI, 1981)

Milestones in this planning by the Masters over centuries "under the direction of Christian Rosenkreutz and in connection with that individuality which later incarnated in Rudolf Steiner" (VI, 1981) was the supersensory spiritual gathering of Mani in the 4th century with the individualities of Scythianos, Buddha, Zarathustra in the centre, and Steiner saw the latter conference in particular as a preparation against the contrary impulses that the 20th century would bring. (VI, 1985)

In the 19th century, the mission of Kaspar Hauser, who was murdered in 1833, was unable to achieve its full effect. The further development of Classicism and Romanticism, which would have been called to found a new Mystery culture in Central Europe, was overtaken by the consequences of the fall of the spirits of darkness (after 1879) and the industrial revolution. The circle of the Masters had foreseen all this for centuries. To make a reconnection with the spiritual world possible, it gave the impulse - which was later abandoned - for Spiritualism and the work of H. P. Blavatsky as well as the foundation of the Theosophical Society (1875).

The circle of the Masters also knew that from the twentieth century onwards the Christ Being would unfold His activity within the etheric world, and that humanity would therefore have to be called upon to move beyond its mere attachment to sensory being and push open the gates to develop etheric vision that could grasp the elementary world as a prerequisite for the possibility of a real connection with the working of the Christ. The circle of the Masters also knew that the adversary powers, above all the Sun Demon that opposes the Christ, would do everything in their power to prevent this stepping over the threshold of consciousness that is bound only to the senses. (VI, 1985)

Herbert Hillringhaus often described how, in harmony with Christian Rosenkreutz, the spiritual teacher [Steiner] made three attempts on earth to establish a foundation, as opposed to founding an earthly society: in 1905, in 1911 with the "Society for Theosophical Art and Culture", and finally, with the last attempt in 1923/1924, the Christmas Conference (VI, 1981). "(...) to bring a foundation into being as an organ which, detached from its own activity, was to cultivate in an independent way through an expanded consciousness living contact with the spiritual beings who work in the guidance of humanity." (II, 1981) This could not be realised at that time.

The occult vortex

A key for Herbert Hillringhaus' understanding of modern history and deeply anchored within him was his insight into Rudolf Steiner's fundamental message that this 20th century was under the sign of the vortex. "As an occult sign, the vortex means that something which has worked from the realm of time into a process of development has come to an end, and is being led into chaos and that this is happening not in a continuous sequence but as the seed of something new; a cultural development is beginning, which is being impelled from the spiritual world in a new way". (VI, 1985) This is the leap between the two intertwining spirals of the sign for the constellation of Cancer.

The "vortex means that this Ursemitic impulse, which has come to full fruition, has now fulfilled its task and, if it continues to work, it can only have a destructive effect, but that at the same time, in this 20th century, a new impulse has been brought into human evolution, an impulse which is now waiting for people to nurture it and make it the starting point for the further development of humanity". (II, 1981)

In the 5th Atlantean, 'Ursemitic' epoch, the great initiate of the oracle of the Sun had seeded the dawn of the post-Atlantean cultures and the education of thought. As

Rudolf Steiner put it in Munich on 7 March 1909, what in that epoch “was leading Atlantean culture, what most governed the clairvoyance of twilight, was no useful material to be led across the great Atlantean catastrophe” and had to perish: it destroyed itself. He emphasised that “today we live in a similar time, that today again a similar call goes out to humanity (...). From unknown spiritual depths, which humanity will gradually come to know, the call goes out to humanity to prepare once more something that is to become a new culture of the future, permeated once again by clairvoyant forces. A catastrophe will come, similar to the Atlantean one, and then a new culture with spiritual abilities will arise, which will be linked to what we call the comprehensive idea of the brotherhood of humanity. Even today, the call cannot go out to those who are at the head of our culture and be understood by them. The position occupied by the Atlantean clairvoyants and magicians, who were destined, so to speak, to die out with their culture, is occupied today by those who stand at the head of academia and of outer material life, the great inventors and discoverers of the present day. However much they still have to do, they occupy the same position.”

We read further: “And again it is a fifth epoch - this time the fifth post-Atlantean epoch - in which the birth of the new is taking place, a cultural impulse which is now to bring into the development of humanity what was accomplished through the sacrifice of the Christ in the Mystery of Golgotha and what is now to be made fruitful for the development of humanity. This Anthroposophy, as an anthroposophical movement, has been prepared as a living force by the Masters of the Leadership of Humanity, i.e. by the Lodge of Wisdom, over many centuries in the closest connection with the Christ Impulse. In this sense, it proceeded from the mission of Christian Rosenkreutz, and it was he who, through the impulse of the Rosicrucian stream, to a certain extent prepared the way for Anthroposophy. But it was *only with the onset of the Age of Michael* that it had the possibility of appearing and becoming active as a public impulse within the development of humanity.

Only through Michael’s struggle to free the spiritual horizon, which was of course connected with the pressing down of the ahrimanic-luciferic angelic beings into human intellectuality, was Rudolf Steiner able to fulfil his mission, which consisted in creating the preconditions for the seeding of a new cultural stream in a way that corresponded to the soul situation of man in the 20th century. This is now to replace the Ursemitic cultural impulse, which originated on Atlantis, and through this process, the sixth post-Atlantean cultural epoch is to be

prepared and the transition to the Jupiter development made possible.”

Rudolf Steiner’s individuality had taken on this task, and notably, in the Central European region, which was predisposed to the culture of the I. 40 years after they were written, the following sentences are of the greatest relevance today: “If we want to understand our Anthroposophical task, we must see it against this background. We are placed in a civilisation that must destroy itself because, if it were to continue to exist, it would prevent the development of humanity. And we are now called upon, in the catastrophes which are of necessity connected with this destruction, to plant the seeds of a new cultural stream within the development of humanity, to build a future. Once again, our fate is like that of the small group of people in the 5th Atlantean epoch, who, as Rudolf Steiner describes to us, at that time were looked down upon by what was called the civilisation of the time, but they were in fact those who felt within themselves the task of providing the impulse for the new”.

The development of this new direction, “first appeared as a gift from the spiritual world in such a way that it absolutely respects the freedom of the human being which had emerged as a possibility from the declining stream of civilisation, and is therefore bound to what those who have been led to this new impulse by their destiny make of it. This is something quite new in the development of humanity (...)”, for freedom had not revealed itself in this way in earlier times. (II, 1981)

Vortex and the Christ Being

Behind this seeding of the new is the Christ impulse working from the etheric world. Michael had purified this world shortly before the end of the Kali Yuga, which had lasted five millennia, by the overthrow of the spirits of darkness against which he had fought (VI, 1985). “And this seed is to grow through that which has been carried out from the guidance of the Masters as an Anthroposophical impulse through Rudolf Steiner’s mission from the beginning of the 20th century into the development of humanity.”

With their overview of the beginnings in the past and their advanced consciousness, the Masters orient themselves to the great, cosmically appointed times. In particular, the Mystery of Golgotha, which - in contrast to all other vortices - *breaks in* decisively between the two spirals, the “sacrifice, therefore, of that high Sun Being who incarnated as Christ in Jesus, took upon himself the fate of humanity and through his sacrifice gave humanity the possibility of realising its mission in the first place. And this mission is the maturing of the spiritual I

to the point where it becomes a conscious member of the hierarchical order of that world of the Father into which humanity is called to bring freedom and love. Before the Mystery of Golgotha, this I still lived in an unconscious way in the spiritual realms of its true home. With the Mystery of Golgotha, the spiritual centre of this cosmic order, the Christ, moved *into the human being* and united with the being of the human I. Only there can He be found in the future and become active for the consciousness of the I.” (VI, 1985) Only from this connection and thanks to the help of the Christ can the ability be gained to see off the effects of ahrimanised and luciferised forces within the declining civilisation and above all also the onslaught of Sorath in the second half of the [20th] century - necessary resistances against the development of the soul forces of the future. “For Anthroposophy is in its essence a gift of wisdom from the Holy Spirit. When we develop it as a path, it awakens in us those forces in which the Christ is able to live, and these forces are those of selflessness which, if they inform our actions, then bestow upon our will the power of benevolence, the power to make things good again, to lead things again into harmony.

This, then, is the deeper meaning of the new cultural impulse in which, through Anthroposophy, the Holy Spirit can become the spark for the unfolding of the Christ-power in the will of our I, and out of this power of selflessness the will can then become socially active as the great healer, in which form it then appears in the world through this new cultural impulse. Christ, says Rudolf Steiner, will act as the great healer in the future. This culture will therefore have the task of healing again, through the forces of the living, all that results from the destruction in the downfall of the prevailing currents of our present age. The new cultural stream will therefore be one through which the Christ can work as a healer within the evolution of humanity. And this is precisely what the powers opposed to development want to prevent at all costs (...)” (II, 1981) With regard to the ahrimanic spirits, Hillringhaus cites Rudolf Steiner (1 April 1921): “...if individuals failed to strive freely to shape their lives together in society, the earth would necessarily become filled with those beings which would then be individual, but which would lead an ahrimanic ghostly existence and would deprive the Earth of the possibility of transforming itself into the next planetary metamorphosis, into the Jupiter metamorphosis.”

New mystery centres and external action

We are living in the 5th epoch of the great post-Atlantean period, which itself forms a fifth period in Earth

evolution. “In all these great rounds of development it is the case that the 5th period is the decisive one. It is here that what has been preconditioned ripens into fruit, but it is also here that it is decided whether this fruit can form the seed for what will go on into the future. (...) And so humanity now stands, on the one hand, in the last sunset of an old wisdom-filled culture, the fruit of which was the establishment of the possibility of freedom, but at the same time it stands at the beginning of a completely new cultural epoch based on the development of the will, through which freedom is to acquire a spiritual content. It is the age of the 5th trumpet of the Apocalypse, that age in which the abyss opens up, but in which, on the other hand, the gate of initiation is also opened. In this decisive situation, the Anthroposophical movement, as an aid to humanity provided by the Masters, has taken on a special task (...). We must understand the Anthroposophical movement to be a spiritual supersensory stream which is guided by the Masters of Wisdom and of the Harmony of Feelings”, in whose circle Hillringhaus also understood Rudolf Steiner’s individuality belongs. His “task lay in the fact that that which was spoken of by him in conceptual form among human beings as supersensory wisdom, as Michaelic wisdom in accordance with the will of the Masters, is to be taken up by a number of people, so that through a process of internalisation, it can become an individual force, out of which that comprehensive spiritualisation of culture is to take place which our present civilisation so desperately needs”. (*The Responsibility*, p. 7 ff.)

With a burning concern and in his own characteristic and unmistakable, heartfelt language, inspired by his loyalty to Rudolf Steiner, Herbert Hillringhaus repeatedly described the need for a mystery centre in which a living dialogue with the spiritual guidance of humanity and its intentions would be cultivated, which would radiate out into cultural, social and academic life. It would be able to keep itself in harmony with the great, cosmically appointed times, with Michael and the Christ Being, and form the necessary counterbalance against the adversary powers that have been on the rampage ever more strongly from the beginning of the 20th century onwards.

With great emphasis, Hillringhaus points to the “supersensory-universal backgrounds” (II, 1981) of the ‘5th in the 5th epoch’: “At that appointed time which represents the beginning of the 20th century, that Mystery centre could not take up its work on Earth, so it became impossible, in direct connection with the Masters, to bring forces to bear which could have put up a decisive resistance against the work of the opposing powers. Instead, a kind of vacuum arose because what should have been

realised failed to materialise,³ and the counterforces were able to make a much deeper incursion than they should actually have done. That is the signature of the 20th century in which we find ourselves today and which causes humanity to live out the stage of its Consciousness Soul development in a soul atmosphere that is shaped by the adversary powers which, for their part, have now opened the gate of the sub-sensory realms, while the gate to the super-sensory realms, i.e. the concrete influence of the etheric formative forces in the sensory sphere, could not responsibly be opened. (VI, 1985) Ehrenfried Pfeiffer (1899-1961) carried the knowledge of these forces within himself. Herbert Hillringhaus repeatedly referred to the work of the “beast from the abyss”, the Sun Demon.

Knowledge of the vortex made this necessary for him: instead of externalisation and the search for (outer) recognition, the illusion of continuity and the reformation of a civilisation that has become sick, that has lost the spiritual lifeblood pulsating through it and is doomed – instead of this, a radical new beginning, a leap over the abyss between the two spiral arms of the vortex, *inner deepening*. He and Fred Poeppig never tired of emphasising the need for serious, in-depth, spiritual-scientific study as the first stage of the Rosicrucian path of knowledge.

Before his inner gaze was an intense “(...) new impulse which is to come to fruition in the 21st century and the task of which will be to bring new Christian Mystery centres into being. This extremely tragic and yet so important course of events was not grasped with the necessary depth by the consciousness of those who continued the Anthroposophical work after the death of Rudolf Steiner. They did not see through the fact that the actual field of decision had passed into the spiritual world, and that all work here in the realm of the senses from then on could only be preparation for what will be accomplished anew in the 21st century, even if, as Rudolf Steiner points out, under far more difficult conditions, but nevertheless from a completely new penetration with the Christ impulse now working in the etheric world, which is the central point of what lives in Anthroposophy”. (VI, 1985)

And the working into *the outer life* alongside *the inner deepening*? Herbert Hillringhaus reports elsewhere that his friend Alexander Strakosch (1879-1958) passed on to him Rudolf Steiner’s explanations during an esoteric lesson of the symbol of the *right angle*: working into the outer world is only possible to the extent that one is rooted in the spiritual foundations of the world.

To new shores

Courage, warmth, far-sighted aims, generosity and unbreakable loyalty to Rudolf Steiner characterise both Herbert Hillringhaus and D. N. Dunlop (1868-1935). Hillringhaus was able to acquaint himself with Dunlop’s biography, which was published in 1987, while he was in his sickbed: it is said that reading it filled him with great joy and deep sympathy. In his review for the “Kommenden” he compared it to a symphony. The essential fruit of the Buddha’s mission on Mars in collaboration with Christian Rosenkreutz: an activity in the outer world and yet at the same time being deeply rooted in the spiritual world - this basic trait of true Rosicrucianism, as expressed in the image of the *right angle*, is common to both personalities. But Herbert Hillringhaus was no longer able to meet his spiritual teacher himself.

Not to forget the central issue, the mother substance, because of the daughters - this was one of D. N. Dunlop’s heartfelt concerns when he presented the idea of the Summer Schools to Rudolf Steiner in London in November 1922. This emphasis on the central issue was equally characteristic of Herbert Hillringhaus. “In his personal relations he was able to reconcile and mediate; he had a fine sense of the possibilities that lay in the people around him and he was able to challenge and stimulate them in a diplomatic way”, according to a biographical account.⁴ This can all also be said for D. N. Dunlop.

Filled with deep concern for the fate of the times, with an earnest and profound sense of responsibility, Herbert Hillringhaus once wrote that in everything he and Fred Poeppig did, “they felt responsible to the individuality which incarnated in Rudolf Steiner.” (*Die heutigen Forderungen Michaels an den Menschen* - Michael’s Requirements of Humanity Today).

Thus, his penultimate essay was once again “completely focussed” on the future; he looked up to “all the souls now working together with our teacher in the [supersensory] Michael School, who are now in the process of preparing the work for the 21st century. What should determine our Anthroposophical work here on earth today was precisely this: that we should become, as Rudolf Steiner says in a meditation, a self-confident instrument for the spiritual guidance of our movement, in order to help in this way to prepare for the attempt at renewed work in the 21st century. (...) that we concentrate, even if still completely in seed-form, on that impulse which wants to flow as a

3 On the vacuum, see the book by J. Tautz mentioned at the beginning of this article: *Der Eingriff des Widersachers: Fragen zum okkulten Aspekt des Nationalsozialismus* (1976).

4 Marianne Frowein and Christiane Haid, *Herbert Friedrich Hillringhaus*, Dokumentation der Forschungsstelle Kulturimpuls. <http://biographien.kulturimpuls.org> In book form: *Anthroposophie im 20. Jahrhundert. Ein Kulturimpuls in biografischen Porträts*, ed. by Bodo von Plato, Dornach 2003.

new cultural stream into the development of humanity, a cultural current which does not seek to connect with the stream that is leading to downfall, but which, quite contrary to the circumstances of its birth, wants to become the stream which, in the light of spiritual activity for the future, facilitates the formation of the spiritual self." (II, 1987)

These lines were written at Easter 1987, a year after the Chernobyl reactor accident [26.4.1986]. 100 years later, in 2086, Rudolf Steiner had imagined, those double-domed buildings would rise from the soil of Europe of which he had spoken on 7 March 1914 - exactly 5 years to the day after his words quoted above about the occult nature of the vortex.

In the essays from the very last years of Herbert Hillringhaus' life, both in the *Aktuelle Korrespondenz* and in the *Ways to Study Spiritual Science* he confronted the question: are we facing a dying earth? It is a living being with its sheaths, but it is in the process of dying. Its premature destruction must be prevented at all costs, for it is only through resistance to this that the organs necessary for the transition to a new, etherically alive earth can gradually mature - in a rhythm of time that is in harmony with the Christ Being. (III, 1987)

In the time of St. John, when the Archangel Uriel works from the heights of heaven and with him appears *historical conscience*, Herbert Hillringhaus crossed the threshold on 29 June 1987, a Monday. Everything he expressed throughout his life was a wake-up call.

The words which Herbert Hillringhaus wrote on the republication of studies by Maximilian Rebholz, whom he appreciated so much for his uprightness, can also true of himself - this other star in the sky of the true disciples of Rudolf Steiner and Michael - whose insights have so often been quoted in these pages: "When the reader works though what has been reproduced here, he will certainly also be able to establish a relationship to that individuality which, in the body of Max Rebholz, placed itself entirely at the service of the Anthroposophical movement in which now, after laying aside his physical sheath, he is working on the preparation of what is to come to full effect in the 21st century and the seeds of which were laid in the first half of the 20th century." (VI, 1982).

Edzard Clemm, Basel (Switzerland)

Notes and sources

In many cases, we let Herbert Hillringhaus speak for himself, as this is probably the best way his intentions can be expressed, and his essays are not easily accessible.

Most of the quotations are taken from *Ways to Study...*, II, 1981 (Wachwerden für unseren kulturschöpferischen Auftrag - Awakening to our creative cultural task), VI, 1985 (Die Aufgabe der Anthroposophie und ihr irdisches Schicksal im 20. Jahrhundert - The task of Anthroposophy and its earthly destiny in the 20th century) and II, 1987 (Nur im Zusammenwirken mit der geistigen Welt kann die anthroposophische Arbeit zukunfts-gestaltend tätig werden - Only in collaboration with the spiritual world can the Anthroposophical movement actively shape the future) as well as the volume *Die Verantwortlichkeit* - The Responsibility (1973).

Others are taken from VI, 1981 (Was die Meister wollen - What the Masters Want), Die heutigen Forderungen Michaels an den Menschen - Michael's Requirements of Humanity Today (1970) and, similarly, Das Ende unseres Jahrhunderts - The End of Our Century (1968), III, 1987 (Gehen wir einer sterbenden Erde entgegen? - Are We Facing a Dying Earth?) and the preface in VI, 1982.

The motto is from issue III, 1986 (In Überschreiten der Schwelle - Crossing the Threshold).

The reader will find Rudolf Steiner's two lectures in *Das Prinzip der spirituellen Ökonomie* (The Principle of Spiritual Economy) (GA 109/111) and in *Die Verantwortung des Menschen für die Weltentwicklung* (Human Responsibility for World Development) (GA 203). "(...) that through me the spirits work and I become the self-conscious instrument of their deeds. In my body lies the seed of the spirit": from the meditation given by Rudolf Steiner in the early Esoteric Hours, which begins: "In the spirit lay the seed of my body".

We took the photograph from number IV 1987 of the *Ways to Study...*

His fundamental observations on the present and the future - Das, was kommen wird, muss sein (What is to come, must be) in issue I, 1982 of *Ways to Study...* - is to be dealt with in a future issue of *Der Europäer* and *TPA*.

Lectures published in the Red Series

Das Ende unseres Jahrhunderts und die Aufgaben der Rosenkreuzer (The End of Our Century and the Tasks of the Rosicrucians) (1968)

Die heutigen Forderungen Michaels an den Menschen (Michael's Requirements on Humanity Today) (with Fred Poeppig, 1970)

Die Neugestaltung anthroposophischer Arbeitszusammenhänge im Hinblick auf ihre michaelische Zukunftsaufgabe (The Reshaping of Anthroposophical Work with Regard to Michaelic Tasks for the Future (1971)

Die Verantwortlichkeit des Anthroposophen gegenüber der anthroposophischen Bewegung (The Anthroposophist's Responsibility to the Anthroposophical Movement) (1973)

Das Wirken der dem Zeitgeist widerstrebenden Mächte und die Notwendigkeit der Begründung einer Michaelkultur (The Activity of the Powers that Resist the Time-Spirit and the Necessity of Establishing a Michael Culture) (1974)

Der Sturz der Geister der Finsternis und das Michael-Christus-Mysterium (The Fall of the Spirits of Darkness and the Michael-Christ-Mystery) (1975)

Die Menschheitsmission und die Aufgaben der anthroposophischen Bewegung (The Mission of Humanity and the Tasks of the Anthroposophical Movement) (1976)

D. N. Dunlop in a letter to E. C. Merry

"I dwell in my tent among the heavenly stars. There, there is cool shade and bright sun to meet every mood. There you will find refreshment for jaded hours lived in the world where the weary ones spend their time, knowing not how near are the immortal hills and the tall trees. How royal I feel! ... May we not look together upon the wonderful battle going on where our 'shadows' are – the cosmic battle between Ahriman and Michael. I can see Michael's majesty as He waits for our help to give Him back His power. And He does not wait in vain! ... [T. Meyer, D. N. Dunlop - A Man of Our Time, (Temple Lodge, 2014), An Epilogue p. 270.]

[T. Meyer, *D. N. Dunlop - A Man of Our Time*, (Temple Lodge, 2014), *An Epilogue* p. 270.]

Post-mortem communication from Helmuth von Moltke, 29 October 1920 (No. 87)

"The 'old man' [Helmuth von Moltke the Elder, 1800–1891] is spreading the threads of supersensory reckoning over the events of the centuries. (...) The threads of reckoning act as 'initiation'. (...) The 'old man' perceives a spiritual awakening. (...) He says: now Ahrimanic powers are calculating on earth; but the final calculation will be made by other powers in the far distant future."

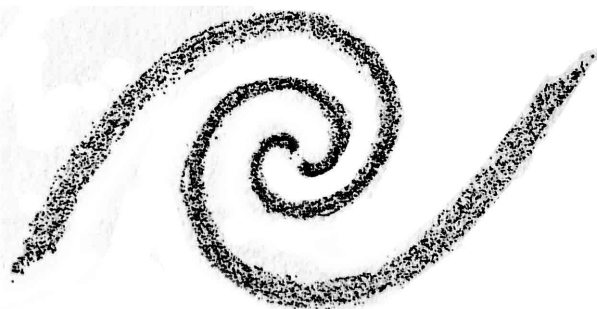
[*Helmuth von Moltke 1848–1916*, Vol. II, 2nd. ed., 2007.]

What will come, must be

Herbert Hillringhaus (1912-1987) learned from Rudolf Steiner to understand and work with the occult vortex as a fundamental key to understanding the 5th Post-Atlantean Epoch and especially the 20th and 21st centuries. If the inwinding spiral symbolises an impulse born of heavenly forces in the 5th Atlantean Epoch, the power of which has gradually been exhausted and in the dead remains of which we live today, the unwinding spiral symbolises the rise of a completely new cultural impact. The leap over the abyss, without a mediating transition, speaks urgently of the necessity: "The downfall of the outer world must become the rise of the innermost soul", as Rudolf Steiner expressed it in the verse "To the Berlin Friends", extended by the "creation out of nothing", "the deepest thought that we can have of all evolution" (Berlin, 17 June 1909). Behind the planting of this seed stands the Christ Impulse working from the etheric world and the divine hierarchies which serve it and carry our human evolution forward from Saturn to Vulcan.

The foundations for a better understanding of what follows may be taken from "What is necessary today - On the 33rd anniversary of the death of F. Herbert Hillringhaus on 19 June 1987", also in this issue of *TPA*. The East-West conflict, its roots and the threat of nuclear war was not only a danger that time (1982) for the Earth, which man needs for his future incarnations and for the transition to the Jupiter evolution. Man's task with regard to Ahriman today is the elaboration of future wisdom, in order to "save the Earth's culture for Christ" (Rudolf Steiner on November 15, 1919) - as once the old initiates did with regard to Lucifer. In his very last essay in his *Wegen zum Studium der Geisteswissenschaft und zur Bewusstseinsmachung anthroposophischer Verantwortung* (Ways to Study Spiritual Science and to Become Conscious of Anthroposophical Responsibility), Herbert Hillringhaus had strongly emphasised that a premature destruction of the earth must be prevented (III, 1987)

Edzard Clemm



With the words "What will come, must be", as early as 1910, Rudolf Steiner characterised the attitude of mind that a student of the spirit must have when he faces the future. But it is becoming difficult to develop such an attitude of mind when we can now see more and more clearly on the horizon the grave trials that currently confront humanity. Doesn't everything in us feel called upon to prevent these looming trials, and to do everything to avoid them? And is not the attitude that "what is about to break upon us must be", after

July

BIRTHDAYS AND NOTABLE DATES		DEATH DAYS	
1.	 550 St. Gall born in Ireland, missions on the Continent with St. Columbanus 1690 Battle of the Boyne, Ireland 1742 Georg Christoph Lichtenberg, physicist and aphorist		Antonio Rosmini 1855, Aesthetic Writings, GA 198 Otto Willmann 1920, philosopher Frits Wilmar 1992, curative pedagogue
2.	Visit of Mary to Elizabeth, mother of John the Baptist, see Luke 1:39 1714 Christoph Willibald Gluck, composer 1724 Friedrich-Gottlieb Klopstock		Nostradamus 1566, astrologer Jean Jacques Rousseau 1778 Samuel Hahnemann 1843, homeopath
3.	1883 Franz Kafka, describes threshold experiences/fear of the spirit; met R. Steiner March 1911, Prague.		Theodor Herzl 1904, "The Jewish State".
4.	1776 USA Declaration of Independence of the 13 States 1807 Giuseppe Garibaldi – Hibernian initiate, teacher of Cavour, Mazzini und Victor Emmanuel, Eng.ed.: 1/11-12		Vivekananda 1902, Indian occultist Marie Curie 1934, physicist and chemist
5.	St. Anselm, Archbishop of Canterbury, "The Apostolic and Patriarch of another world" (presumably referring to England)(18.3.) <i>Hosea (prophet) - They that sow the wind reap the whirlwind</i> St. Cyril and St. Methodius, apostles to the Slavs 1915 "Thoughts During a Time of War - for Germans and those who do not feel they must hate them", <i>Essay by R. Steiner during the First World War</i>		St. Boniface 755, "apostle of the Germans" and destroyer of Celtic Christianity Nicéphore Niépce 1833, French inventor of the camera Betty Paoli 1894, poet Walter Gropius 1969, architect
6.	Hector, <i>the same soul lived in Hamlet that lived in Hector</i> , GA 139, (S.9.1912) 1369 Jan Hus, theorist of ecclesiastical Reformation, considered the first Church Reformer 1990 speech by M. Schmidt Brabant: "The Future of Freemasonry in the Light of Anthroposophy"		Jan Hus 1415, burnt at the stake in Constance Thomas More 1535, executed Odilon Redon 1916, painter
7.	1207 Elizabeth of Thüringia, Sarospatak in Hungary (the town of the Rákóczy Family/ St. Germain) (GA 109, 15.2.1909) 1753 Jews granted British citizenship		W. J. Stein 1957, London, Francisco Almeida (J.Tautz, W.J.S. A Biography) Margarethe Hauschka 1980
8.	Aquila and Priscilla/ pupils of St. Paul. in 689 Kilian, murdered at the altar 1625 Giovanni Cassini, astronomer, astrologer, mathematician with the "Cassini Division" named after him 1803 Julius Mosen, poet of "Ahasver" and "Ritter Wahn"		Christiaan Huygens 1695, Dutch scientist Percy Bysshe Shelley 1822 (St. Inryne or the Rosicrucian, 1811)
9.	1609 Emperor Rudolf II grants Bohemian Protestants freedom of religion 1904 First "esoteric Class Lesson" by R. Steiner in Berlin		Angelus Silesius 1677, The Cherrubinic Pilgrim Edmund Burke 1797, English political thinker
10.	 1509 Johannes Calvin, Church Reformer 1856 Nikola Tesla, Serbian-American inventor, physicist, futurist - best known for alternating current 1917 R. Steiner summons L. Polzer-Hoditz to Berlin to discuss threefolding		Emperor Hadrian 138 – L. Polzer-Hoditz ("Ludwig Polzer-Hoditz - A European", Temple Lodge Publishing) Marie Savitch 1975, eurythmist
11.	Nerthus (Hertha), ancient Germanic goddess c. 155 Pius I, martyred 911 Charles the Simple gives Normandy to Rollo the Viking 1864 Peter Deunov, Bulgarian spiritual scientist		Trifon G. Trapeznikov 1926, art historian George Gershwin 1937, composer
12.	1024 Holy Roman Emperor Henry II, wanted an "ecclesia catolica non romana", founded the Diocese of Bamberg, "The Book of Pericopes" 1865 A. Sauerwein, General Secretary of T.S. in Paris, introduced Mabel Collins to R. Steiner 1924 Paul Gerhard Bellmann		Henry II (Poland) 1041, Duke Erasmus of Rotterdam 1536, humanist Alfred Dreyfus 1935, French army officer
13.	100 BC, Gaius Julius Caesar, "The Gallic Wars" 1727 Herrenhuter Brotherhood Community founded 1917 R. Steiner & L. Polzer-Hoditz: conversation on threefolding 1943 Decisive Battle of Kursk ends in defeat for the German Army		St. Henry 1024, Ottonian emperor Jacob de Voragine 1298 "Legenda aurea"[The Golden Legend] Robert Hamerling 1889 – pupil of Plato II/6 Albert Steffen 1963 – Cyril or Theophilos, Giotto
14.	Jules Mazarin, Cardinal, Jesuit-trained successor to Richelieu 1789 Fall of the Bastille, Paris begins French Revolution 1914 Last of 250 Esoteric School Lessons, in Norrköping		"Grock" (Adrian Wettach) 1959, clown, important autobiography Robert Jungk 1994 "Brighter than a Thousand Suns" Madlen Hauser 2012 worked with Willem Pelikan

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

Rudolf Steiner

15.	1099 Crusaders take Jerusalem, led by Godfrey of Bouillon 1606 Rembrandt – painted the Polish Rider, representing Christian Rosenkreutz		Anton Chekov 1904, poet Hugo von Hofmannsthal 1929
16.	Archangel Raphael, healer, Spring, companion of Tobias, father and son 622 Mohammed's flight from Mecca 1054 The Great Schism (following the death of Leo IX) 1879 E. Vreede, excluded from the Vorstand on 'Black Sunday' (April, 1935) 1919 Rome places Theosophy (incl. Anthroposophy) on the Index		Pope Innocent III 1216, 4th Crusade Andreas Gryphius 1664, poet Heinrich Böll 1985, <i>Wo warst du Adam?</i> [Where Were You Adam?]
17.	711 The Arabs under Tariq ibn Ziyad – (Darwin I/10) invade Spain 2014 Malaysian jet MH-17 shot down over Ukraine	☞	Czar Nicholas II 1918, murdered with his family G.W.Russell (A.E.) 1935, friend of D.N. Dunlop and W.B.Yeats
18.	1323 Thomas Aquinas beatified 1552 Rudolf II, Holy Roman Emperor, esoteric interests 1870 Papal Infallibility Dogma declared by Pius IX at First Vatican Council		<i>Gottfried von Bouillon 1100</i> Francesco Petrarca 1374, poet and humanist Gideon Spicker 1912 – Heinrich von Ofterdingen IV/7
19.	1841 A.W. Sellin, experienced being burned as a Templar (Hammacher) 1843 Launch of SS Great Britain, world's first ocean-going, iron steamer with screw propeller 1859 Carl Ludwig Schleich – Egyptian embalmer/Titus Livius/Walter von der Vogelweide IV/2		Tatiana Kisseleff 1970, eurythmist Friedrich Häusler 1976, engineer and historian
20.	Prophet Elijah – Lazarus, John, Raphael, Novalis 1914 President Poincaré gives Russia carte blanche for war 1928 London, first anthroposophical world congress under D.N. Dunlop with the assistance of E.C. Merry		Vinzenz Knauer 1894, philosopher Guglielmo Marconi 1937, inventor Claus von Stauffenberg 1944, executed by firing squad, Berlin
21.	1773 Clement XIV formally dissolves the Society of Jesus (Jesuit Order) 1858 Secret meeting between Napoleon III and Cavour at Plombières-les-Bains 1917 2nd Memorandum on threefolding		Robert Burns 1796, Scottish poet Josef Strauss 1870, Austrian composer
22.	Mary Magdalene, sister of Lazarus 1767 End of the Jesuit state in Paraguay (GA 167, 9.5.16)		Napoleon II 1832, son of Bonaparte Hilde Stockmeyer 1910
23.	1914 Austro-Hungarian ultimatum to Serbia 1944 Bretton Woods Agreement		Gerbert Grohmann 1954, pedagogue Paul-Henri Bideau 2009
24.	1864 Frank Wedekind – Alchemist unter Basilus Valentinus II/ 26.4.1924 1911 Hiram Bingham discovers Machu Picchu in Peru 1933 Marinus Van der Lubbe indicted for Reichstag Fire (27.2.1933) Nazi 'false flag' operation 1943 RAF 'Operation Gomorrah' terror bombing of Hamburg begins	☞	Bertha und Arthur Polzer-Hoditz 1945 Karl Heyer 1964, anthroposopher, historian and jurist
25.	St. Christopher the Christ-bearer 1834 Julius Ritter von Polzer, father of Ludwig Polzer-Hoditz 1978 Louise Brown, the first 'test-tube baby'		Thomas à Kempis 1471 "The Imitation of Christ" Samuel Coleridge 1834 Julius Ritter von Polzer 1912, Ludwig Polzer-Hoditz's father
26.	Anna mother of Mary, celebrated in the Orient since the 6th century 1856 George Bernard Shaw - "Commonsense about the War" 1914 1858 Baron Lionel de Rothschild first Jewish Member of Parliament, UK		Karoline von Günderode 1806, poet Averell Harriman 1986, US statesman Sergei O. Prokofiev 2014
27.	Martha, sister of Lazarus 1943 Hamburg holocaust (firestorm) bombing of Hamburg by 787 RAF bombers - 30,000 killed.		Mikhail Lermontov, Russian writer, poet Jacques Lusseyran 1971, <i>And There Was I</i> Samuel Pisar 2015, witness to the genocide of the Jews
28.	1914 Austria-Hungary declares war on Serbia 1914 Trial of Henriette Caillaux, wife of the former French Prime Minister, for murder, ends with her acquittal.		J.S. Bach 1750 Robespierre 1794, guillotined Carl Gustav Carus 1869, physician and painter
29.	1921 Founding of the CFR in New York (Council on Foreign Relations) 1921 Adolf Hitler becomes "Führer" of NSDAP		Robert Schumann 1856, composer Vincent Van Gogh 1890, painter
30.	1920 Geert Suwelack, Priest in Sao Paulo, Conversation with the Spirit of the Earth – Seasons and Seasonal Festivals in the Southern Hemisphere		Otto von Bismarck 1898 Ernst Lehrs 1984, pedagogue
31.	1914 Germany mobilises in response to prior Russian mobilisation: war imminent 1944 St. Exupéry disappeared while flying - author of "The Little Prince"	☞	Ignatius of Loyola 1556 – Emmanuel Swedenborg, Eng.ed.:VIII/5 Franz Liszt 1886, composer and pianist Jean Jaurès 1914, murdered, French socialist leader
Indications from the Karma lectures of Rudolf Steiner in 1924 (III/5 means e.g. Vol.2., lect. 5 in the German Edition (!)) Karmic indications from other GA vols Indications provided from other, reliable sources Karmic indications of others selected by the editors of the calendar Italics: Text of Calendar of 1912/13 by Rudolf Steiner For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com.			

all, basically just a form of fatalism, which cannot be harmonised with the I-consciousness achieved by mankind in the age of the Consciousness Soul and to which modern mankind feels committed to action? It is therefore understandable that such questions are loudly voiced today and that from them impulses for action will be awakened which still want to bring about change in the final hours and which still hope that human reason will lead to insights which will find a way to prevent the threatening catastrophe. But another attitude of soul can also be perceived, namely that which does not take seriously what is expressed in the urgent script of contemporary events, and which consoles itself with a mood that could be described in the following words: "things have always got better again in the last few decades, so the worst will probably not happen in the future. It is therefore dangerous to want to talk up a catastrophe." Well, such an attitude of soul results basically from a consciousness that is asleep to what is being spoken loud and clear to mankind from the spiritual world at the present time and is therefore in itself ultimately likely to lead to the catastrophe, precisely because people with this attitude do not want to work at developing the necessary insights.

If one wants to understand a sentence such as "what will come, must be", then one must understand that in their earthly existence human beings see themselves placed between necessity and freedom. That which we develop spiritually out of our freedom and then make the motives of our individual and social actions, transforms itself into something inevitable in social reality; it moves out of the sphere of our inner decisions and becomes an external event, which then, in turn, becomes a determining element in our lives and, as it were, approaches us as - the future. It is therefore not something foreign, something external, which happens to us, but it is the result of what we have consciously allowed, out of our freedom, to realise itself from our actions. It belongs to us, so to speak; it is a part of ourselves, so that one can say that in what comes to humanity as something 'external', as it were, humanity is encountering itself, both as a result of its forward-leading insights, but also as a result of all its errors, which have now become social reality. All events which in this way determine our destiny as things that are 'givens', cannot therefore be understood otherwise than as questions which we put to ourselves, and which call on us to reflect on whether the knowledge that we had developed in our souls, the way of thinking, hitherto sufficed to enable us to shape social reality in a way concomitant with our mission as humanity, and whether our way of thinking enables us to develop our human dignity fully,

so that our future actions can be brought into harmony with great cosmic principles.

But even alert observation of our present human situation and of what is appearing on the horizon shows us that this world situation, which has emerged from our earlier insights and which we have brought about through our actions, does not at all correspond to what we feel to be the mission of humanity and to how we can feel ourselves confirmed in our human dignity. Indeed, one must ask oneself, if one faces this world honestly and lives through it intensively and consciously, whether one can actually want this world to continue without it experiencing great shocks, continue to develop as it has until now, especially when one has a concrete picture of the actual mission of humanity and of its connection to the cosmos.

This was the question also raised by Rudolf Steiner in a lecture on 7 December 1918. "Can one actually wish", he said, "that humanity had simply continued to go on living as it had been accustomed to live until 1914 - without a catastrophe? Can one actually wish that so easily? No-one, if he looks at things really deeply, can say that it would have been good for humanity if it had gone on in that way. It would have gone on further along the path I have indicated, ever further downhill, away from the spirit. And those to whom we look with such pain in our souls, the millions who have been swept away from this physical plane by this terrible catastrophe [of the Great War - *Ed.*], who are now living as souls, it is they most of all who consider how different their situation is now that they are going through the rest of their lives in the spiritual world and how this situation would be different if their karma had kept them on the *physical* earth. From the point of view of eternity, things look quite different."

If one reflects on such a statement in one's soul, then one can approach a statement such as "what will come, must be", with a different attitude; one then understands that, seen from the perspective of a higher law, such world-historical trials as are now confronting us again, must be judged differently than a merely limited and one-sided earthly reasoning can judge them. And also that such events, which are now leading hundreds of thousands, even millions of souls through physical death, can be felt from such a perspective as something liberating for those souls, as something which must be felt as a rescue, a rescue from a fate which would lead us into inhumanity and which would have brought about the extinction of every hope that human progress was still possible. The question of whether this civilisation in which we live today is at all still able to take up what must be taken up, if humanity wants to fulfil its mission, must

also be answered by us in a way that is, accordingly, free of emotion, if we want to find the right and spiritually appropriate response to today's events.

In earlier essays I repeatedly pointed out that because of the spiritual failure of humanity and because of the mere continuation of traditions and historical ghosts, a purely materialistic civilisation has developed, which can no longer provide a spiritual counterweight to the invasion by technology that has become characteristic of our present-day civilisation. This world of technology has led to cancerous growths in our social life, which have had the effect that human relationships are increasingly taking on the form of an apparatus, a system, which is making them more and more inhuman and barbaric.

In view of such a fact and the evident inability of humanity to set our civilisation on a completely new basis through our reason, do we not have to realise that if such a civilisation is led to destruction, this can actually be a gain for human development, so that in the soil of chaos and with the understanding of the script of destiny, the seeds of a future can grow in which a social and cultural life can be shaped that is again oriented to human dignity? Does it not have to be the case that people must lose the physical supports which they still have today in their material civilisation, in order to be pointed to the truth that only out of a deeper knowledge that is in accord with reality can the seeds of a future be found.

Rudolf Steiner expresses this in the above-mentioned lecture with the following words: "Where this chaos spreads will be a world which, on the outer physical plane, will give very little indeed to people in the near future. The blessings of the physical plane will not be great in Central Europe and in Eastern Europe. All that can come to man through what external forces can do for his external existence will not amount to much. Man will have to take hold of his inner soul in order to stand firm, and by taking hold of his inner self in order to stand firm, he will be able to make a beginning on the path into the spiritual world. He will be able to make the decision to go for the spirit, from which alone future healing can come. For that is the essential thing for the future, that our outer physical world slips away from us, so to speak. ... And the impulse for insight into the content of the world riddle cannot be found through what our physical world is bound up with, but that we have to rise up into spiritual worlds to find the impulse for the social order – this impulse will arise when we can find as little as possible in the physical world. This physical world will only be able to take on a harmonious form if it seeks this form from spiritual life."

Such insights can give us real strength not to be afraid of the unknown in the future, but to see the inner meaning in the coming trials, which is the characteristic of the 5th Post-Atlantean Epoch, the Age of the Consciousness Soul. The support of the outer material civilization must be broken, so that we can become awake to the inner powers of the Consciousness Soul, and so that we become conscious of our connection as a spiritual being to a hierarchically structured spiritual world. Only out of the spiritual world can we grasp those insights cognitively that give us the possibility to shape our social and cultural life here on earth with human dignity, i.e. in accordance with the spiritual nature of man. We must learn that it belongs to the character of this Age of the Consciousness Soul that we are confronted with suffering and pain, that the outer physical supports of our existence are shattered, because only in this way can we experience the fact that we cannot base our human existence on a material world, but that we only grow into acting rightly on Earth when we are able to reconnect our inner being with that spiritually creative world in which we originated as I-beings.

Rudolf Steiner put this in a lecture of 15.1.1917 (GA 174) in the following words: "All the struggles which will still have to be fought in the 5th Post-Atlantean Epoch will only be an outer expression of a spiritual struggle, just as the present struggle (World War I) is also, ultimately, an outer expression of the polarity of materialism and spiritism. For however things are concealed, behind the sad events of the present lies the struggle of materialism against spiritism. This battle must be fought, because people will have to learn to endure all that is necessary to endure in order to acquire the spiritual worldview for the 6th Post-Atlantean Epoch. And one can say: much must be suffered, but what really connects knowledge with our self only emerges from pain and suffering, because on the other hand, with all that is the materialistic *view* of the world, which today is only in its beginnings but which will still take on infinitely more terrible forms, the materialistic *way of life* is connected, and this materialistic way of life in particular began from the fact that at first, only thinking about what was "material" was held to be valid, but already, to a high degree, it has led to the fact that in life as well, people only want to consider valid what is "material". But this will go much, much further; it will become much more intensive, because the 5th post-Atlantean period must be lived out, it must come to a kind of climax in various fields, because only at its opposite pole can spiritism recognise itself with that intensity with which it must recognise itself if humanity is to pass maturely over into the 6th Post-Atlantean Epoch."

On 14 December 1918, Rudolf Steiner again urgently pointed out “that materialism only becomes so great and so strong so that the human being revolts against it, so that he finds the possibility to seek the spiritual in himself in the Age of the Consciousness Soul and to bring that epoch to the self-consciousness of the spiritual.”

This means nothing else than that what we are confronted with today, and what in a certain way is a high point of materialism, has therefore realised itself, because only at this opposite pole can humanity become awake to the reality of what it has to do in this age, awake to that strong force which it must develop within itself if it is to withstand the storms of this epoch.

This, then, is what we must glean as a question from a spiritual contemplation of our present time, and this will teach us to understand that what confronts us from the future must be, because otherwise, we will not become awake to our actual challenge, namely, to draw out from within ourselves the forces for the future, forces which can only be of a spiritual nature, but which are then able to flow into our social action in a germinating way.

Now, Rudolf Steiner calls the attitude of soul which we should bring from such insights to the future of our development, devotion, and he says in a lecture of 17 February 1910: “Whoever looks anxiously and fearfully at what the future can bring him, hinders his development and inhibits the free development of his soul forces. Nothing is actually so obstructive to this free unfolding of the soul’s forces as the fear and dread of the unknown, which enters the soul from the stream of the future.” And he asks the question, “But is there anything that can pour into the soul as a force of security in the face of what is to come in the future? Yes, there is. But it will work properly in the soul only if it appears as a mood of prayer, and that is what we can call the feeling of surrender to what enters our soul from the dark womb of the future. Let us not misunderstand each other here, we are not speaking here of a hymn of praise, which here and there may be called devotional, but we are characterising a very specific kind of devotion. (...) In its ideal form this devotion would be that mood of soul which could always say to itself: whatever comes, whatever the next hour, the next morning will bring me, I cannot change it at first, if it is completely unknown to me, by any fear or anxiety. I will await it with the most complete inner peace of mind, a mind as calm as the sea. The experience that results from such a feeling of surrender in the face of what comes from the future is that he who can be so relaxed with a mind as calm as the sea in facing the future and yet not let his energy, his capacity for action, suffer in any way, is

able to develop the powers of his soul in the most intense manner, in the freest way.”

Such an indication will be perceived as escapism by some who believe that they must, by external action, prevent what is now coming towards humanity, but in reality this is the attitude that knows how to unleash those forces that are needed to shape the future in a manner worthy of human beings. It is not correcting what already exists that will lead us forward, for what exists today does so entirely from the material impulses of destruction harboured within it. Only an awakening to the reality of the spiritual in ourselves can lead us forward. There lie the seeds that will lead us to a future of human dignity, and there is the actual place of action where the future will be decided. Anthroposophers in particular should take this into their souls when they search for the paths that anthroposophical activity must take today in order to place itself in a realistic way in the events of the present. One must give oneself an inner jolt if one wants to become awake to the actual plane of what is real, which materialism continually tries in new ways to keep from our gaze. But it is for this purpose that Anthroposophy was given to us, that we become awake to these actual realities and that we tread that path which will make it possible for human beings in the future, even if we pass through catastrophes, to realise the task of the mission of mankind.

F. Herbert Hillringhaus

Sources

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Reflections in the Luther Year 2021

Vaccination as a modern sale of indulgences

500 years ago Luther said at Worms:
“Here I stand, I cannot do otherwise – May God help me.”

In the Middle Ages, people could buy so-called letters of indulgence from the church. They were promised that in buying these letters, their sins would be forgiven and they would go to heaven or be delivered from purgatory. But if people did not buy enough of such letters of indulgence, they were made to fear that they would fry in purgatory because of their many sins and thus would have to suffer terribly after their death. The “advertising slogan” of the time was: “When your money falls in the box, your soul will rise to heaven”, so a colossal business was made out of people’s fear and faith.

In what follows, I would like to show that there are real parallels here to our time and that today every individual needs the courage of Martin Luther, who at that time stood his ground unflinchingly against the church and the emperor.

However, before I turn to our contemporary events, I would like to show, with the help of a quotation from Rudolf Steiner, the background against which the trade in indulgences was able to arise in the 15th century at all:

“I have referred you to how, in ancient times, the initiate ruled, and how after that, the priest ruled, and how then since the middle of the 15th century economic man has become the ruler. Since the Reformation, those who used to wear purple robes and present themselves as rulers have had to become the puppets of economic men if they wanted some power. In reality, since the middle of the 15th century, it has increasingly been economic man who has ruled, those people who were concerned with the economy of the various territories of the Earth. If others ruled in name, it was indeed only in name, and governments were basically completely operating in accordance with economic principles. Of course, people don’t like to talk about the fact that everything that has been done since the Reformation has been done from an economic point of view. People talk about ideals and so on. (...)”

In this respect, the Catholic Church has actually understood, in this very age of the Reformation, how to be properly contemporary. Basically, with the emergence of the age of the Reformation, the Catholic Church understood best how to ensure progress entirely in terms of the new economic principle. One need only pick out one fact from all the others. Up to that time, the Church had

managed to bring closely together the highest spiritual matters and the most trivial worldly affairs. In ancient times, sins could be expiated by all kinds of deeds. Gradually, it got to the point where one could expiate sins by paying money. Faster than others, than the secular powers, the Pope understood very well how to reckon with the progress of the modern age. He anticipated his later income from the expiation of sins. If one has the power to be paid for people’s sins in exchange for forgiving them their sins, this means a really enormous future revenue. And if this is as secure as something can be secured by people’s faith, then it means a very secure revenue indeed. The greatest Sienese banking house therefore saw it as a very secure business to buy from the Pope this or that amount of the future expiation of the sins of mankind. While already making good use of these funds, the Pope drew huge sums from a Sienese banking house, and the bank hired (a man called) Tetzl to collect these sums. He then went around the countries of Central Europe and collected the sums again for the Sienese bank.

You see how the Church understood extraordinarily well how to reckon with the conditions of the new age.”¹

The economic principle which began to operate in the 15th century – the beginning of the 5th Post-Atlantean Epoch –, was, insofar as it applied to the sale of indulgences, already highly problematic at that time. It then developed in such a way that, in our time, it has taken on what are clearly destructive features. The digital-financial-industrial complex is in command today. Politicians, as was already becoming apparent in Luther’s time, are merely personnel for the implementation of economic aims. However, a few super-rich people in this economic complex have become so powerful now, that they can have humanity dance to their tune and thus force through their economic interests and their lust for power regardless of the harm done – men such as Bill Gates, who would like to have the entire world population vaccinated and who “coincidentally”, through his shares and equity interests, is one of the main profiteers from the various vaccine manufacturers. At the same time, his IT companies are profiting massively from digitalisation, which is also being driven forward energetically by his organisations.

Fear as an instrument of power

The so-called “Corona crisis” shows that fear is still used as an instrument of power by politicians today, even more

unscrupulously than ever. In order to increase people's willingness to be vaccinated, politicians have been trying for months to stoke a massive fear of infection and present the prospect of vaccination as "salvation". The problem is that the brain no longer functions in the usual way in fear mode; reason is "switched off", so to speak.

In the summer of 2020, an internal paper from the German Federal Ministry of the Interior was leaked to the public, entitled "How we can get a grip on Covid-19".² It recommends shock strategies to get the population to comply with hygiene measures. Images in the media are consistent with the paper's recommendations. This means that fear has consciously been employed as an instrument of manipulation against the government's own population since 2020.

Putting people into fear mode - as a strategy for a "lucrative business model" - has quite a long history and, astonishingly, works as well today as it did in the 15th century. In Siena in those days, it was a very "enterprising" banker by the name of Agostino Chigi who bought the "rights to forgive sins" from the Pope and then had his "agents and collectors" make people afraid of purgatory so that they would be keen to buy indulgences. In the past, people still felt certain that life did not end after death. They were therefore primarily afraid of punishments in so-called purgatory, which the Church threatened would afflict them in the afterlife because of their sinful behaviour on earth.

Physical salvation through vaccination

Nowadays, however, fewer and fewer people believe in a "purgatory" after death. The problem seems to be that many people today no longer believe in life after death, which is why dying and death have become extremely frightening. Fear of the "corona virus" is based on this fear of death, which in this materialistic way of thinking means the absolute end. The vaccines' "promise of salvation" is directly derived from this. Nowadays, of course, this no longer comes from the church, but ostensibly from the government, or rather the health minister (in Germany, a former pharmaceutical lobbyist) and the government's medical advisors. In the background, the pharmaceutical companies and other "puppeteers" are the big winners in the crisis. The promise is that after vaccination against the "very dangerous disease COVID-19" one can (probably?) no longer be infected and is thus more or less protected from death, at least from death from this disease.

So, in the Middle Ages people bought indulgences out of fear in order to save their *souls*, and today people get

vaccinated out of fear in order to save their *bodies*. However, this current "physical salvation operation" with completely new types of vaccines that were developed far too rapidly, is just as little "tried and tested" as saving the soul from purgatory was in the Middle Ages. In the past, one received a letter of indulgence and today there is talk of ID2020, where a control technocracy is being built that is based, among other things, on a digital vaccination passport/proof of immunity.³ Incidentally, this has since been approved by the Federal Cabinet.⁴

This means that today, we have arrived at the physical level of the "business model of fear". Mankind is being fooled into believing in "salvation" via "vaccinated bodies"; the soul no longer has anything to do with it. Of course, for the companies involved, this is now a super business model; they are making gigantic profits from it. By comparison, profits from the Catholic Church's letters of indulgence in the Middle Ages were like children's birthday presents - a modest affair.

Martin Luther stood up with enormous courage against the sale of indulgences and thus severely challenged and even damaged the "business model of the church". He is still calling out to people today: "Cry out loud and defend yourself! The Pope bound me too, but I broke free of my bonds."

Today, when the fear of the pandemic is going round the world, we certainly need many people with the courage of Luther if humanity is ever to emerge stronger from this "Corona tyranny".

Interestingly, Rudolf Steiner warned against a special form of bacillary tyranny as early as 1909:

"Much has been added to the great treasure of medical remedies. These obvious advances, however, are counterbalanced by strong downsides. What would happen to humanity, for example, if some took advantage of the fear of bacilli and created legal regulations to combat them? (...) It would be impossible to control all this; it would lead to impossible conditions, to an unbearable tyranny."⁵

Who was Martin Luther?

Martin Luther was an Augustinian monk and professor of theology and one of the prime initiators of the Reformation.

He was born in Eisleben in 1483, where he also died in 1546. The first son of the metallurgist Hans Luder and his wife Margarete Lindemann, Luther grew up in Mansfeld, where he attended the Latin school. There he learned mainly grammar and some logic, rhetoric and music. From spring 1497, Luther attended the Magdeburg Cathedral School for about a year. To prepare for his

studies, Martin then moved in with his mother's relatives in the small town of Eisenach, which at that time had three parish churches, several monasteries and thus a proportionately large number of clergy among its approximately 4000 citizens. He then studied at the faculty of arts in Erfurt, after which, in accordance with his father's wishes, he studied law, also in Erfurt. However, when he was caught in a heavy thunderstorm in 1502, in fear of his life he vowed to St. Anne that if he were saved, he would enter a monastery. Thus Luther became an Augustinian monk.

Later, Luther's preoccupation with the issue of indulgences brought him increasingly into conflict with ecclesiastical authorities and into the public spotlight.

Because of his "Theses", Luther was excommunicated in 1521 by the papal bull of excommunication "Decet Romanum Pontificem". This and his main writings advocating for Church reform made Luther known throughout the Holy Roman Empire. The newly discovered printing press, general discontent and the readiness for political reform helped him to achieve extraordinary success as a writer, which amazed no-one more than himself.

On 17 April 1521, exactly 500 years ago (!), Luther was supposed to recant his "heretical" theses in Worms before Emperor Charles V and the entire Imperial Diet (Reichstag), but he fearlessly refused, even though he knew that this would put his life in danger.

Afterwards Luther had to flee and was then taken into protective custody at Wartburg Castle in Thuringia by the Elector Frederick the Wise, who was well-disposed towards him. There he translated the New Testament and fought the devil in the process. For a long time, tourists to the Wartburg were shown an ink stain on the wall in Luther's room, which is said to have been made (and was repeatedly renewed) by Luther, who threw an ink glass at the devil because the horned one kept trying to disturb him in his translation of the Bible.

Martin Luther from a spiritual scientific perspective

With regard to this ability of Martin Luther to "see the devil", Rudolf Steiner commented as follows:

"Wherein lies the power, as it is often called, that emanated from Luther's teaching? But Luther's teaching



*Martin Luther,
Workshop of Lukas Cranach the Elder, 1528,
Lutherhaus, Wittenberg*

is no mere teaching. One can only do it justice when one sees it as something other than a teaching; when one realises that Luther is standing there, and his soul is looking back into those times in which people cultivated contact with the spiritual world, and he himself cultivated contact with the spiritual world precisely in that area which is Ahrimanic. If one sees Ahriman - read what is contained in my Mystery Dramas about this - then that is precisely what makes one free of him; if one does not see him, that is the bad thing. To see him as Luther saw him, is liberation. The power that streams from Luther is immense when one takes things that are otherwise quite incomprehensible in the sense of positive experience from the spiritual world. And even where he says some things that we may not like, this will appear quite natural, because Luther is able to see things from a much broader horizon than any modern person would normally be able to.

It is interesting that this phenomenon, Luther, now appears as the one which most intensely compresses the results of those earlier Mysteries; this is significant. And Luther - irrespective of a later incarnation - was one of the greatest participants in those preparatory Mysteries of pre-Christian times; from what he had absorbed in those Mysteries before the birth of Christianity came the power which then radiated from him.

What then does he have to say to the world, above all, with regard to the revelation of his vision of Ahriman?

Let us keep in mind that the Ahrimanic age is behind everything that is going on. Natural science today has Ahriman [in it]; he lives in its unconscious knowledge. The characteristic of today's materialist world order is that what is ahrimanic lives in all its concepts. Luther was destined to present this truth to the world at an important turning point. But someone who looks into the spiritual world sees differently from those who are unable to do so, and for him, this world has a different effect than for people who remain unconscious of it.

When, in this way, one sees in Luther the mighty power which radiates over from developments in ancient times and which cannot work in the following age, then one understands Luther's position. He was the one who was to save for humanity a conception of Christianity that

would not be tainted by what is unconsciously ahrimanic. That is why what is consciously ahrimanic appears so strongly in him, and it is also what explains his broad horizon.”⁶

“Luther stood there in an age in which, in his soul, he had a connection with the spiritual world. Everything that can be experienced as ahrimanic devilry in the world was a reality for him. That was it. What he experienced in this way cannot be expressed in ordinary words, for they describe physical things. You have to express it in images, in Imaginations. But the Imaginations truly express what one sees and is looking at.”⁷

Thus, Rudolf Steiner confirms from spiritual science that Luther was able to drive out the devil (Ahriman) by recognising him. People continued to tell this story for a long time in the popular “tale of the ink stain”.

Martin Luther repeatedly rejected fear and despondency in the form of his aphorisms (Sinnssprüche), which are still preserved today. Here are three fine examples:

“Even if I knew that the world would fall to pieces tomorrow, I would still plant my apple tree.”

“Fear does nothing good. Therefore one must be free and courageous in all things and stand firm.”

Or somewhat crudely: “No happy fart comes out of a despondent arse”.

We should perhaps take a few slices from Luther’s truly “proverbial” courage for our “Corona times” today. If, like Luther, we could also recognise the devil and by doing so, make him less harmful, that would certainly be a great help to humanity.

Some courageous voices of our contemporaries

Fortunately, there are more and more courageous people today who are engaging with today’s events in various ways. Here I would like to mention a few courageous contemporaries who have dared to question the “promise of salvation” made by the “powers-that-be” in the economy and the State regarding the Corona vaccination, or who have even rightly warned against this “false sale of indulgences”. These people are courageous because in our democracies, which have been battered around the world, it is now increasingly dangerous to hold an opinion that differs from the viewpoint prescribed by the State or dictated by the corporations. A very convincing voice, for example, is that of Michael Yeadon, ex-research director and former chief scientific advisor of the pharmaceutical company Pfizer, the company that has now become the main supplier of our mRNA injection in Germany. He worked at Pfizer in the asthma and respiratory research department. He says:

“All vaccines against the SARS-CoV-2 virus are by definition novel. No vaccine candidate [was] in development for more than a few months. If any of these vaccines are approved for use in conditions that are not *explicitly* experimental, I believe that purchasers will be misled to a criminal extent.”⁸

The Irish immunologist and molecular biologist Prof. Dolores Cahill has also been speaking out very courageously. She has explained why COVID-19 injected people might even die sooner than uninjected people months after the mRNA injection:

“If the vaccinated come into contact with wild coronaviruses a few months later, their immune system will react with a fatal cytokine storm in many cases. This is because the mRNA vaccine genetically modifies the body’s cells to produce the spike protein of the corona virus. When a new corona virus later activates the immune system, it recognises the self-produced spike proteins as a danger and launches a major attack against the body’s own cells. As a result, the vaccinated suffer septic shock with multiple organ failure, which normally ends in death.”⁹

Dr. Wolfgang Wodarg further points out that the spike proteins mentioned above also contain syncytin-homologous proteins, among others. However, these proteins are an essential prerequisite for the formation of the placenta in both mammals and humans. According to Dr. Wodarg, it must therefore be ruled out that a vaccine against SARS-CoV-2 triggers an immune reaction against syncytin-1, as otherwise the result could be infertility cases of indeterminate duration in vaccinated women.¹⁰

There have already been many deaths after vaccination with the mRNA vaccine, and also after other Corona vaccinations.¹¹ For example, there was the shocking report of a geriatric nurse who reported on a vaccination campaign in a care home for the elderly in Berlin. When the vaccinator arrived with soldiers from the Bundeswehr, patients with dementia were terrified. Of 31 vaccinated patients, 7 died quite soon after the first vaccination. A further 11 people then became very ill after the second vaccination dose. They had developed the strangest symptoms.¹²

What the mainstream media remain silent about is that more and more doctors around the world are now warning against the Covid-19 vaccination.¹³

The brilliant Dr. David Martin has stated very clearly in an English-language Zoom conference (with, among others, Robert F. Kennedy as a participant) that the mRNA vaccinations are actually not vaccinations at all. The substances sold and injected under a false label, so to speak, are gene therapy substances that enter the body’s cells and do not make people healthy but sick.¹⁴

One of the first courageous people to shed light on the subject of Covid vaccination was the Austrian biologist Clemens G. Arvey, who, despite all opposition, published an enlightening book on the subject entitled: *Corona Impfstoffe, Rettung oder Risiko?* (Corona vaccines: Salvation or Risk?)

Catherine Austin Fitts, the American editor of "The Solari Report" and the managing director of "Solari Investment Advisory"¹⁵ has also spoken out very clearly and courageously about current events:

"This [the Corona crisis] is an economic war and the top 1 per cent have profited from it. Since April 2020, billionaires around the world have increased their net worth by 27 per cent. The countries with the most advanced technology, with access to artificial intelligence, software and digital systems, including in space, are dramatically consolidating their economic power over the weaker nations. I would call Covid-19 the institution of control necessary to transform the planet from a democratic process into a transhumanist technocracy. Think of it as a coup d'état. (...) 'Mr. Global' [= Fitts' nickname for 'the cabal that runs the world'] is trying to use technology to move us all into a system where a few people can control many people through robotics, artificial intelligence and software."

If one reflects on all this information, the question can arise as to what kind of test humanity is currently going through, or whether this is possibly an "provisional test of the development of the Consciousness Soul".

Luther's path through his loss of rights and imprisonment

Here, I would like to take another look at Luther's imprisonment in Wartburg Castle, because the situation of humanity today can, in a way, be compared to imprisonment, and Martin Luther could possibly also be a model for us as a "prisoner". From 1521 to 1522, Luther was taken into a kind of "protective custody" at the Wartburg; today one could perhaps call it "quarantine". To continue using terms from our current situation, he spent his personal "lockdown" there, so to speak. He put aside the outward signs of being a monk (habit, tonsure) and assumed the identity of a knight (Junker Jörg) in his clothing, hair and beard. This was his personal "mask". He lived in a room for noble prisoners (Lutherstube), where he translated the Bible, in his "home office", so to speak. All contact with the outside world was through a gentleman by the name of Spalatin. In our contemporary parlance, Luther thus had very "reduced contacts" and was forced to resort, in modern terms, to "social distancing".

Is it not amazing how well today's concepts from the world of the "Corona restrictions" can be transferred to Luther's situation back then? This is because Martin Luther was a prisoner then, and we today are also treated as prisoners. This "captivity" is "of course only for our own protection against an extremely dangerous virus"! So, like Martin Luther at that time, we are in a kind of "protective custody".

Martin Luther used the time of his imprisonment to translate the Bible, which was, intellectually, a very demanding undertaking. In doing so, he also fought vigorously with the devil, as described above.

For us today too, the question arises as to how we deal with the "imprisonment of the lockdown" - whether and how we have the opportunity to work spiritually, for example - or what the struggle with the devil looks like nowadays?

In what follows, I would like to introduce a "diabolical method of torture" which is very similar to the so-called "Corona restrictions", i.e. it characterises the outer form of the imprisonment of humanity today. We now know that Ahriman can be deprived of his power if he is recognised and seen through. Martin Luther recognised the Ahrimanic devil in his time and was thus able to banish him to a certain extent. How do we recognise Ahriman in our time and how can we force him to flee? We might be able to come closer to answering these questions if we consider the abovementioned torture:

Torture methods from Ahriman's workshop

The psychologist Albert Bidermann found out more than 60 years ago (1956) how to break people's (prisoners') will and spirit and thus train them to become submissive creatures. The investigative journalist and author David Icke from England draws attention to this method in a short video entitled "The Systematic Destruction of the Human Psyche". (Bidermann is also sometimes spelled Biedermann)

David Icke shows how the mind and will of people today are being "treated" according to the method of "Bidermann's Chart(s) of Coercion". This can be found in the archives of the National Centre for Biotechnology and is called in English "Bidermann's Chart of Coercion". It is a tabulation of methods of passive psychological torture that are used to break the fabric of people's lives - to make them do or say things they would not do under normal circumstances. These techniques were used on prisoners after the Second World War, who then did whatever their torturers demanded, always in the hope that their suffering would end.

Here, briefly, are the seven most important “methods” from the above chart, and a brief comparison of the “corona restrictions” with which we are now all too familiar:

1. *isolation* - this is now called “social distancing”.
2. *monopolisation of perception* - one should only be exposed to one opinion on a subject e.g. the “cure” for a disease can only be through vaccination. Other opinions and information are systematically suppressed. [In the now infamous Event 201 exercise in October 2019, this was referred to repeatedly as “flooding the zone”- *Ed.*]
3. *induced exhaustion and debilitation* - when people today have to be constantly afraid of losing their jobs, of being denounced, of having to sit together in a confined space in front of a computer, of having to wear masks that reduce oxygen and so on, this quickly leads to exhaustion and depression.
4. *threats* - we have all been constantly threatened since “Corona”: If you don’t do this, then.... [fines]
5. *the demonstration of omnipotence* - we are in control and there is nothing you can do about it!
6. *humiliation* - for example, by wearing a mask; in the case of children, apart from psychological damage, there is the risk that they get too little oxygen, including for their brain development.
7. *the enforcement of trivial demands in the form of rules* - the more trivial, stupid and ridiculous the demand is that one still has to comply with, the more human dignity is destroyed. What remains is complicity, docility, obedience and submission.

This includes the banning of everything that allows people to interact and relax in a healthy way, such as festivals, partying, sports, art, culture and so on. In addition, according to Bidermann, it includes making the victims dependent on the perpetrators (in my view, this includes dependence on state aid money for companies, which is calculated very tightly, if it is granted at all, or state dependence via social welfare or Hartz 4 benefits).

David Icke sums it up as follows: “While they beat you down with one hand, they block the door to freedom with the other. In doing so, they reinforce the psychological consequences of depression, the loss of hope and the loss of the idea that life could ever be enjoyable again.”¹⁶

If we recognise such connections, we can see through the tricks of the devil in our times! Could it be that we are being “treated” with such methods so that we agree to the injections (the trade in indulgences!), if only so that our suffering will hopefully finally cease?

As brave as Luther in Worms

Just as Luther stood before Emperor Charles V and the Diet of Worms on 17 April 1521, i.e. exactly 500 years ago (!), was interrogated before the princes and imperial Estates assembled at the bishop’s court there, and was called upon for the last time to recant, which Martin Luther famously did not do, although this put his life in danger, every person today must learn to stand courageously alone, not to despair, to seek the truth, in order then to be able to act according to his knowledge and conscience.

I would like to conclude by mentioning the lawyer Dr. Reiner Füllmich as a representative of many other courageous people. Together with a team of lawyers, he set up the “Corona Investigation Committee” (Corona-Untersuchungsausschuss). He and his team have set themselves the task of investigating the phenomenon of “Corona” on as many levels as possible. To this end, they have been interviewing experts from various disciplines and professions.

Reiner Füllmich too talks about the courage one needs, but he says that having courage does not necessarily mean not being afraid. For him, “to have courage” means to look things in the eye, get a clear picture and then act while keeping your nerve. With this (Luther-like) inner attitude, he is now taking legal action, together with other lawyers, against the highly problematic PCR tests and the Corona restrictions, which are contrary to the German Constitution, and is also proceeding against the extremely dangerous injections.¹⁷

Luther’s stand at Worms

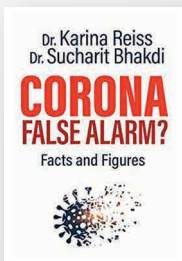
In the “Luther Year 2021”, which has been overshadowed by “Corona”, we should take Luther’s final words during his stand at Worms particularly to heart: “Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the Pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor wholesome to go against conscience. May God help me. Amen.”¹⁸

Christel Traut

Notes

- 1 Rudolf Steiner, *Soziales Verständnis aus geisteswissenschaftlicher Erkenntnis* (GA 191), p. 173f.
- 2 https://www.focus.de/politik/deutschland/aus-dem-innenministerium-wie-sag-ichs-den-leuten-internes-papier-empfehl-den-deutschen-angst-zu-machen_id_11851227.html; <https://fragdenstaat.de/dokumente/4123-wie-wir-covid-19-unter-kontrolle-bekommen/>
- 3 <https://www.youtube.com/watch?v=c5P0J-eXUek>; <https://id2020.org/>; <https://www.youtube.com/watch?v=X5qWH45Ar4w>
- 4 <https://deutsche-wirtschafts-nachrichten.de/509860/Bundeskabinett-beschliesst-Einfuehrung-des-digitalen-Impfpasses>
- 5 From: *Ein Nachrichtenblatt* 21.2.2021 – Steinerdatenbank.de
- 6 Rudolf Steiner, *Menschliche und menschheitliche Entwicklungswahrheiten. Das Karma des Materialismus* (GA 176) p. 327f. 7 GA 176, p. 326.
- 8 <https://www.rubikon.news/artikel/der-pharma-insider>
- 9 <https://terraherz.wpcosting.com/2021/01/26/es-ist-eine-mord-impfung>
- 10 <https://www.wodarg.com/impfen/>
- 11 <https://www.dailymail.co.uk/news/article-9119431/Miami-doctor-58-dies-three-weeks-receiving-Pfizer-Covid-19-vaccine.html>
<https://www.dailymail.co.uk/news/article-9111311/Portuguese-health-worker-41-dies-two-days-getting-Pfizer-covid-vaccine.html?ito=social-facebook>
<https://www.bloomberg.com/news/articles/2021-01-15/norway-warns-of-vaccination-risks-for-sick-patients-over-80>
- 12 https://www.youtube.com/watch?v=Jut2K_WGUCA
- 13 <https://healthimpactnews.com/2020/doctors-around-the-world-issue-dire-warning-do-not-get-the-covid-vaccine>
- 14 https://forbiddenknowledge.net/its-not-a-vaccine/?utm_source=Jeeng
- 15 <https://www.rubikon.news/artikel/planet-lockdown>
- 16 <https://www.youtube.com/watch?v=Asi0XpTx7E>
- 17 Interview with Dr. Rainer Füllmich, "Menschen Mut machen", 14.12.2020, on Youtube: <https://www.youtube.com/watch?v=YsflQvaExel&pbjreload=101>
- 18 Luther source: Wikipedia.

Dr. Karina Reiss & Dr. Sucharit Bhakdi


Karina Reiss, Sucharit Bhakdi
Corona, False Alarm?

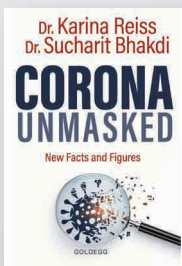
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DAY 1

Session I: The False Pandemic with Prof. Martin Haditsch and his discussion partners: Sucharit Bhakdi, Michael Palmer, Ulrike Kämmerer, Denis Rancourt, Harald Walach, Sam White, Thomas Binder, Charles Hoffe

Session II: The Going Direct Reset with Catherine Austin Fitts and her guests: John Titus, Richard Werner, Mark Skidmore, Patrick Wood with Taylor Hudak moderating

DAY 2

Session III: First Do No Harm with Michael Palmer and fellow lead scientists Sucharit Bhakdi and Mike Yeadon. The complicit role of the media and the drive for control through deployment of vaccination passports, with Taylor Hudak, Michael Meyen, Patrick Henningsen and his guests

Session IV: The Hour of Justice with Patrick Henningsen, Reiner Fuellmich, Sucharit Bhakdi, Vera Sharav, with a message from Robert F. Kennedy Jr. (CHD)

Closing Panel Session with Sucharit Bhakdi, Thomas Binder, Catherine Austin Fitts, Reiner Fuellmich, concluded by Sucharit Bhakdi



What To Do? Living Through the Downfall of Europe

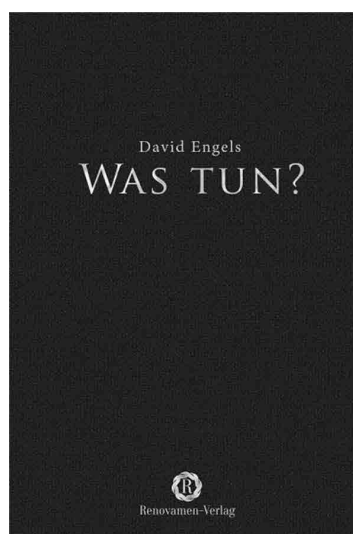
Thoughts on David Engels' Book

David Engels' thoughts are substantial and aptly describe our situation. We are indeed witnessing the downfall of our civilisation. The situation is dramatic; nothing can and should be glossed over. The next few years will be tough; there is no way around this realisation.*

The deliberately created Covid madness is the lever with which the illegitimate, global financial elites have chosen for their ultimate seizure of power. They are supported by unsuspecting, naïve, gullible, blind, uninformed, corrupt, cowardly and subservient decision-makers in business, politics, science, administrative systems and the media, as well as by careerists and functionaries in international organisations. In their arrogance, they declare their goal quite openly in their publications, as the concept of "The Great Reset" elaborated by the WEF (World Economic Forum) makes clear.¹ Their aim is, through a major ideological offensive, to reorganise the world according to the sustainability goals of Agenda 2030, i.e. the new edition of Agenda 21, which the UN began to propagate in 1992 and which used to be called "the New World Order".

This amounts to technocratic globalism, in which the neoliberal economic principles of an unleashed corporate and speculative economics are melded together with the mendacious illusory ideals of the New Left. The bitter pill of the globalised exploitation and elimination of the growing number of the poor and disenfranchised across the world is sugared over with promises of social liberation in self-selected gender identities, with we-all-care-for-each-other slogans of inclusivity in the global village of tolerance, and the saving of the climate and the environment: the green new deal in the service of multinational corporations.

The process is monitored and controlled by the big tech companies and data octopuses such as Google, Apple, Microsoft, Amazon, Facebook, Twitter, and so on. The final result, in its digital perfection, will surpass even the worst nightmares of George Orwell. Already the new inquisitors of Silicon Valley are censoring everyone



who commits thought crimes. Even the former US President's right to free speech has been banned.

The process will culminate in the vision of a digital single currency and a virtual identity, based on the ID2020 project. All the data collected about us will be stored centrally in 'the cloud' via blockchain and will initially be available via an app on a mobile phone, but will later be integrated directly into each individual person's body.² This will put an end to the hard-to-control proliferation of data and will centralise information, leading to a fusion of human beings and artificial intelligence

in the form of a bionic existence or cyborg. The promise: an end to disease, epidemics, terrorism and crime. Total security. The certain result: the end of free will and thus the end of man as an ensouled, self-determined being.

Since the broad masses are in no way inferior to their rulers in terms of repression, denial and childishy regressive purposeful optimism and accept no responsibility for themselves, nothing will stand in the way of a temporary triumph for the illegitimate elites. Unfortunately, the people get the rulers they deserve. In the end, they will not have to be coerced. They will voluntarily and cheerfully choose their enslavement.

The rigged elections in the USA sealed this path. It is illusory to believe that Donald Trump and the courts will burst the media-generated bubble of illusion in which the "hollow man" Joe Biden won the election. With the background chorus of his 'three witches' - Kamala, Alexandria and Nancy - Biden is the puppet chosen to bring the U.S. in line with the "Great Reset", together with the EU - as long as Biden is useful and, given his state of mind, still capable of doing so. After that, the one who is steering him will appear.

The current events are indeed of biblical proportions. Whether one understands it religiously and spiritually, or merely as a very appropriate metaphor, they remind us with a frightening precision of the descriptions in the *Book of Revelation*. We are facing the triumph of absolute evil masquerading as good. Donald Trump, with his opposition to globalism, with his renunciation of further expansionist wars by NATO, with his opposition

* David Engels, *Was tun? Leben mit dem Niedergang Europas* [What To Do? Living through the Downfall of Europe]. Renovamen Verlag 2020.

to one of the core elements of the “Great Reset” - the Paris climate agreement - , stood like an erratic obstacle in the way of the realisation of this global reign of terror. This obstacle was blown up with treachery, and the path was thus cleared. To speak with St. Paul, Trump was the *katechon*, (the restrainer) the one who held back the apocalyptic events for a while before all the forces of hell are unleashed.

David Engels writes from a Christian standpoint, so I shall remain with the images from *Revelation*: the victorious course of the evil which is also the greatest deception of all time will only be temporary. For as long as it continues, people of good will are going to be sorely tested. These tests are already upon us. Are you going to have yourself and your children injected? It only takes a little research and a pinch of honesty to realise that what was concocted in no time is no blessing, but on the contrary, is intended to serve as a lubricant to gain total control over our individuality. Are you ready to accept the repressive measures that threaten those who resist? Whoever buckles here has already capitulated and will have to live with the consequences - for his health, his spirit and his soul.

A minority will remain, who at all levels resist the trend towards conformity. Will you belong to the conscious minority of those to whom the future belongs, or will you swim with the current of the unconscious, who believe that they can only participate in the deceptive promises of the present through submission?

It remains to be seen how large the resisting minority will be. Everyone who joins it is valuable and will contribute to shortening the suffering and bringing down the colossus. But what can we do? David Engels also asks this question. We must be prepared for the system to become increasingly repressive. Violence is not an option, because we do not want to become what we warn against. Moreover, it is illusory to believe that one can stand up to this highly armed apparatus in such ways. Nelson Mandela already knew this at the time of apartheid and therefore gave up the armed struggle on purely pragmatic grounds.

We shall have to take an example from the early Christians and organise ourselves in catacombs. Our social life will increasingly take place ‘underground’. We shall build parallel structures and create a counter-world in which we shall realise our ideas of the world of tomorrow. We shall realise these things beyond the institutions, the state and the corporate economy, and we shall find our happiness by taking our health, sports, nutrition, education, information,

entertainment, recreation, art and culture, spirituality, work, breadwinning and trade into our own hands. We shall not fight against the ruling system, but simply withdraw our consent from it and manifest the true reality that grows behind appearances. Through these experiences, we shall be able to rebuild the world after the failure of the diabolical plan of those who currently rule over us.

Through our living this way, Christianity and other forms of authentic religiosity and spirituality will become stronger for us. For no-one will be able to maintain himself who does not find his support beyond this world, in truth which goes beyond Time.

Prof. Dr. Renato Mizza (Italy)

Notes

- 1 See also *Time Magazine*, 2 November 2020, which devotes the entire issue to the subject.
- 2 “Digitale Identität – Die Blockchain weiß alles – kommt die totale Überwachung?” – Kultur – SRF

On the author David Engels

David Engels is a Belgian professor of ancient history and has held the Chair of Roman History at the Free University of Brussels since 2008. Since 2018 he has also held a research professorship at the Instytut Zachodni in Posen (see the website <https://www.orellfuessli.ch/>)

“Corona Vaccines – Rescue or Risk?”*

In his book *Corona Impfstoffe - Rettung oder Risiko* (Corona Vaccines - Rescue or Risk?), the biologist Clemens G. Arvay provides an insight into the technical side of the new vaccines that is easy for the layperson to read, and explains how the vaccines work and what risks are associated with them. As a basis, the book provides a look into the findings of scientific research with regard to the cells of the human organism and especially the genome, which contains the “blueprints” for the 100,000 to 400,000 proteins (protein structures) that make up our body from a scientific point of view. The genome of living beings, and thus also of humans, is contained in the cell nucleus in the form of a double helix. In a complex process called gene expression, information encoded in the genome migrates to cellular structures outside the cell nucleus. At the cleft of the ribosomes, this information is “read” and converted into proteins (protein biosynthesis), which are then used in the body and build it up.¹

The “Corona crisis” has set off a race. 233 (!) proposals for vaccinations were worked out. More than half of them proposed vaccines that would not interfere with the genetic processes of the cells; the remaining projects were based on such an intervention. These genetic vaccines artificially introduce genetic information to the above-mentioned cleft in the ribosomes and cause the ribosomes to produce proteins that are supposed to be suitable for neutralising corona viruses that later infect the body. All vaccine candidates that have already been approved, or are close to being approved, are of this type of genetic vaccine. This selection is the result of targeted investments, prominent among which are those by the Bill and Melinda Gates Foundation.

Clemens G. Arvay is not opposed to vaccinations in general. He can even imagine that genetic vaccines will play a positive role in the future. However, he is vehemently opposed to the so-called ‘telescoping’ of studies which are a prerequisite for the approval of a vaccination. Normally, it takes 8-10 years to develop a vaccine to the point where it is ready for the market. First, preliminary studies are done on primates, followed by clinical trials 1-3, which are carried out with human volunteers.

It is standard procedure that the subjects are carefully observed after the treatment and that the study is evaluated



before the next study begins. This elaborate procedure is followed for reasons of safety and in this case was originally uncontested. Bill Gates, however, proposed telescoping the process in the case of Corona. The studies mentioned were therefore telescoped. They were no longer carried out in sequence, but simultaneously. Failures in vaccinating primates in some cases did not prevent researchers starting to vaccinate humans. In this way, also because the regulatory authorities introduced a “rolling approval procedure”, it became possible for vaccines to be approved only months after their development had begun.

The focus of Arvay’s criticism lies in this conflated procedure, which made it impossible to record vaccine damage that does not occur immediately after vaccination. He has compiled a large number of such possible cases of vaccine damages from the literature. They range from cancer risks to paralysis resulting from spinal cord inflammation. Another serious danger is that the genetic information which is artificially introduced into the body, could be permanently inserted into the genome of the person concerned. Arvay is convinced that these dangers strongly speak against the above-mentioned telescoping of the clinical trial process.

The book can be highly recommended to readers who are interested in which genetic structures are affected by the new types of vaccinations and how they are affected, how the vaccines are supposed to work, which potential dangers are associated with them and which accelerated procedures led to their approval. In this work, Arvay largely avoids discussion of power structures, without which the course of the “Corona crisis” cannot be explained. The reader has to obtain information on this elsewhere.

The tone of the book is deliberately kept very sober, because Arvay’s main concern is to provide objective guidance to help people to orient themselves with regard to the vaccinations. It will be even clearer to those who have seen videos by Clemens G. Arvay, in addition to the book, that he is a courageous, committed fighter for the truth and that he is fascinated by the miracle of life which shows itself in the amazingly complex structures that natural science, which dominates so much of our world today, tries to grasp with its methods.

Dieter Ackermann, Basel (Switzerland)

* Clemens G. Arvay, *Corona Impfstoffe – Rettung oder Risiko?*, Quadriga Verlag 2021, ISBN 978-3-404-07499-0

Appreciation of Rudolf Steiner and his Contemporary Relevance

Recommendation of an Italian Book

In the book *Operazione Corona: Colpo di stato globale* (Operation Corona: A Global Coup d'État), published in 2020, the author Nicola Bizzi cites a long quotation from Rudolf Steiner's lectures on "The Fall of the Spirits of Darkness" and pays high tribute to Rudolf Steiner and his profound vision of the present, an appreciation which we reproduce below.

Several points are remarkable about the book: it comes from the non-Anthroposophical world; it takes Rudolf Steiner and the great contemporary significance of his insights seriously; it allows Rudolf Steiner to speak at length, and last but not least, the author has chosen a beautiful 'classical' large format picture for his book – an image by Otto Rietmann, from 1916 - and not one from the murky chest of the 'demystifiers'.

The Fall of the Spirits of Darkness would of course require its own description. This incisive spiritual fact has often been taken up in essays and lectures, especially by F. Herbert Hillringhaus (1912-1987), most notably in *Der Sturz der Geister der Finsternis und das Michael-Christus-Mysterium* (1975) (The Fall of the Spirits of Darkness and the Michael Christ Mystery).

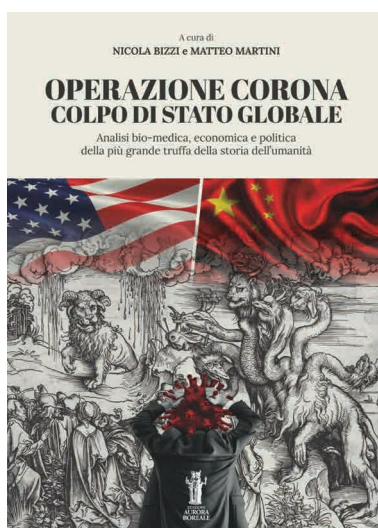
Byoblu, a free and independent Italian broadcaster and video blog, broadcast an interview of just under half an hour on 23 January 2021 in which the historian comments on the main ideas of his book and how it came about.

Edzard Clemm

Even a great and undisputed master like Rudolf Steiner spoke incredibly prophetic words in a lecture on 27 October 1917, which are a true and actual admonition for our present time:

"But the spirits of darkness for this are among us, they are here. We must keep watch so that we notice where they confront us, and so that we discover where they are. For the most dangerous thing in the near future will be to surrender unconsciously to influences which do, after all exist. For whether one knows of them or not makes no difference to their reality.

Above all, however, for these spirits of darkness it will be a matter of bringing into confusion, of driving into the wrong directions that which is now spreading on earth and in which the spirits of light can continue to work in the right direction. I have already pointed out one of the wrong directions, which is one of the most paradoxical. I pointed out to you that human bodies will certainly develop in such a way that a particular spirituality can find a place in them¹, but that the sense for what is materialistic will spread more and more due to



instructions from the spirits of darkness, and this materialistic inclination will work against that spirituality and fight against it with material means. I told you that the spirits of darkness will inspire their hosts, the human beings in whom they will dwell, even to find a vaccine to drive out the inclination to spirituality from earliest childhood by a circuitous route through corporeality. Just as today bodies are inoculated against this or that, so in the future children will be inoculated with a substance that can certainly be manufactured, so that through this inoculation

people will be immune to developing the 'foolishness' of spiritual life out of themselves, foolishness, of course, in the materialistic sense of the word.

(...)

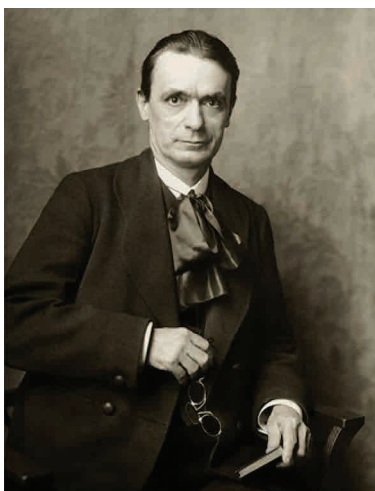
But all this will tend finally to find the means by which bodies can be inoculated, so that they do not allow inclinations to spiritual ideas to emerge, and thus those human beings will believe throughout their lives only in matter perceived through the senses. In the same way as people inoculate against consumption (tuberculosis) today from the impulses which medicine has gained from (studying) consumption - pardon me - from patients' own

¹ * In the third edition of GA 177: "...that particular spiritualities can find a place in them."

consumption, so they will inoculate against the disposition for spirituality.

This is only to point to something particularly outstandingly paradoxical among many others which will occur in this field in the course of the near and distant future, so that what is seeking to flow down to earth, following the victory of the spirits of light from the spiritual worlds, may be brought into confusion.”².

Steiner had already understood very well almost a century ago what certain dark forces and certain power elites intended to achieve, and how far they would go. Today’s Corona measures are only part of the process of control that the techno-financial dictatorship is relentlessly imposing upon us in order to establish a world government that will be able to destroy any remaining individual freedom by creating the monster of an Orwellian society, a monster that has been looming on the horizon for some time: a society deprived of any human relationships or any sense of community, in short, deprived of its own soul.



Sources

Operazione Corona: Colpo di stato globale (Operation Corona: A Global Coup d’État). By Nicola Bizzi and Matteo Martini, with the collaboration of Andrea Cecchi, Marco Della Luna, Alessandro Gambugiati, Alfonso Guizzardi, Luca La Bella, Stefano Scoglio, Davide Suraci. Edizioni Aurora Boreale, Florence 2020. 588 pages. ISBN 978-88-98635-30-6.

Subtitle: Analisi bio-medica, economica e politica della più grande truffa della storia dell’umanità (Biomedical, Economical and Political Analysis of the Greatest Swindle in Human History).

Quoted from chap. VII: “I virus dell’informazione” (The Information Virus), pp. 319–321 [Reproduced with the kind permission of the author].

The interview at Byoblu is by Michele Crudelini: <https://www.byoblu.com/2021/01/23/operazione-corona-colpo-di-stato-globale-nicola-bizzi/>.



Nicola Bizzi about himself

Nicola Bizzi studied history at the University of Florence and has been occupied for many years in studies and research in the field of ancient mystery traditions and religions in the Mediterranean region.

A writer, lecturer and editor, he is the founder and owner of Edizioni Aurora Boreale, a publishing house for which he oversees the the *Telestérion* series collection of mystery and initiation studies and the *Politeia* series collection of political studies. He founded the journals *Aesyr* and *Novum Imperium*, for which he was the chief editor for a number of years. He is a university lecturer in history and rector of the Centre for Eleusinian Studies for Mediterranean Culture Sidera Tau 8 and the author of numerous essays on historical, geopolitical and esoteric topics.

2 Rudolf Steiner, *Die spirituellen Hintergründe der äußeren Welt. Der Sturz der Geister der Finsternis* (GA 177), Lecture XIII, 27 October 1917 in Dornach, 3rd ed. Dornach 1977. p. 219 f.

American Values*

A book review by Catherine Austin Fitts

I ordered *American Values: Lessons I Learned from My Family* by Robert F. Kennedy, Jr. at a UK website for delivery to the Netherlands in November 2020. I had been impressed by Kennedy’s accomplishments in bringing transparency to America’s vaccination and Covid-19 policies. I was curious to see what he might say about “values,” a topic that, in America, is bandied about quite a lot in a manner short of authentic meaning.

Kennedy commands respect for several reasons. First, he understands that our future depends on healthy children. If we poison the next generations, we have no future. Watching Kennedy in action is an antidote to watching Americans pour their hearts and souls into making millions in numerous activities that build the train tracks of tyranny while ignoring the poisoning of the children around them.

Second, Kennedy is willing to dive into the political “coliseum” and battle for his point of view in front of

* *American Values: Lessons I Learned from My Family*, Harper Perennial, 2019

the rowdy crowd, no matter how many banking and corporate interests come after him. His patience and respect for the political process and his endurance to listen and debate are formidable. This takes hard work and serious study of science, medicine, and related regulation. It reflects the experience of someone who comes from a family filled with seasoned business people and politicians.

Finally, as an attorney, Kennedy is willing to take his case into the courts through Children's Health Defense, the not-for-profit he founded. This is more hard work and requires the ability to assemble and work with teams on complex issues and raise the capital and support to do so.

Kennedy's success at holding the pharmaceutical industry and government accountable has been significant. Consequently, it is not surprising that he has been the target of constant censorship and numerous hit pieces and smear campaigns. He has withstood years of countless blows and continues to make progress—keeping his temper in check.

When the UK website cancelled my order for *American Values*, I emailed Mary Holland, President and General Counsel of Children's Health Defense. I did not know if the inventory was simply out or if this was a symptom of more censorship. Mary was nice enough to send me a copy.

I enjoyed reading *American Values*. While the Kennedy family was much larger and wealthier than mine, it took me back into the world in which I grew up. A world where we all said, "Hey, it's a free country." A world where ideas mattered. A world full of learning and ambition and sports and adventure—full of interest for many countries and cultures. A world in which we believed, which encouraged us to grow up and make an important contribution. We were responsible to build our world—a world where we conspired to help each other grow and achieve.

Just when it seems like that world is about to slip away forever into the recesses of time, along comes a leader like Kennedy to remind us of who we once were. Reading Kennedy's descriptions of the discussions and debates at the Hyannis Port dinner table, I could hear a line from one of Richard Eberhart's poems:

If I could only live at the pitch that is near madness
When everything is as it was in my childhood
Violent, vivid and of infinite possibility.

ROBERT F. KENNEDY, JR.

American Values

Lessons I Learned from My Family



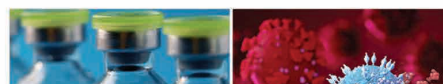
I miss that world where we believed we were part of something excellent—and the future beckoned with possibility. Kennedy and his colleagues at Children's Health Defense and in the independent media fighting to defend Western science and medicine bring back this power.

As everyone knows, death haunted Kennedy's childhood. He was nine when his uncle, President John F. Kennedy, was shot and killed in Dallas. He was fourteen when his father, Senator Robert Kennedy, was shot and killed in Los Angeles on the presidential primary campaign trail, shortly after winning

the California primary. If you study the best books on those assassinations, such as David Talbot's *The Devil's Chessboard*, reading *American Values* is a reminder that the most powerful perpetrators were people who continued to be part of the Kennedy family's world. The intimate enemies are invisible, but close by, like poisonous snakes camouflaged in the grass. For all of its wealth and privilege, this was a dangerous world—one that Kennedy has endured. He is the Kennedy of his generation who has assumed his father's and uncle's mantle.

American Values is a reminder and call to action about much that is right and good in the American character. Reading it was also a reminder of why it is so important to raise and educate healthy children. Technology does not build the future. Money does not build the future. People do—people who "are strong in will to strive, to seek, to find, and not to yield."

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



“The Plague” by Arnold Böcklin

Open boundaries between real and imaginative space

Arnold Böcklin knew about illness and death. He knew the ravages of epidemics. He himself fell ill several times with typhus and cholera and almost died of typhus; he lost his two children to both diseases. It was not by chance that he depicted himself in one of his self-portraits listening to the fiddler, death.¹ His wife Angela described him as absolutely fearless and as having the ability to live into the forces and beauty of the elements with imaginative power.²

Along with the many significant motifs that characterise Böcklin’s extensive output, his characteristic themes include war, illness and death. It is therefore not surprising that he personified the so-called Black Death in his paintings. He was inspired to do so by an article in the magazine *Pan* of July 1898, by his *Cholera-Leaves* (created in 1876), as well as by news of the outbreak of the plague in Bombay (even though the disease had long since been overcome in Europe).³

The painting *die Pest* (The Plague) was Böcklin’s last great work, three years before his death – created during his final years, which he spent in his chosen homeland of Italy, weakened by a stroke.

Pictorial experience as a path

“The Plague” is a painting to wonder at in Basel’s Kunstmuseum – wondered at insofar as one can escape the fright that the picture evokes in the viewer. For the experience is immediately as if one were literally part of the dangerous event; one is seized by the fear of being carried off oneself by the deadly plague that is shown riding on a dragon-like creature. As if paralysed, one stands there before the horrific black figure, trapped in the pits of his empty and yet so effective gaze. How to be saved from this monster? Every moment is so precious before the inevitable happens.

To escape one’s powerlessness, one struggles to take in the surroundings. The onlooker’s gaze is led into the narrowness of an alley that suggests an Italian city. In it, we see people dying or already dead, and others trying to flee into houses, seeking shelter. Misery extends to the foremost part of the painting. A bride - indicated by her



“Self portrait, with death playing the fiddle”,
1872, canvas, 75 x 61 cm,
State Museum in Berlin, National Gallery

white clothing - from whom life has already departed, is wept over by a feminine-looking figure in a bright red dress and a black head veil. If one also sees this red figure as already deceased, the drama becomes unbearable - the proximity of death to the viewer seems unavoidable.

On the lefthand side of the picture, a man who has just breathed in the disease collapses. Above him, in a niche in the house, is a barely recognisable statue of the Virgin Mary, and in front of it, one senses, is a vase of withered flowers, as if they too could not withstand the breath of death. The fates of the three figures - the deceased, the mourner and the dying -

arouse pity and helplessness.

Becoming conscious

The collapsing man is painted in the ochre colours of the wall and the street, in a whitish shirt and with a blackish bag. In contrast, an ultramarine blue shines in the white breath of death, which contrasts with the white-red-black. This blue colour belongs to the wide-open mouth in the head of the dragon on which the nightmarish black figure rides. This whitish, deadly breath streams from its mouth. One sees that this dragon is the one who is actually doing the killing - and it can reach the beholder at any moment.

One awakens to the real danger, and only now becomes aware of the possibility of being able to find shelter. This frees the gaze to look again at the scary figure riding on the dragon, which at the same time seems to be one with the dragon: with his dried-out, lifeless limbs, the figure of Black Death seems hardly able to hold on to the raging dragon. He lashes out with his scythe without any particular target in front of him, for it seems as if he is blind; his swinging scythe would strike at random, if at all.

He paralyses, distracts and blinds one - so that one overlooks the death-bringing dragon. The dragon’s pestilential breath has filled the street and has spread a kind of oppressive, stinking aureole around the Black Death with the scythe.

This is how these creatures work together: melded in a monstrous double being, moving towards the viewer at

breakneck speed, deciding between chance and determination who is to live and who to die.

Artistic form

What pictorial solutions did Arnold Böcklin use to achieve such a memorable effect? The size of the painting and the position of the viewer in the space give the impression of immediate proximity. Also striking is the rampaging speed of the double monster, its unstoppable movement forwards towards the viewer. Its black wings are “cut off” by the format of the picture; they leave the space of the picture in order to reach the space of the viewer. This closeness and the dynamics are enhanced by the perspective tapering of the depicted street as well as the strong difference in size between the figures in the middle ground and the foreground of the picture, while the background (the upper part of the picture) is filled by the size of the plague, and framed by the breath of the disease. A certain stasis is created by the relation of verticals (such as the rows of houses with doors, windows) to horizontals (the horizon, the wings of the monster, lying figures) - so that any attempt to get out of this structure in a diagonal direction creates a striking instability, the feeling of swaying - of losing balance, (the Plague figure leaning to the viewer's left, the collapsing man).

Behind Death's back rises up a form reminiscent of a stunted wing. It is translucent, like Death's veil-like garment. They resemble the black headgear of the red figure in the foreground, whose posture in turn resembles the falling man who is visible in the background - as a black silhouette on the horizon. The moment one associates these black figures with each other, one is no longer looking in perspective but in a plane; the flight of the main figures is slowed down: this makes space for the free movement of the dragon's head towards the front.

Even if the time of day remains unclear, the rhythmical shapes of the windows, doors, and the dragon's neck give a sensation of the rapid passage of time.

The brightness of the day is at odds with dying. Windows and doors - some open, some closed, some light, some dark - have the effect of eyes, mouths, ears, like something sounding - one is inclined to listen into the picture.

The movements of the lines are sharp, the forms shadowy, as though emptied of life. A contrast between light and dark dominates the whole painting. The colours are in ochre; greyish and pale bluish tones interspersed with red details. Black seems to overwhelm all the other colours, but this is contrasted by the colour tone of bright blue, glowing red and radiant white in the foreground. This ‘sound’ has the effect of awakening the consciousness and brings the fear-ridden viewer to himself.



"The Plague" 1898, fir wood, 149.5 x 104.5 cm, Kunstmuseum Basel

"The Plague" is really magnificent. Every stroke is of the most concentrated, visionary expression - colouristically bold, ground-breaking. With the most cheerful colours - a jubilation of colour - he produces a solemnly gruesome mood; anyone else would have painted something like this grey on grey".⁴

If "The Plague" is compared with the draft for the unrealised design of "Cholera", from 1876, which, as mentioned, is based on autobiographical experiences, one finds similarities in the way the picture was created. There, too, death rides on a monster which carries off people with its deadly breath. The place and time are undefined, everything lives in the dynamic lines and the contrasts of light and dark. In relation to the events portrayed, "Cholera" is spatially distant from the viewer, so that he feels like a witness, rather than as part of the events, as in "The Plague". The sketchiness that is typical of the design of "Cholera" is also there in "The Plague". The painting has remained unfinished, and yet in its unfinished form it seems complete - what it wants to say is perfectly expressed in it. It is precisely the unfinished yet finished nature of the painting that makes it

interesting, as the viewer is not only a participant in the drama of the event, but is also a witness to the creation of the work, as if he could look directly into the workshop and could watch the master bringing his imagination to life.

Catharsis

The direct participation in the pictorial event, the process of becoming conscious of the double nature of evil in the misery that is experienced, the unfinished/finished nature of the representation make "The Plague" modern. In other words, if one understands the image not as a completed conception, but as a living event of which one is part, one goes through the creative developmental process oneself.

The viewer can intensify his own imaginative power when viewing Böcklin's imagination of death by placing himself independently, out of his own being, into the dynamics presented and determining the circumstances himself. It is therefore not a pessimistic image of hopelessness before transience, disease and death, as "The Plague" is often interpreted - but an event that enables an encounter with death and becoming conscious of it, which is brought into the picture from the painter's own actual experience - insofar as one understands this as a process and confronts it with the consciousness of the I.

The contemporary nature of the painting "The Plague" is a call to look at and become aware of evil and death: discernment and steadfastness in trusting one's own destiny,



"Cholera", 1876, Brush (black) and chalk,
Hessisches Landesmuseum, Darmstadt

despite the danger and the apparent hopelessness of what is happening.

If one looks at the painting in this way, without wanting to trivialise it, the cruel double figure, the tragedy of the events shown, take on something that is "almost unreal - tragicomic and shadowy". The humour that is characteristic of Böcklin plays into this. Fear loses its power, and the masterly composition of the painting can be admired once more, with a certain distance and without losing the intensity experienced.

Jasminka Bogdanović, Basel
(Switzerland)

Notes

- 1 See also: Jasminka Bogdanović, "Die Poesie des Schönen ist endlos", in: *Arnold Böcklin*, Perseus Verlag Basel, 2012, pp. 140-142.
- 2 See also: Angela Böcklin, *Böcklin Memorien*, Internationale Verlagsanstalt für Kunst und Literatur, Berlin, 1910.
- 3 See also: Note by Heinrich Alfred Schmid on the occasion of his last visit to Arnold Böcklin in the Villa Bellagio on 18 September 1900, in: *Arnold Böcklin*, Basel Public Art Collection, Museum of Art (Kunstmuseum). Footnote p. 326.
- 4 Carl Burckhardt, sculptor, wrote this in 1904. Quoted from Catalogue Basel 1977, No. 202, *Arnold Böcklin*, Public Art Collection, Museum of Art (Kunstmuseum) Footnote p. 326.

Rudolf Steiner on Arnold Böcklin

Several years later, in the context of a lecture, Rudolf Steiner recalls an inner image of a shipwrecked man that he experienced on his way to a Böcklin exhibition:

"For in a quite different sense, life becomes a reality when one engages in karmic contemplations in earnest. An example. I will tell it very simply at first. I was walking on the street, I had a picture in front of me - the picture of a shipwrecked man. The ship from which he had come was far away, but it was sinking. He was in a lifeboat, hurrying towards a rather large island. While he was still in doubt as to whether he would be able to save himself

in his boat, he kept his gaze strangely fixed - I am describing an image - on the gushing, foaming waves, so that I had the feeling: he still has the sense to look at the waves, although he may actually be about to sink at any moment. A soul that is shaken but, while being so shaken, remains deeply connected with nature in a way that is free of the body. The same path on which I had this image before me, which had no connection at all with its surroundings, then led me to the art exhibition where I saw Böcklin's "Isle of the Dead" [*Toteninsel*] for the very first time."

[Rudolf Steiner: *Esoteric Reflections* (GA 236), Lecture of 4.5.1924, p.108]

BAGATELLE

The Spirit Blows Where It Will

The House of the Word was the name Rudolf Steiner gave the First Goetheanum. The message of spiritual science was to sound from it and stream out to all mankind.

Decade by decade the word became ever quieter. False tones of conformity, of "political correctness" mixed in with it over time. In the 1990s, people in the Foundation Stone Hall sat in judgment on "anti-Semitic tendencies" in Anthroposophy. Today, as a result of the ubiquitous [COVID] "crisis", the Goetheanum has become completely silent. Recently, Twitter temporarily closed all the Goetheanum's accounts.

In an interview, the treasurer of the economically pressed Bau (the Building) joked about the current situation: it is a bit like "standing on the edge of the abyss", he says in a video interview produced by the Goetheanum. But that's not so bad: "There's a fresh wind blowing, you have the beauty, the abyss. And then you have to work at this point

with as much presence of mind as possible." (*Basler Zeitung*, 24.12.20) On 12.12.2020 work at the Goetheanum fell silent altogether. The spirit that Steiner sought to breathe into the building had faded away. There is no longer any sense of his presence in the muffled, silent Goetheanum.

From the year 2086, according to Steiner, domed buildings will again be erected in Europe, images, in a sense, of the first Goetheanum. This will be in a time after mankind will have suffered and crossed real abysses. A fresh wind will arise again, not from the abyss, but from the spiritual heights of heaven. Then the lost word will begin to speak again - it is to be hoped.

T.H. Meyer

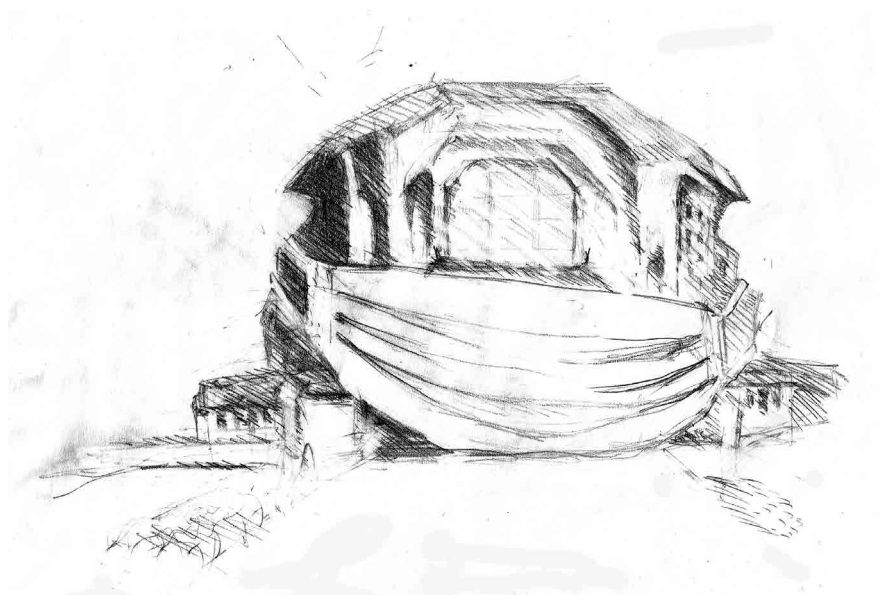


Illustration: Magdalena Savoldelli



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in politics, culture and economy

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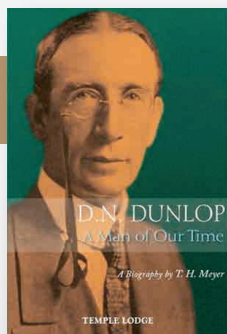
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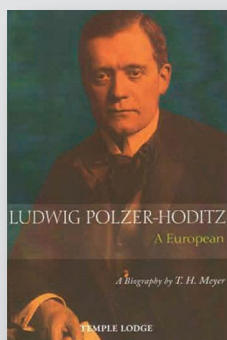
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10 November 2014; 436pp (16 plates); 23.5 x 15.5 cm; paperback
£30.00

ISBN 9781906999667



T. H. Meyer

A European

A Biography

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

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