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THE PRESENT AGE

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The Fifth Post-Atlantean Age

Why the Mass Idiocy and Genocide?

The “Fall” of Anthroposophic Medicine

Christward Johannes Polzer-Hoditz

Goethe’s Fairy Tale

Daskalos and Christ

The New Money

Cowardly and Cruel in the Wilderness

Ubuesk!!! According to the dictionary, as reported in an earlier editorial, this means “cowardly and cruel”. The expression comes from an early play, “Ubu Roi”, by the Frenchman Alfred Jarry (1873-1907). It was the beginning of the theatre of the absurd. It is also a play for our own absurd time of cowardice and cruelty.

The cowardice today refers to the unwillingness to recognise the spiritual dimension of our age; the cruelty is its consequence: not wanting to recognise it makes one cruel.

*

The following are some episodes experienced recently that show this basic character of our times in miniature.

In Dresden, there was a sign next to the table in the breakfast room: “Please wear a mask outside the table area.” Below it was the picture of one and: “Thank you for your cooperation”. I had to resist the urge to change the second ‘m’ for an ‘l’ to make it read “Thank you for laughing at this sign”; however, the masked guests didn’t look like they would appreciate humour. Humourlessness – another consequence of ignorance and cruelty.

On the ICE express train, acceptance of mask exemptions was officially guaranteed. All the conductors respected this. But the female head of the dining car staff refused to serve one unmasked person. In front of a *Natura* [organic food] shop was the inscription: “Distance: the new closeness”. Can anyone still capable of *thinking* make anything of this expression? *Stupidity* – another companion of cowardice, ignorance and cruelty.

Back in my own city, I was refused a snack on the terrace of a park restaurant. At first, I had a tough conversation with the cashier, but then he revealed himself to be a doubter about the sense of the government’s measures. Finally, to my amazement, he quoted Confucius, who said that a glass should always be half full and leave room for something new. Otherwise, you would no longer be able to learn anything! I reciprocated by referring to Sucharit Bhakdi and the website *Uncutnews*. The cashier noted both down and offered his hand in farewell.

The descending hierarchy of mental and spiritual vices sketched above could, of course, be extended and modified ad infinitum. At any rate, at the top comes cowardice in knowledge and narrow-minded ignorance, then social cruelty, stupidity and humourlessness. Nevertheless, in between, there are oases of intelligence and friendliness. In Dresden, for example, at the site of the magnificent Sistine Madonna. A guard asked this unmasked man quite unexpectedly, “Do you have a mask exemption?” I kindly answered in the affirmative, whereupon he let me through and wished me a good day.

Wonderful, and yet: would that there was more than just liberation *from masks*. The great, very important and therefore, as usual, almost unknown poet Fercher von Steinwand (1828-1902) wrote the poem “In the Wilderness”, and it sounds very contemporary today:

*Transplanted by a most bitter fate
Into a time so impoverished in heart,
Your life seems destined for affliction
And your spirit to be torn apart*

*By no means! - In this wilderness of woe
Lift up your walking stick
And strike the rocky breasts.
Many a spring will gush forth quick!*

*You can think of brave perseverance,
So long as within you there glow
The purest and highest feelings
From the struggles waged by your soul.*

Alfred Jarry was a great diagnostician of our distressed modern age, Fercher von Steinwand one of its great therapists.

T.H. Meyer

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The Fifth Post-Atlantean Age

The Spiritual Forces of our Time, as Revealed by Rudolf Steiner

By G. Adams Kaufmann

It is of the utmost importance for the 20th century that men should rise to a conscious spiritual understanding of earthly Time and History. Spiritual Science alone can give us a true understanding of Time ; for the real epochs of human experience on Earth are connected with cosmic processes, and the essence of these cannot be perceived by any outer science. The process of human life on Earth is determined by a multitude of interweaving rhythms. Like the cosmic astronomical periods to which they generally belong, these rhythms do not fit into one another with exact numerical proportion. Precisely this non-coincidence of the beginning and ending of smaller and larger periods brings into the cosmos an element of life and movement, where otherwise mechanical sameness of repetition would prevail.

Students of Rudolf Steiner's Torquay Lectures* will remember, for example, the sequence there explained of seven archangelic periods, three to four hundred years in duration. The totality of seven such periods exceeds the time of a great civilisation-epoch (2,160 years) which is determined by the passage of the sun through the Zodiac. Thus, while the fourth post-Atlantean or Greco-Roman civilisation-epoch began in the year 747 B.C. and ended with the year 1413 A.D., the periods of the planetary archangels do not fall in exactly with these dates. The year 1413 A.D. comes near the close of a period ruled by the Mars archangel Samael, but does not actually coincide. The transition from the Samael to the Gabriel or Lunar period (Gabriel—the archangel of the Moon) was at the end of the 15th or the beginning of the 16th century. It is precisely the intervening time—the greater part of the 15th century, when the fifth civilisation-epoch had begun and the Mars forces were still dominant—that is of cardinal importance for the inauguration of the modern age of science. The Gabriel period, when spiritual Moon forces were predominant, occupied the sixteenth, seventeenth, eighteenth, and the greater part of the nineteenth century. It gave way, half a century ago—in the year 1879—to the age of the Sun archangel Michael, in which we are now living. This is the age of Spiritual Science.

Another periodicity, mentioned by Rudolf Steiner,** is the period of six to seven hundred years during which

certain influences from the spiritual life of pre-Christian time are woven into the advancing stream of Christianity. Thus, from the seventh until the thirteenth century A.D.—approximately, from the time of Mahomet until the time of St. Thomas Aquinas—is a six-hundred year period during which Christendom receives important influences from the Arabic and Mahommedan stream, representing a kind of renewal of the Old Testament Jahvistic culture, with its predominant Moon-influences. Thereafter—as is well-known from the history of Humanism and the Renaissance—a predominantly Grecian influence made itself felt ; this may be said to have reached a culmination in the time of Goethe. We, in our turn, are living in the first stages of a new period of six hundred years—a period when Christianity receives into itself the forces from the Buddha-stream of pre-Christian times. During this period, “ Reincarnation and Karma ” will become part and parcel of the Christian world-conception, and the conditions will arise for a closer spiritual understanding between the Christian-European and the old Oriental cultures—nay, for the Christening of the Orient itself. Moreover, while the Arabic influence on Christianity was mainly intellectual, and the Grecian influence also was intellectual though in a less one-sided way, the “Buddha-period” (if we may call it so without misunderstanding) will bring to light an aspect which is deeply contained within Christianity—the aspect of healing, spiritual and physical healing, expressed in the Gospel of St. Luke. This aspect belongs to the planetary forces of Mercury (or Raphael, in Christian terminology), just as the intellectual, Arabic-Mahommedan influence was connected with the spiritual forces of the Moon (with Gabriel, Jehovah).

All these and manifold other influences go to determine the inner forces which are shaping the present epoch—the fifth post-Atlantean, of which we have now lived through over 500 years, and still have over 1,600 years before us. Of many aspects shown to us by Rudolf Steiner, the following will especially be dealt with in these pages :

1. The spiritual experience of mankind in our time, in its relation to the Spirits of Personality (the Archai), as compared with the Spirits of Form (the Exusiai) whose revelation was above all important in the pre-Christian era.
2. Buddha's relation to the Christ, and the changing

* *True and False Paths in Spiritual Investigations*: 11 Lectures given at Torquay, August, 1924.

** *A Supplement to the Lectures on St. Mark*, lecture 9.

of Buddha's mission from the pre-Christian into the present Christian times (the passage of Buddha from "Mercury" to "Mars.").

3. The metamorphosis of soul-problems into spiritual problems; and of the problems of individual salvation into the problems—more pressing as they are to-day—of social community.

It will emerge how closely these three aspects belong together.

Spirits of Form and Spirits of Personality

The deep critical importance of the events and experiences of the fourth and fifth post-Atlantean epochs is but a sign of the fact that this is the middle of an immense cosmic evolution, wherein the Divine Beings—: creators of this Universe and of humanity—are themselves concerned. *Occult Science* describes the seven stages of this cosmic evolution, as Saturn, Sun and Moon, Earth, Jupiter, Venus and Vulcan. Earth evolution is the central stage of the whole process ; and of the Earth's evolution itself, the post-Atlantean civilisations represent the central, the most critical time. Thus, we may say, the events that are being worked out—consciously and unconsciously—in the humanity of to-day, are for the Divine Beings a culmination of what they prepared for in the Beginning, in Old Saturn-evolution. And the fulfilment of these events is significant for the whole cosmic future, even to Vulcan. Thus, when we read what is described in *Occult Science*, of the experiences and activities of the Divine Hierarches in the beginning of the world in ancient Saturn—therein we have the key to an understanding of what mankind and Earth are passing through in our immediate time.

The culmination of the Old Saturn period is at the moment when—following the activity of the Spirits of Form—the Spirits of Personality, the Archai or First Beginnings, attain their human experience. It is then that the purely spiritual substance of Will, which was given by the Thrones in the beginning, first becomes outwardly manifest warmth* ; that is, the earliest stage of physical-material existence in the Cosmos. The Archai—as the 'Principalities' or First Beginnings—are at the same time the eldest of the Elders of humanity; most ancient among the spiritual beings who went through humanity before us in the pre-earthly cosmic periods of Saturn, Sun and Moon. Archangels passed through their human stage on the old Sun, Angels on the old Moon. These three together constitute the Third Hierarchy, who are the guides and helpers of human souls during Earth-evolution.

* *Outline of Occult Science*, 1923 edition, pages 127-130. Cf. Rudolf Steiner's explanation of the 24 Elders in the Apocalypse lecture-cycle.

The transition from the Spirits of Form to the Archai or Spirits of Personality is of cardinal importance for this reason. From the Hierarchy of Exusiai or Spirits of Form upward, all higher ranks of spiritual Beings are to be described as 'Creator Spirits'. The Angels, Archangels and Archai are not 'Creators' but ministering Spirits, helping the evolution of mankind within the World created by the higher Beings. But the Divine Beings also partake in spiritual evolution, and in the normal course, at each of the great cosmic stages, they rise to a higher level in the hierarchical Order. Moreover, this change essentially takes place at the middle of a cosmic epoch. Thus, at the middle of Earth-evolution—at the time of the Mystery of Golgotha—all spiritual Beings in the normal course rise to a higher level of existence. So it is with the Archai or Spirits of Personality: though they still rank as Archai—beings of the Third Hierarchy—yet, from the time of the Mystery of Golgotha, they have attained the power of Creator Spirits. As to their spiritual power, they have risen to the level hitherto belonging to the Spirits of Form; while these in their turn have risen to a higher stage in their activity. At the time of the Mystery of Golgotha, at the central and turning-point of evolution, the Archai or First Beginnings—the eldest of the Elders of humanity, the Beings to whom the spiritual seer of our time has given the name Spirits of Personality—rise to become Creator Spirits. Now this signifies nothing else than that the creative process of the world comes into the realm of human individuality.

In deeply moving words, Rudolf Steiner described this mystery in a lecture given at Dornach on the 15th December, 1918 (reproduced in the lecture-cycle *The Fundamental Social Demand of our Time*). Following on the preparatory cosmic stages of Saturn, Sun and Moon—the substance of the physical body of man having been given by the Thrones on ancient Saturn, the ether-body by the Kyriotetes or Spirits of Wisdom on the old Sun, and the astral body by the Dynamis or Spirits of Movement on the old Moon—Earth-evolution itself was prepared, as a foundation for the Ego-being of humanity, by the Spirits of Form, the Exusiai. In the first half of this Earth-evolution, through the activity of the Spirits of Form, crystalline form and solidity is brought into the mineral kingdom of the Earth, which on old Moon was still in a fluid or semi-fluid, mobile condition. Crystalline form, in the outer world, belongs essentially to the inner development of the Ego-experience in humanity ; to the objective consciousness—separating the inner subject and the outer object—which belongs to humanity on Earth. Working in the invisible light-rays of the spiritual

Sun, the Spirits of Form bring Form into this Universe; while at the same time they give to man the inner spark of the I am. The Ego of man is their creation: the creation of their Divine Thought; for the Thoughts of the Gods are Beings. The whole pre-Christian evolution of mankind is one mighty progression in this activity of the Spirits of Form, bringing the Ego of man nearer and nearer to conscious self-experience; fastening more and more the outer kingdoms of Nature, and above all the human body. The form of the human body upon Earth is an external picture of the Ego. Prepared and laid down as it was in the preceding stages of Saturn, Sun and Moon, it is in its earthly Stage the creation of the Spirits of Form. And we may truly say: all spiritual guidance, spiritual teaching of humanity on Earth, before the Mystery of Golgotha, was simply the continuing of the creative activity of the Spirits of Form, whereby the human body itself was originally fashioned. The genius of the English language deeply expresses this truth in the old and in the modern use of the verb 'inform.' All teaching of mankind in the old sense is 'information'; so, too, is all religion, as in the beautiful words of the prayer: Inform us Thy Grace.

The whole of the atavistic or pre-Christian spiritual revelation to mankind was Revelation of the Spirits of Form. But, with the Mystery of Golgotha, this reached a culmination. The Mystery of Golgotha was precisely the greatest of all 'in-formings'; did it not represent the incarnation in a human body on the Earth of the 'Pleroma' or Fulness of the Spirits of Form themselves? The Mystery of Golgotha itself was thus the climax and completion of the in-forming activity of the Spirits of Form in the 'creative education' of mankind. Henceforward a new kind of Revelation was to come—the Revelation of the Archai, the Spirits of Personality. And if old Revelation was creative—was in itself the final stage in the genesis of mankind from the Divine—so too the new Revelation is creative; yet in the opposite sense—in the sense of the Resurrection. It is a recreative power, and it depends on the free will, on the absolute inner initiative of man himself. In a profound way, the Resurrection of Christ is connected with this passage from the Spirits of Form to the Spirits of Personality; and Rudolf Steiner says in the aforesaid lecture that the whole of Anthroposophy, which is but the beginning of the new Revelation that is to come, is, in this sense—in relation to all old traditions—absolutely new. It is the new Revelation of the Spirit—coming to man through the Spirits of Personality.

The souls who lived in the first Christian centuries experienced in diverse ways this critical passage from the old to the new. The whole tragedy of the Dark Ages, of the

time of decline of the Roman Empire, lies in this fact. All that was outwardly left of the old Revelation, of the old Mysteries, was misunderstood, lost and forgotten; ruthlessly destroyed. In the first Christian centuries there was still the Gnosis as a relic of the ancient Mysteries, enabling men to some extent to understand the cosmic meaning of the Mystery of Golgotha. From the fourth century all this was rapidly destroyed. In this respect the year 333 A.D., as the mid-point of the fourth post-Atlantean epoch, represents the time of crisis; and in a peculiar way, the figure of Julian the Apostate stands in this very crisis. He still had the faculty to experience—albeit in an after-echo—the informing of humanity by the Sun-spirits in the old, pre-Christian manner. Hence his attempt to renew the ancient Mysteries, ending in tragic failure, for he strove against his time. Yet in his soul, in future lives, he was destined to be most deeply united with the new Mysteries—the Revelation of the 'Spirits of Personality.' From the fourth century onward European humanity went forward, in a certain sense, into an age of darkness. It was a preparatory period—as it were, a period of incubation—for the new Mysteries, destined to last over a thousand years, namely until the beginning of the fifth post-Atlantean epoch in the year 1413 A.D. Just as the seed of a plant will germinate most strongly in the dark loam of the black earth, so was it with the spirit of mankind. In those dark ages, when the connection of the human soul with the spiritual world was maintained by faith in things unseen, when Europe lived in poverty material and spiritual, the independent spirit in the human soul grew strong in thinking and in feeling and in willing. It was as though the Spirit of Personality were maturing, germinating in the darkness; and indeed it sprang forth with abundant—one might almost say, explosive—power in the Renaissance time, precisely in the beginning of the fifth epoch.

"That which is due, in man, to the Spirits of Form as Creator Spirits, is beginning—if I may so express it—very rapidly to die, and a new creative principle must be instilled into human nature: a creative principle taking its start, to begin with, from the Spiritual. It is so indeed, from our age onward: into the human being who does not oppose them, fresh creative forces are now pouring out of the Spirit. These forces Spiritual Science seeks to comprehend. ... Whoever does not understand the task of Anthroposophy in this sense, understands it not at all. Anthroposophy would be silent, if it had not to proclaim new things—things only now breaking in with new revelation from the Heavens to mankind. That which is now revealing itself through the veil of outer phenomena, is

the expression of a new creative principle—administered by the Spirits of Personality. Connected with this is the fact that our age—which, as we know, began with the 15th century A.D.—is characterised above all by a strong emphasis of the impulses of personality. Personality, if I may use the trite expression, wishes to stand on its own feet, and it will wish to do so more and more as we go on into the third millennium.”*

The age of humanism, the age of the Reformation, was the very time when the new Revelation of the Spirit which comes to man from the Archai, and with which man must consciously unite himself, came forth and began to work with creative power, determining the sense of the new epoch—albeit the great majority were not yet conscious of the fact. It is significant that Rudolf Steiner’s first published work on Spiritual Science was the lectures on the Mysticism of the Renaissance in relation to modern thought. For in these lectures he shows how the spiritual realisation, of which we at the beginning of the twentieth century are growing conscious, was implicit in the leading forces of spiritual thought and life ever since the fifteenth century. Anthroposophy is the bringing to light, in the fulness of time, of that which was working—creating our civilization out of deep occult sources—since the beginning of the fifteenth century. It is the Revelation to mankind through the Spirits of Personality.

Lucifer, Ahriman and Christ (Modern civilisation in conflict with the Ahrimanic spirit.)

The entry of the Christ-Spirit into the Earth has also this significance. Before Golgotha, the material world was not perilous to man in the same sense as to-day. Before Golgotha, the chief antagonist of the Gods who seek the true development of man, was Lucifer. Lucifer sought to prevent the earthly evolution of mankind by enticing man away with the light of his wisdom and glory. It was the good Divine Beings—led by Jehovah of the Spirits of Form—who drew man down to the Earth through the forces of racial love. They gave him weight, so that Lucifer might not entice him away with false wisdom. Deep down, however, in the realm of earthly matter—in the Earth-binding forces of weight—there lurked the other antagonist, Ahriman. His forces too were being used in the Divine-spiritual plan, but he was held in check ; he was not perilous to man to the extent he afterwards became.

One may say that in pre-Christian times the soul of man was endangered in his inner life by Lucifer’s temptations.

In our time, the emphasis is different ; these dangers still exist, it is true, but the greatest peril comes into man from his relation to the outer world. Fifth post-Atlantean civilisation brings the human being into exceedingly close contact with the hidden forces of the material world of the Earth. The marvellous uses of gravity, and of the still more occult forces of electricity and magnetism, which man has attained in the last century, bring right into his daily life the strongest powers of the Ahrimanic beings. For the humanity of to-day the greatest perils come not from the inner life of the individual ; they work through the social life as a whole. In a certain sense, they cannot be conquered by each individual for himself alone ; they can only be conquered in community.

The pre-Christian spiritual guidance of mankind, when the main focus of civilisation was in the Orient, largely consisted in this :—In conflict with Lucifer, the growing individuality of man had to be strengthened. Lucifer had given to man a false and premature semblance of individuality. Time and again this very semblance stood in the way of his gaining true independence of being. In varied ways—in ancient India and Persia, for instance, and in the ancient Hebrew people—under the guidance of the Initiates, man was brought up to true independence. Rudolf Steiner has shown how this is expressed in the Bhagavad Gita, as the true Krishna impulse ; and he has shown how the impulse of “Buddha, who came six centuries before the Mystery of Golgotha, was a continuation of the Krishna Impulse. In the fourth post-Atlantean epoch, in the Greek and Roman time, the individuality of man had matured up to a certain point. The civilisation of Rome placed the human personality on the outer plane of world-history, as ‘citizen.’ Dr. Steiner shows how in the Jesus aspect of Christianity the impulse of Krishna and Buddha rises once more to its highest expression. In the ‘Temptation in the Wilderness’, and three years after at the Crucifixion, the tempter Lucifer is overcome. Nay, Lucifer himself is in a sense redeemed. Though it remains for each individual to fulfil in the course of his own incarnations, yet—in the sense of all Humanity and Earth-evolution—the coming of Jesus Christ and the Mystery of Golgotha is the overcoming of Lucifer. But at the very same time a new task is given; for with the entry of Christ into the Earth, the other antagonist—Ahriman of the depths—is challenged to exert his greatest power, Yes, from this very moment onward, the Ahrimanic power grows in evidence, and the Christ knows it when He begins His mission after the ‘Baptism’ and the ‘Temptation’. And a great part of the Christ-teaching— that teaching, above all, which He gave to His disciples during the forty

* From the lecture by Rudolf Steiner: The New Revelation of the Spirit. II (Dornach, Dec., 1918.) In the lecture-cycle “The Fundamental Social Demand of Our Time”.

days when He was with them after the Resurrection—is teaching for the future evolution of mankind on Earth. ‘I shall be with you unto the end of earthly time.’ Christ knew that in this future evolution on the Earth, mankind would have to encounter the antagonist Ahriman, who lurks in every particle of matter. Wherever matter is, wherever possession is, and separation, there is Ahriman. Christ gave the teaching and the power whereby mankind would be able, through the remainder of Earth-evolution, to overcome and redeem Ahriman, even as Lucifer was redeemed at the Mystery of Golgotha.

The mission of Buddha in the soul world and in the spiritual world

To understand this transition, as we must do for this present moment of history, it is helpful above all to perceive the Christ in His relation to Buddha. The time is past when it sufficed to see the historic and spiritual background of Christianity in the Old Testament, in the religious tradition of the Hebrews only. Stage by stage in future evolution, the intimate connection of the Christ with all races and religions of the past will become apparent. The farther we go on into the future, the more distant ages of the past will become manifest and clear. Herein will lie the union of Christianity with the traditions of the ancient East.

Thus, for the consciousness of our time and of the next six hundred years,* the connection of the Christ with Buddha is most important. It was in his book *Theosophy* that Rudolf Steiner prepared the way for an inner understanding of the Buddha Mysteries in the modern and in the Christian sense. Christ is not mentioned explicitly in that book; but the whole book presents Theosophy in the Christian spirit, in the Rosicrucian method. It is here that Dr. Steiner builds the ideas of ‘Reincarnation and Karma’ out of the thought-forms of the modern scientific age, and in relation to an essentially European, Christian ideal of History—progressive evolution. Thereafter he gives a description of the several planes of the soul-world and of the spiritual world.

Many years later, and precisely in a context where he was speaking of the Buddha in His relation to Rosicrucian esoteric Christianity, Rudolf Steiner showed in more concrete terms the cosmic meaning of these regions of the soul and spiritual worlds. I refer to his lectures on ‘Life between Death and Re-birth in relation to Cosmic Facts’, given at Berlin in 1912-13, which in later years he frequently recommended to us for special study.

* Cf. *A Supplement to the Lectures on St. Mark*, Lecture 9. (Berlin, 13th March, 1911.)

Dr. Steiner has shown how the Buddha, in His cosmic existence in pre-Christian times, was connected with the sphere of ‘Mercury’—that is to say (owing to the well-known inversion of names) with the planet which we now call ‘Venus.’ The actual name Buddha is etymologically akin to Wotan. It was an aspect of the Buddha Spirit “which the ancient Europeans experienced as Wotan. Wotan’s day, Wednesday, is also the day of Mercury—Mercredi. It was from the Mercury sphere that Buddha came to Earth to accomplish His mission—first as the Bodhisattva, and then in the incarnation when he attained His Buddhahood. This was a century or two after the beginning of the fourth post-Atlantean epoch, albeit not in that region of the Earth where the new civilisation-epoch was dawning, but in the region where lived the echoes of the first civilisation-epoch—the ancient Indian, with the traditions of the Holy Rishish, of the Vedas, of Krishna. Now Rudolf Steiner tells of another great event in the cosmic destiny of Buddha. This latter event was a whole civilisation-epoch later—that is to say, about two centuries after the beginning of the fifth post-Atlantean epoch;—and once again in close relation to the Western world. Buddha was now assigned another cosmic mission—not in the sub-solar sphere of Mercury as in pre-Christian ages, but in the first of the spheres beyond the Sun, namely upon the planet Mars. This was at the very beginning of the seventeenth century, and in relation to Christian Rosenkreuz. In a mysterious way the evolution of the Buddha crosses the cosmic evolution of the Earth, for it is well-known in Rosicrucian occultism : the first half of Earth-evolution, until the Mystery of Golgotha, is described as the ‘Mars’ period, and the second half as ‘Mercury.’ While the Earth passes with the Mystery of Golgotha** from its Mars to its Mercury period, Buddha goes in His cosmic destiny, from the Mercury-sphere, through the fulfilment of His earthly mission, to the sphere of Mars.

What signifies this passage of the Buddha ? Let us recall the cosmic and human meaning of the planetary spheres. From time immemorial the planets beyond the Sun—Saturn, Jupiter and Mars—have been associated with the macrocosmic Mysteries, the Mysteries of outer Nature. The sub-solar planets on the other hand are more related to the inner Mysteries—to the forces that work in the depths of the soul of man. In the two kinds of Initiation, Saturn, Jupiter and Mars belong more to the outer; Moon, Mercury and Venus to the inner path.

Such was the course of earthly evolution : Out of the recapitulation of the old Saturn, Sun and Moon stages in the beginning of Earth-evolution, the solar system to which

** Compare the Lecture-Cycle on the *Apocalypse*, lectures 8 and 9.

the Earth belongs gradually contracted to its present state. The three outermost planetary spheres— Saturn, Jupiter and Mars—were left as boundary-marks, or relics in the cosmos, of the three pristine stages of old Saturn, Sun and Moon. The sphere of Saturn is the cosmic memory of ancient Saturn ; the Jupiter-sphere is the cosmic memory of the old Sun, and the Mars-sphere of the old Moon. The actual planets—Saturn, Jupiter and Mars—are in their nature akin to the cosmic forces of old Saturn, Sun and Moon evolutions respectively.

Then there remained the Sun-sphere with all that was contained within it—all that eventually differentiated into the present Sun and Earth and Moon, and Mercury and Venus. All this is connected in a narrower sense with Earth-evolution itself, and with the development of the soul of man in the realm created for him by the Sun-Spirits—the Elohim or Exusiai or Spirits of Form. Therefore, so long as man on Earth is growing in his individuality, so long as the strengthening of his individual soul is the all-important thing, the mysteries of the inner planets—Moon, Mercury and Venus, reaching upward to the Sun—are above all important. On the other hand, when man's relation to the outer Universe—above all, to the material Earth itself—becomes the focus of his spiritual conflict, the macrocosmic mysteries of Mars, Jupiter and Saturn grow in importance. And so it is in our time, in the time after Golgotha, when no longer Lucifer, but Ahriman of the depths—of the material and outer world—is the chief antagonist. For the depths are related to the heights; precisely what is most material and earth-bound in outward appearance, is connected with the farthest distant spheres. Thus, as Rudolf Steiner explains in the aforesaid Berlin lectures—as a kind of commentary to his *Theosophy*—the first three regions of Spirit-land, the archetypal realms of mineral, plant and animal creation on the Earth, are none other than the three planetary spheres beyond the Sun—Mars, Jupiter and Saturn. The soul of man, after his passage through the Gate of Death, passes to begin with through the four lowest regions of the soul-world—through the realms of Purgatory, Kamaloka. These represent the passage through the Lunar region—the region nearest to the Earth, leaving the Moon-sphere, the soul passes on into the sphere of Mercury. That is already the first of the three higher, purer regions of the soul-world; it is the realm of the soul-light. There follows the Venus sphere, as the realm of the creative soul-forces; and at length the Sun-sphere, the highest of the soul-world, the realm of the pure soul-life.* And when the soul passes on from the Sun-sphere, led by the Christ-forces, to the

* Compare *Theosophy*, pages 67, 78.

spheres beyond the Sun—that is the passage from the soul-world into Spirit-land. It is, so to speak, the landing on the other shore. The soul that departed from the coast of Earth has found its way through the dark and ever-lightning ocean of the soul-world, to the other shore of existence; to Spirit-land, where are the creative archetypes of this world. And the first and lowest region, the 'continental' region of Spirit-land, is the sphere of Mars, as the archetypal region of the outer physical world. There follows the 'ocean realm' of Spirit-land, the sphere of Jupiter, where are the cosmic archetypes of the world of life. There follows again the Saturn sphere, the 'atmospheric realm' of Spirit-land as described in the picture-language of Theosophy,—the archetypal region of all sentient life. Then, beyond Saturn, man passes on as it were into the total Cosmos—the macrocosm in its totality—the archetypal realm of that which he brings down to Earth in his self-conscious, universal, human being.

Now it is precisely in the outer world of the Earth, whereof the creative archetypes are in these pure realms of Spirit-land—it is precisely here that the Ahrimanic power works. Moreover, to-day and for the rest of earthly time, it is above all in the mineral world that man must meet the antagonist. The fifth post-Atlantean epoch was destined to bring to his consciousness this deepest of all antagonisms. Here we perceive the cosmic reason why this very epoch had to begin under the aegis of Mars forces—nay, even of decadent, unredeemed Mars forces—Mars forces related to Lucifer and Ahriman. Mars is traditionally the realm of strife. Mars in mythology is the God of war. This has to do with the fact that the physical-material world, whereof the Mars sphere contains the cosmic archetypes, comes into being by polarity and strife. The pure essence of the mineral world would not contain this strife; but to make this world hard and impenetrable—that is to say material, external—the opposition which was brought into the world by Ahriman, the spirit of darkness, was essential. All matter is in this sense an expression of the hatred-forces of Ahriman. Once we perceive this, the course of the last five centuries becomes evidently clear. For the materialistic science which began under the aegis of unredeemed Mars forces in the fifteenth century, in the Copernican age, led on in absolute continuity to the ideas of the nineteenth and early twentieth centuries. It is a matter of general knowledge in the history of science. Consider the two great branches of nineteenth century science—Biology and Physics. In Biology, science became dominated by the Darwinian idea: evolution as a struggle for existence in the material world, a fight for the survival of the fittest—competition, polarity and strife. Physics,

towards the end of the nineteenth and at the beginning of the twentieth century, became dominated by the concept of electricity. Matter itself is now conceived as an expression of tension between the opposite forces of positive and negative electricity. There is indeed an element of occult truth in this—however fantastic the atomic theories in detail. Darwinism, and the electric theory of matter, are the culmination of that stream in science which began with Copernicus during the fifteenth century.

The Time-Spirit Michael and the Resurrection

Yet this culmination comes at the very time when a new age is beginning; for since the last third of the nineteenth century we are in the Sun-epoch of Michael. We are indeed in the age when humanity must become newly conscious of the Resurrection-forces of the Christ; and the awakening of this consciousness is connected with precisely those forces which human souls bring with them to the Earth from their passage through the Mars-sphere in the life between death and a new birth. There, in the Mars-sphere, where are the archetypes of the outer physical world of the Earth, Buddha is working as a spiritual being, inspiring human souls in their life between death and a new birth with those strong spiritual powers whereby they can bring about in earthly life the Christening of this materialistic age—the Christening of science and of the social life. This is the great metamorphosis of the Buddha impulse—the impulse of compassion and of other-worldliness. In the pre-Christian time, these impulses were concerned above all with the growth of the individual soul to strength and purity. To-day—not by exclusion of, but in addition to their former signification—they have a still greater meaning. They signify no less than the transmuting of objective science, and of our social life, through the Christ-Impulse.

There is a simple word occurring again and again in Dr. Steiner's exhortations. It sounds at first matter-of-fact, and even cold; Rudolf Steiner's exhortations were few, and they were never sentimental. It is the word of "interest." Rudolf Steiner did not preach love in an abstract way, but he often exhorted us to take an interest in all things. That was the gateway to true love. Once he described the opposite of interest—the bored and blasé attitude which is so prevalent to-day—as the greatest weapon of Ahriman.

Gautama Buddha once brought the message of compassion, in an age when the chief antagonist of mankind was Lucifer—Lucifer who brought a false light of knowledge. Rudolf Steiner brings a message of living interest in all things, in an age when Ahriman, who would fain

darken knowledge, is the antagonist. The 'interest' which Rudolf Steiner never tired of preaching—simple and matter-of-fact as it may sound—is a metamorphosis of the old Buddha message of 'compassion.' The Way of Initiation, which Rudolf Steiner taught, begins with a living interest in all things. Out of this interest springs love and knowledge in the conquest of Ahriman. 'Compassion' was the word when Buddha came from Mercury-regions to the Earth; 'Interest' is the word when Buddha is in the realm of Mars, the archetypal region of the mineral-material region of the Earth, where He inspires human souls on their return. The individual soul after death, having passed through the Lunar realms of Kama-loca, emerges in the region of the soul-light, the first of the higher realms of the soul-world. That is the sphere of Mercury. There Buddha was in ancient times. The tender light of Buddha received the soul who had left behind the realms of 'glowing desire,' of earthly antipathy and passion. That is the individual aspect, the aspect of the soul, that was all-important before Golgotha. But to this, another aspect has now been added. The soul passes on through the gateway of the Sun-sphere into Spirit-land. The Mars sphere is the first realm of Spirit-land; and the soul passes through the Mars-sphere again into the Sun-realm on its returning way to Earth. Buddha there instils, into those souls who can receive it by virtue of their Karma, the inspiration for a science and a social life that will conquer the spirit of antipathy and evil—not only in the single human soul, but in the outer life of the world, in the material, economic life itself: in the understanding of the mineral-material world by the pure light of the Divine archetypal ideas, and in the creation of a social order overcoming Mammon. That cannot be by mere feeling; it cannot even be by the development of individuals however saintly; it can only be by the Christening of objective science, and by initiation knowledge fashioning the social community itself.

Thus, in the coming centuries a new impulse is to flow into Christianity, or, rather, is to come forth out of the heart of Christianity itself. It will signify the inner union of Christianity with those forces of pre-Christian time which worked in the Buddha stream. Rudolf Steiner describes it as the Christianity of Healing. Just as the iron forces, the Mars forces in the blood, are a constant medicine, a constant means of healing in our body provided for us by our very nature, so likewise that science which is inspired in human souls by the spiritualized Mars forces in the life between death and new birth since the seventeenth century, will work as a force of healing in the social organism as a whole, healing the wounds of industrialism, healing the wounds that were dealt by the dark,

unenlightened, caotic, Ahrimanic use of iron. The whole of Rudolf Steiner's teaching is the Christianity of Healing.

Deep is the connection in the Spiritual Worlds between Michael and Buddha. Michael—whom the Imagination of the seer beholds with the pure sword of spiritual iron—Michael Himself has risen from the Hierarchy of Archangels into the Hierarchy of Archai.

He now appears as the leader of human beings towards the science of the Resurrection. For, as the body that was given to us in the beginning of Earth was the creative thought of the Spirits of Form, and as their in-forming was the continued education of mankind until the Mystery of Golgotha; so likewise will the Body of the Resurrection, perfected for each Christened human being at the end of Earthly time, be the expression of the Archai—of the sum-total of the Time-Spirits who worked in all the civilisation-epochs of the Earth, and in relation to whom we lived our several incarnations*. The Archai attend the giving-back of man from Earth to Heaven, which is made possible by the Resurrection forces of the Christ ever since the middle of Earthly Time; so did the Spirits of Form attend man's birth from Heaven into the world of Earth. He entered into the world of Form to become Personality. Form became death. Out of the world of death the purified human personality arises with creative power as a result of the Christ-Impulse—not merely as an angelic being in perfect purity, but with creative power, for the building of a new cosmos. That is the meaning of the Resurrection.

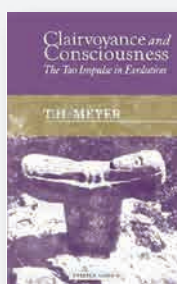
Just as Jehovah appeared in pre-Christian time as the leading one among the Spirits of Form, conveying the reflection of the Christ-Impulse to man before Christ's coming, so now, Michael appears as the nearest to man in the Hierarchy of the Archai. And as the old 'informing' of mankind was but the continuation of the embryo and childhood-forces of humanity, of the creating of the human body—so too the new Revelation, the Revelation of the Archai, is the beginning of a re-creation. That which will be fulfilled in the Resurrection Body at the end of earthly time, is already now being prepared, when human beings lift their thoughts to the Spiritual World in spiritual science; when the body of Thought is resurrected out of the dead formalism to which it is bound in the physical brain; and when human beings enter into communion—first in idea, and afterwards in living spiritual intercourse—with the Time-Spirits. The conscious understanding of the Time-Spirit—that is the

need of a Christened humanity to-day. That is the one thing Ahrimanic Powers seek to darken. No individual or personal salvation-Christianity will suffice to-day. The historic light of Spiritual Science is needed, placing the present Time in the true sequence of Times. To understand our own Time truly is to perceive it in relation to the other epochs. Therefore when we pronounce with understanding the words 'fifth post-Atlantean epoch', we are actually bringing into the earthly life a force of consciousness which is essential to the healing and the building of the future. Every darkening of perception, every materialistic or nationalistic falsification of History, is a destroying of the body of humanity. Every thought that is thought, and every deed that is done, in the light of a true and pure perception of the Time-Spirits, is a creating of the future cosmos, and healing of our present life.

The task of to-day and the future is the building of social forms, not by extraneous law or by force, but by the free coming-together, in the fight of Wisdom, of the Christened personalities of men. Even as in the past the human Personality grew out of the world of Form into which man was placed by the Exusiai; so shall a new and a higher Form be created by the Christened personalities of men. It is the building of the Heavenly City, of the future Universe.

* Cf: the lecture-cycle *Christ and the Human Soul*, especially the fourth lecture. The works of Rudolf Steiner, mentioned in these references, are obtainable—in so far as they have been published—from the Book Department, 46, Gloucester Place, London, W.1.

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TEMPLE LODGE PUBLISHING

Why the Mass Idiocy? Why the Genocide?

2021 and the Nature of our Crucial Era - The Forces we are Facing

Why, after having lived through 2020, which can with justification be called the most idiotic year in recorded history, have we now lived through 2021, a year of global genocide – mass murder by so-called “vaccine” in the name of health and safety, all based on the idiocy of 2020, namely the assertion that the COVID-19 pandemic was and is a “deadly pandemic”? Why has this idiocy and this genocide been going on? Why is it still going on? It has to do with the critical nature of the historical time in which we find ourselves.

In Anthroposophy, for the individual to have reached the age of 21 means he or she has completed three life phases, each of approximately seven years' duration. We first develop our own etheric or *life* body (from birth to the change of teeth, traditionally around 7 years old), which is separate from the etheric sheath of our mother who brought us into the world through the forces of her etheric body. The change of teeth and starting school signify the end of this phase. Then we develop our astral body, our forces of *feeling* and rhythm, from the change of teeth until puberty (traditionally, during the years 7-14). Finally, from puberty until the time we become adults (traditionally, from 14-21), we develop our capacity to *think* for ourselves, free of the control and authority of our parents and teachers. By 21 we are supposed to have become responsible members of our community with full civil rights of participation in society.

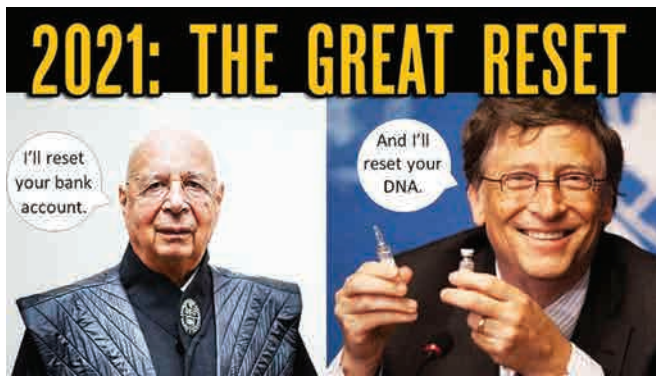
Error or evil?

We have seen how, by the 21st year of the 21st century of the Christian, or ‘christened’ era, many of us today had become extremely conscious of our responsibility to take care of the planet that nurtures and sustains us physically. But this consciousness has, in most cases, arisen because we have become individually aware either of human error or of human evil. If we take no account of spiritual reality, of spiritual counterforces that insinuate into us evil thoughts and feelings and drive us to commit evil actions, then we shall conclude that the terrible things that exist in the world – poverty, hunger, war, environmental destruction, oppression of our fellow human beings etc. all occur simply because of human *error*, because of wrong thinking by human beings. This is, for example, the Buddhist viewpoint. When we remove the source of these erroneous thoughts, which usually in Buddhism comes down to seeking *the removal of all desires*, including

the desire to reincarnate on this earthly plane at all, then there will be no suffering. In the original Buddhist teaching of Siddhartha Gautama there was little consideration of the nature of the spiritual world; the Buddha did not concern himself with gods and goddesses. They entered much later into Buddhist teachings, in the Mahayana and Vajrayana streams of Buddhism¹. The concern of the Buddha, 500 years before Christ, was rather a kind of psychotherapeutic technique: it was ‘simply’ to remove desire in order to remove suffering, so the Buddha taught the Four Noble Truths and the Eightfold Path in order to remove desire. The confrontation with ‘evil’ plays little part in the Buddhism of Gautama, unlike the confrontation with merely ‘erroneous’ thoughts and feelings.

If however, we do take account of the spiritual world, then we become aware of the beings of that world, and we realise that some of them, which in Anthroposophy are called the ‘spiritual counterforces’, are not at all well-disposed towards human beings. This is because, at the deepest level, so the modern initiate Rudolf Steiner explained, those beings, whether they know it or not, are trying to ‘help’ us to wake up, so that we might advance in our development. Some of those beings may not even be aware that that is what they are doing but they are ‘acting under orders’, so to speak, from beings at higher levels of consciousness.² But we human beings, mired in the material world, are so sleepy, so lazy, that we often need shocks to provoke us into awakening. These shocks are the actions of those beings; and those actions, those shocks, are what we call ‘evil’.

When we encounter these shocks, as we are doing at the present time in this ‘Covid crisis’, in the drastic actions of governments and of brutal public authorities around the world, in Australia for example, our conventional mindset is appalled that such things could happen, that human beings could behave in such inhuman and cold-hearted ways, and all supposedly in the name of “health” and “safety”. This behaviour strikes us, if we have any human feeling left at all, as not just ‘erroneous’, but wicked, inhuman, evil; it seems to come from somewhere else, another sphere outside our normal human experience, ‘imposed’ upon us from elsewhere, and acting through human instruments of coercion – politicians, national and local bureaucrats, police, judges. Rudolf Steiner said that the forces of evil “...do not exist in the universe for the sole purpose of inducing man to commit criminal acts any



more than the forces of death exist simply to bring death to man; their function is to awaken in man, when he is called upon to develop the Consciousness Soul, the tendency to open himself to the life of the spirit...³

One can observe since 9/11 how many people who previously were oblivious to any notion of spirit or a spiritual world have woken up to the truth of these things *through* their experience of evil, which they have become convinced is not experience merely of human error, but a manifestation of evil spiritual action working through human beings – something breaking into human life from another dimension. These experiences have eventually led many such people to accepting the reality of the spiritual world and also the reality of Christ Jesus. This has happened both to people who were perhaps brought up in a Christian tradition but later abandoned it for atheism or agnosticism, and also to other people who had always been materialists and atheists.

The age of the Consciousness Soul and the octave

Steiner showed how humanity's main task in this present age, which he called the Age of the Consciousness Soul, and also the 5th Post-Atlantean epoch (1413-3573), is to develop the Consciousness Soul. The number 5 he called the number of evil;⁴ perhaps we could also call it the number of choice between good and evil, symbolised in the two alternative vertical orientations of the pentagram or pentagon⁵. Whereas in the previous 4th Post-Atlantean epoch (747 BC – 1413 AD), the epoch in which the Buddha lived, humanity's task was to learn to think for itself, and to understand *truth and error* with regard to the mystery of birth, death and human existence on this earthly plane, in our epoch the task is to rightly link our new human thinking capacity to our *will*, to act *rightly* in the world. This is why our challenge is not so much one of understanding birth and death, truth and untruth, but one of understanding the doing of good, the doing of evil, and the relationship between them. It is to do the Good, out of an understanding of Good and Evil. For this, we have

to come to understand the nature of the spiritual world and our own nature as both spiritual and material beings.

At the outset, it was said that we are living in a special historical time, by which was meant *this 21st century*, which is occurring within the larger context of the Age of the Consciousness Soul, 1413-3573. In his stimulating book *In the Sign of Five*⁶, Thomas Meyer concisely outlined the five key spiritual events, tasks and beings that humanity has been experiencing since the beginning of the Age of the Archangel Michael in 1879⁷. In this contribution, I would like to supplement what he wrote in that book with some observations of my own.

When we look at the first 21 years of this century and millennium, for example, and at the particular year 2021, we can note that they are related to three other periods in history over the past 4000 years, as well as to three years in the past century (1921-2021). There are resonances between the period 2000-2021 AD both to the 21-year period 2021-2000 BC and also to the 21-year period 139-118 BC. Thirdly, we can also see resonances between this year 2021 and the years 1988, 1955 and 1921 in accordance with the 33 year rhythm of the life of Christ Jesus. Rudolf Steiner was the first to draw attention to this historical rhythm in a lecture of 23 December 1917.

The key to understanding *all three* of these types of historical resonances is the musical octave, a sequence of 7 notes, which itself consists of three parts: the lower triad of the notes do-re-mi and then the middle note *fa*, and then the upper triad so-la-ti. Around the central axis of *fa*, the other six notes relate to each other as follows: *do – ti, re – la, mi – so*. Or numerically: 1 – 7, 2 – 6, 3 – 5, all around the number 4 in the centre. This arrangement happens to correspond to the way in which Rudolf Steiner described how the 7 post-Atlantean epochs relate to each other: the 4th epoch (747 BC – 1413 AD) has no 'partner'; it stands alone as the fulcrum, while the other 6 epochs mirror each other, as it were, around the fulcrum. Something of the first or 'lower' triad echoes across the ages to reappear in the second or 'upper' triad. Hence, in our own 5th Post-Atlantean epoch (1413-3573) certain features of the 3rd Post-Atlantean epoch (2907-747 BC) reappear. The 3rd epoch was one in which materialism made its appearance in human culture, evident in the way in which, for example, the Egyptians took care to preserve the physical body after death and built their gigantic physical structures. In our 5th epoch we have seen how materialism has now assumed even more gigantic proportions, affecting all aspects of society and culture, notably through our science and technology, which itself owes a very great deal to the cultures of the ancient Near East in the 3rd epoch.

We can therefore say that around the very central historical point which is the *beginning* of the process of the Incarnation of Jesus Christ, namely, the birth of Jesus of Nazareth (the process was completed with the Incarnation of the Christ Being into Jesus at the Jordan 30 years later), the period 2000-2021 AD corresponds to 2000-2021 BC. Someone might object that, mathematically, the actual centre point of the 2160 years of the 4th Post-Atlantean epoch (747 BC -1413 AD) is not the year 1 AD or the year 30 AD but the year 333 AD, which of course, mathematically, is correct, but Steiner pointed out that the life of Jesus Christ began 333 years *before* that centre point (333 AD) so as to counter and balance the effects of the intervention of Antichrist Sorath, the Sun Demon, which was at its peak in the year 666 AD.⁸

One of Rudolf Steiner's greatest gifts to humanity was to show, in many lectures, how the life, death and resurrection of Jesus Christ, those 33 years, were themselves the fulcrum of the entire span of human evolution on this planet. Events in history that occurred before that fulcrum or axis are mirrored by events that occur *after* it, and are not centred on the mathematical centre of the 4th epoch, which was the year 333. Nevertheless, the fact that the year that is the mathematical centre of the entire Post-Atlantean Great Epoch and of earth evolution as a whole happens to contain three 3s is in itself not insignificant. The pattern of the octave, which is actually seven notes, is itself a *threefold* structure: 123 – 4 – 567.

Historical resonances of 2000-2021

The first half of the 21st century BC was a time of weakness in Egypt, but c.2040 the Middle Kingdom (2040-1782 BC) was founded, centred at Thebes. The worship of Osiris became dominant in the 21st century⁹. It was the age in which the third kingdom of Ur flourished in Mesopotamia and the Epic of Gilgamesh was first written. Ur declined after 2000 BC and it may have been around this time that Abraham left Ur and resettled in Canaan; in other words, that the story of the Hebrews/Israelites/Jews began around 2000 BC. The first 21 years of the 21st century AD have certainly been a difficult time for the people of Israel, and many Americans have noted that in and around the administration of George W. Bush were many dual nationality pro-Zionist Jewish Americans whose influence on Bush's policies¹⁰ in the Islamic world after 9/11, including the "War on Terror", and in the years since then, have caused considerable upheaval.

The second resonance of the period 2000-2021 is with the years 139-118 BC. Each Post-Atlantean epoch lasts 2160 years, a period of 7 x 308.6 years. In 2029, our 5th

Post-Atlantean epoch (1413-3573) will reach the end of its *second* phase (heptad) (1721-2029 = 308 years) and enter its *third* phase. Each epoch of 2160 years can be seen in terms of these seven periods of 308.6 years (do-re-mi... etc) moving through *three* broad phases which one can see either as growth, peak and decline, or root, stem and flower. These seven periods in any one epoch can then be compared with the seven corresponding periods in other epochs: *do* with *do*, *re* with *re*, *mi* with *mi* etc. 2021 is 608 years from the beginning of our 5th Epoch in 1413. 608 years from the beginning of the *4th Epoch* (747 BC) was 139 BC. What was happening in the period 139-118 BC (i.e. the period corresponding to 2000-2021 AD)?

In the 140s BC Rome had defeated both Carthage and Greece, its rivals from the 3rd epoch and the 4th epoch respectively; it now dominated the Mediterranean, and in the 130s completed its conquest of Spain. This outer expansion of power in the 140s and 130s was balanced by an inner decline of the fibre of the Roman Republic, which was epitomised in the assassination of the pro-plebeian tribune **Tiberius Gracchus** by conservative senators in 132 BC and the destruction of his equally pro-plebeian, reformist brother **Gaius Gracchus** by the Senate in 121 BC. These very significant events would lead on to the civil wars of first century BC Rome that ended the Republic and culminated in the Empire of Augustus (r. 27 BC -14 AD), who was Julius Caesar's great-nephew and adopted son. Meanwhile, in the 130s and 120s BC China was expanding mightily to the north, south and west under the Han Emperor **Wu** (r.141-87 BC), who made Confucianism the State religion in 136; this would have a huge impact on Chinese civilisation. "*His reign lasted 54 years – a record not broken until the reign of the Kangxi Emperor more than 1,800 years later and remains the record for ethnic Chinese emperors. His reign resulted in a vast expansion of geopolitical influence for the Chinese civilization, and the development of a strong centralized state via governmental policies, economical reorganization and promotion of a hybrid Legalist-Confucian doctrine.*"¹¹

So we see that those decades, the 130s and 120s BC, were a critical time for the greatest states in both East and West: China expanding confidently on all fronts - economic, territorial, and cultural - while Rome, despite its continuing outer dominance, was entering into a time of inner turmoil, a situation that certainly at least bears comparison with the situation of China and the USA today. In the 4th Post-Atlantean epoch China and the West had very little contact with each other, but in our 5th Epoch today, China and America are two cultures which, despite all their contacts, seem destined not to understand each other, rather like Britain and Germany in the two decades

before 1914, and like those two European countries 120 years ago, China and America appear to be heading inexorably towards a tragic conflict of potentially epic proportions.

There is an even deeper background to this Sino-Western confrontation, because in this 21st 'Christian' century, we see a looming conflict between these two cultures with regard to which Steiner said that Lucifer had once incarnated in China c.3000 BC, and that Ahriman would incarnate "in the West" (in my view, most likely in the USA¹²) very soon after the beginning of the third millennium AD¹³.

The Incarnation of Christ in Jesus thus occurred 3000 years after the incarnation of Lucifer in China and 2000 years before the incarnation of Ahriman in the West (America). As mankind has entered its 21st century, the century in which it must take an 'adult' responsibility for the planet if it is avoid ecological extinction or nuclear annihilation, we see that these very cultures, those upon which Lucifer made and Ahriman has been making a deep impression – China and America respectively – are the Scylla and Charybdis, as it were, through which mankind must pass in this century, and the prospects for a safe passage do not, at the *moment* at any rate, look very good.

The 'Sorathic window'

Immediately preceding this looming conflict has been what I call the 'Sorathic window', the period 1973-2023, with its centrepiece in the year 1998 (= 3 x 666). Rudolf Steiner indicated that the Sun Demon Sorath, the Counter-Intelligence of the Sun, does not 'himself' incarnate but rather makes a significant 'intervention' in human history from the spiritual world every 666 years through incarnated human beings. Steiner pointed to three such interventions: the first in the Christian Era was around the year 666 in connection with the Academy of Gondishapur (southwest Iran), notably its School of *Medicine*. The second was around 1332, in connection with the destruction of the Order of the Templars by the French king Philip IV and his creation of the first modern-style, bureaucratic *centralised state* in Europe. The third was around 1998, a time of major economic crises across the world and also of 9/11.

The point here is that these interventions did not occur only in one year, but rather, occurred over a period of 49-50 years, in which the year of the 666 rhythm is like a stone dropped into a pond and the ripples fade out from the central impact or like a Gaussian function graph (also called a bell curve) in mathematics. We can therefore see the three interventions as follows: 641-666-691, 1307-1332-1357, 1973-1998-2023. This third intervention has



been the most *outwardly* impactful of the three, although all three have also included large-scale *epidemics* that impacted most of Eurasia. Issues of illusion, deception, and untruth have featured especially in the latter two interventions, with regard to the destruction of the Templars and 9/11 for example.

The Book of Revelation in the New Testament describes events that will occur at the end of the physical earth, far in the future, but events in this critical 21st century of mankind's Egoism could also be said to *prefigure* what will occur at that time. In Chapter 13 of Revelation the two-horned Beast (v. 11-18) whose number is 666 and that rises from the earth *serves the interests* of the previous Beast with 7 heads, 10 horns and 10 heads, which rises from the sea (v. 1-10). The two-horned Beast "exercises all the power of the first beast before him and causes the earth and them which dwell therein to worship the first beast whose deadly wound was healed" (v. 12). The two-horned 666 Beast also infamously causes people "to receive the mark, or the name of the beast, or the number of his name", in their right hand or in their foreheads, without which they could neither buy nor sell i.e. could not function economically, and therefore would likely die. And what do we see today? Microchips implanted in people's hands between the thumb and forefinger; COVID injections that contain graphene oxide that can penetrate the blood-brain barrier; QR codes which increasingly regulate people's lives and without which (in China) they can neither buy nor sell – or travel or access numerous services. And behind all this, Klaus Schwab's World Economic Forum tells us that the Great Reset will merge the human being with AI (artificial intelligence) to create *the transhuman*, "*merging the physical, digital and biological in ways that create both huge promise and great perilforcing us to rethink how countries develop, how organisations create value, and even what it means to be human.*"¹³

2021 and the 33 year rhythm

Finally, let us consider the one year 2021 in a further historical context. We can see it in the context of the 33

year rhythm, first enunciated by Rudolf Steiner, and 2021 resonating therefore with the years 1988, 1955 and 1921. Rudolf Steiner first spoke about the 33 rhythm on 23 December 1917; it was a new historical insight on his part. It relates both to the $33\frac{1}{3}$ years of the life of Jesus Christ and to the period between Christmas and Easter, this latter period in the sense that Jesus's earthly life began in midwinter, at a Christmastime, and ended in springtime, with the Ascension that followed after His Resurrection. Steiner's insight was that historical phenomena that begin in any one year will come to a social fruition - *either positively or negatively* - 33 years later. (Nb. this applies to social events, not personal ones in individual biographies). Moreover, 66 years after the initial phenomenon, the original impulse will have metamorphosed further, and after 99 years, that original impulse will have rounded itself out; one could perhaps compare this process with that of a plant growing in three broad phases, from root to stem and then flower. The origin of social impulses in any one year can therefore be found either 33, 66 or 99 years earlier. Because the earthly life of Jesus actually lasted for 33 years and 4 months ($33\frac{1}{3}$ years), the 99 year period ($3 \times 33\frac{1}{3}$ years) actually rounds out to 100 years – one century. We can thus regard a century as a *time organism*, from whichever year that century begins.

Looking then at 2021, we find three connections with years in both the past and the future: backwards to the years 1988, 1955, and 1921, and forwards to the years 2054, 2087 and 2121. Let us look at some of the events and impulses of 1988, 1955 and 1921 in connection with 2021.

1988 saw important developments in what would soon become the early Internet, including the first Internet launched computer *virus*. In geopolitics, the Soviet army withdrew from *Afghanistan*, 33 years before the US withdrew from the same country. Al Qaeda was formed by Osama Bin Laden, and in 2021 is reportedly back in Afghanistan. The eight-year long Iran-Iraq War ended in 1988 and in 2021, 43 years of war ended in Afghanistan. In 1988 the Soviet Union and China were Communist allies but the UUSR under Gorbachev voted to end the Communist Party's monopoly on economic and other non-political power, and the three-year breakup of the USSR began with the start of the "singing revolution" in Estonia. In 2021 Iran joined the Russia and China as a full member of their economic and military alliance: the Shanghai Cooperation Organisation. Margaret Thatcher gave her "Bruges speech", which signalled the beginning of her all-out opposition to the emerging European Union; 2021 has been Britain's first full year outside the EU since leaving the organisation. In 1988 George H.W.

Bush won the US presidential election; two years later he would provoke a war in the Middle East and declare the supposedly UN-led "New World Order" in a speech to the US Congress on 11 September 1990. 11 years later, his son, also President, would use the attacks of 11 September 2001 to invade Afghanistan, Iraq and further his father's New World Order project.

In 1988 the investment management firm BlackRock was founded by Larry Fink and colleagues; today managing assets valued at \$9 trillion (!), BlackRock and Vanguard, another such firm, together dominate the ownership structures of the capitalist world in most major sectors of the global economy.

Prof. James Hansen's controversial testimony to the US Congress in 1988 was a major factor in prompting media hype about 'global warming'; last year in November 2021 in Glasgow, UK was held the 26th UN 'climate change crisis' global conference, which was the latest in the series of such conferences which have sought to boost the next major phase of the UN's 'global warming' campaign.

The late 1950s, the late 1980s and 2021 saw the struggle between certain impulses of the 5th Post-Atlantean Epoch and those of the 4th, Greco-Roman, Post-Atlantean Epoch intensify. In 1955, a Roman Catholic impulse appeared in what was becoming a critical geopolitical region of the world following a referendum, (23.10.55) which was claimed by many to have been rigged, in South Vietnam. Following the defeat of France in 1954 in its struggle to retain control of its Vietnamese colony, a defeat which the USA was not sorry to see, the Roman Catholic politician Ngo Dinh Diem, became President of the newly formed, Buddhist-majority Republic of (South) Vietnam; the Vietnam war is usually dated to have begun from that time. Diem, an authoritarian figure whose often corrupt regime nevertheless did stabilise South Vietnam to some extent in its earlier years, was assassinated on 2 Nov 1963 by South Vietnamese generals in a coup carried out with the connivance of the CIA and the US State Department. 20 days later (again with the involvement of the CIA, it has often been claimed), the first Roman Catholic US President, John F. Kennedy, was assassinated in Dallas, Texas. Kennedy had allowed himself to be persuaded to approve the overthrow of fellow Catholic Diem because Diem's repressive, anti-Buddhist, internal policies were interfering with the war effort against the North, but Kennedy had not wanted Diem killed.

Soon after his election as Pope in October 1958, John XXIII announced his decision to convene a Second Vatican Council (1962-1965) to "open the windows [of the

Church] and let in some fresh air". It was not long before he and Paul VI, the Pope who followed him in 1963, were accused of being Freemasons seeking to undermine the Church from within.

By 1988, however, very traditionalist circles within the Church opposed to the Vatican Council II impulse of Popes John XXIII and Paul VI had emerged all the more strongly. 33 years after 1955, the strongly traditionalist Archbishop Marcel Lefebvre was excommunicated by Pope John Paul II for consecrating four bishops without the Pope's approval. This Catholic traditionalist movement has grown steadily over the decades and has become increasingly critical of the Vatican. In June 2020, Archbishop Carlo Vigano, who had written in support of US President Trump against the globalist elite, and had been Secretary General of the Vatican City Governorate in 2009, where he had exposed two major Vatican scandals in financial corruption and sexual abuse, denounced the Vatican II Council (1958-63) for having created a schism and a "false church" within the Church. Unlike Pope Francis, whom he refers to only by his personal name Jorge Mario Bergoglio, and unlike the official representatives of the Church of England and those of the General Anthroposophical Society in Dornach, in 2020 and 2021 Vigano has strongly criticised the manipulation of the COVID-19 "pandemic", the anti-COVID injection programme, Klaus Schwab's "Great Reset", and the Transhumanist agenda of the New World Order elite as dangers to humanity. Vigano of course represents traditionalist Roman Catholic thinking, which has over the centuries tended to be anything but free when it comes to a clash between ecclesiastical authority and the spiritual autonomy of the individual, but at least he recognises something of the spiritual nature of the challenge of the counterforces.

Finally, 3 x 33 $\frac{1}{3}$ years ago, in 1921, a year in which numerous Communist parties were founded across the world (including China), as well as the Italian Fascist Party, and Adolf Hitler became Führer of the NSDAP, the prospect of war began to loom between the East (Japan) and the West and was prevented, but only for the time being, by the Washington Naval Treaty, about which Rudolf Steiner said that such measures would never be enough to prevent eventual war between East and West; only a *spiritually informed* view of social, economic and international relations leading to mutual understanding would be able to do that.

China and the West

Today, 100 years on, and 72 years after the founding of the People's Republic of China, with so many conflictual



issues between the USA and China, not least those of Taiwan and the South China Sea islands, tensions are running high between these two superpowers. As in 1914, (with Britain and Germany), these tensions have arisen between a declining Power and a rising one. No spiritually informed view of the kind Rudolf Steiner was calling for 100 years ago has been adopted by China or the West since then. The prospects for peace therefore do not look at all good. China under Xi Jinping seems determined to reunite Taiwan with the mainland and to dominate at least China's immediate neighbourhood. Beyond its immediate neighbourhood, however, China has not historically ventured, except for some short-lived naval expeditions in the first third of the 15th century that were then abandoned and not repeated. Reactionary forces in the West, however, through the media are spreading the notion that China seeks to dominate the world.

The elite of the USA, which has dominated most of the world for 100 years now, see China as a threat to "western values" i.e. US or Anglophone domination, and having ostensibly adopted in recent years a Neo-Malthusian concept of struggle between resources and population, elements in the Anglophone elite would not be averse to a war with China over Taiwan that would weaken or destroy China and greatly reduce its population if they thought such a war could be won by the USA and its allies. Given the current balance of nuclear weapons between the two countries, America's stated willingness to resort to a nuclear first strike, and its preponderance in space weapons, the US would indeed probably be victorious in war that involved nuclear weapons. The longer America avoids war, the more the military balance will gradually move towards China which has steadily been upgrading its military in all areas including cyber and space.

This resembles the situation between Germany and Russia in the years before 1914, when the German General Staff felt oppressed by Russia's steady build-up of forces;

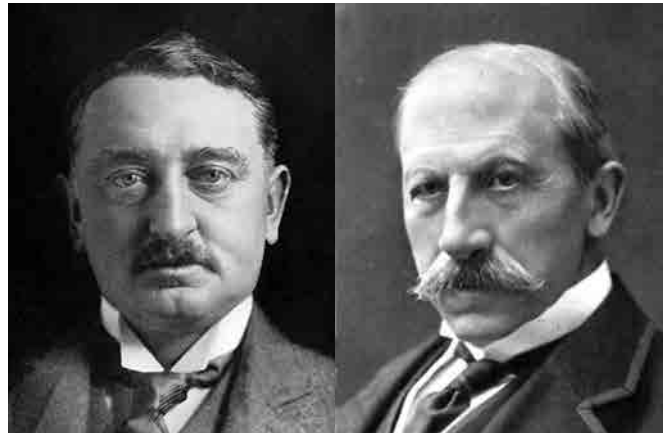
by 1917, the German General Staff believed, Russia would have the upper hand. The British also saw their own power balance with Russia in this light – better to involve Russia in a war that would weaken or destroy her before she became too powerful a rival for the British Empire. A war in which Britain and Russia were allied against Germany could weaken both of these British rivals, which is what then happened by 1919, although Britain herself was also significantly weakened by the conflict and was forced to concede global power to the USA.

War between the ancient, luciferically influenced China and the ahrimanicly inclined USA, however it turned out, would surely lead to economic disaster for the rest of the world, given China's current central role in the global economy. Not only would war increase the centralisation of government control in all countries, as it invariably does, which would increase in western countries the kind of social credit and surveillance system operating already in China, but the results would very likely be widespread economic dislocation, social breakdown, and starvation in developing countries. The dire situation that would result – further proof, it would be said, of the irresponsibility of mankind and its inability to manage its own affairs – would provide a convenient mis-en-scene in which the human vessel for Ahriman could begin to act on the global stage. The luciferic forces would have played their part - through China, with its colossal pride and bitter sense of humiliation by the West (1839-1949) - in bringing about the manifestation of Ahriman's incarnation in the West and his attempt to dominate the world. The defeat and reduction of China, and its probable forced breakup, would then leave Russia – still a comparative economic weakling, despite its huge potential natural resources, at the mercy of the 'victorious' Anglosphere and its allies and client states.

AUKUS and the ghosts of Rhodes and Milner

Last summer we saw the next stage in the preparations of the Anglosphere take shape in the creation of the 'new' AUKUS 'defence' security pact between Australia, the UK and the US and the AUKUS plans to provide Australia with nuclear-powered, though supposedly not nuclear-armed, submarines. There is little doubt that the other two Anglophone countries Canada and New Zealand will eventually join AUKUS. The Anglophone countries have already been sharing military and defence intelligence for over 60 years in the arrangement known as the "Five Eyes".

At the end of his closing speech to the Conservative Party Conference on 5 October last year, Boris Johnson, 'channelling' the will of the shadowy elite behind him,



Cecil Rhodes, 1853-1902

Alfred, Lord Milner, 1854-1925,
in later life

just as Lord Rosebery had done in his speeches 130 years earlier¹⁵, and referring to Winston Churchill's last words to his Cabinet before his resignation in 1955, said: "Never be separated from the Americans' - pretty good advice I'm sure you'll agree" and ended with Churchill's observation: 'Man is spirit'. But what Johnson, who had earlier in his speech lauded AUKUS and the British-led naval 'strike group' currently in the South China Sea, meant by "spirit" here was not some *universally human* spirit, as might at least seem to be implied by Churchill's words. No, instead, Johnson went on to laud a *national British* 'spirit' as exemplified in the achievements of young British sportsmen and women. What he meant by 'spirit' was earthly will, expressed physically.

Johnson's speech, the Five Eyes and AUKUS are all proof, as if proof were needed, of the continuing impulse of Cecil Rhodes and Lord Milner from 120 years ago, an impulse which, - when Edward Crankshaw's *The Forgotten Idea – A Study of Viscount Milner*, a paean of praise to Lord Milner (who had died in 1925) was published in 1952 - seemed indeed to many people forgotten, as the British Empire was sinking in the West at that time. But the racial chauvinist impulse of the global will to power of the British *elite* was only biding its time; after the final disastrous swansong of the Suez crisis in 1956, the British elite finally came to terms with the Americans and decided that the British Empire could live on but only vicariously, within the new, American empire. That British imperial impulse was perhaps best summed up in the written *Credo* of Lord Milner himself, who both retired in 1921 and also married Lady Violet Cecil, his lover of many years, who was the widow of Lord Edward Cecil, fourth son of Prime Minister, Lord Salisbury, who had been three times Prime Minister; Milner wrote in the *Credo*: "I am a Nationalist and not a cosmopolitan I am a British (indeed primarily an English) Nationalist.... I am an Imperialist and not a Little

Englander, because I am a British Race Patriot ... The British State must follow the race, must comprehend it, wherever it settles in appreciable numbers as an independent community. If the swarms constantly being thrown off by the parent hive are lost to the State, the State is irreparably weakened. We cannot afford to part with so much of our best blood. We have already parted with much of it, to form the millions of another separate but fortunately friendly State [the USA]. We cannot suffer a repetition of the process." This was also the belief of Cecil Rhodes, who always longed for a unification of all the English-speaking territories throughout the world so that the English-speaking peoples might dominate the globe for 200 years at least, and above all, he sought a reunification of Britain and the USA. Now that Britain has left the EU, this reunification, albeit in a veiled, more informal way than Rhodes wanted, may yet come about if the British people do not remain sufficiently awake and determined to defend their personal and national integrity.

The AUKUS 'defence' pact is a significant step on the Rhodes-Milnerite path by today's Anglophone elites. If they have their way, the dream of Rhodes and Milner, that strange combination of Anglophone imperialism, social liberalism and a strong centralised State¹⁶, will live on and will continue to serve the materialistic purposes of the incarnation of Ahriman, purposes which are also being served by the COVID-19 fake 'pandemic', the COVID injections genocide, the climate change fake 'pandemic', and the Great Reset hype. These in turn have all largely been driven by the elites of the Anglosphere, through their academic institutions (Imperial College, Johns Hopkins University), their globalist institutions (UN, WHO), their 'philanthropic' foundations (e.g. the Bill & Melinda Gates Foundation, the Open Society Foundation), their economic organisations (e.g. the pharmaceutical companies that have produced the injections, and the World Economic Forum) and of course, their global media operations (BBC, CNN, Alphabet etc etc). In this century which is so critical for the future of mankind, we all urgently need to recognise clearly not only who and what we are facing but the spiritual counterforces behind them.

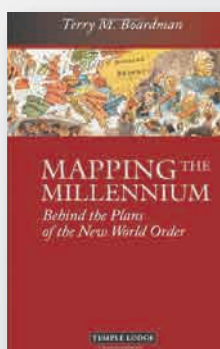
Terry Boardman, Stourbridge (England)

Notes

- 1 The Mahayana stream emerged in the centuries around the time of Christ and the Vajrayana (also called the Tantric) stream around the 5th-6th centuries AD.
- 2 See, for example, Steiner's lecture of 18 April 1909 in Collected Works GA 110.
- 3 Lecture of 26.10.1918, GA 185.

- 4 See Ernst Bindel, (The Spiritual Foundations of Numbers), ch. 4.
- 5 See Bindel, ch. 5.
- 6 2014, English edition, Temple Lodge, 2015.
- 7 The Age of the Archangel Michael is from 1879-c.2300. During this age, Michael rises from the hierarchy of the Archangels to that of the Archai (Time Spirits). The five spiritual events listed by Thomas Meyer are: the beginning of the age of Michael in 1879, the end of Kali Yuga (Dark Age) in 1899, the beginning of the appearance of Christ in the etheric realm (1933), the assault of Sorath (1998) and the incarnation of Ahriman (early 21st century).
- 8 Lecture of 13.10.1918 in GA 184.
- 9 N.b. in our time we see the re-emergence, for good or ill, of the names, in various contexts, of Isis, Isis-Sophia and also of Gaia, her earthly counterpart.
- 10 E.g. the members of the neoconservative Project for the New American Century.
- 11 https://en.wikipedia.org/wiki/Emperor_Wu_of_Han
- 12 See my essay The Incarnation of Ahriman – When and Where? at <http://threeman.org/?p=2905> and TPA Vol. 5 Nos. 7/8 Oct/Nov 2019 and Vol. 5 Nos. 9/10 May/June 2020.
- 13 Lecture of 1.11.1919, in GA 191.
- 14 See <https://www.weforum.org/focus/fourth-industrial-revolution>
- 15 Archibald Primrose, Lord Rosebery, British Foreign Secretary 1892-94 and Prime Minister 1894-95, Britain's leading political orator and a man through whom, according to Rudolf Steiner, the occult chiefs steering British imperial policy, 'spoke'. See R. Steiner. (Rudolf Steiner Press, 2005) pp. 79f., 103.
- 16 This last tendency in particular we have witnessed in all the Anglophone countries during the COVID 'pandemic'.

Our Authors' Publications



Terry Boardman Mapping the Millennium

Behind the Plans of the New World Order

In a quest to discover the truth behind the twentieth century's disastrous record of conflict and war, Terry Boardman considers two contradictory approaches to history: so-called cock-up theory and conspiracy theory. Could there be truth to the often-dismissed concept of conspiracy in history: the manipulation of external events by groups and individuals mostly hidden from the public eye?

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TEMPLE LODGE PUBLISHING

Corona as an Epistemological Question

“Contemporary philosophy suffers from an unhealthy belief in Kant. The present work is intended as a contribution to overcoming that belief.” With these words Rudolf Steiner introduces his book *Truth and Science*, published in 1892, a slightly expanded version of his doctoral thesis. In the preface, Steiner emphasises that we must finally realise that we can only lay the foundation for a truly satisfying view of the world and of life if we place ourselves in decisive opposition to Kant, without seeking to disparage Kant’s immortal achievements in the development of German science. Kant was supposed to have shown that the primal cause of things beyond our world of sense and reason, which his predecessors had sought to grasp with the help of erroneously understood conceptual models, was inaccessible to our cognitive faculty. From this he concluded that our scientific endeavours must remain within the realm of what can be attained experientially and cannot arrive at a knowledge of the supersensory source, the “thing in itself”. But, says Steiner, what if this “thing in itself” together with the supersensory source of things were only a phantom?

Trust in thinking

More and more people are realising that in the Corona crisis, governments, health authorities, the media or selected (pseudo)scientists can no longer simply be trusted. Too many contradictions, half-truths and lies have been spread since the beginning of the pandemic and are openly apparent to anyone who examines the available facts without bias and appraises them critically. This often results in a disturbing uncertainty: the ground becomes shaky and there no longer seems to be a reliable basis for judgment. A Swiss lawyer colleague of the author remarked in spring 2020 that he no longer knew what to believe. He would prefer an official letter and seal with the Swiss cross guaranteeing the truth. However, there can be no such guarantee. Everyone has to form his own judgment, however uncomfortable and arduous that may be. In the present threshold situation, everyone has to learn to stand on his or her own spiritual feet. Faith in any authority does not help. This also applies to this magazine and this article. It is only one’s own thinking that can put things to the test, and that thinking is a faithful and reliable helper.

Excellent material for contemplation here is provided by Rudolf Steiner in: “On the Confidence One Can Have in Thinking and on the Nature of the Thinking Soul”. He describes in it that human thinking is for the awake

consciousness like an island in the midst of the floods of the soul life through which flow impressions, sensations, feelings and so on. To a certain extent, he says, one has come to terms with an impression or sensation when one has understood it, that is, when one has conceived a thought that illuminates the impression or sensation. Even in the storm of passions and emotions a certain calm can come when the ship of the soul has worked its way to the island of thinking. The soul has a natural trust in thinking. It feels that it would have to lose all security in life if it could not have this trust. The healthy life of the soul ceases when doubt in thinking arises. Steiner’s characterisation of thinking finally leads to the soul’s insight: “I do not merely think, but it thinks in me; the world’s becoming [*das Weltenwerden*] expresses itself in me; my soul merely provides the arena in which the world lives itself out as thought.”

This feeling could be rejected by this or that philosophy. For various reasons it may seem quite plausible that the thought just expressed, of the “world thinking in the human soul”, is completely erroneous. On the other hand, it must be recognised that this thought is one that is worked out through inner experience. Only those who have worked it out in this way fully understand its validity and know that no “refutations” can shake its validity. Those who have worked it out see clearly from it what many “refutations” and “proofs” are truly worth. They often seem quite infallible as long as one still has an erroneous idea of their evidential force. It is then difficult to communicate with people who find such “proofs” authoritative for themselves. They *have to* believe that the other person is in error, because they themselves have not yet done the inner work within themselves which has enabled them to recognise what seems to them erroneous, perhaps even foolish. This situation should be familiar to many Corona sceptics in relating to Corona believers. The former have worked hard, often for months, in thinking about this problem; they have experienced the groundless and contradictory nature of the pandemic and then they meet people who have not questioned the official story, uncritically accept media reports and feel confirmed by alleged fact-checkers whose “refutations” and “proofs” are in fact worthless or misleading.

Truth and Science

Rudolf Steiner’s basic works, not least the epistemological ones, can very profitably be studied again and again. This applies above all to the task of understanding the

phenomenon of corona as a symptom of a profound crisis of consciousness. The result of the investigations in *Truth and Science*, the prelude to a *Philosophy of Freedom*, is that truth is not, as is usually assumed, the ideal reflection of something real, but a free creation of the human spirit; it would not exist anywhere at all if we did not produce it ourselves. The task of cognition is not to *repeat* in conceptual form something that already exists elsewhere, but to create an entirely new realm which, together with the world given by the senses, then first results in full reality. Thus, the highest activity of man, his spiritual creation, is organically integrated into world events in general.

Rudolf Steiner characterises the subjectivism that goes back to Kant, according to which all objects given to us are only our ideas (for physical, psycho-physical and sensory, physiological reasons), as *naïve rationalism*. While naïve realism proceeds from the unexamined assumption that the content of experience perceived by us has objective reality, the viewpoint outlined proceeds from the equally unexamined conviction that one can arrive at scientifically justified convictions through the application of thought. For it presupposes that correct convictions can be obtained through consistent thinking (logical combination of certain observations). The right to such an application of our thinking, however, is not examined from this point of view. Subjectivism (Kant's 'transcendental idealism') consequently proves its correctness by operating with the means of naïve realism, which it actually seeks to refute. It is justified if naïve realism is false; but the falsity is proved only by means of the false view itself. Such an epistemology floats in the air and remains unsatisfactory because it has no foundation and provides no firm support.

For true cognition, rather, everything depends on our finding somewhere in what is given an area where our cognitive activity does not merely presuppose what is given, but stands actively within it, where our activity does not hover in the void, but where the content of the world itself enters into this activity. Otherwise, no bridge can be found from the given world-view to what we develop through our cognition. Where do we find anything in the world-view that is not merely something given, but that is only a given insofar as it is at the same time something that is produced in the act of cognition? Sense qualities do not satisfy this requirement, because we only know about them indirectly through physical and physiological means. But we know directly that concepts and ideas always enter the sphere of what is immediately given only in and through the act of cognition. Everything else in our world view has such a character that it must be a given if

we want to experience it; only in the case of concepts and ideas does the reverse occur: *we must produce them if we want to experience them*. Pure concepts and ideas must be considered in the form in which they are still free from all empirical content. If, for example, one wants to grasp the pure concept of causality, one must not hold to any particular causality, but only to the mere concept itself. We can then seek out causes and effects in the world. Causality as a form of thought, on the other hand, we must produce ourselves before we can find causality in the world.

"Cognition and Reality"

After presenting the epistemological starting points, Steiner explains in the chapter "Cognition and Reality" that for human cognition, the unity of the world picture is only artificially torn apart and that it is necessary to re-establish unity through thinking about the given world. In thinking about the world, the unification of the two parts of the world actually takes place: that which we survey as presented to us by our experiences, and that which is given only through being produced by the act of cognition. The act of cognition is the synthesis of these two elements.

Thinking itself is an activity that produces its own content in the moment of cognition. Thus, insofar as the cognized content flows from thinking alone, it provides no difficulty for cognition. Here we need only observe and have given the essence immediately. The description of thinking is at the same time the science of thinking. Indeed, according to Steiner, logic has never been anything other than a description of forms of thought, never a science that proves things. When thinking takes place, all proving ceases, for proof already presupposes thinking. We can only describe what a proof is. In logic, all theory is only empiricism; in this science there is only observation. Proof only occurs when a synthesis of what has been thought in relation to some other content of the world takes place. It is as a formative principle that thinking approaches the content of the world which we find before us. First, certain details are separated out in thought from the totality of the world as a whole. For in what is given there is actually no single thing; everything is in continuous connection. Thinking then relates these separate details to one another according to the forms it produces and finally determines what results from this relationship. It does not determine anything of itself. It only waits for what arises of its own accord as a result of the production of the relation. This result is an act of cognition about the relevant part of the content of the world. Consequently,

thinking constitutes only a formal activity in the formation of our scientific view of the world. It follows from this that the content of every act of cognition cannot be fixed *a priori* before observation (thought's engagement with the given), but must emerge entirely from it. In this sense, all our acts of cognition are empirical and thus also in accord with reality.

Does SARS-Cov-2 actually exist?

The claim that there is a new corona virus SARS-Cov-2 and that it is an extremely dangerous pathogen has been the central pillar of the corona pandemic since the beginning of 2020 and was the reason for the WHO to declare an international health emergency. Whether this new virus exists at all is a question of knowledge. You don't need to be a doctor or a virologist, just as you don't need to be an engineer or a structural engineer to be able to see through the US government's web of lies about the events of 11 September 2001. It is enough to have the courage to use one's own understanding. *Sapere aude!* In this regard, once can agree with Kant.²

All considerations and speculations about the origin of the new virus SARS-Cov-2, its characteristic as a pathogen, and about the obvious unsuitability of the PRC test for its detection or about the lack of infectiousness of asymptomatic (i.e. healthy) people are pointless if there is no proof of its existence. To this day, governments, health authorities and virologists have failed to provide such proof. The author already had legitimate doubts right from the start, remembering the unfounded hysteria that surrounded swine flu in 2009 and having read the book *Virus-Wahn*³ (Virus Madness) and later reviewed it.⁴ For this reason, in a letter dated early April 2020 he asked the Swiss Federal Office of Public Health for answers to detailed questions about the new virus, its pathogenicity and its detection by means of tests. The response from the COVID Taskforce Chief of Staff Team19 was only a short e-mail with the assurance that the Federal Council was convinced of the proportionality of the measures adopted. They could not go into detail about the questions. No answer is also an answer.

In the USA, Jon Rappoport has tirelessly published blog posts in which he draws attention to the lack of proof of the existence of the virus and uses and analyses official studies as evidence.⁵ Samuel Eckert has meanwhile offered €1.5 million on his website via a fund to any virologist who can present scientific proof of the existence of a corona virus (in the form of an isolate), including documented control attempts of all the steps taken in the proof.⁶ So far, no one has been able to do this. This is astonishing,

considering that SARS-Cov-2 is supposedly a 'killer virus' and is currently the biggest problem around the world. Could it not be that this virus, around which the whole world has been turning for a year and a half, is only a phantom?

Misinterpreted virus

In this context, the reflections of the German molecular biologist Dr Stefan Lanka are worth considering. He considers the claim of pathogenic viruses to be a misinterpretation based on erroneous materialistic assumptions. In the context of this article, only a few aspects of his argumentation can be discussed by way of example.⁷

According to Lanka, the materialistic theory of life says that there are only atoms, but no consciousness, no spiritual forces and no mover who created them and set them in motion. In order to be able to explain the cosmos and life in purely material terms, our "science" is forced to claim that there was a "big bang" in which all atoms came into being out of nothing. Some of them would have touched each other by chance and formed molecules, so that a primordial cell would have come into being by accidentally merging and then all further life through struggle and selection. In 1858, without any scientific basis but exclusively based on the atomic theory of Democritus and Epicurus, Rudolf Virchow postulated the cell theory of life and all diseases: the cellular pathology. Virchow claimed, analogous to atomic theory, that all life originates from a single cell.

The cell, he said, was the smallest, indivisible unit of life, which at the same time, however, would produce all diseases through the formation of alleged disease poisons, (*virus* in Latin). Thus was laid the foundation on which theories of genes, infection, immunisation and cancer had to develop in order to explain the processes of life, disease and healing. This coercive logic always seeks causes only in categories of material defects or material malignancy. That the idea of the virus as a disease poison was scientifically refuted in 1951 has been concealed and therefore another idea had to be invented: the idea that viruses are a cluster of dangerous genes. Here again, the fact that there is no viable scientific proof for the assumption of such genetic clusters that could be called viruses has been concealed to this day.

Why virologists completely lost their way in this dangerous, anti-scientific approach that was completely removed from reality was the result of events that occurred between 1951 and 1954. After medical virology had been settled by control experiments in 1951, from 1952 onwards 'bacteria eaters' (phages) became the model for the

stubbornly persisting ideology of what “disease-causing viruses” should look like: a nucleic acid of a certain length and composition, surrounded by a shell consisting of a particular number of certain proteins. The authors who published these ideas on 1 June 1954 explicitly described their observations as speculations that would have to be verified in the future. However, this review has not yet taken place, because the first author of this study, Prof. John Franklin Enders, was awarded the Nobel Prize for Medicine on 10 December 1954 (i.e. about 66 years ago) for another speculation based on the earlier theory of viruses as dangerous protein toxins. But the Nobel Prize achieved two things: the old, refuted toxin-virus theory was given a pseudo-scientific halo and the new gene-virology received the highest scientific honour.

The new gene virology from 1952 onwards had two central foundations: disease-causing viruses were, in principle, thought to be structured in the same way as phages and appear when cells die in the test tube after supposedly infected sample material is added to them. In their only publication, on 1 June 1954, Enders and his colleagues established the idea that cells that die in the test tube after the addition of supposedly infected material would turn into viruses. This death would be simultaneously passed off as isolation and multiplication of the presumed virus, and the dying cell mass would be used as a vaccine. Enders, his colleagues and all virologists overlooked the fact that the death of cells in the laboratory (the so-called cytopathic effect) is not caused by a virus, but because the cells in the laboratory are killed unintentionally and unnoticed. This is done by poisoning with antibiotics that are toxic to cells (so that the expected cell death cannot be attributed to bacteria) and by withdrawing the nutrient solution (to make the cells hungry, i.e. receptive for the suspected viruses). Components of such cells dying in the laboratory would be assembled, purely in thought (usually with the help of computer programmes), into a virus and passed off as something real. Enders and “virologists” after him would never, until today, carry out indispensable control experiments to “infect” the cells in the laboratory with sterile material. However, the cells died in the control experiment in exactly the same way as with supposedly “viral” material.

Refutation of the claim that viruses cause disease

Because virologists would never have carried out the necessary verification of their claims themselves, and because they were reluctant to do so for understandable reasons, Stefan Lanka publicly presented seven arguments. In his opinion, each of them is sufficient on its own to refute

the existence of all “viruses that cause disease”. Three of them are briefly characterised below.

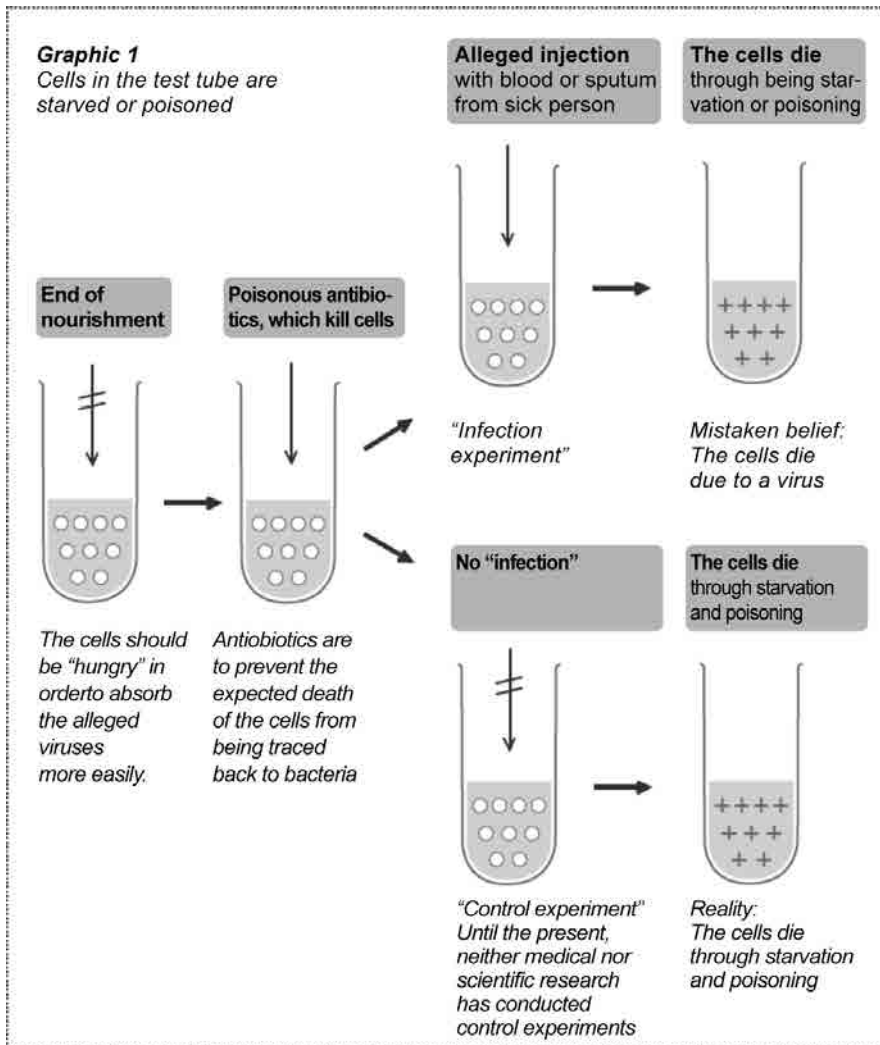
1. Virologists have never isolated a complete genetic strand of a virus and shown it directly, in its entire length. They always use only very short pieces of nucleic acids, whose sequence of four molecules they determine and call a sequence. From a multitude of millions of very short sequences determined in this way, virologists mentally assemble a fictitious long strand of genetic material with the help of elaborate computational and statistical methods. This process is called alignment. Sequence alignment is a tool with which a computer, using software algorithms, calculates a theoretically long gene sequence from a large number of unrelated short gene sequences. This calculated fictitious value is called a very long genetic strand, the so-called genome of a virus, and virologists thus claim to have proven the existence of a virus. However, such a complete strand never appears as a whole in (observed) reality or in the scientific literature, although the simplest standard techniques have long been available to determine the length and composition of nucleic acids simply and directly. Instead of directly presenting a long nucleic acid as a complete virus, the existence of the alleged viruses is claimed to be proven indirectly, through the detection of the fixed short sequences. This is scientifically untenable and constitutes no proof.

2. Virologists claim that infectious, i.e. intact viruses are found in large numbers in blood and saliva. That is why, for example, in the Corona crisis, all people are supposed to wear masks. To date, however, not a single virus has been photographed in human saliva or blood, although electron microscopy is now an easy and routine standard technique.

3. Virologists publish a large number of electron micrographs of structures that they make out are viruses. In doing so, they conceal the fact that all these images are only typical structures of dying cell cultures or represent egg-white, fat, and soap vesicles produced in the laboratory and have never been photographed in humans, animals or plants. The structures that virologists refer to as viruses are referred to by other researchers than virologists as typical cellular components such as villi (amoeba-like protrusions), exosomes, microvesicles or “virus-like particles” that do not contain functional nucleic acids.⁸

The as-if philosophy

Virologists’ misinterpretations have only been possible because they have not noticed that they remain caught in their own ideas and do not connect these with perceptions (observations), with given facts. Their intellectual



thinking does not come to terms with the given phenomena and exhausts itself in pure assertions. The theoretical possibility that there could be a "virus" that can be determined with the help of algorithms and the immense computing power of computers is inadequate, for there is no empirical proof. The subjective ideas have, as it were, taken on a life of their own. The result is a completely unrealistic way of thinking, no matter how logical and coherent the computer-generated calculations may seem. The alleged "viruses" that are asserted *a priori* are ultimately nothing other than Kant's "thing in itself". They are not accessible to cognition.

In his history of philosophy, in which he traces the development of human thought, Rudolf Steiner drew attention to Hans Vaihinger's (1852-1933) "philosophy of the as-if": *"This philosopher sees in the guiding ideas that man forms about world phenomena not images of thoughts through which the cognising soul places itself in a spiritual reality, but fictions that guide it when it seeks to find its way in the world. The 'atom', for example, is imperceptible. Man forms the thought of the 'atom'. He cannot form it in such a*

way that he knows something about a reality, but "as if" the external phenomena of nature arose through the interaction of atoms. If one imagines that atoms exist, then order comes into the chaos of the perceived natural phenomena. And so it is with all guiding ideas. They are not posited in order to represent what is factual, which is given by perception alone; they are invented, and reality is put into place 'as if' what is imagined in them underlies this reality. The powerlessness of thought is thus consciously moved into the centre of philosophising. The power of external facts presses so powerfully on the mind of the thinker that he does not dare to penetrate with 'mere thought' into those regions from which external reality wells forth as from its primal source. But since there is only hope of fathoming something about the essence of man if one has a spiritual means of penetrating into the regions characterised, there can be no question of approaching the highest riddles of the world with the 'as-if' philosophy".⁹

The entire field of virology can be seen as a prime example of the "philosophy of as-if". It is pretended that

viruses exist, with the properties and effects fictitiously attributed to them. However, the fiction is not recognised as such. This orthodox medical materialistic conception has in the meantime gained an enormous and, until recently, unimaginable influence on people's daily lives and behaviour. It has moved from theory to practice and has led to inhuman effects.

Dazzling, magical work

The newer natural sciences have become the model for all scientific cognition. In the meantime, they can be characterised by a mode of thinking that is in line with the as-if philosophy, and not only in virology. This no longer has much to do with real science, but is a caricature, a distortion of it. One could also speak of dazzling and magical work that people are led to believe is science. If, in addition, the state spreads the notion that "science" is in agreement with its actions (for example, on the subjects of compulsory masks, testing or vaccination), this is a baseless assertion, indeed an outright lie, because there are thousands of scientists and doctors who hold different

opinions - quite apart from the fact that the basic prerequisite for all such measures is missing, namely proof that the virus is a dangerous pathogen.

The state's unified opinion, coercively enforced, is a very particular, one-sided world view, a scientifically shaped materialism, and many people are not even aware of this. They mistakenly consider themselves free of ideology or neutral with regard to it because they see themselves as enlightened and no longer have any religious faith. If at present the state imposes such a materialistic worldview on all people, this is a blatant violation of the freedom of faith, belief and conscience, yet it has constitutional status in most European countries. What is this? Nothing other than a modern Inquisition. Just as the Catholic Church in the Middle Ages proclaimed the only holy faith, the same applies today to the belief in a virus as a dangerous pathogen and vaccination as (allegedly) the only means of preserving health. Whereas in the past, people were concerned about the salvation of their souls, today they are concerned about the salvation of their cells. The devil, of whom the people are never aware, even if he has them by the collar, comments on this in Goethe's *Faust* with the words:

“Just despise reason and science,
Man's greatest power.
Let only dazzling magic
Strengthen you with the spirit of lies,
And I'll already have you without a doubt.”

“Pearls of clairvoyance”

In order to arrive at a truly satisfying view of the world and of life, the unhealthy Kantian faith, which is taken to extremes in as-if philosophy, must be overcome. Instead, it is necessary to practise true science, especially spiritual science. Rudolf Steiner points out that no human being could actually come to real clairvoyance if he did not first already have a tiny bit of clairvoyance in his soul. And every human being already has a certain quantum of clairvoyance. What is this quantum? It is that which is not usually appreciated as clairvoyance:

“Forgive a somewhat crude comparison: if a pearl is lying on the road and a chicken finds it, the chicken does not particularly appreciate the pearl. Modern people are mostly such chickens. They do not value the pearl that is lying there in the open. They value something quite different, namely their ideas. No one could think abstractly, have real thoughts and ideas, if he were not clairvoyant, for in ordinary thoughts and ideas the pearl of clairvoyance is there from the very beginning. These thoughts and ideas arise precisely through the same process

*of the soul through which the highest powers arise, and it is immensely important that one should first learn to understand that the beginning of clairvoyance is actually something quite ordinary: one only has to grasp the supersensory nature of the concepts and ideas. One must be clear that concepts and ideas come to us from supersensory worlds, and only then does one begin to see properly.”*¹⁰

Gerald Brei, Zurich (Switzerland)

Notes

- 1 Rudolf Steiner: *Die Schwelle der geistigen Welt* (GA 17), 6th ed., 1972, p. 9 ff.
- 2 Immanuel Kant: *Beantwortung der Frage: Was ist Aufklärung?*, see <https://www.projekt-gutenberg.org/kant/aufklae/aufkl001.html>
- 3 Torsten Engelbrecht / Claus Köhnlein: *Virus-Wahn. Schweinegrippe, Vogelgrippe, SARS, BSE, Hepatitis C, AIDS, Polio. Wie die Medizin-Industrie ständig Seuchen erfindet und auf Kosten der Allgemeinheit Milliarden-Profit macht*, 7th rev. ed., Lahnstein, 2020..
- 4 Gerald Brei: “Virus-Wahn”, book review, in: *Der Europäer*, Vol. 24 / No. 8 / June 2020, p. 34 ff.
- 5 <https://blog.nomorefakenews.com/>
- 6 <https://www.samueleckert.net/isolat-truth-fund/>; there is much more information about Corona on his website.
- 7 See Stefan Lanka: *Die Verursacher der Corona-Krise sind eindeutig identifiziert: Virologen, die krankmachende Viren behaupten, sind Wissenschaftsbetrüger und strafrechtlich zu verfolgen*, in: <https://wissenschaftplus.de/uploads/article/wissenschaftplus-virologen.pdf>; other articles by Stefan Lanka can be found on the Internet. The latest by him is: *Corona. Es geht um mehr: Um Alles!*, in *WISSENSCHAFTPLUS* magazin 2/2021 April-June, p. 6 ff.
- 8 To deepen one's understanding of the subject, very good and detailed indications can be found at: <https://telegraph/Alle-Publikationen-auf-einem-Blick-Warum-diese-Arbeiten-kein-pathogenes-Virus-nachweisen-02-08>
- 9 Rudolf Steiner: *The Riddle of Philosophy* (GA 18), 9th ed., Dornach 1985, p. 555 f.
- 10 Lecture of 29 May 1913 in Helsingfors: *The Occult Foundations of the Bhagavad Gita* (GA 146), 4th ed., Dornach 1992, p. 35.

Anthroposophic Medicine's "Fall" into Materialism

The dominant natural scientific medical opinion traces the cause of COVID-19 – as well as that of influenza, with which it is related, and of infectious illnesses – back to a specific virus. Viruses, and for a much longer period, bacilli, regarded as microbes that penetrate the human organism from outside, have been made responsible for particular illnesses. Since the mid-19th century, the darkest point of materialism, this monocausal way of thinking has replaced the more holistic way of looking at the human organism and its illnesses that was normal beforehand.

In one of his lectures to the building workers at the Goetheanum (27.12.1922), Rudolf Steiner drastically characterised this theory of material particles which are supposed to attack people from outside and make them ill, as follows: "It is just like when someone hits me with an axe and I get sick: the sick person throws a bunch of bacilli at me (at that time there was little talk of viruses, which in principle are hardly different from bacilli), bombards me with them, and I get sick as a result. - Well, things are not that simple, they are actually very different."¹ With this vivid image Rudolf Steiner expresses that this has to do with a simple causal relationship stemming from external nature, which in its materialistic limitation does not at all take into account the special character of the human organism.

What this points to is the fundamental distinction between the laws that operate in inorganic and organic nature, a distinction which Goethe elaborated in his scientific writings. Rudolf Steiner held these writings in such high esteem, especially Goethe's morphological works, in which he established the theoretical foundations and the method of studying organic nature, that he described them in his introductions to Goethe's scientific writings as a scientific deed of the first order: "Long before Kepler and Copernicus, people looked up to what was going on in the starry sky. They first found the laws. Long before Goethe, people were observing the organic kingdom of nature. Goethe found its laws. Goethe is the Copernicus and Kepler of the organic world."²

The distinction

A phenomenon of inorganic nature "is, for example, the impact of two elastic spheres on each other. If one sphere is at rest and the other collides with it in a certain direction and with a certain velocity, the latter also acquires a certain direction of motion and a certain velocity. (...) We have grasped this phenomenon when we can determine the velocity and direction of the first from the mass,

direction and velocity of the first and the velocity and direction of the second from the mass of the second; when we see that under the given conditions this phenomenon must occur of necessity". The sensorily perceptible processes of inorganic nature are exclusively conditioned by circumstances that also belong to the world of the senses. A conceptual grasp of such processes is therefore nothing other than a derivation of the sensory and real from the sensory and real. Both cause and effect belong to the sense world. This means that perception (appearance) and concept are coincident.

In an organism, on the other hand, the conditions perceptible to the senses, for example: shape, size, colour, warmth, do not appear to be conditioned by circumstances of the same kind. "One cannot say, for example, of the plant that the size, shape, position, etc. of the root determine the conditions perceptible to the senses in the leaf or in the flower. A body in which this were the case would not be an organism but a machine. One must admit that all the sensory circumstances of a living being do not appear as a consequence of other sensorily perceptible conditions, as is the case with inorganic nature. Rather, all sensory qualities appear here as the consequence of one that is no longer sensorily perceptible. They appear as the consequence of a higher unity that hovers above the sensory processes. It is not the form of the root that determines that of the stem, or again the form of the stem that determines that of the leaf, etc., but all these forms are determined by something above them, which is not itself of sensory, perceptible form; they indeed exist for each other, but not through each other.

They do not condition each other but are all conditioned by something else. Here we cannot derive what we perceive sensorily from sense-perceptible circumstances; we must include in our concept of the processes elements that do not belong to the world of the senses; we must go beyond the world of the senses. (...) This, however, results in distance between perception and concept; they no longer seem to coincide; the concept hovers above perception. It becomes difficult to see the connection between the two. Whereas in inorganic nature concept and reality were one, here they seem to diverge and actually belong to two different worlds." The object does not appear to be ruled by the laws of the sensory world, but it is still perceptible to the senses.

In the inorganic world, therefore, there is a mutual interaction between the parts of a series of phenomena, a monocausal conditionality. In the organic world, it is

not one member of a being that determines another, but the whole determines each individual part from itself, according to its own nature. Goethe called this self-determining nature an *entelechy*. It is a force that brings itself into existence out of itself, which we cannot perceive with our senses, but can only grasp as an idea. What is in the idea is not summed up by experience, but it brings about what is going to be experienced; it is active and effective in the organism as a creative agent.

In this way Goethe showed how to research etheric forces in organisms scientifically and precisely and, beyond plants, the astral forces and ego forces in animal and/or human organisms.

The health of the human organism depends on the harmonious interaction of all the super-sensory forces that make up the entire organism. Illnesses arise when disturbances take place in the inner being which cause the super-sensory elements of the organism to become unbalanced. The causes of illness must be sought within, in the complexity of the organism itself. And since in the organism non-material parts condition the material parts, any material elements which penetrate from outside cannot be the cause of illness in the organism. As foreign bodies, they can only stimulate defensive reactions, i.e. secondary local symptoms of disease.

Rudolf Steiner therefore repeatedly pointed out that bacilli only appear as a result of illness. He said in the above-mentioned lecture to the workers at the Goetheanum: "(...) when anything in us is ill, then these little living beings feel well. Like a plant in dung, these small living beings feel well in diseased organs inside us. (...) Someone who claims that diseases come from these tiny living beings, who says, for example, that influenza comes from the influenza bacillus and so on, is of course just as clever as someone who says that rain comes from croaking frogs. Of course, when it rains, the frogs croak because they feel it, because they are in the water that is stimulated by what causes the rain. But the frogs do not bring the rain. In the same way, the bacilli do not bring the flu; but they are there where the flu is, just as the frogs come out in an inexplicable way when the rain comes. (...) ... one needs to ... know that bacilli do not cause disease. Otherwise, one will never explain properly if one always just says: for cholera there are the bacilli, for influenza there are the bacilli and so on. Of course, that's just laziness that shows that people don't want to investigate the real causes of disease."

This false conclusion easily results from the fact, he said in his lectures on spiritual science and medicine, that the invading bacilli naturally "produce phenomena, just as

every foreign body in the organism produces phenomena, and that all kinds of inflammations occur as a result of the presence of these bacilli. If one ascribes everything to the activity of these bacilli, one is really only drawing attention to what the bacilli actually do. But then attention is diverted from the actual origin of the disease. For every time that lower organisms find a suitable soil for their development in the organism, this suitable soil had already been created by the actual primary causes."³

The position of many representatives of anthroposophic medicine

Amazingly, the Society of Anthroposophic Physicians in Germany (GAÄD) adopted the virus theory in its "Situational Assessment"⁴ of 18 February 2021 without discussing the issue. It "supports compliance with necessary protective measures, such as age-appropriate rules" (social distancing, hygiene, everyday masks, regular ventilation), which presuppose that viruses are pathogens, and "welcomes the possibility of vaccination against COVID-19", which is also directed against the virus.

The two heads of the Medical Section at the Goetheanum, Dr. Matthias Girke and Dr. Georg Soldner, write explicitly about the pathogen corona virus in a book "Consequences of Covid-19"⁵. They only define it in a more differentiated way than conventional medicine:

"An infectious disease only manifests when pathogens encounter a corresponding disposition in the human being. In infectiology, the equation 'exposure + disposition = infection' applies. A distinction must therefore be made between exposure to a pathogen, the disposition of the person and thus his or her susceptibility to infection, and finally the inflammatory response as an immunologically mediated reaction to overcome the disease". This decisively broadens the perspective of prophylaxis and therapy, as it not only includes viral exposure (being exposed to the pathogen) but also constitutional factors and the salutogenetic resources of the patient.

Besides the defensive reactions against a foreign body, which Rudolf Steiner indicates are the only effect of bacilli, the two authors attribute the actual pathogenic effect to the invading microbe, unless the virus is overcome and eliminated by a stable immune system. Why they have adopted materialistic medicine's virus-pathogen and do not follow Rudolf Steiner's scientific argumentation is not explained.

Nor do they do it by pointing out that we are constantly surrounded by the small viruses that supposedly measure 20-200nm (billionths of a metre), where one millilitre of seawater is supposed to contain about 10 million viruses. We are (according to microbiologists) "probably"

dependent on a virus sphere (virome) that surrounds us and is also constantly present in the human organism to the same extent “as we are surrounded by bacteria that are found in the intestines, on the skin, the mucous membranes and which are indispensable as microbiota for many functions of the organism”. Similar correlations would also arise with the numerous viruses (the virome) that appear in the human organism. According to “current knowledge”, viruses are supposed to be of great importance in evolution, in that the signature of living beings, their “genetic information”, does not just change “randomly”, but can actively integrate viral nucleic acids.

This question may be left open. What matters here is that just as there is no proof of the bacillic causation of infectious diseases - causality here is only claimed on the basis of a temporal connection - there is just as little proof of causality between a “pathogenic” virus and an infectious disease.

Prof. Harald Matthes, physician at the anthroposophic Havelhöhe Community Hospital in Berlin, and Dr. Friedemann Schad, head of oncology, both specialists in internal medicine at the Havelhöhe Hospital, also assume as a matter of course in an early article from 13 March 2020⁶ that the coronavirus is the cause.

Dr. Georg Soldner explains in another article how a virus enters the organism. Viruses are closely connected, he writes, to the physical part of the organism. They originate from the substance of the genetic material and, like this, can influence the metabolism of the cells and thereby alienate it from the organism. If an infection occurs, viruses, he writes, penetrate the organism, and then the organism recognises that certain cells are negatively affected by them and are beginning to do something that does not serve the organism as a whole. The organism then begins to turn against these cells in order to eliminate them. Symptoms of the disease which then break out amount to nothing but this.⁷

However, these are all assumptions of scientific microbiology based on interpretations of electron microscope images. They are *assumed* to be definite findings, but proof of the causal connection between a pathogenic virus and an infectious disease is not provided here either. Such proof would be necessary, however, if anthroposophical doctors were now, in the case of viruses, officially not to follow Rudolf Steiner’s refutation of the theory of microbial causation with regard to bacilli.

So far, no proof of a virus

If one looks more closely at materialistic virology, one encounters many critics, even from within its own ranks,

who vehemently deny that the real existence of a virus has been proven at all in a scientifically unobjectionable manner. Even before the alleged coronavirus made its appearance, Torsten Engelbrecht and Dr. Claus Köhnlein pointed out many times in their book *Virus-Wahn* (Virus Delusion) that until today there has still not been a single proof of the existence of an isolated and purified virus.

Even leading virus researchers such as Luc Montagnier or Dominic Dwyer had claimed that particle purification - i.e. the separation of an object from everything that is not this object - was an essential prerequisite to be able to prove the existence of a virus and thus to prove that the observed particles originate from a virus. Tests can detect these particles, but not where they come from, and if a virus is not present in its pure form, one cannot even determine its microbiological properties and any relationship with the particles.⁸

Torsten Engelbrecht, Konstantin Demeter and also the Italian microbiologist Stefano Scoglio have specifically stated in an extensive article that there is not yet a single scientific study worldwide in which the complete purification and isolation of the coronavirus SARS-CoV-2 has been carried out and its existence thus proven. The authors point out the compelling scientific prerequisite in even more detail:

“In a cell culture with countless extremely similar particles, complete particle purification must logically be the very first step in order to really be able to define the supposed particles as viruses. In addition to particle purification, it must of course also be proven beyond doubt that those particles can cause certain diseases under real and not just laboratory conditions. Nowhere has such particle ‘purification’ been carried out. But how then can one conclude that the RNA obtained is a viral genome? And how then can such RNA be generally used to diagnose infection by a new virus, whether by PCR tests or other methods?”

The authors have put these two questions to numerous representatives of the official corona narrative around the world, but no-one has been able to answer them. Michael Laue, head of the Department of Special Light and Electron Microscopy at the German Robert Koch Institute (RKI), replied: “I am not aware of any work in which isolated SARS-CoV-2 has been purified.” According to the authors, the coronavirus was ultimately “cobbled together” on the computer, a computer construct. According to experts, this is “scientific fraud”.⁹

The microbiologist and virus expert Dr. Stefan Lanka has also pointed to outright scientific fraud, since mandatory prescribed control experiments were never carried out or published for a single step of their work.¹⁰

Misleading materialistic thinking

The virus as a thought construct is the result of natural-scientific thinking that seeks the causes of material phenomena only in material phenomena, since it knows no other reality apart from matter. And since the results are always unsatisfactory, it descends into ever smaller bits of matter, and finally does not even stop at the boundary of what is perceptible, but wants to penetrate beyond it in order to construct the ultimate causes in mental models, which are then, as it were, given a perceptual character. Rudolf Steiner described it like this:

“Now we have seen that a kind of indolence in the soul very easily operates at this boundary, so that where we come up against the extended world of phenomena, we do not, as it were, remain outside as phenomenism in the Goethean sense wants to do, and only, as it were, summarise the phenomena according to the clear representations, concepts, and ideas that we have attained, describing them systematically and rationally, and so on, but rather, we roll on for a while behind the phenomena with our concepts and ideas and thereby end up asserting the existence of a world, for example, a world of sub-physical atoms, molecules and so on, which is then essentially, when it is thus attained, a thought-out world, a world about which doubt immediately creeps in, so that we again dissolve what we have first spun as a theoretical fabric.”¹¹

This behaviour is based on the completely unreflecting assumption that the material world in its full reality is available to our senses and all our cognition, and that our thinking only has the task of forming the most faithful possible image of it. The perceived material world alone is therefore regarded as objective and thinking as merely a subjective element of order.

But, as Rudolf Steiner has revealed, percepts only provide us with the outside of things. Their content, meaning and essence, arise in the concepts and ideas of our thinking. And just as we understand sense perceptions as objectively belonging to the world, so we grasp in the concepts and ideas of thinking the objective content of what we perceive. Thinking is just as much an organ of perception; it is an organ for grasping objective concepts and ideas, which contain in the form of thoughts that which is actually effective in constituting and creating things. Percepts pose us riddles; in concepts appear the solutions to these riddles.

However, since materialistic natural science completely fails to recognise thinking and sees reality in material perceptions, it seeks solutions in ever smaller, ever more cramped material elements and finally even

behind them. Thus, as Rudolf Steiner puts it in a Goethean sense in the introduction to Goethe's *Verses in Prose*: “The thought-content which springs from the human spirit when it confronts the outer world is truth. ... Anyone who still seeks something behind things that is supposed to signify their actual essence has not made himself aware that all questions about the essence of things arise only from a human need: to penetrate what one perceives with thought also. Things speak to us, and our inner being speaks when we observe things. These two languages come from the same primordial being, and man is called to bring about their mutual understanding. This is what is called knowledge.

For someone who does not come to this understanding, the things of the outer world remain alien to him. He does not hear within him the essence of things speaking to him. Therefore, he assumes that this essence is hidden behind things. He believes in an outer world that is still behind the world of perception. But things are only external as long as one merely observes them. When one thinks about them, they cease to be outside of us. One merges with their inner being. For man, the contrast between objective outer perception and the subjective inner world of thought exists only as long as he does not recognise that these worlds belong together. The human inner world is the inner world of nature.”¹²

The need of the times

Only the dogmatised theory of a virus as the causative agent of a respiratory illness that leads to an agonising death by suffocation, and the fear and panic deliberately generated beforehand, have made the staging of a pseudo-pandemic and the unparalleled, totalitarian social lockdown measures possible. Exposing the virus lie would bring the whole thing crashing down and prevent future “pandemics” of this kind.

Who above all would be predestined and called to do this, if not the anthroposophical medical profession? But many of its representatives have obviously succumbed to the pull of natural scientific theories - a most consequential materialist fall from grace.

In the above-mentioned “situational assessment” of the Society of Anthroposophic Physicians in Germany it says: “Anthroposophic medicine sees itself as an extension of natural-science-based medicine, not as its alternative.” But natural-science-based medicine must remain within the limits within which it is justified, and must not speculatively move beyond those limits, making fundamental errors in scientific theory. This must be denounced as a matter of course in scientific discourse by

spiritual-science-based medicine, because “This spiritual science is by no means dependent on (...) begging for recognition from natural scientific or any other scientific expertise.”¹³

But one has this impression of ingratiating all too often. Does this ingratiating play a subconscious role in the hasty adoption of the virus theory? From the distancing from “conspiracy theories” and the “corona denial” phrasemaking of contemporary totalitarianism to the discrediting of critics - on the part of the Society of Anthroposophic Physicians in Germany - all this leaves an unpleasant smell of blind and submissive loyalty to the system.

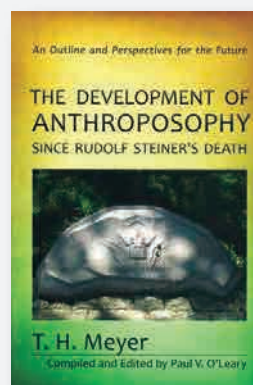
Do we not have a revolutionary spiritual task on behalf of mankind?

Herbert Ludwig, Pforzheim (Germany)

Notes

- 1 GA 348, Lecture 9.
- 2 GA 1, p. 70f. GA001.pdf (fvn-archiv.net)
- 3 GA 312, pp. 328, 329.
- 4 <https://www.gaed.de/corona/standortbestimmung.html>
- 5 https://medsektion-goetheanum.org/fileadmin/user_upload/pdf/Girke_Soldner_Konsequenzen.pdf
- 6 <https://www.themen-der-zeit.de/die-angst-geht-um/>
- 7 <https://goetheanum.co/de/nachrichten/das-coronavirus>
- 8 For more detail, see: <https://fassadenkratzer.wordpress.com/2020/07/16/die-wissenschaft-vom-virus-das-einfach-nicht-nachzuweisen-ist/>
- 9 <https://fassadenkratzer.wordpress.com/2021/02/13/das-virus-ist-ein-phantom-es-gibt-keinen-nachweis-seiner-existenz/>
- 10 <https://rotekartefuercorona.de/documents/drei-rote-karten-f%C3%BCr-corona-v0.2-2021.pdf>
<https://wissenschaftplus.de/uploads/article/wissenschaftplus-virologen.pdf>
- 11 Rudolf Steiner in: *Boundaries of Natural Science* (GA 322), pp. 33-34.
- 12 R. Steiner in GA 1, p. 332f.
- 13 R. Steiner in GA 324, p. 11.

Our Authors' Publications



T.H. Meyer

The Development of Anthroposophy since Rudolf Steiner's Death

An Outline and Perspectives for the Future

A selection from T.H. Meyer's publications compiled and edited by Paul V. O'Leary

This volume begins with Thomas Meyer's assessment of Anthroposophy's evolution since Rudolf Steiner's death and its future prospects. He offers an overview of the eighty-seven years of the development of the anthroposophic movement and the Anthroposophical Society, the worldwide organisation headquartered in Dornach, Switzerland, since the death of its founder.

The Society went through a very difficult and controversial period in the ten years following Steiner's death, which culminated at its Annual Meeting in 1935. The result was the expulsion from the Society of two members appointed by Rudolf Steiner to its Executive Board (Vorstand)—Ita Wegman and Elizabeth Vreede—as well as the British and Dutch branches of the Society and many important anthroposophists who opposed the expulsions.

Meyer—whose many books include Rudolf Steiner's Core Mission—reveals the extraordinary concordance of four November 17 dates highly significant in the development of Anthroposophy. On November 17, 1901, the anniversary of the founding of the Theosophical Society in 1875, Marie von Sivers asked Rudolf Steiner to create an esoteric path suited to the Western mind, which set Steiner on his mission. On November 17, 1923, Ita Wegman urged Steiner to establish a new Society, with Steiner himself joining as both a member and its president. Twelve years later, on November 17, 1935, the remaining three individuals of the Executive Board wrote to Adolf Hitler to plea for the Society's continued existence in Germany after being banned in Germany by the Nazi regime. Profound connections underlie these events.

This important book offers profound insights into the struggles for individual freedom and voice during the early years of the Anthroposophical Society. Seeing the dynamics of that struggle can help us today to overcome differences to work toward common purpose, both in the context of our everyday lives and within a spiritually oriented community.

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Aspects of Threefolding

Three main aspects can be distinguished in what Rudolf Steiner (1861-1925) has to say about social threefolding. (A) Threefolding is a necessary development in history. In the human being the soul faculties of thinking, feeling, and willing are separating out and becoming autonomous in modern times, and what is taking place within the human soul must also occur in the social reality around the human being, in the threefolding of the social organism. (B) The necessity of a threefolded social organism also arises from outwardly practical points of view, especially today, when the attempt is being made to regulate and control as many areas of social life as possible by the state, the unitary state without differentiation. This produces fatal conflicts of interest, lack of transparency and distortions in society. This in turn is increasingly leading humanity into a totalitarian direction, into social relations that can in no way be in harmony with the proper development of the individual. Instead of the disentanglement of interests that is necessary today, the unitary state principle is leading to an excessive centralisation around the world and an unprecedented accumulation of power over people and resources. The necessary replacement of today's unitary state structures by threefolding also requires a corresponding change in thinking with regard to the new institutions that will have to be created and the processes involved. (C) Threefolding also relates to the role which the human being will need to undertake in the present and the near future with regard to the spiritual world. Aspects A and C were addressed by Karl Heyer, who carefully collated and commented on relevant material from Steiner's lectures in the chapter "Esoteric Foundations and Aspects of Social Threefolding" in the book *Wer ist der deutsche Volksgeist? (Who is the German Folk Spirit?)* (pp. 183 – 238, Perseus Verlag, Basel, 1990). With regard to the outer aspects (B) the essentials are presented in Rudolf Steiner's book *Die Kernpunkte der sozialen Frage (The Core Points of the Social Question)* as well as in various essays¹, in lectures and in his *World Economy*. All three aspects (A, B, C) will be addressed in what follows below.

(A) The historical evolutionary basis of Threefolding

In "Viable Social Ideas Only Come from Beyond the Threshold" (chapter II of the appendix to *Who Is The German Folk Spirit?*), Heyer writes, quoting Steiner (p. 184ff): "They will have to be convinced", he says emphatically in a lecture of 24 November 1918¹¹⁷, "that the social

question can only be solved on a spiritual basis, and that today the solution is being sought without any spiritual basis. This expresses something extremely important for our time. [...]"

What is most necessary for the present and for the near future in relation to the development of human abilities is that certain ideas have to be brought from beyond the threshold; and the most characteristic phenomenon at present is this: that such a bringing over of ideas from beyond the threshold is just what is rejected."²

This means that what Steiner says about threefolding stems from beyond the threshold of everyday consciousness. Heyer goes on (p. 185): "It is simply imprudent ...", says Rudolf Steiner in his lecture of 29 November 1918,³ "that effective, fruitful social ideas can be sought in the future on any path other than on the one that leads to truths beyond the threshold of normal consciousness. In normal physical consciousness no effective social ideas can be found ... "

In his book written for the general public *The Core Points of the Social Question* [published in English as *Towards Social Renewal*] Steiner drew attention to "primal thoughts, which underlie all social institutions". All social institutions would have to be established ever more consciously in line with certain primal thoughts, so that social problems did not arise⁴: "When the right sources are not available from which the forces that lie in these original thoughts always flow anew into the social organism, then social institutions take on forms that are not life-promoting, but life-inhibiting. In people's instinctive impulses, however, the primal thoughts live on more or less unconsciously, even when fully conscious thoughts go astray and create, or have already created, life-inhibiting facts. And it is these primal thoughts, which express themselves chaotically in the context of a life-inhibiting world of facts, that reveal themselves, openly or in a veiled manner, in revolutionary convulsions of the social organism (...) The task of our time (...) is (...) to find, from these primal thoughts, the directions in which facts must be consciously directed, for the time has expired in which humanity can be satisfied with what instinctive guidance has brought about hitherto."

What Steiner was saying in connection with threefolding was not just something he had thought out but arises as a need of the modern era. Steiner explained this on 21 April 1919 as follows (p. 191f): "This threefolding, and I must reiterate this again and again, is not something that can occur to just one person. It is something that the spirit

of the time and of the present definitely demands from people, something that the spirit of the times wants to realise, what the spirit of the time ... is actually bringing about.”⁵

In the lecture of 12 September 1919 Steiner indicated that a change is occurring in humanity today. The three soul capacities thinking, feeling and willing are becoming autonomous, and the human being is crossing the spiritual threshold unconsciously⁶: “What works together in the human being in thinking, feeling and willing will in the future take on a separated character; they will assert themselves in different fields. We are at the point where humanity is stepping through a significant gate unconsciously, which the power of seership can perceive only too well. Humanity is crossing this threshold in such a way that thinking, feeling and willing are separating. This, however, places obligations on us – the obligation to shape external life so that human beings can also go through this inner change in their outer life.” In order to be able to maintain his inner balance, the human being must be able to experience the correspondence between what goes on in his soul and what happens in outer life: “In that thinking is becoming more autonomous in the life of humanity, we must create a foundation on which thinking can come to healthy expression; further, create a basis on which feeling can be educated autonomously, and also a foundation on which willing can receive particular guidance. What previously worked chaotically in public life, we now have to separate into three spheres. These three spheres in public life are: the life of the economy, the life of the state or of law, and the life of culture or the spirit. This demand for threefolding is related to the mystery of becoming human in this epoch.”

(B) The integral approach to the resolution of the problems immanent in today's system

The threefold structure of the social organism is the integral approach to the resolution of the problems associated with today's unitary states. The threefold structure is the appropriate social order for the present epoch. The three areas of the social organism each have their own ‘legislation’ and administration. They must be able to work freely and independently of each other according to their own principles. Only in this way can they fulfil their specific tasks in the best possible way for the whole of society.

The threefold order which is to be realised and which includes a free spiritual/mental/intellectual life, is opposed to the present dual system which consists of the state and the economy and which prevails to a large extent in the Western world. Public discourse on social issues, based

on conventional thinking, proves to be fruitless as long as one does not focus on the threefold order to be realised. Discussions about social issues today always boil down to whether the economy should be organised more according to market economy principles or whether the economy should be controlled more by the state. Such discussions evade reality. What, on the other hand, are the most urgent questions today, where, in contrast to the existing unitary state system in which the state interferes in areas where it has no business, one could show people that a threefold social structure is meaningful and necessary?

The media problem today

Today, the information media are increasingly seen by people as no longer independent or committed to factual information and a variety of opinions. Rather, television and leading daily newspapers, etc. assume that they occupy the “interpretative heights”, and that they have constantly to indoctrinate the population in a didactic manner, telling them how certain daily events are to be interpreted and classified. Often, the media deliberately use one-sided, judgmental language through their particular choice of words. This even goes so far that certain events that do not fit into the picture desired by the media are not reported at all or important facts are suppressed. The behaviour of the most prominent media in the course of the so-called Covid-19 pandemic is a prime example of the compliant partisanship of the media on behalf of governments and their measures to combat the pandemic. In Switzerland, for example, critics of the Federal Council's measures are vilified as conspiracy theorists, especially when there are demonstrations. The term ‘conspiracy theorist’ is used by the media to defame certain people, or to ensure that topics or issues that these people represent are regarded as taboo. In a threefold social organism, the media would be part of the free cultural and intellectual life, independent of the state and political guidelines or financial and economic interests. In this way, those in the media would be able to work truly independently because, unlike today, there would no longer be any pressure to follow a particular opinion and no longer would media creators need to depend on media owners for their salaries. In such free intellectual circumstances, there would be a pluralistic media landscape. Today's constant efforts at indoctrination on the part of the media would be a thing of the past.

Spiritual/cultural life

Spiritual life includes all those areas of life which have to do with the unfolding of individuals' capacities. Besides

the already mentioned media, the spiritual sphere of society includes: education and training, everything to do with health, jurisprudence and the science of law, cultural and religious life, the arts, scientific research and practice. Spiritual life includes also everything to do with the management of capital (also the provision of the means of production, free entrepreneurship, the responsibility for supervising workers). This latter area, where spiritual activity is directed at the production of material goods, Steiner calls “half-free spiritual life”⁷. In this sphere of managing businesses the spiritual life has an important role, namely, taking care of everything related to properly ordered and appropriate corporate management, including the supervision of that corporate management. Within the free spiritual life, an essential contribution to the future development of society will be that of education through the raising of personalities who can think for themselves and who are sure in their judgments.

The rule of law

The democratic rule of law within a threefold social organism would be responsible for safeguarding internal and external security as well as for enforcing the law. The rule of law would also be limited to those areas in which everyone is affected in the same way. For example, the regulation of working hours would fall within the scope of the life of rights. The rule of law would also be the indispensable guarantor of civil rights. These are in danger of being eroded by today’s establishment of supranational state structures that can no longer be overseen by ordinary citizens. Instead of the necessary differentiation of social as a whole (i.e. threefolding in the present epoch), a contrary development has been taking place for many years: from the centralisation of powers and the creation of supranational entities, super unitary states (such as the “United States of Europe”) that are no longer democratically controllable, up to the propagation of and active planning for a kind of authoritarian, elite-led world government. Such efforts have also been evident in the course of the so-called Covid pandemic and in the prospect of a “Great Reset” of the world economy, which is ultimately about power and control over the people and resources of the earth. Underpinning the striving for threefolding today is the creation, in all areas of society, of conditions that are rooted in *the human being*. This is opposed by a Western elite that *operates by means of practical constraints on people* and is striving for world domination. This elite dominates public life via the media and has a quasi-external impact on the legislation of individual states (e.g. banning fossil fuels/decarbonisation of the economy,

using emergency legislation to combat animal diseases that spread to humans).

Economic life

In the western world today, the primacy of the economy is based on conditions of ownership. This leads to the most diverse problems. What moves many people today is the fear of unemployment during economic crises and downturns. Furthermore, financial crises are to be expected as a result of the instability of the current financial system. Furthermore, the gap between rich and poor as a result of the growing pace of capital income compared to labour income (wages) endangers social cohesion in the long run. In addition, reference can be made to the ecological consequences of today’s growth economy. The problems mentioned here are of course all interrelated. A sustainable solution to these problems will therefore only be possible through a corresponding change of system. Anyone who wants to discuss climate change, deforestation, pollution of the oceans or the extinction of species in an honest way today cannot ignore the systemic question, the confrontation with the ideological foundations of today’s system. Instead, in the public discussion, everything is focused on the reduction of CO₂ emissions in a completely narrow view. In addition, there are the ecological consequences of economic growth. All these problems are obviously interrelated, and a more permanent solution to them will therefore only be possible with a correspondingly general change in the system. Anyone who wants to discuss climate change, deforestation, pollution of the oceans or the extinction of species in an honest way today cannot ignore the systemic question or avoid confronting the ideological foundations of today’s system. Yet instead, in the current public discussion, everything is focused in a completely narrow view on the reduction of CO₂ emissions.

Business cycles with corresponding slumps occur because today there is no overriding coordination of economic activity and because the system itself drives companies to maximise profits. Instead of needs, proceeds from the sale of products thus become the initiator of economic activity.⁸ Compulsive growth in the current system is based on the fact that capital gains can also be taken out of the economic cycle for private purposes by the owners of capital, instead of being fully used for their needs-related consumption. Only through constant economic growth can capital be withdrawn from the economic cycle – and constantly in monetary terms. Another driver of the urge to grow is that people cannot imagine work performance and income separately from each other. Even in the course of continuous technological

development, businesses therefore strive to achieve full employment in order to provide work and thus income for everyone, even if this results in unnecessary work or a wear-and-tear economy⁹. The lability of the financial system is based on the fact that the permanent expansion of the money supply is not matched by a corresponding increase in economic output.

With regard to the economic sphere, Rudolf Steiner gave the 14-lecture *World Economy* course. The individual lectures of the course build upon each other. Steiner's practical explanations in lectures 11 to 14 can only be understood, however, if one succeeds in putting oneself in the position from which Steiner speaks. One must have internalised what he has already brought in the previous lectures, and the course must be understood as a unity. One must be capable of a certain receptivity for what is new. Otherwise, one only picks up individual words and phrases from the course and understands them only in the conventional sense. The greatest opposition to threefolding can arise when readers are challenged to take up the new economic concepts conveyed by the course. In the end, they are the key points of the systemic change which needs to be striven for. I shall not discuss these concepts here, as that has been done elsewhere many times¹⁰.

(C) The human being and the spiritual world

In the above-mentioned work by Heyer on "Esoteric Foundations and Aspects of Social Threefolding", he raises the question of how long threefolding will remain valid. He cites Steiner's answer to a question from an American on this subject, according to which it would have to be replaced in 3-4 centuries (pp. 192f, 10). Heyer points out in this context that this period of the next 3-4 centuries is the Michael Age: "The '3-4 centuries' mentioned here are precisely the Michael Age, and social threefolding is the demand of the Michaelite zeitgeist (Time Spirit)." There are also statements by Steiner in relation to threefolding which point to a much more distant future. Heyer also quotes these passages and introduces them with the indication that what we understand today by threefolding will be further modified in the future (p. 196):

"A lecture given by Rudolf Steiner on 23 March 1919 gives us a perspective of what social threefolding will one day have to metamorphose into beyond the 5th post-Atlantean epoch"¹¹. In this lecture Steiner describes how the beings of the Third Hierarchy, Angels, Archangels, Archai, are approaching humanity in the present and the future: "Through this, spiritual life which becomes liberated in fact becomes life which, through freedom of thought, will absorb influences that come down from

the super-sensory world. To found a spiritual life built upon itself, emancipated from the life of the state and from the economy, is not an external [i.e. social or political] programme, but something that must be learned in connection with the inner forces of human life that are bringing about the ongoing development of humanity.

Therefore, one can say that when one calls for an orientation such as is striven for in our threefolding, one is not calling for something in the sense of a programme, but something that is demanded by the revelations of the spiritual world, which will speak ever more clearly and distinctly to mankind, and which will at the same time tell mankind how it will fall into ruin, into conditions of sickness if it does not want to hear what is revealed from supersensory worlds for the salvation, the healing of mankind. And apart from the fact that the Angels get involved in this way in intimate communion with human beings - in Middle Germany such an involvement of superiors with the common people is called 'making oneself common', so the Angels will make themselves common in the future - Archangels will also do this. There will be other impulses; even if they will speak much more softly, like gentle inspirations, they will still come, these inspirations. And these inspirations will in the future establish the inner substance of future states, which on the one hand will have established spiritual life, and on the other hand economic life, out of their own forces, and which will therefore be real states under the rule of law.

The states, for example, which were founded in the third post-Atlantean (...) age, can be called theocratic, (...) But these theocracies have gradually disappeared. Theocracies, however, will reappear on earth. In earthly legal life one will feel the power of the Archangels. We have said that the opposite of the supersensory life of man is expressed precisely in legal life. But in this legal life which, as it lives on earth, is the most unspiritual, the guidance and direction of the Archangels, who are again becoming more intimate with man, will intervene. And the Spirits of Time [*Zeitgeister*] will become the bearers, the administrators of the economic cycle of human beings, they will rule more and more in economic life, when this economic life is truly organised. It will be an associative life. Since the middle of the 15th century, a tendency has arisen that looks only at the production of goods, at the accumulation of goods, at making a profit. A reversal is necessary. In the future, when the economic cycle is left to its own devices, much more will depend on the distribution of goods among people and on the consumption of goods. Associations will form which will regulate production in line with consumption."

The spiritual beings of the Third Hierarchy are dependent on man developing a certain sensitivity and interest in order to be able to receive these impulses. A corresponding social climate is needed for this. Such a climate would of course be encouraged by the threefold structure. A spiritual life freed from state and economic paternalism would in future provide the space in which people could receive corresponding impulses from the angels. For the “future states” this would mean that, in contrast to the present conditions of the state and of politics, impulses from the Folk Spirits [Archangels] would also be active in inspirations, that this could be felt in individual legal cases. In economic life, a certain turnaround would take place under the influence of the Time Spirits [Archai]. Instead of today’s focus on the production of goods with a view to the maximisation of profit (market economy), an associative economy would emerge which would be based on the satisfaction of needs.

In the above-mentioned lecture, Steiner goes on to explain in what order and in what periods of time this future development will take place: “Thus, out of what, I would like to say, flows towards us from the future, there appears: firstly, the necessity of independent spiritual life, through which the Angeloi will make themselves ever more intimate with human beings; secondly, the autonomous life of the state, through which the Archangeloi will make themselves ever more intimate with human beings; thirdly, an independent economic life, through which the Archai will make themselves ever more intimate with human beings. Thus the powers behind the development of humanity are approaching. The independent spiritual life must advance most rapidly, for it must be ready, that is, independent, by the end of the fifth post-Atlantean epoch if humanity is not to meet with a great calamity. At the end of the sixth post-Atlantean epoch, a new spiritual theocracy must be ready, and independent, and at the end of the seventh post-Atlantean period a real social community must be fully formed, in which the individual would feel unhappy if all were not as happy as he, if the individual had to buy his happiness through the hardships of others.”

This shows what a great responsibility is imposed upon the human being in relation to his future development and to his co-operation with the Beings of the Third Hierarchy. The individual human being must go beyond himself, beyond that with which he is at first connected by destiny. He must turn to higher tasks. It is not only the case that a change is taking place in the human being with regard to the constitution of his soul. A change is also taking place in the spiritual world. The beings of the

hierarchies are approaching humanity. The “forces that develop humanity” are approaching the human being, as Steiner put it. Human beings have an obligation, so to speak, to prepare earthly conditions accordingly for this, to gradually shape the three members of the social organism so that they become independent in a certain chronological sequence. This is to create the preconditions for the beings of the Third Hierarchy to be able to work into the social community with the help of human beings. This approaching humanity, ‘making themselves common’ on the part of the beings of the Third Hierarchy must be met by humanity making itself ready and receptive. This contrasts with the widespread view that one can continue to regulate public affairs without any spiritual basis.

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Notes

- 1 *Zur Dreigliederung des sozialen Organismus – Gesammelte Aufsätze 1919 – 1921*, Verlag Freies Geistesleben, 2nd ed. Stuttgart, 1972.
- 2 *Entwicklungsgeschichtliche Unterlagen zur Bildung eines sozialen Urteils* (GA 185a).
- 3 *Die soziale Grundforderung unserer Zeit – In geänderter Zeitlage* (GA 186).
- 4 *Die Kernpunkte der sozialen Frage*, (chapter Capitalism and Social Ideas), paperback ed. (GA 606), p. 74ff.
- 5 *Geisteswissenschaftliche Behandlung sozialer und pädagogischer Fragen* (GA 192).
- 6 *The Inner Aspects of the Social Question – Luciferic Past, Ahrimanic Future* (GA 193).
- 7 *World Economy*. (GA 731), p. 93.
- 8 Alexander Caspar: *Wirtschaften in der Zukunft*, p. 15, Klett and Balmer Verlag, Zug 1996, p. 41ff.
- 9 See: Alexander Caspar: ‘Neue Erkenntnisse zu einer grundlegenden Wirtschafts- und Gesellschaftsreform’, in *Der Europäer*, Vol. 24, No. 11 (September 2020), pp. 7 – 11.
- 10 Lecture 28.9.1919 (GA 192).
- 11 *Vergangenheits- und Zukunftsimpulse im sozialen Geschehen* (GA 190).

Thirty-Three Years

By G. Adams Kaufmann

THE Christ-Impulse will by degrees re-awaken in humanity a wisdom which at one time worked instinctively in the relationships of life and which is lost to us to-day. Mere intellectualism does not lead towards this wisdom; rather does it tend to estrange us from the sources of real life. People who feel this aridness of conscious intellect are trying to renew a life *instinctively* impelled and beautified, by appealing to old ties of blood and kinship which at one time were indeed a source of social wisdom and intuition. But the attempt is doomed to failure. Evolution cannot go back to a former stage; it can only go forward. The forward evolution of mankind is the awakening of a higher consciousness; not the damping down, in group emotions, of the individual consciousness already gained. It is the Christ-Impulse which will relieve man from the aloneness, the separation from the world, which he experiences, whether he knows it or no, in the intellectual consciousness of modern times. This Impulse wants to be taken hold of in true consciousness, in an awakening of a wider life and knowledge in each one. Thus it imparts itself to us in all true spiritual science.

We have experienced the sublime quality of Rudolf Steiner's teaching on this subject—on the changing of the old clairvoyance into the gift of logical thought and the consequent awakening of the I in Man, on the temporary estrangement and isolation which this involved, and on the coming of the Christ Who in a new way brings all men again unto the "Father." In the lecture cycles on the four Gospels and in many others, these explanations are contained, in all their relation to the different phases of the history of mankind.

But Rudolf Steiner does not only tell us *about* the working of the Christ-Impulse. In lectures without number, he imparts to us a new wisdom, bearing on all the facts and relationships of everyday life, and though the Name of the Saviour be not mentioned on every page, we may become aware that in this Wisdom the Christ-Impulse is immediately living. Notably the lectures given during the great tragedy of our time (1914-1918) abound with understanding on the facts of human life as well in their most familiar as in their widest historic aspects. We mention as a salient example the lectures on the "Karma of Vocation" (Nov.-Dec., 1916), published in the "Weekly News" a few years ago. Another lecture of that time, given to the Zurich members on the 3rd December, 1916 (News Sheet, 1927, nos. 21-24) tells especially of the influence of

those who have passed through the Gate of Death upon those living on the Earth, and how this influence was reckoned with in many) old-time customs, as for example when a craft or trade was handed down from father to son and grandson through the generations. In this lecture Dr. Steiner speaks of the significance of the period of 30 years, for the historic influences of preceding generations. As an example, he mentions how he began his own life-work, not by propounding a philosophic system of his own, but by interpreting the life-work of Goethe. "Anyone who looks at what I wrote when I first began, decades ago, will see that at that time I disregarded what I had to bring forward as my own opinion. I did not write my opinion about Goethe, but tried to express the thoughts that came forth from Goethe. I did not write my own 'Theory of Knowledge,' but a 'Theory of Knowledge for Goethe's Conception of the World'. In this way it is possible quite consciously to connect oneself with men long dead, and work out of their spirit Infinitely much would be achieved if once this selflessness gained ground a little in the world, so that those who lived later would connect their own work with the dead, and consciously try to maintain the continuity in evolution. Whether it be a pure elective affinity, or some other relationship brought about by Karma—to attach ourselves to those who are trying so hard to send the pure rays of their influence out of the spiritual world, is of infinite significance, and it is so most of all if we do it consciously."

A Christmas lecture of the war years (Basle, 23rd Dec., 1917) bearing also upon this aspect of the periods and cycles in historic life, has just been published in the original at Dornach,* and was read out to us in the Goetheanum on Christmas Eve. In connection with the Three Wise Men, Dr. Steiner speaks of the sublime and cosmic character of the Christ Event, and contrasts with this the opinions of typical and sincere exponents of the 19th Century — Heine, Renan, John Stuart Mill among others— concerning that Being who was looked up to by mankind throughout the centuries as the World-Saviour. The recognition of this contrast should prevent us from taking the Christmas Festival, at a solemn time such as the present, easily, conventionally, sentimentally.

Christmas and Easter — the former containing as it does the tradition of the Star of Bethlehem, the latter to

* 'Et Incarnatus est Cyclical Periods of Historical Events'. By Rudolf Steiner.

this day determined by the varying relations of Sun and Moon—are indeed cosmic festivals. The Wise Men of the East perceived that from thenceforward man would no longer have to look upward primarily to the Stars and Constellations. In Christ was incarnated in mankind that which would bring Divine and cosmic destinies into the stream of earthly time. In human history, in the unfolding of human destinies, we must look henceforth for the Wisdom, for the fulfilling of the Love and Harmony, for which the leaders of mankind looked from of old to the writing in the stars above.

Now Dr. Steiner goes on to explain that if Easter follows Christmas in the Christian year, in reality it is so that every Easter belongs to the Christmas 33 years before it, and every Christmas to the Easter 33 years after. It is in this period of time that the deeds and impulses of men on Earth work themselves out and take effect for the real stream of human history, for the life of mankind as a whole, as distinct from the personal Karma of the individuals concerned. Quite false is the merely outwardly causal, “natural-scientific” idea of history, which pretends that the events of a given year can be explained as a result of the immediate preceding years. “How is it with the connections of events in history?” says Rudolf Steiner. “For our present cycle in the history of mankind it is so that we can have no real understanding or appreciation of an event which takes place to-day (1917) unless we look back into the year of its Christmas—unless we look back, that is, to 1884. And for the events of 1914 we have to look back to 1881. The generation which preceded ours in history let loose certain impulses into the stream of historical happening and these impulses have a life time of 33 years. Then their Easter begins, then comes their resurrection. When was the seed sown for the Easters mankind has had during all this time since 1914? Thirty-three years previously.

“Connections through intervals of 33 years—that is what we must look for, if we would understand the flow of historical evolution. A time must come when man will bethink himself of this in the season of dedication, that begins with the Holy Night of Dedication between the 24th and 25th of December, and will say to himself: What I do now will work on and will have its resurrection after 33 years; only then will it become external fact and deed — not in a personal but in an historic sense. And the events that are happening in the world to-day—even the quite external events—these I can only understand when I look back to the time that is now finding fulfilment in accordance with the law of 33 years.

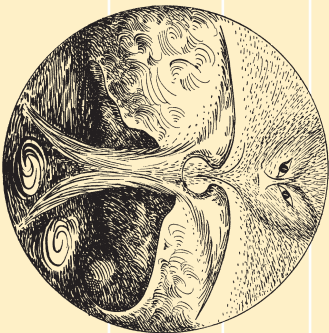
“The beginning of the eighties witnessed the rising of the Mohammedan prophet, the Mahdi, which ended

in the establishment of English rule in Egypt. The same year saw the French even engage in a war with China in order to secure Indo-China for European rule. This was the time, too, of the Congo Conference and of other events of like import. Look into the matter and you will find in the history of those years all the things that are now coming to fulfilment. The foundation was laid then for what is happening now. Men should in those days have been asking themselves: What kind of promise does the Christmas of this year give for the Easter of 33 years hence? *Everything*, my dear friends, that happens in history rises up out of the grave after 33 years in a changed form, through a power that is connected with the most holy impulses of salvation, which mankind received through the Mystery of Golgotha.”

When we know such facts as these, we shall be able with true warmth of heart to speak to children of the Wise Men and the Child at Bethlehem. “For what we tell the little child to-day about the Christmas Mystery will keep its Easter Festival in him, after he has lived through 33 further years. Man’s life in history is steeped in responsibility on this account; whatever one generation puts into the *Christmas Impulse* the next generation has to receive as an *Easter Impulse*. Would that the knowledge might awaken among men that one generation has to look to the coming generation always with this thought in mind: In the Star of Christmas I am teaching thee to plant in thy soul a birth that shall rise again in the Star of Easter thirty-three years hence! If we know of this connection between our own and the next generation, then it can bring into the work of each one of us an impulse that reaches out beyond the present.”

These words may be an exhortation, that in our times of difficult resolve there may live in us a sense of the stream that flows through History, and of an aspect, a responsibility that is beyond our own momentary perspectives. With all the perplexities in which we may still be involved, through Spiritual Science our hearts *do* gradually come to know of the Christ who lives in the ever-present stream of life, who is— even to-day and now — the Saviour of Mankind and of the World.

<div>   </div>		<div> <p><i>What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.</i></p> <p>Rudolf Steiner</p> </div>
BIRTHDAYS AND NOTABLE DATES		DEATH DAYS
1.	Start of the 7 occult ceremonies in December. First Ceremony: Desire of Birth ; See Mabel Collins, <i>The Story of the Year</i> (1/5/7/11/15/21/25)	Abraham a Sancta Clara 1709, preacher
2.	St. Peter Chrysologus, Archbishop of Ravenna, d. 451	Hernando Cortez 1547, conqueror of Mexico Ludwig Jacobowski 1900, poet, friend of Steiner Ivan D. Illich 2002, philosopher, priest
3.	1967 <i>First human heart transplant by Christiaan Barnard in Cape Town</i>	Francis Xavier 1552, co-founder of the Jesuit Order Johann Peter Eckermann 1854, poet, associate of Goethe
4.	c.1000 Anna, bride of the Russian Prince Vladimir of Kiev 1795 <i>Thomas Carlyle</i> , British writer 1916 R. Steiner begins 25 lectures on the background to the world war (Karma of Untruthfulness, GA 173, 174)	Cardinal Richelieu 1642, French chief minister Thomas Hobbes 1679, philosopher, writer of <i>Leviathan</i> <i>Luigi Galvani</i> 1798, scientist Hagen Biesantz 1996, G.A.S. Vorstand member
5.	Second Ceremony: The Ceremony of Terror 1901 Werner Heisenberg, physicist	<i>Wolfgang Amadeus Mozart</i> 1791 Dom Pedro II 1891, Emperor of Brazil Wilhelm zur Linden 1972, physician
6.	Nicholas of Myra in Lycia, died c.350. 1273 Thomas Aquinas stops writing after a vision 1823 <i>Max Müller, orientalist</i>	Claude Monet 1926, Impressionist Emil Bock 1959, priest and co-founder of the Christian Community
7.	Third Ceremony: The Ceremony of Consecration 1916 UK: Government 'coup' by Lord Milner's group in order to continue the war; Lloyd George becomes Prime Minister 1941 Japanese "surprise attack" on Pearl Harbor brings USA into Second World War	Cicero 43 BC, murdered <i>Gladstone</i> (Meebold) Ferdinand de Lesseps 1894, engineer Thomton Wilder 1975, playwright
8.	1854 Dogma of the Immaculate Conception of Mary declared 1869 Opening of the First Vatican Council 1955 12 Marian stars adopted as symbol of Europe, later the EU	<i>Herbert Spencer</i> 1903, philosopher Bertha Meyer-Jacobs 1930 Pavel Florensky 1937, shot, friend of Andrei Belyi
9.	1923 First extract of Steiner's autobiography <i>The Course of My Life</i> in <i>Das Goetheanum</i> , with the birthdate of 27 February 1861	Sigismund 1437, Holy Roman Emperor, King of Hungary Anthony van Dyck 1641, painter Günter Aschoff 2014, anthroposopher
10.	<i>Judith, who killed Holofernes</i> 1520 Martin Luther burns papal Bull threatening him with excommunication 1884 Albert Steffen – <i>Giotto</i> (GA 262)	Averroes 1198, Arabian philosopher Alfred Nobel 1896, inventor of dynamite Roman Boos 1952, opposed Ita Wegman in First Class, 1927
11	Fourth Ceremony: The Feast of Love 1843 <i>Robert Koch</i> , physician and microbiologist. 1873 Felix Peipers – <i>Jacques de Molay</i> (acc.to Berthold Peipers 1978)	Isabella de Jaager 1979, one of the first eurythmists
12.	<i>Maxentius, early Church teacher of the 6th cent.</i> 1801 Johann, King of Saxony - <i>Dante</i> (A. Steffen, E. Meffert) 1911 Johannes Building Association founded, Munich 1916 German government peace offer made to Allies	<i>Albrecht von Haller 1777</i> , doctor and botanist Robert Browning 1889, poet Alexander Parvus (Helphard) 1924 Bernard Lievegoed 1992, doctor and writer, founder of N.P.I.
13.	St. Lucia 1642 Tasman reaches New Zealand 1797 H. Heine – <i>Indian Initiate</i> V/10 1846 Rosamond Oliphant, granddaughter of Robert Owen, wife of L. Oliphant	St. Odile 720, daughter of Ethico, founder of Mt. Ste. Odile Johannes Trithemius 1516, abbot, occultist Harry Collison 1945, first leader of Anth. Soc. in GB Hella Wiesberger 2014, archivist
14.	1546 <i>Tycho de Brahe Herzelsiede and Julian the Apostate - IV/5; inspirer of Schelling - IV/6</i>	St. John of the Cross 1591, Catholic saint, mystic



Januar

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

Rudolf Steiner

BIRTHDAYS AND NOTABLE DATES



1. Feast of Jesus' Name Day
1924 poisoning attack on Rudolf Steiner during a 'reception'; see the *Reminiscences* by Ilona Schubert.

2. Abel, Seth (Adam's sons) *Melchior* (brings gold)
1492 the conquest of Granada
1885 Monica von Miltitz

3. *Enoch* (Patriarch), son of Cain
Caspar (brings myrrh)
1789 Carl Gustav Carus, Goetheanist, *Brunetto Latini* (E. Meffert)

4. *Balthazar* (brings frankincense)
1604 Jakob Balde, Jesuit and poet
1643 Isaac Newton, scientist, opponent of Goethe
1785 *Jacob Grimm*, collector of fairy tales

5. The last of the 13 Holy Nights begins.

6. *The Three Kings. The Baptism in the Jordan: the Incarnation of Christ in Jesus*
1412 Joan of Arc
1828 *Herman Grimm, *Beatrix v. Tuscany/Pliny the Younger IV/ 23.4. 1924*

7. *St. Lucian of Antioch – Greek Bible scholar and martyr*
1786 Franz Gräffer (source of St.Germain sighting)
1844 St. Bernadette of Lourdes

8. Zarathustra – the 'Golden Star' - he was reincarnated as Jesus of Nazareth, lecture of 25 May 1909 in Berlin
8th cent. Erhard of Trier, Bishop at the time of Charles Martel

9.  c. 400 Theophilus and Cyril of Alexandria, opponents of Hypatia
529 St. Benedict of Nursia, founds the monastery of Monte Cassino

10. 1881 R. Steiner's experience of the eternal I, in the night of 10 -11 Jan. in his study of Schelling (letter of 13.1.1881 to Josef Köck)

11. Seven Holy Rishis of Ancient India
1825 K.J. Schröer – *Roswitha von Gandersheim / Plato IV/10* (last Karma lecture 1924)

12. 1833 K.E. Dühring – *iconoclast* I/8
1910 Steiner's first lecture for members, in Stockholm, on the Etheric Reappearance of Christ, at the same time as the "initiation" of Krishnamurti in Adyar

13. *Bernhard of Clairvaux* – mystic, theologian, co-founder of the Order of the Templars
1622 Birth of Molière, acc. to Bulgakov
1790 Abolition of monasteries in France
1898 *I'accuse* by Emile Zola (re. the Dreyfus Affair)

14. 1858 Attempt on the life of Napoleon III, over the issue of the unification of Italy
1875 Albert Schweitzer, doctor and musician, met Steiner in 1906 and 1922

15. *St. Maurice of the Theban Legion*
1791 *Franz Grillparzer*, poet
1858 Giovanni Segantini, painter

DEATH DAYS

Odilo, 1049, Abbot of Cluny
Johann Bernoulli 1748, Swiss mathematician
Felix Peipers 1944, colour therapist and doctor – Jacques de Molay (acc. to Berthold Peipers 1978)

Johann C. Lavater 1801, Swiss poet, philosopher
Alice Oliphant 1886, inspired *Sympneumata* and *Scientific Religion*
Ernst Weissert 1981, German Waldorf pedagogue
Carroll Quigley 1977, *Tragedy and Hope, The Anglo-American Establishment*

Moses Mendelssohn 1786, philosopher
Georg v. Hertling 1919 – *Mazarin IV/8*
Carl Unger 1929, assassinated in Nuremberg
Albert Camus 1960 - *L'étranger*

Max Born 1970, physicist

Gregor Mendel 1884, geneticist
Alfred Meebold 1952, botanist
E.A.K. Stockmeyer 1963, pedagogue

Maria J. Krück von Poturzyn 1968, writer
Hanns Voith 1971, German industrialist
Rudolf Frieling 1986, priest

Marco Polo 1324 - *Mirabilia mundi*
Galileo Galilei 1642, astronomer
Andrei Belyi 1934, poet
Nikola Tesla 1943, inventor

Victor Emanuel I 1878, King of Italy, *Hibernian Mysteries*
pupil of Garibaldi I/12 (together with Cavour, Mazzini)

Mieta Waller-Pyle 1954, anthroposophical patron
Olive Whicher 2006, colleague of George Adams

Friedrich von Schlegel 1829, editor of Novalis' works
Alberto Giacometti 1966, sculptor

Emperor Maximilian I 1519, humanist
Steiner's balancing deed to the "initiation" of Krishnamurti, 10-12.1.1910


Abbot Suger 1151, rebuilt choir at St. Denis
Wilhelm Rath 1973 - *Johannes Tauler* (acc. to Jürgen Schriever)

Walter Holtzapfel 1994, anthroposophical doctor

George Berkeley 1753, British philosopher
St. Seraphim of Sarov 1833, starets (holy man)
Johann Philipp Reis 1874 inventor of the telephone

Karl Liebknecht/Rosa Luxemburg 1919
Hermann Bahr 1934, *Himmelfahrt*
Maria Röschl-Lehrs 1969, Youth Section

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

	1833 fatal attack on Kaspar Hauser 1920 D.N. Dunlop joins the Anthroposophical Society	G.F. Daumer 1875, tutor of Kaspar Hauser Owen Barfield 1997, anthroposophical writer
15.	Fifth Ceremony: The Feast of Union 37 Nero, born in Antium 1911 Foundation for Art and Culture (from it emerged the Soul Calendar 1912/13)	Emil Schlegel 1934, homeopath, meeting with R. Steiner, Marie Steiner's doctor
16.	<i>Adelaide of Burgundy</i> , Empress of Burgundy, regent of the Holy Roman Empire, wife of Otto the Great <i>1770 Beethoven</i>	<i>Wilhelm Grimm 1859</i> <i>Karl Gutzkow 1878, "Maha-Guru"</i> <i>Karl Julius Schrer 1900, Hroswitha/Plato - IV/10</i>
17.	<i>Lazarus, who was raised by Christ</i> Hiram und Christian Rosenkreuz <i>GA 264 p. 227</i> , see 27.12. 1873 Eleanor C. Merry Beginning of the Roman festival of Saturnalia	Kaspar Hauser 1833, died after murder attempt (see 12.12). He was the rightful Prince of Baden. (Heyer, Mayer, Tra- dowsky
18.	1863 Franz Ferdinand, Archduke, Heir Apparent of Austria-Hungary	<i>Johann Gottfried Herder 1803, "Terpsichore"</i> <i>Jean B. Lamarck 1829</i> , theory of evolution
19.	⁽²⁾ <i>Abraham</i> , regarded as father of the faithful by all three monotheist religions <i>Lot</i> , nephew of Abraham	Clement of Alexandria 220 William Turner 1851, painter
20.	1699 Czar Peter I introduced a new calendar in Russia based on the birth of Christ	St. John of Kronstadt 1908, Orthodox saint Daniel van Bemmelen 1982, teacher, <i>Zarathustra</i>
21.	Sixth Ceremony: The Feast of Satisfaction 1118 Thomas Becket, see 29.12. 1795 Leopold von Ranke, historian, "post-mortem pupil of Bacon" (GA 236)	Erwin Kovacs 1975, priest, brother of Charles Kovacs
22.	<i>St. Florian</i>	Samuel Beckett 1989, playwright W.A. Moser 2003, philosopher
23.	1539 first mention of a Christmas Tree at the Strasbourg Minster (Camille Schneider)	Laurence Oliphant 1888, writer /occultist - Ovid VI/24. 8. 1924
24.	<i>Adam and Eve - Christmas Eve</i> , start of the 13 Holy Nights, which are especially fruitful for mystical deepening 1914 marriage of R. and M. Steiner	<i>Vasco da Gama 1524</i> , discovered a sea route to India
25.	Festival of Jesus' birth - Christmas Seventh Ceremony: The Birth Day 354 first Christmas festival in Rome 1642 <i>Isaac Newton</i> 1923 Laying of the Foundation Stone of the G.A.S.	Peter the Venerable 1156, Abbot of Cluny Robert Walser 1956, writer Charlie Chaplin 1977 Joan Miró 1983, painter
26.	<i>St. Stephen, the "first martyr"</i>	Heinrich Schliemann 1890, archeologist, rediscoverer of Troy Adolf Arenson 1936, <i>The Interior of the Earth</i>
27.	 <i>St. John, author of the Gospel of St. John</i> , Hiram (GA 264/265/93) <i>1571 Johannes Kepler, astronomer</i>	Osip Mandelstam, 1938, poet Peter Deunov 1944, Bulgarian mystic Marie Steiner 1948 A. <i>Magnus/Hypatia</i> (GA 126, 27. 12. 1910) Oskar Schmiedel 1959, anthroposophical pharmacist
28.	<i>Herod's slaying of the innocents</i> 1856 Woodrow Wilson - Muawiyah I/10, II/ 9. 4. 24, V/4 u.13 1868 D.N. Dunlop in Kilmarnock, Scotland 1908 <i>Messina earthquake</i> , see R. Steiner 1 Jan. 1909 (GA 107)	Count Carl W. von Keyserlingk 1928 Maurice Ravel, 1939, composer Walter Gradenwitz 1960, priest Rudolf Hauschka 1969, Wala
29.	<i>Jonathan, friend of David</i> 1809 *William E. Gladstone, British statesman - <i>Cicero (Alfred Meebold)</i>	Thomas Becket 1170, Chancellor and Archbishop, mur- dered in Canterbury
30.	<i>David, king of Israel</i> 1814 Betty Paoli - monk at Chartres , IV/5 and E. Bock in <i>R. Steiner Studien</i>	Jakob Fugger 1525, banker, influential European Rasputin 1916, murdered by the British secret service
31.	1600 East India Company founded 1922 Burning of the first Goetheannum. New Year's Eve address: "What we have before us today is especially important" (R. S.)	<i>Pope Sylvester I 335</i> <i>John Wycliffe 1384</i> , first 'Protestant' reformer Ernst Lehrs 1979, teacher, <i>Man and Matter</i>

Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!)) [Karmic indications from other GA vols | Indications provided from other, reliable sources | Karmic indications of others selected by the editors of the calendar | Italics: Text of Calendar of 1912/13 by Rudolf Steiner
For the introduction and the guidelines to our Calendar, see TPA Vol.1, No.1&2 and our website: www.persens.com

A Life Christened by the Spirit

Christward Johannes Polzer-Hoditz

An aphoristic obituary

Christward Johannes Polzer was born on 3 March 1924 in Dornach and also died there on 26 March 2021.

There are lives that begin without any great fanfare and which only become unique and essential in the course of the biography. Others begin with a significant human and social prelude, which shapes and, in a sense, accompanies the whole later course of life. The life of Christward Johannes Polzer was one such.

The marriage of his parents Ilona Bögel and Josef Polzer-Hoditz, the son of Ludwig Polzer-Hoditz, a close, esoteric pupil of Rudolf Steiner, stood under a special star:

On 4 June 1923 Rudolf Steiner gave a wedding speech to the wedding party in Dornach. Ludwig Polzer-Hoditz wrote in his *Erinnerungen an Rudolf Steiner*, [Reminiscences of Rudolf Steiner] Prague 1937, Dornach 1985.

“(…) Since I am writing my *Reminiscences of Rudolf Steiner* only within the framework of my own memoirs and cannot allow myself to lay claim to more than providing here a contribution to explain how Rudolf Steiner’s great life work is reflected in my soul, it is understandable that I must also mention personal events and those concerning my family in which Rudolf Steiner played a role. On 4 June, my son Josef married Miss Ilona Bögel. Mr and Mrs Steiner attended the wedding ceremony, which was led by Mr Doldinger, priest in the Christian Community. My relatives who were present included my wife’s cousin, Baron Heinrich Kotz von Dobrz, and her cousin Miss Emilie Witt von Döring. Mr Albert Steffen and Mr Schuurmann acted as witnesses. At the wedding, which was attended by about 60 Anthroposophers, Rudolf Steiner gave the following speech:

‘Dear guests and especially you, dear friends, who in this moment have determined upon your community of life together, now that the priest authorised to do so has blessed your community of life, some words may be spoken from the circle of anthroposophical thought and from the Anthroposophical Society, words for your community directly from the centre of the anthroposophical community. For in a very meaningful way your community has grown from the soil of anthroposophical life. And at such an important moment in life, it is well befitting, in a few words, to exercise some self-reflection and for the circle involved in this festivity to reflect upon itself.

At this time, I would like especially to think back to a significant event which occurred during my



Engagement photo of Ilona Bögel and Josef Polzer in 1922

anthroposophical activities. When I began to give anthroposophical lectures in Vienna, the dear grandfather of the person who has decided on this community of life today was always among the personalities who particularly struck me among the listeners. And I must confess that the special, loving, benevolent manner, the extraordinarily distinguished attitude of that personality made an extraordinarily deep impression [upon me] many years ago, when you were both still very small children. The old Herr von Polzer, your grandfather, was deeply connected with the whole spiritual life to which my soul is turned, and the words I was able to speak to him from time to time after the lectures showed his close connection to the cause on the ground of which you have also placed yourselves.

What I experienced with that old gentleman, who has now been in spiritual life for a long time, is one of the most beautiful memories of my anthroposophical life. I have often been able to express this to your father and mother, who are together with you here today for your festivities, and I would like to affirm it especially on this solemn

occasion, because I am of the view, I am quite certain of the intimate love and goodwill with which the soul of the old gentleman is looking down on the festive act we have just celebrated. After a while, Josef Polzer's parents found themselves within the anthroposophical movement, and they brought their two sons to me in Vienna already quite some time ago. I must also recall that moment and then direct my gaze from that moment to the way in which the two sons grew into this anthroposophical stream more and more. Today I have to thank the fine, true, devoted attitude of Josef Polzer's parents, which has always rayed out like a pearl within the anthroposophical movement, rayed out through the loyalty, through their devoted understanding of the anthroposophical cause. I must also especially recall, however, the destiny-filled way in which today's bridal couple have grown into the anthroposophical movement. For example, I must recall the conversations which I had with Josef Polzer's parents at the time he left secondary school. And they were undoubtedly significant words that were spoken by Josef's father at that time and which I would like to summarise as follows: [he said that] he promised himself that his sons would be able to learn much more from everything that could be learned here during the construction of the First Goetheanum than anything they would be able to learn at another higher school today. And it may be said here that the devoted faithfulness with which Count Polzer's sons worked here fully confirmed what he predicted in that conversation. And so it is like a deep growing into destiny that has taken place here on the part of the Polzer family.

On the other hand, after she first came into our circle in Stuttgart, attending anthroposophical lectures, Ilona Bögel, besides finding her way intimately into Anthroposophy, also found her way into the artistic aspects of our movement. And since what happens artistically takes place in a somewhat more visible way, many could also see in what a faithful, artistically perceptive way Ilona Bögel grew into our movement. It can be summarised in the words: she has become a favourite of those with whom she has worked in the sphere of artistic Eurythmy, a favourite of an extraordinarily large group of spectators in the anthroposophical artistic scene. All this must be connected today with what - I would like to say - writes itself into the human heart, the human soul and also into the human spirit with, from the anthroposophical view, such luminous clarity.

You have found each other on anthroposophical ground. We know that what plays itself out on earth is the final consummation of what has long been prepared



Julius Ritter von Polzer

in a pre-earthly existence. Those who find their way to a community of life together on earth have prepared this step for a long time. And it has been emphasised so often in our anthroposophical discussions, especially in recent times, how already the first step a human being takes in life points in that direction which later becomes a decisive, significant event of destiny within earthly life. And as this event of destiny stands before my soul in all its magnitude at this moment, I must connect it with the outer events that have taken place.

I see that circle of the Polzer family, from which the wonderful soul of the old man, which streamed out so wonderfully from his eyes, always shines out at me. I see that circle. I see the old Austrian culture, which really was displayed in such a noble way by this old man, which revealed itself in a noble way, and which has lived on in the Polzer family in such a beautiful way, into which the sons grew in such a faithful way. I see this whole circle - I would like to say - in its Austrian isolation. And I look at the other circle from which Ilona Bögel grew up, already spatially distant from that Austrian circle. I see a wide space between these two circles. And from a purely earthly point of view, the question may be raised, because it is justified: If there had been no anthroposophical movement, does it seem likely that these two personalities would have found each other in life?

The hearts of all of you will answer in such a way as to say: If there had been no anthroposophical movement, these two personalities could not have found their orientation to the earth through which they would have come to a community of life. They sought each other, certainly before they both became anthroposophers, but they found each other when they both first embarked on their paths through the anthroposophical movement. And so, from within the circle of the anthroposophical

movement, the words may well be spoken: you have sought your paths in life within the anthroposophical movement, sought the point where they meet. Within the anthroposophical movement everything is such that people must wake up beyond ordinary life, that is to say, they must look with a deeper understanding, with a stronger consciousness at what otherwise takes place in life in a dreamlike way. Don't the most decisive events in life take place, justifiably of course, out of the depths of the human heart as if in a dream?

But when life is viewed in the spirit of anthroposophical understanding, it loses none of the radiance of the dreamlike and thus none of that which is immersed in the night of divinity. And so it may well be said that through your festive event's place today in your anthroposophical life, a certain conclusion has been reached. You have found each other on anthroposophical paths, and thereby something has come about which has established a new life between you. Something has come about which, it seems to me, you could only have found on anthroposophical ground. But with this, my dear friends, the question has come to you as to how you will continue to prove yourselves on this ground, having reached a great goal. For it is not only the past that must be looked at in important moments of life, but the future.

And since, in a certain way, the life path of one ends when two meet, our hearts' gaze, if not also that of our minds, will have to turn today to what you will further gain for your life on earth in the way of strengthening and invigoration from anthroposophical sources. Of course, this can only be indicated in an unspecific manner. If it were to happen in a definite way, that would be to remove someone's freedom. But in a certain way the question will have to enter your souls and hearts today: how will you be able to prove yourselves on the further course of your life's path, on the anthroposophical ground that is sacred to us all? We will certainly follow your every step with love. With all that our blessing thoughts can be, we will be able to accompany you, but it is befitting at just such an important moment that we link past, present and future together in our hearts.

This, my dear ones, is what I have wanted to say to you in this hour, to speak to you out of all the love that has always been yours as long as you have moved within our community, and which has been yours in communion with your grandfather, who is now looking down upon us, who was so dear to me, the love that was yours in communion with those who brought you into the world, who have cared for the strong development of your youth, and which will remain with you through all the times when

we will be able to follow your lives from deep within our hearts.'

The following day we were invited to take lunch with Dr. Steiner, and afterwards he received me in his study, where I was able to speak with him for over an hour. At the end he kissed me on the forehead."

So much for Steiner's speech, according to Ludwig Polzer-Hoditz's memoirs.

Josef Polzer's grandfather, who Steiner referred to several times very warmly with regard to his spiritual presence was in fact a significant individuality. It was thanks to him that his son was first able to attend a lecture by Rudolf Steiner, on 23 November 1908 in Vienna. Steiner once remarked to Ludwig Polzer that his father bore within him impulses from the School of Chartres in the 11th century.

On 3 March 1924, the day of Christward Polzer's birth, Ludwig Polzer-Hoditz was summoned by Rudolf Steiner and had his last conversation with his teacher. In it, destiny themes were touched on, among them the karmic roots of the spiritual pupil [Ludwig Polzer-Hoditz] in the time of the Emperor Hadrian.

A baptism in the sign of the rainbow

In his memoirs Ludwig Polzer also speaks of the baptism of his grandson: "On 18 May [1924] parish priest Herr Dr. Rittelmeyer conducted the baptism of our grandson, to whom Rudolf Steiner gave the name Christward Johannes. Rudolf Steiner came to the event with the Vorstand members Albert Steffen, Dr. Ita Wegman, Dr. Vreede and Dr. Wachsmuth. Herr Albert Steffen and Privy Councillor Frau Röchling. During the baptism ceremony there was a thunderstorm, and when we came out of the house, there was a rainbow in the sky. We were invited for lunch by Dr. Steiner; he was in the best mood, and was happy that the christening robe in which Christward Johannes lay, had been used for the christening of his great-grandfather."

This great-grandfather was Ritter Ludwig von Polzer, the great-grandfather in the paternal line, who was an "homme de lettres" and a man who really knew how to enjoy life. Steiner had got to know more about him on a visit to Tannbach in June 1918 when he had also read Ritter Ludwig von Polzer's fine novellas *In Mußestunden* (*In Times of Leisure*) and told Ludwig Polzer that there was much understanding of destiny in them.

So Christward Polzer was not only accompanied from above, before his birth, at the wedding of his parents, by a significant representative of his hereditary line (his grandfather) – now at his baptism he was literally borne from below by an equally significant relative.

Another witness at the baptism

We can find another, very detailed account of this baptism in the memoirs of Willi Kux, who was called to the event at the last moment. Kux writes:

"I have a vivid memory of an occasion from the spring of this year 1924, when I became Rudolf Steiner's main chauffeur, because I often later told friends about the occasion as an example that says a lot for his humanity and goodness.

Among the older acquaintances of Rudolf and Marie Steiner was the family of Count Polzer-Hoditz. Old Austrian nobility, and full of the simple charm of patriarchal landowners, they were linked to the great teacher in respect and friendship. Here he could hear the warm sound of the beloved dialect of his homeland, awakening memories of his childhood there. The Count's brother was Chief of the Cabinet to Emperor Karl of Austria, through whom during the First World War one of Rudolf Steiner's 'Memoranda' on the need for a rapid end to the war through the announcement of a clear setting of social goals was passed to the Emperor, though without the hoped-for result.

Count Ludwig's family had two sons. The wife of the elder son was a delightful and graceful eurythmist. As a young teenager she was allowed by Rudolf Steiner to attend lectures and became a member of the Anthroposophical Society. She was one of the first to involved herself in the art of Eurythmy which he created. The young family soon received their first-born

son. He was to be baptised in those May days with a name requested from Rudolf Steiner, who was invited to the baptism. I therefore was supposed to drive him from 'Villa Hansi' to the house in which the ceremony was to take place. It was only a short distance to there from his house, a few hundred metres, but because of his weakened condition he had to be driven. When my black motor car drove into the courtyard of the estate, a colourful happy crowd of people dressed in summer clothes streamed out of the house to receive the guest. Some kind of Lynceus must have been standing guard on the tower of the house to announce the arrival so quickly. As if enveloped in a May-like spring cloud, everyone

disappeared into the house which had been prepared for the celebration.

In the car in front of the door, I prepared myself for a long wait, as a real chauffeur must do and must be able to do.

But only a short time had passed when I saw the front door open again. The young count, whose child was to be christened, came out and hurried over to my car. I straightaway turned around to look in the car, assuming that perhaps a christening gift had been left behind. Count Polzer pulled open the car door and called to me: 'Mr Kux, come into the house rightaway. The 'Doctor' has said: 'You cannot let young Kux sit alone in the car outside while we celebrate the christening here!'

I was touched that Rudolf Steiner, in the middle of all the busy crowd that such a family celebration involves, had thought of the young student chauffeur whom he had left behind outside and who perhaps felt set aside and left out by everyone unkindly. After all, I didn't know the family well and, as an unknown young man with no particular merits, I hadn't been invited. In such ways, Rudolf Steiner always set an example of how one should treat young members who came to Dornach, more or less not knowing anyone. (...)

So I went into the house with the young count and was accepted into the festive company as another guest, which made Rudolf Steiners eyes shine in satisfaction. This christening had, as I later learned, a special, and, as it were, historic significance. The Christian Community priest who performed the

sacrament of baptism was the Erzerberlenker Friedrich Rittelmeyer himself. On this occasion he was celebrating for the first time in priestly robes, and in the presence of Rudolf Steiner, a sacrament which not long before had been communicated by Rudolf Steiner from the spiritual worlds to the movement for religious renewal.

Besides Rudolf Steiner, members of the founding Vorstand of the General Anthroposophical Society who were present included Ita Wegman, Lilly Vreede, Albert Steffen und Günther Wachsmuth. Frau Marie Steiner was on a tour with the Eurythmy group.

I well remember that Friedrich Rittelmeyer was somewhat nervous, which, considering the number of



Christening gown of great-grandfather Polzer

prominent guests, was not surprising. The ceremony itself was conducted by him with impressive spiritual power, and he gave the christened infant the name 'Christward'.

After the ceremony was over, to which everyone listened in concentration and stillness – except for the little one who had recently arrived on earth, Rudolf Steiner went to the young mother who was carrying the child in her arms, and looked at both of them lovingly. Suddenly, he smiled and asked the mother mischievously:

'Didn't you notice anything during the ceremony?' Surprised, she thought for a moment and then hesitantly said: 'Yes, the baby cried!'

Rudolf Steiner: 'Right – and at what point?' The mother: 'When the Lord's Prayer was spoken.' Rudolf Steiner: 'Yes indeed – and at which words?' Silence. Rudolf Steiner then said: 'When the priest spoke the words 'and give us our daily bread', so the little child is hungry!'

And he smiled archly when he saw the mother's concerned face. She felt she had to reply, however, and explained that she had received precise instructions from the doctor about the amount of food to be given daily. She was strictly adhering to these instructions.

Rudolf Steiner, however, insisted that the child was hungry and had cried for that reason. He then took the child in his arms, and the mother had to fetch a bottle of milk. When she returned with it, she wanted to feed the child herself. Rudolf Steiner did not let her do that; he took the bottle, went to a chair in the corner, sat down and fed the baby himself. The baby didn't hesitate for long because of the strange person feeling him, but set to work with obvious pleasure, while Rudolf Steiner looked on with a friendly smile. In no time the bottle was empty and Rudolf Steiner held it out in satisfaction to the mother, who was amazed at him and the satisfied baby. Rudolf Steiner said: 'The child was hungry after all! And now give him a bottle every day in addition to the amount prescribed by the doctor. That's what I have prescribed!'

All the bystanders were glad to see the humorous way in which he had created a happy and relaxed mood among the guests. Refreshments were served. The priest, who in the meantime had changed his clothes again, joined them and spoke a few words with the revered teacher. After a while, Rudolf Steiner took his leave of those present with a friendly wave of both hands. But I was glad when I had dropped off this man so esteemed by all of us safely once again at his house."

[from: Ralph Kux/Willi Kux, *Erinnerungen an Rudolf Steiner*, Stuttgart 1976]

Finally, some words from the mother, Ilona Polzer: she writes in her memoirs:



Ilona and Christward

"Now I would like to tell once more the story of the christening of my son Christward Johannes, because it shows so much of what Dr. Steiner was like. It was the first baptism held within the ritual of the Christian Community, in Dr. Steiner's presence, and was celebrated by Dr. Rittelmeyer. It took place in our room in Wirz House, which is the Pension Schiefer today. We had decorated the room very beautifully with flowers and under the image of the 'Milan Christ' stood the altar. The child was wearing a traditional, light blue little christening gown and was on a similar carrying cushion. It had been worn in many generations of the family and looked very festive and splendid. During the christening, the child began to cry, which concerned me very much. After the christening, Dr. Steiner said: 'Yes, the child was simply hungry.' I said that just before the christening he had had something to drink, but Dr. Steiner said: 'But he is still hungry, make another little bottle for him right away.' I was a bit worried whether the child would want it, because the nurse in the hospital had said I shouldn't give him too much to drink. But when the bottle had been made, Dr. Steiner took the child, sat down comfortably with him in an armchair and fed him from the bottle himself, which was soon empty. 'You see, now he is satisfied and is laughing. Give him this extra bottle every day from me from now on.' The little one took to it wonderfully and he grew splendidly.

After a few days, Dr. Steiner telephoned to tell me I might like to bring the child to him. Hardly had I arrived, when he took him in his arms and into his room. It was a long time before they returned, and both were beaming, Dr. Steiner and Christward Johannes and after that Dr. Steiner had the child brought to him often."

So much love was thus poured on the entry of this earthly life, on earth as well as from beyond.

The Goetheanum fire and grandfather Ludwig Polzer-Hoditz

The sons Julius und Josef, later the husband of Ilona Bögels and the father of Christward, worked in their teenage years on the construction of the first Goetheanum building. Ludwig Polzer thought, as mentioned by Steiner in his wedding speech, that this would give them a better education than normal schooling in Linz, and the two sons did indeed experience a fulfilling time at the Goetheanum. They did carving work, checked admission tickets or served in the fire service. The experience of the fire on New Year's Eve 1922/23 was a great shock to them. From Autumn 1925 Julius took on with his mother Berta the management of the paternal estate in Tannbach near Linz. Josef especially felt himself permanently uprooted spiritually. A few years after Christward's birth this led to a separation and then divorce from Ilona. Josef spent a long time in different work centres and curative homes, the last of which was in Pilgramshain, where he found healing for his mental illness. Josef Polzer was nevertheless conscripted into the army at the beginning of the war and died on 11 June 1944 during a Russian offensive on the Black Sea coast – almost on the day exactly 21 years after his wedding and a few days before his 43rd birthday (22 June 1901). On 8 April 1945 the younger brother was also killed after deployment in Bohemia. He had been born on 4 June 1902, on the day exactly 21 years before his brother's wedding in Dornach.

Ludwig Polzer-Hoditz maintained contact with his grandson as if he were his own son, and the all the more so after the separation of Christward's parents. He visited him whenever he was in Dornach.

In the dramatic year 1935, when Polzer spoke out against the exclusion motion at the Annual General Meeting, after that event he went on a two-day excursion with his 11 year-old grandson to Lucerne and Selisberg. The medallion photo, a poignant expression of the loving intimacy between the two, comes from that time.

A fine document of the warm connection between the grandson and his grandparents and Christward's love of Tannbach can be seen in his letter 21 July 1939. Ludwig Polzer included it in his handwritten reminiscences.

Polzer closed those reminiscences with the testamentary wish that they be passed on to his grandson

Christward. In fact, they ended up in the personal effects of Christward's mother, who had married the historian Günther Schubert.

Personal impressions

It is not my task to describe the more personal family developments in the life of Christward Polzer. This will come in a commemorative volume by his daughter Claudia Polzer. It may only be noted here that he studied medicine in Basel and then worked for Hoffmann-La Roche. He had three children (Martin, Claudia and Annette) from his marriage to a wife who was not exactly fond of Anthroposophy. He made drawings and pictures for his children and even wrote a children's book, which was never published. As much as he was a faithful husband and caring father, his spiritual, anthroposophical core had to endure a kind of catacomb-like existence in the decades after his grandfather's death (13 October 1945).

My own relationship to Christward Polzer began in the 1990s, following my research for a biography of Ludwig Polzer-Hoditz. This work had been stimulated by my friend who died long ago, the curative pedagogue and Anthroposopher, Kurt Berthold, from Stuttgart. Berthold often visited Ilona Schubert and had many important conversations with her. That is also how he came across Polzer's reminiscences and made them accessible to me, his young friend.

I made contact with Christward Polzer myself and met him several times. He shared with me many memories and gave me a few documents.

The impression I had – he was probably at the beginning of his 70s – was of a quiet, modest, friendly and helpful person.

Unfortunately, due to my own professional commitments, I was unable to pay many personal visits to his home in Dornach, where his mother, who died in 1983, had also lived. This situation changed when I moved to Arlesheim. On one of these visits he expressed his remorse that he had not done enough for Anthroposophy. I could only politely assure him, in view of his loyalty to Rudolf Steiner, his parents and especially his grandfather, that there was no need for such remorse, which only further enhanced his modesty in my eyes. On visits to him together with my friend Péter Barna – after the death of his wife Christward Polzer moved into the Altenheim





Christward Polzer laid out in his coffin

care home Haus Martin – a significant piece of his catacomb-Anthroposophy surfaced: he knew by heart all the weekly verses of Rudolf Steiner's *Calendar of the Soul*, and he would sometimes speak some of them, slowly but surely, in our conversations. One could thus experience more and more that the threads of his destiny which united him with significant ancestors and with Anthroposophy, were at no time broken throughout his life.

For his 95th birthday my family and I were invited, along with Christward Polzer's daughter Claudia, his

grandaughter Julia and Péter Barna, to a small birthday celebration at Haus Martin. While we were still enjoying the conversation and the sweets and cakes, a lady burst in unexpectedly who brought with her a special present: Kirsten Beata Kux. She read in a fine voice her father Willi Kux's reminiscences of Christward Polzer's christening, which we have reproduced above.

So it was that very near the end of his life, Christward Polzer was reminded of an important event that had occurred at his life's beginning! A circle had been completed.

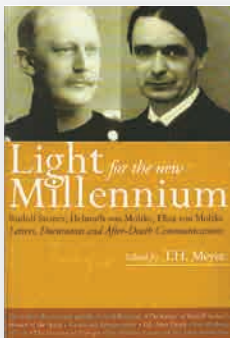
Christward Johannes Polzer was probably the last living person who was literally carried in Rudolf Steiner's arms, and cherished and cared for by him.

His passing on 26 March 2021 fell on the death day of Beethoven, as though like a sign that here a calm, inner struggle had found its peaceful end.

The picture taken at the funeral shows the face and attitude of a man reconciled to all the difficulties of life and who has made a peaceful departure. There was no doubt in the viewer's mind: the deceased will once again vigorously seek and vigorously find a connection to the great world-historical line that wove through his destiny.

T.H. Meyer

Our Authors' Publications



T. H. Meyer

LIGHT FOR THE NEW MILLENNIUM

Letters, Documents and After - Death Communications

Rudolf Steiner, Helmuth and Eliza von Moltke

Containing a wealth of material on a variety of subjects, *Light for the New Millennium* tells the story of the meeting of two great men and their continuing relationship beyond the threshold of death: Rudolf Steiner (1861-1925) – the seer, scientist of the spirit, and cultural innovator – and Helmuth von Moltke (1848-1916) – a renowned military man, Chief of the General Staff of the German army during the outbreak of the First World War.

In 1914, following disagreements with the Kaiser, Moltke was dismissed from his post. This led to a great inner crisis in the General, that in turn drew him closer to Steiner. When Moltke died two years later, Steiner maintained contact with his exarnated soul, receiving communications that he passed on to Moltke's wife, Eliza. These remarkable and unique messages are reproduced here in full, together with relevant letters from the General to his wife. The various additional commentaries, essays and documents give insights to themes of continuing significance for our time, including the workings of evil; karma and reincarnation; life after death; the new millennium and the end of the last century; the hidden causes of the First World War; the destiny of Europe, and the future of Rudolf Steiner's science of the spirit.

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 **RUDOLF STEINER PRESS**

Goethe's Fairy Tale*

"The Green Snake and the Beautiful Lily"

I

This fairy tale was not written for children, nor would children be able to make any sense of the story. But adults, too, would not get much meaning out of the strange creatures and their mysterious inter-relationships if there were not Rudolf Steiner's commentaries. And even with his help, this tale of the green snake and the beautiful lily can leave one puzzled rather than instructed.*

But there is a historical reason why Goethe wrote the "Fairy Tale of the Green Snake and the Beautiful Lily"; this reason is the French Revolution of 1789. What this violent eruption of a nation's dissatisfaction with its government and also of a nation's enthusiasm for ideals brought about was that all over the world people asked themselves questions about these ideals -- in particular about the ideal of *freedom*.

Both Goethe and his friend Schiller recognized that freedom was *modern man's central problem*. Schiller expressed his conception of freedom in a profound philosophical work, the so-called "Aesthetic Letters".

Goethe was wholly in agreement with his friend's main contention that *freedom was the result of achieving a balance between soul forces which, each by itself, tended to make man unfree*.

But he wanted to express this insight in a less abstract form, in the *imaginative form of a fairy tale*.

The real theme of this story is *freedom*.

But there is a spiritual history behind Goethe's fairy tale.

At that time the Archangel Michael gathered around himself souls in order to prepare them for their next incarnation. It was a kind of "school" as Rudolf Steiner called it. Michael prepared these souls for the new Mysteries by mighty imaginations.

And what happened was that these cosmic images inspired Goethe's images in the fairy tale. The Anthroposophists born towards the end of the 19th and into the 20th centuries were the students in that Michael School. These images should therefore feel somewhat familiar to us.

*

To understand how Goethe and Schiller approached the problem of freedom we shall first consider how Schiller presented it in the Aesthetic Letters. He described first the situation of someone who is passionately attracted by a person in spite of being aware of that person's contemptible character and intelligence. In this case the pull of the instinctive urges will be felt as compulsion, as

chains of unfreedom. Another kind of compulsion exists if one finds oneself without interest in someone though one recognizes that person's admirable character. Here it is one's own intelligence that is felt as unwanted compulsion. But if one is drawn to someone whose qualities one admires, one feels this attraction not as a compulsion one resents but as *fulfilment of one's own being; this is the nature of freedom*.

Goethe was in agreement with Schiller but wanted to express his insight not in abstract terms but in meaningful images. The symbol for the *unconscious forces* of instinct is the green snake; the Intelligence is represented by the beautiful lily.

The unconscious part of the human soul has, however, also been recognized as the source of *healing forces* in the distant past -- in the early stages of Greek civilization.

There was the "*temple sleep*"; the priests of Asclepius, the god of healing, treated people suffering from such ailment by letting work the *life-restoring forces of sleep* work. Anthroposophy calls them the forces of the etheric body.

The Wisdom of the Greek Mysteries represented Asclepius with a staff around which a snake is coiled .

*

The same symbol for *health-restoring forces* can be found in the Old Testament. The 4th Book of Moses (Numbers, Ch. 21) describes an episode that occurred during the forty years the Israelites spent wandering in the desert. The people were in a mood of mutiny, tired of the deprivations of life in the desert, and they complained to Moses. But Jehovah, the god who had ordered the period in the desert before they would be able to enter the "promised land", demands unquestionable obedience, and he punishes the children of Israel by sending amongst them a plague of snakes whose bite was painful and even killed many. This quickly changed the minds of the Israelites. They now begged Moses to speak on their behalf to the angry god. And Jehovah told Moses to make a large snake of metal (brass) and to raise it on a staff with a crosspiece on top.

By looking up to that snake the bitten people would be cured -- , and the poisonous snakes disappeared.

An interesting feature of this occurrence is that the Hebrew language has two words for snake: one is "NAHASH". But the *healing snake* is called "SERAPH".

The word is familiar; it is the singular form of the word "SERAPHIM", the great hierarchy Rudolf Steiner calls the "*Spirits of Love*".

* Four lectures by Charles Kovacs dictated in June 2001.

They are spiritual beings with the power to work into physical matter and thus bridge the gap between the two worlds.

Like the snake of Asclepios, the Seraph - Snake is the bearer of healing forces. And the symbol of the snake has remained the sign of the medical profession to this day. It is also common knowledge to this day that sleep is an essential factor in any recovery of health.

It is not surprising that in Goethe's Fairy Tale, too, the snake plays a part that amounts to an act of healing; it is the snake that brings about the story to a happy conclusion.

However, the story does not open with the snake but with a different figure: a ferryman who takes people across the river. As we later learn, he ferries passengers only in one direction and would never bring anyone back to the riverside from which he came.

There are two strange and impatient passengers calling for the ferryman's services: will-o'-the-wisps. And as soon as they are on board they start scattering gold coins. If this is surprising the behavior of the ferryman is even more astonishing because he protests strongly against having any gold on the boat. He warns the will-o'-the-wisps that if any of the coins were to fall in the river the waters would rise in furious waves, shatter the ferry and drown everyone on board. Nor is the gold acceptable as payment of the will-o'-the-wisps' fare. They have to promise him that they will bring the only currency allowed: three cabbages, three artichokes and three onions.

The will-o'-the-wisps represent natural science as it has become in the age of the consciousness-soul development: materialistic. It is not a true light; the German word for will-o'-the-wisps is "*Irrlichter*, false lights. Yet these false lights throw gold coins around, and gold is the ancient symbol of wisdom. What natural science produces as actual observations is objective truth; it contains the gold of wisdom. But the falseness, the error, the illusion lies in the way in which the observations are interpreted. And the abstract, intellectual thinking in which scientists express their findings upsets and disturbs the elementary forces separating the conscious from the unconscious worlds. The river rejects abstract, intellectual concepts -- and so does the ferryman. Science to this day owes to the etheric world a genuine understanding of the organic, living things like cabbages, artichokes and onions.

The ferryman buries the dangerous gold coins in a large hole. But in the depths of that hole there sleeps the green snake. She is awakened by the golden rain, swallows the coins greedily and discovers that this meal has not only satisfied her hunger but has made her body shine, radiating a golden light.

The green snake has the seraphic power of healing. It is the power that makes children grow, that makes wounds close and restores the body in sleep. All this, however, is hidden in the depths of the unconscious. Yet there are parts of these forces rising up to a certain level of dream-consciousness, - dreamlike images. We call them *fantasy*.

In past times dreams were taken seriously as messages from higher worlds, as warnings, as predictions. In the present age these dreamlike images convey no message, serve no purpose except wish-fulfilment, dreams of what we would like. Yet there are exceptions. When these dreamlike images reach a height of intensity, attain a particular force, then the *creative power of fantasy* becomes manifest. This is the fantasy of the poet, the painter, the composer of music -- of the inventor, the discoverer, the adventurer. It is a step nearer to freedom because the person's own self is more involved and, paradoxically, it is much more of an objective nature.

When the green snake tells the will-o'-the-wisps that at noon she can stretch across the river, forming a bridge, she refers to this creative aspect of fantasy. And here Goethe allows himself a humorous fantasy of his own.

The green snake, shining with inner light, is attracted by a similar light which, as it turns out, emanates from the will-o'-the-wisps, who greet her as close relative: "dear auntie!" They also ask her if she could advise them how to find the beautiful lily; they long to meet her. To their great surprise they are informed that this object of their worship and admiration is on, the other side of the river—the side they have just come from.

The will-o'-the-wisps' spiritual world; it seeks to explain the phenomena of medical knowledge, of chemistry, of physics, of astronomy, as of a purely physical nature.

But the force that drives the scientists is the world of the beautiful lily. And from that world the will-o'-the-wisps have brought the gold, the symbol of wisdom, which also makes the green snake shine. It is the gold of objective, impersonal experience, the gold of honest endeavor in the service of an ideal.

In one way the disappointment of the will-o'-the-wisps when they find themselves on the wrong side of the river is a joke. But it is also a recognition of the idealistic motivation of the true scientist.

And then the Fairy Tale introduces someone who is the counterpart to the will-o'-the-wisps: *a young man*. He belongs to the earthly, the conscious side of the river but, like the will-o'-the-wisps, longs to meet the beautiful lily. So, when the green snake forms at noon a bridge across to the other bank of the river (we know this is the image of creative fantasy, of art), he takes this opportunity to reach

the other side and to approach the beautiful lily. But as soon as he touches her he falls lifeless upon the ground.

The lily represents objective impersonal knowledge, and the feeling of life of the artist represented by the young man cannot survive the cold nature of objectivity.

We have to keep in mind that the dreamlike stage of creative fantasy is a step in the direction of freedom. Neither the green snake nor the beautiful lily, the instinctive or the rational part of the soul, can, by themselves, help the human soul to develop the experience of freedom. But fantasy, the creative element of the soul, is nearer to the inner core of the soul itself, and nearer to freedom. It contains already the essential feature that distinguishes freedom - Love. The true artist -- and even the true scientist -- love what they are doing. They do not feel compelled by outside forces. But this stage is capable of a further rise, of growth to a higher level. In the "*Philosophy of Freedom*" it is called "moral fantasy". At this stage love is the only motive for one's action. The German philosopher Johann Gottlieb Fichte expressed it in these words:

"Life is love and the whole force and form of life consists of love and springs from love.

In saying this I have pronounced one of the most profound statements possible to human knowledge.

Love divides, in a manner of speaking, existence, which by itself would be lifeless, into duality.

But love also unites and intimately connects what has been divided.

That is the true nature of the Ego which, without love, could only look upon the world with indifference, without interest."

Rudolf Steiner was overjoyed when he came across this passage in Fichte's works. He quoted them in a letter to his friend Richard Specht and added his own commentary:

"He who understands what Fichte means understands also the meaning of freedom. And freedom is to become the central theme of my own philosophy."

Goethe expressed the experience of freedom in some other context in the words:

"loving what one commands oneself to do."

St. Paul put it into the words:

"Not I but the Christ within me.

He had recognized Christ as the true source of the healing forces and of real freedom in the world. What Christ gave to mankind in the Mystery of Golgotha was the healing power of the Seraphim, the Spirits of Love.

All this is, one could say, contained in the image of the green snake after she has eaten the golden coins brought from the other side by the will-o'-the-wisps.

Of course Goethe could hardly have been aware of this profound background to the image of the green snake shining with a golden light.

But Michael in his school in the spiritual world would be aware of the connection with the Mystery of Golgotha in the cosmic images he created for the souls in his school.

And what he taught to these souls was really Anthroposophy, the Mystery teaching of the coming age.

The green snake shining with a golden light, the love forces united with objective wisdom, is the reflection, the echo of Michael's teaching in Goethe's mind.

It is the image of Anthroposophy.

II

In the first part of this interpretation of the Fairy Tale the emphasis was on the green snake, on trying to understand what Goethe meant by this mysterious figure. But this snake achieves her great task only after she had been nourished and awakened by the gold that had its source and origin in the region ruled by the beautiful Lily. And so the question arises how we are to understand this image.

Goethe was quite familiar with the symbol of the "Lily" from his study of the alchemists. It is an ideal state, which the human soul must strive for, if it seeks true freedom. It is only by a metamorphosis, a profound change, that this freedom can be achieved: when all our lower desires, passions, wishes have become pure seeking of the good, the true, the beautiful - in short the Holy. And the beautiful Lily is the same spiritual reality as the one Goethe celebrates in the last verses of his "*Faust*":

"Eternal Womanhood to whom we owe the Strength to rise above the Forces down below."

This is what the alchemists and Goethe in his Fairy Tale called the "Lily".

Another figure connected with tradition is the "*Old Man with the Lamp*". He represents occult knowledge as it has been from the ancient Mysteries of the Rosicrucians to the Mysteries of the present.

When this old man is asked:

"What is the greatest mystery?"

he replies:

"The one that is manifest to all."

What does he mean by such a mystifying answer?

The whole world of the senses as it is spread before our eyes, for all to see, from the earth on which we stand to the stars above us is a "Mystery". If it were not a Mystery, we would not need the sciences, including Spiritual Science, to explain and interpret this world.

As regards the old man's lamp, we are told that it shines only where there is already some light - again a paradoxical answer, which is, however, only a statement of a fact.

Unless there is already a disposition in the soul, a certain interest, a certain openness for the truth of occult

knowledge, that knowledge would seem senseless, words without a meaning.

For the great majority of our fellow men and women, already the basic elements of occult knowledge would be like words of a foreign language.

Another aspect of this light is revealed in the statement that it *does not cast any shadow*.

For some people occult knowledge is, and remains, something "occult" - that means something hidden, concealed, obscure, wrapped in darkness. For others, for those whose minds are attuned to esoteric teaching, there is no darkness, nothing obscure, even in the strangest images in which this knowledge is often communicated.

And in the Fairy Tale this old man with the lamp has a wife who is full of complaints when she appears in the story. In his commentaries Rudolf Steiner suggests that she represents the practical, the useful side of occult knowledge. Anthroposophy, the occult wisdom of our age, is a good example: this spiritual wisdom has given the world a great number of practical inventions - new forms of education, of medicine, of agriculture, of art.

It was the same in the past. But in the previous forms of occult knowledge the contributions to practical life remained more concealed. The alchemists (which really means Rosicrucians) enriched civilization by many technical improvements without betraying the source.

The old woman, the wife of the old man with the lamp, represents this side - one could say this obligation -- of occultism, of spiritual knowledge.

*

There is still another figure, a very strange image, in the Fairy Tale: *a giant* who is himself without any strength, but his shadow is extremely powerful. And this shadow reaches, in the evening across the river into the region of the Lily. What the giant represents is the nature of historical mass movements -- like the Crusades, like the Reformation and especially at the time of Goethe and Schiller, the French Revolution of 1789. The people involved are themselves quite powerless but the historical necessity, the real driving motive behind such events is of a spiritual origin - *the shadow reaches across the river forming a bridge to the Lily*.

As was mentioned before the old woman, the wife of the old man with the lamp, is complaining. The reason for her complaint concerns will-o'-the-wisps. They came into the house where the old couple lived and saw that the walls were covered with gold. And what did they do? They immediately licked it up leaving the walls bare. But they had no sooner finished swallowing the gold when they started scattering it again in the form of gold coins. The old couple's dog, a little pug, ate one coin and immediately

died. And if this is not enough mischief, they persuaded the old Woman by flattering her to take responsibility for their debt to the ferryman; she would take him the three cabbages, three artichokes, three onions.

Even for a Fairy Tale these seem to be very strange goings-on. Yet Goethe knew very well what he meant with these seemingly absurd imaginations.

The will-o'-the-wisps represent the attitude of the modern scientist. He seeks objective truth through careful observation and experiments; this is the positive side. But he does not know as the Mysteries of antiquity knew, as the alchemists of medieval times knew that truth, any truth, can only be of benefit to the human soul if that soul has reached the necessary stage of development. It means that the soul has to *earn* the right to this knowledge; truth has to be deserved, to be merited. Any kind of insight, of understanding, which ignores this connection between wisdom and the soul who *receives* it, which ignores that the soul must be worthy of the knowledge, can only lead to the *misuse* of that knowledge, to destruction.

Gold is in the Fairy Tale as it has been in all esoteric traditions, the symbol of Wisdom. And whilst the green snake is nourished by the gold carelessly scattered by the will-o'-the-wisps and even begins to shine with an inner light, the old woman has every reason to complain about the trouble they have brought to her, as described before.

This old woman represents, as we have heard, the practical side of spiritual knowledge, in fact of any knowledge, for there is no insight, no philosophical abstraction that has no practical application. One only has to think of Hegel's philosophy and how it was turned upside down and put to practical use by Karl Marx.

It is here, where thoughts become physical realities, that the attitude of the will-o'-the-wisps reveals its disruptive and destructive nature. There is no mechanical device, from cars and planes to computers and films, which has not been put to some negative, evil purpose.

Even the every-day use of machines for desires previous ages satisfied by simpler means (the washing machine, the television) serve only primitive urges but help us to forget the real task for which we came into this world: to become wiser and better beings.

This is the reason why the old woman is in debt to the ferryman. She owes him the fare of the will-o'-the-wisps: three cabbages, three artichokes and three onions. These vegetables, *the fruit of a gardener's hard work, are images for the spiritual efforts that Western Civilization has failed to make and so still owes to the ferryman*.

The old woman has the vegetables in her garden and wants to bring them to the ferryman, but on the way the

shadow of the giant picks one cabbage, one artichoke and one onion from her basket and the ferryman refuses to accept what is only part of the payment due to him.

Eventually he takes what she has on condition that she puts her hand in the river and makes a solemn promise to bring the rest. When the old woman takes her hand out she discovers to her horror that the hand has turned black and, moreover, it is slowly disappearing altogether. She has the full use of her hand but it is about to become invisible.

Again one is faced with very puzzling events, but Rudolf Steiner in his years of study of the Fairy Tale understood what was in Goethe's mind when he formed these images.

The hands are the instruments of the *human will*. But only part of our will forces are controlled by our consciousness. Some parts are at any given time unconscious, below the level of our normal consciousness; these unconscious parts are represented by the shadow of the giant. We know already that we have to see in this shadow historical forms. But it is not only history but also many other impulses and compulsive powers that are hidden in the dark unconscious depth, and these too are represented by the giant's shadow.

So the old woman cannot pay in full what she owes the ferryman; she can only promise to repay the debt. In the meantime the *ego forces active in our will remain invisible*, though they can be seen by clairvoyant people.

But apart from these exceptions we are all *using the ego forces without seeing them*.

As you see, once one has heard the interpretation it seems so clear that one wonders why one has not thought of it oneself.

But now we return to the green snake and the light that is shining from her after she has consumed the gold carelessly scattered by the will-o'-the-wisps. The snake has for a long time known - by touch - that there are rocks that seem like the outlines of human figures contained in something like a temple. She wants to observe all this illuminated by her light. As she enters there appears also the old man with the lamp.

And what takes place now is a conversation between the inhabitants of the temple, four kings -- one made of gold, one of silver, one of iron and one who is a mixture of the three metals -- and the old man and the snake.

The golden king asks the snake:

"Where do you come from? She answers:

"Out of the chasm where the gold is". -- The king continues: "What is more wonderful than gold?"

"The light" answers the snake.

"What is more refreshing than light? " asks the king.

"Speech" replies the snake.

(A better translation of the German "Gespräch" would be "communication".)

What this dialogue is intended to reveal are stages in the development of the snake:

darkness, - gold, -- light, -- communication.

The last indicates the social element.

But now the old man with the lamp appears in the subterranean temple and it is his turn to answer questions.

We are already familiar with some of his answers: why does he bring the light of his lamp where there is already the light of the snake? Because he can only give light where there is already some light. Which is the most important secret? The one which is open and manifest to everybody, the world of the senses.

According to the old man there are already *three* secrets, but the one to the question

"When will you tell them?" he replies:

"When I know the fourth one."

What is the fourth secret, or fourth mystery?

It is what human beings do in freedom. The other secrets are the mysteries of nature -- the secrets of the mineral world, the plant world and the animal world.

But the fourth, the secret of decisions made in freedom, the old man with the lamp can only know if and when the free being reveals its intentions.

And this is precisely what happens. The green snake whispers her intentions into the old man's ear and he responds by calling out: "*the time has come!*"

What is it that the green snake has told him? That she is going to sacrifice herself. And through this self-sacrifice there will come about a permanent bridge across the river.

What the Fairy Tale describes from the moment when the words "the time has come" resound is a future stage of man's evolution, a stage when the egoistic, self-centered attitude of the present civilization will be replaced by an understanding of the ancient mystery wisdom; *when self-sacrifice as a free deed has the power to bridge the gap between the world of nature and the world of the spirit.*

But the theme of self-sacrifice connects the Fairy Tale with the profound revelations Rudolf Steiner gave on 31.10.1911 in a lecture about the Saturn stage, the first stage of world evolution. It was then that the beings called Spirits of the Will, or Thrones, sacrificed themselves -- sacrificed their own spiritual substance -- to the Cherubim.

It is the fire of this sacrifice that is the beginning of a new world.

It will be the beginning of another new world when mankind will be ready to make a similar sacrifice.

We shall see later how the images of the Fairy Tale represent what is given to mankind when we arrive at that future stage.

III

We have come in the story to the decisive moment when the green snake whispers into the ear of the old man with the lamp that she will sacrifice herself before being sacrificed. And the old man responds to this communication by announcing: "The time has come!"

The green snake, which we have seen represents the love impulse, has been awakened from its instinctive nature by the gold scattered by the will-o'-the-wisps. Gold in its different forms in the Fairy Tale has always the meaning of objective impersonal truth. By swallowing the gold the snake has taken into herself an element of the polar opposite of instinct: objectivity.

It is this that transforms the subjective desires into selfless *moral Intuitions*.

The old man with the lamp represents the ancient Mystery wisdom. It has been for a time hidden in the underground. He recognizes that the change in the nature of the snake heralds also a *change in the Mysteries*: they will become open to all — revealed to any soul who cares for spiritual knowledge. This is what his words: "The time has come!" signify.

These words resound in the temple hidden in the underground, where four kings wait for the time when this temple will rise to the surface and be revealed to all. There is a golden king, a silver king, an iron king and the fourth is a mixture of all three metals.

The exchange of questions and answers between the kings, the green snake and the old man with the lamp has already been dealt with in part II of this commentary on the Fairy Tale. The message that the time has come ends these conversations.

Then the old man and the snake depart, the snake towards the east, the old man towards the west.

It is now as the old man wanders through underground passages that the powers of his lamp can manifest themselves fully. Before, in the presence of the light of the green snake, the lamp's light could not be stronger than that other light and could altogether not unfold properly.

Now, freed from these limitations, the lamp turns stones into gold, wood into silver, dead animals into precious stones.

Rudolf Steiner's interpretations are: turning stones into gold (the symbol of wisdom) refers to the fact that through all the ages human beings have used stones (solid materials such as marble) to form statues of gods and heroes,

to build places of worship for their gods. *The stones have been changed, they have been given meaning.*

Wood has been used for countless practical purposes. In this way the mineral world and the plant world have been (and will continue to be) given a *meaning beyond their natural state*.

It is different when we come to the *animal kingdom*.

The animal species in the world outside will only be transformed when the human soul has first accomplished the transformation of the animal nature (passions, desires) within itself.

The animal nature has to die before it can have a spiritual meaning.

The old woman, the wife of the old man with the lamp, had a little dog, a pug. It swallowed some gold thrown about by the will-o'-the-wisps and died. And the light of the old man's lamp turns the corpse into a precious stone, an onyx. The old man tells his wife, who complains bitterly about her pet's death, to take the stone to the beautiful Lily. Her touch kills living things but will bring back to life what is dead.

The interpretation runs along the following lines: the animality in human nature has to die. In the story, the little dog dies through eating the coins scattered by the will-o'-the-wisps.

These gold coins are images for objectivity, the impersonal approach demanded by natural science. Looking at human passions and desires from the scientific point of view, they become something outside, something no longer part of oneself.

And this impersonal view of the animal nature (onyx) has value for the spirit.

The real, spiritual value, however, lies in *self-denial, in denying oneself the satisfaction of desires*.

It is a theme Rudolf Steiner discusses in the lectures on "Evolution from the Aspect of Reality" (GA 32). And this is also the gain to the human spirit through denying satisfaction of animal desires as indicated in the Fairy Tale. But we must not forget that what Goethe wanted to show in the Fairy Tale was a development that lies in the future.

For the wife of the old man with the lamp the pug had been a pet - as are our desires for all of us at the present phase of evolution.

The old woman had also been persuaded by the will-o'-the-wisps to pay their debts to the ferryman. In as far as our civilization serves our physical comforts we are deeply in debt to the forces of nature, a debt that will one day have to be paid.

The old man tells his wife to get from her garden the three cabbages, three artichokes and three onions she owes to the ferryman, then cross to the other side of the river

and give the onyx to the beautiful Lily -- whose touch brings death to living things but is life-giving to what is dead.

What does Goethe tell us with this characteristic of the Lily - that she kills what is alive but endows with life what is dead?

Here Rudolf Steiner quotes Goethe's verse:

"As long as you have not understood death and then rebirth, Yours is but a sad sojourn on a grim, dark earth."

What Rudolf Steiner wanted to express with this quote, and with this characteristic of the Lily, as bestowing death and life, is the concept of human existence as a process of initiation.

But this process of death and rebirth is not a repetitive pattern like the withering of this year's flowers and their return next year.

Death and rebirth in the Mysteries has an ultimate aim.

The alchemists called it "*the Chemical Wedding of the Lion and the Lily*".

Rudolf Steiner means the same thing in the "Leading Thoughts" when he describes *Anthroposophy as a path intended to lead to the union of the human spirit with the world spirit*.

The Fairy Tale is aware that this conscious striving is a later stage of unconscious spiritual growth. In the story this earlier stage is presented in the three servant girls of the beautiful Lily. One, who brings the chair for her mistress, is the symbolic expression of "trance", a condition of deeper unconsciousness than sleep. Then there is the servant who brings the harp, an image of the *harmony* of a healthy sleep. And the third brings a veil to cover the Lily's head -- expression of *the thin veil that separates dreaming from being awake*.

The birds on the Lily's side are also significant. There is a little songbird, a canary that has been carefully trained to sit on her harp but to avoid touching her. Its sweet warbling accompanies the Lily's playing and singing. The canary calls up a past when there was still harmony between the worlds of instincts and reason because the human soul was still guided by divine forces and not yet independent.

There is also a hawk, representing the prophetic vision of the future. It was this hawk that caused the death of the canary by swooping down upon it. The little bird, trying to escape, touched the Lily and immediately died, leaving the Lily broken-hearted.

The "young man", briefly introduced in the first part of this commentary on the Fairy Tale, is intended as an image of mankind at its present stage of evolution. He is sometimes called "the prince" in the story to indicate that

he is of royal descent (meaning a spiritual being). But at the present stage this prince is far from being ready to join the Lily. He holds the hawk, which is meant to indicate that he has a prophetic vision of that glorious future -- but does not realize that "death and rebirth" stands between him and the future. He touches the Lily and dies.

The Lily has also lost the canary. Threatened by the hawk, it tried to escape to the Lily and lost its life.

Thus we have a crisis situation in the story: the Lily in great distress over the death of the prince and her pet; the old woman worried about her still unpaid debt to the ferryman and her shrinking hand.

The green snake, whose willingness to sacrifice herself is essential for resolving the situation, realizes it does not depend upon herself to accomplish what is necessary; the old man with the lamp, the Mystery wisdom, has to make his own contribution. So they are all waiting for him.

In the meantime the snake forms a circle around the body of the young man by taking the end of her tail in her mouth. A snake biting its own tail is a very ancient symbol; it represents self-knowledge in the Mystery sense, that in the lower self there is awakened the knowledge of the higher, immortal, eternal self - and also the eternal self realizing the necessity and specific function of the particular lower self.

There exists a very personal expression of this experience on the path of initiation by Rudolf Steiner. In a letter to his friend Richard Specht he described it as painful in the extreme to know oneself as a *little dot in the universe* - he meant as the earthly personality limited by the race, the nation, civilization, into which one is born.

But once the human spirit can break out of its narrow confinement, once it can unfold in the light of the universal spirit and can understand in this light the specific meaning of the tiny dot that is one's temporary, earthly personality, then one has experienced that which makes all the tortuous existence within earthly limitations worthwhile. This is the self-knowledge meant by the symbol of the snake biting its own tail.

Whilst the green snake has settled around the young man in the form of a circle, she has also looked out for any signs that the old man with the lamp is coming. It has grown dark but she sees high up in the sky the hawk, reflecting on his shiny breast feathers the last rays of the setting sun. It is a sight that gives the green snake new hope that help is near.

If we want to interpret this situation we have to see the snake taking the *ancient form of self-knowledge* but combining it with the prophetic wisdom of the new age as it is heralded by the coming of the old man with the lamp.

Indeed, the old man is coming.

He is gliding over the waters of the river as if he were skating on ice. This is an image to indicate that the mystery wisdom is at home on both banks of the river. The river is a mere passage from one side to the other.

He makes one significant remark :

"I do not know whether I can help for it is not a single person who can bring about what is necessary. It is the combined effort of many at the right hour on which success depends."

With these words he has expressed the characteristic feature of the future spiritual development of mankind : the social element, the power of co - operation, the sense of brotherhood.

Then, as midnight approaches, the old man looks up at the stars and announces that they are assembled at a time that is favorable for their undertaking, and if everyone plays his part, then an individual pain will be dissolved in the general happiness.

Goethe was more instinctively aware of something that we can learn from a study of Rudolf Steiner's view of the course of human history : that this course is determined by the passing of the spring equinox from one constellation of the zodiac to another. Human civilizations flourish and pass away in accord with the stars in the sky above us. This also applies to the future civilization that this final part of the Fairy Tale tries to envisage. And that development's social aspect, the concern of everyone for one's neighbor's trials, will go some way to ease life's difficulties.

What happens next is that the snake moves towards the river, followed in procession by the two will-o'-the-wisps, then the old woman with her basket, which has miraculously grown very large and contains the bodies of the young man and the canary. Moreover, the basket hovers weightlessly over her head. Then comes Lily, carrying the pug in her arms. The last person in the entourage is the old man with his lamp.

This procession is an image of a *Masonic initiation ritual* where a coffin containing the person to be initiated into a higher degree forms the center. The story represents a demonstration of the "*death and rebirth*" process.

The snake has been transformed into a beautiful bridge across the river, a bridge of wonderful, precious stones. From here onwards the green snake will serve as a bridge between the lower world and the higher one, between the temporal and the eternal, between Earth and Heaven.

But something else has also taken place. On the instructions of the old man with the lamp, the beautiful

Lily has touched the snake with one hand and the body of the young man with the other, and he has risen; he has stood up, but is still without consciousness. Even the little canary has begun to flutter. Yet the real awakening has still to come.

The temple that used to be hidden is opened and the kings revealed to the world.

Goethe, from his knowledge of Masonic tradition, spoke of the golden, silver and iron kings by saying, "to three is given power over the world: wisdom, appearance and strength," Rudolf Steiner did not hesitate to call the three by the names they bear in spiritual science: Spirit-Self or Manas, the Life-Spirit or Buddhi, Spirit-Man or Atma. When the soul is purified of selfish desires, when it is as transparent as crystal, *fantasy has become "moral fantasy, the bridge between the worlds.*

When the Lily touches the snake and the young man, *she establishes a connection between the needs of this world and the infinity of the world beyond, and the soul receives moral Intuitions.*

These are not given at random, but in response to need.

But it is due to Manas, Buddhi and Atma, the guiding principles of mankind's future evolution, that the soul can develop moral technique.

We shall complete these comments in part IV.

IV

For most people living in western civilization, the word "fantasy" carries more or less the same meaning as the word "nonsense". However, there exists at the same time a large public eager to enjoy and to pay for the products of fantasy offered in the form of films, plays, novels, television shows.

Rudolf Steiner's use of the word "moral" fantasy in his "*Philosophy of Freedom*" is bound to strike readers as strange, when they encounter it for the first time In the context of serious philosophic discussion.

Yet we can be certain that this term was deliberately chosen and that even its Greek origin was taken into consideration: "*phantasein*" -- to make visible (*pha-ein* to shine.)

A person who intends to act in freedom (not in obedience to convention, to religious tradition, to existing rules and regulation) needs fantasy, the power to *imagine* what he or she is going to do, and such persons depend on the spiritual world to respond to their fantasy with "moral intuitions".

A very interesting example of such a process can be seen in the way the concept of the Red Cross organization arose when it occurred to the Swiss banker *Henri Dunant*

as he witnessed, quite accidentally, the aftermath of a murderous battle. He sacrificed years of his life as well as his fortune to accomplish the establishment of such an international organization.

This is the most difficult part of the task: the moral technique, the way to make ideas practical, physical realities.

The green snake in the Fairy Tale is willing to make the self-sacrifice necessary to become a bridge between the world of the senses and the world of the spirit. What is still needed is the guiding wisdom of Mystery knowledge, represented by the old man with the lamp.

But the final realization of this bridge (and of the union of the Lily and the young man) depends upon the three kings: they provide the "technique".

The golden king (Spirit-Self) asks:

"Where do you come from?" and receives the answer: "*From the world*" (meaning the physical world).

The silver king asks,

"Where do you go to?" and the old man with the lamp answers:

"*To the world*" (again meaning the physical world).

The iron king asks, "What is it you want?" to which the old man answers: "*Your company*". (This means the presence of the three principles Manas, Buddhi and Atma)

These are not abstract principles; they are powers that work right down into material substance. Manas will shape the planet Jupiter, the next incarnation of the Earth; Buddhi will form Venus and Atma the planet Vulcan, the last incarnation of Earth. The three kings represent powers that are spiritual and physical.

They are, for the bridge that is to join the two worlds, the "technique", the reality aspect. And these three powers bestow upon the young man (on mankind) the virtues that make him a living reality in the world of the Lily.

It is the Iron king who is the first with his gift -- *the sword* - and who tells him:

"*The sword on your left, the right hand free!*"

It is an image of the will forces that can be destructive but are also the truly free element in man.

The silver king gives the young man a *scepter* with the words:

"*Tend my sheep.*"

This is a reference to the biblical image of the Good Shepherd, a command to look upon Christ as the teacher of brotherly love.

The golden king places a wreath of oak leaves on the young man's head with the admonition:

"*Know the Highest!*"

This can only mean knowing *one's own immortal self*; this knowledge is the aim of initiation.

Both the world we inhabit and we human beings ourselves are going to be subject to changes, to metamorphoses, in the course of evolution. And the Fairy Tale paints a picture of the nature of these changes - in as far as we are directly concerned.

But there are also other changes. There is the fourth king, the chaotic mixture of thinking, feeling and willing. This king becomes a grotesque lump, bereft of any form. Evolution will leave behind the stage meant by this king, and forget it.

One of the many puzzling but meaningful features of the changes concerns the old woman, the wife of the old man with the lamp. She is still worried about her debt to the ferryman and about her hand becoming less and less visible. So she has considerable misgivings when her husband suggests that she should take a bath in the river. But she does as she is told and to her delight emerges rejuvenated and beautiful. And when her husband remarks on her attraction, she laughs and says:

"Don't you realize that you, too, have become young and handsome?"

What is presented to us in these images is the future of Mystery wisdom and its practical results. It will not continue in the secretive manner that was characteristic for the past. In its new form open to all who care to take an interest in Spiritual Science, it will move on into the future.

And what are we to make of the giant whose shadow used to reach across the river? The giant has become stationary, and people look upon his shadow as one looks upon the shadow cast by a sundial -- as an indication of time.

All major historical changes, whether they take a more sudden, unexpected form or develop slowly over long periods, are in reality determined by a specific position of the Sun - where it stands on the 21st of March, the time of the equinox.

The *ferryman's hut* had become an altar in the temple in which the three kings are enthroned. There is no longer any need for a ferry, -- the bridge provided by the sacrifice of the snake is everybody's path across the river. The ferryman's hut turned into an altar is but a memory of the past.

Perhaps one could ask why, of all creatures on Earth, the snake plays such an important part in the Old Testament, in Greek mythology, in Goethe's Fairy Tale? An answer can be found in Rudolf Steiner's approval of a picture by a medieval painter, where the spirit tempting Eve was not presented as an earthly snake but as a snake with a human head. Rudolf Steiner said it is the right image of man on the ancient Moon; a snake-like body with a human head,

gliding through the waves of the liquid substance of the ancient Moon.

But this image also tells us something of the future. In a lecture given on 17.10.1904 in Berlin (GA 89) Rudolf Steiner described the next stage of evolution -- the Jupiter stage:

"Imagine the next phase of planetary evolution - the Jupiter stage. Anything of a mineral nature will then have disappeared, and all wisdom (the characteristic feature of ancient Moon evolution) will be completely transformed into love.

By then the astral body will have reached its highest development, for the macrocosmos is pure love.

The lowest kingdom of nature will be the plant world.

Man will have such a soft body that the astral forces will shape it ; they will be laws of nature. Love will then have a direct expression in the physical world. All human feelings will become outward expression.

Every individual will be the image of his karma."

When we remember the quotation from Fichte that Rudolf Steiner mentioned to his friend Richard Specht -- *this celebration of Love — we can recognize in the Jupiter stage the fulfilment of this ideal.*

*

Not all the events described in the Fairy Tale have been interpreted. It was not Rudolf Steiner's intention to provide a complete commentary and explanation for every symbol and incident of the story. Such a pedantic aim was as foreign to his nature as it had been to Goethe's. In fact, readers may regard it as a challenge to find their own interpretation for this or that incident not elucidated here !

*

What is still necessary, is to point out the important part this Fairy Tale played in Rudolf Steiner's life and spiritual development. Quite apart from essays and lectures devoted to emphasizing the immense depth of meaning Goethe had hidden in this composition; quite apart from countless references to it in his letters, showing that he discussed the story with his friends, he occupied himself with the contents again and again until he wrote the first draft of his Mystery play, *The Portal of Initiation*.

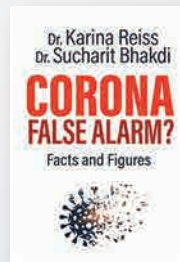
There the various characters are not yet given names but presented in their designation in the Fairy Tale: the Lily, the young man, the old man with the lamp etc.

Without the Fairy Tale there would not have been a first Mystery Play. And without the first there would not have been three more to follow. And without the four Mystery plays there would not have been the search for a proper place to perform them. It led eventually to Switzerland, to Dornach.

It is not possible to imagine what the consequences would have been for Anthroposophy if its centre had not been in neutral Switzerland during two world wars but in Germany.

The "Fairy Tale of the Green Snake and the Beautiful Lily" has played a decisive part in the karma of Anthroposophy.

Dr. Karina Reiss & Dr. Sucharit Bhakdi

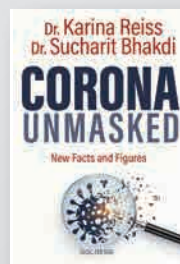


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Conversation with Daskalos

Through the three books of Prof. Kyriakos C.* Markides, the Cypriot Christian esotericist Stylianos Atteshlis has become known to an extensive section of the public under the name Daskalos (Greek: teacher). Hundreds, thousands of people travelled to Cyprus after the publication of the first book *The Magus of Strovolos*** to seek healing and instruction from Daskalos. Many had great experiences and were able to convince themselves that Daskalos performed his healings and help with inner truthfulness, in a competent manner and without any sensation.

Among the people who sought healing and teaching from Daskalos were many members of the Anthroposophical Society and the School of Spiritual Science. In the summer of 1990 Daskalos visited Switzerland and gave several lectures in closed circles and also in public. He did so again in 1991 and in the spring of 1992.

On 13 August 1990 I had the opportunity to have a long, private conversation with Daskalos, in the course of which we also spoke about Rudolf Steiner and Anthroposophy. The following is a short extract from this conversation. I wrote up the content of the conversation in detail immediately afterwards. The following quotations are therefore not verbatim, but true to the content. Verbatim quotations are specially marked.

The conversation began with Daskalos briefly asking me about myself. I told him that I had been a member of the Anthroposophical Society, founded by Rudolf Steiner, for almost 40 years. Here he interrupted me with the remark, "That is very good, that is excellent." I then told him about my activities within the Anthroposophical Society and the School.

Daskalos said that he had known Rudolf Steiner for a very, very long time and was in regular contact with him. Like Rudolf Steiner, he was fully within the Christian stream. Daskalos literally: "We work together. There is no difference between my teaching and Rudolf Steiner's teaching."

Was I interested to know how he had met Rudolf Steiner in this life? After I said I was, he asked if I knew what



*Stylianos Atteshlis (1912-1995),
known as Daskalos*

Theosophy was. - Yes. - And whether I knew why Rudolf Steiner had left the Theosophical Society? - Yes, because of Krishnamurti, whom the Theosophists claimed was the reincarnation of the Christ. - Did I know who Leadbeater was? Yes - Daskalos commented: Leadbeater, who was clairvoyant, had perceived that a master had incarnated on Cyprus, "that was me" (Daskalos' words). A delegation of the Theosophical Society had come to Cyprus and had invited him to join the Theosophical Society and work within it. As he

was thinking about it, Rudolf Steiner suddenly stood next to him and said: "Don't do that, otherwise it'll be for you like it was for Krishnamurti." He then declined the invitation of the Theosophical Society. (Daskalos, I learned later, was 26 years old at the time, so this meeting must have taken place in 1939). Daskalos then asked me if I knew who Rudolf Steiner was. My answer: I know what he himself said about it and what his closest students said about him. Daskalos nodded and said (literally): "Rudolf Steiner is a very high being, one of the greatest spirits of all".

The next topic was the path of schooling. Daskalos led his students on their own path of training. When I remarked that Rudolf Steiner had given so many instructions for schooling that many Anthroposophers did not know where to start and what to do, he replied: "That is not so important. Choose one or two exercises and do them consistently for a long time. Then he said (literally): "In Anthroposophy you have everything, you don't need anything else. It is important that you take Anthroposophy seriously." In response to a comment from me, Daskalos replied: "Even if there is a lot of argument within the Anthroposophical Society, Anthroposophy itself is all right. It is your task to stand up for Anthroposophy."

Unexpectedly, he then spoke about the Christian Community: "I was asked whether the Sacrament of Marriage and the sacraments of the Christian Community are valid and effective. Of course, they are valid and effective, even more than those of other denominations, including the Sacrament of Matrimony. The being of Rudolf Steiner is present at the Consecration of Man".

These are a few points from the almost one-and-a-half hour conversation, during which a third person was present as a silent listener and witness. Since many Anthroposophers came into contact with Daskalos and his

* The typescript of Günther Zwahlen's conversation with Daskalos is dated 27.4.1992. Source: Perseus Verlag archives.

** *The Magus of Strovolos - the Fascinating World of a Spiritual Healer*. American original publication 1985.



Daskalos

circles, these excerpts from the conversation may be of some general interest.

Günther Zwahlen

Note

Günther Zwahlen also wrote an obituary for Daskalos, at the centre of which was the above conversation. See: Günther Zwahlen: "Daskalos - an obituary" in the weekly journal *Das Goetheanum*, no. 34, 3 December 1995. An English version of the obituary can be found on Anthro-wiki, under "Daskalos".

A Letter to the Vorstand of the G.A.S. about Daskalos

Dear members of the Vorstand,
I very much regret that a visit by Daskalos to the Goetheanum during his recent stay in Switzerland could not come about. The lectures which Daskalos gave in Switzerland in crowded halls were also attended by many Anthroposophers. A large number of friends came to me as a result and wanted to know about Daskalos and his teachings. Many wanted to know how Vorstand at the Goetheanum related to Daskalos, and many wanted to know how Daskalos related to Rudolf Steiner and Anthroposophy.*

In order to answer these questions from our membership – which are indeed partly the expression of a particular uncertainty – and also in order to correct a few incorrect opinions, I propose and would like to ask that the attached short essay "Conversation with Daskalos" be published in the Newsletter. I think that the high regard that Daskalos has for Rudolf Steiner, and his indication that "in Anthroposophy you have everything, you don't need anything else", will have a clarifying influence.

If my essay is published, I ask you, however, not to make any changes to it that I have not expressly agreed to. This is because I have to take personal responsibility for what I have written before Rudolf Steiner and Daskalos and also before the membership and the public.

Could you please let me know if the essay will be published.

With kind regards,
Günther Zwahlen

P.S. The Vorstand of the Paracelsus branch Basel welcomes the publication.

Supplementary Note

The Vorstand of the G.A.S. did not respond to Günther Zwahlen's request, and the essay "Conversation with Daskalos" remained unpublished. In a handwritten note, Manfred Schmidt-Brabant commented as follows: "You can't publish this, otherwise people will think we recognise him as a master."



Günther Zwahlen

* The letter from Günther Zwahlen to the Executive Board of the General Anthroposophical Society and the School of Spiritual Science is dated 27 April 1992. Source: Perseus Verlag archives.

Daskalos' Christ Experience*

“Yes, yes,” he spoke softly, “I have met Him!” “Could you tell me about it?” I asked as I was about to turn on my tape recorder.

“I will, on condition that you don’t record what I say.” I complied with his request and took my notepad and pencil instead, to which Daskalos never objected. When I was ready, Daskalos began to tell me of his experience.

“It was one of my most intense and tragic incarnations. My name was Jason and my parents were Hellenistic Jews. Our house was at the foot of one of the ridges leading to Golgotha. It was a *makrimari* with an enclosed courtyard where we kept a few goats. At the side of the courtyard was a room somewhat apart from the rest of the house, where an uncle of mine lived alone and devoted himself mainly to the study of religion and philosophy, at least he pretended to. My mother and sister knew the mother of Jesus, who was called Miriam. They often listened to the sermons of Jesus, who, by the way, was actually called Yeshua. Yohannan (John), the disciple of Jesus, knew our family and used to take me to hear Jesus speak. Although I was still a boy at that time, I understood what Jesus was saying. These truths were not new to me. This was because of my experience as a chief priest in Egypt. Yes, I was one of the children Yohannan used to bring to Jesus.”

“Was that when your connection with Yohannan began?” I interrupted him.

“No, it goes back further,” Daskalos replied and continued. “Yohannan was twenty years old at the time. My father knew nothing of my mother’s and sister’s acquaintance with Miriam and Yeshua, nor that I was always among his listeners. My uncle, who had a strong influence on my father, considered Jesus to be an evildoer. Both men were among the crowd that later shouted that he should be crucified. We insisted that Jesus was innocent, but Father remained adamant. So we kept our contacts secret.

When Jesus was to be crucified, I ran there to see what was happening. I saw a procession of people moving up to Golgotha. At the head of the procession were the judges who had demanded the execution. Pontius Pilate, who wanted to punish them for it, had insisted that they wear their robes of office and that they go ahead of the procession. About five metres behind them came Jesus, dragging the cross; he was surrounded by soldiers who with their spears kept the people in the crowd from approaching him.” Daskalos stood up and showed with his hands how the Roman soldiers held their spears so that no one could get close to Jesus.

As I was small, I slipped under the spears of the Romans, got to Jesus and looked into His face. Blood was dripping from His forehead.

He looked at me and smiled. I tried to smile too, but tears came faster.” When Daskalos described this scene, water welled up in his eyes. That was the first time that I saw Daskalos close to tears. “I said to him, ‘I love you’, and He continued to smile at me. Then the soldiers got angry and chased me out of their escort. But I tried again. I ran a little ahead and tried to slip under their spears again. A friendly-looking soldier noticed what I had in mind and raised his spear a little so that I could get in more easily. Again, I stood in front of Jesus. He tried to smile at me, but sadness was in his face. Perhaps he knew what was going to happen to me. Another soldier spotted me and, in a sadistic rage, stepped on my foot with his shoe. I had sandals on that offered me no protection. The Roman soldiers had strong hobnails on the soles of their shoes. That hurt like hell. The soldier literally crushed my toes. I could no longer walk.

I crawled between the Romans and tried to get home. At that moment, I could only think of myself. The pain was horrible. I must have crawled almost a kilometre like that when there was an earthquake and the sky became covered with clouds. Houses collapsed and walls fell down. When I arrived home, our house was the only one still standing in that area. The building in which my uncle lived was completely destroyed. I thought to myself: ‘At least now I can tell my father that it was the earthquake that hurt my foot.’ I was still very afraid of my father. When I got home and my mother saw what had happened, she hurried to get wine and herbs. She cleaned the wound with wine and put the healing herbs on it. Then she bandaged my leg with some cloths.

I heard my father arguing with my uncle, accusing him of having misled him. Then he came to my mother and sister, embraced them and asked for forgiveness. He meekly said that Jesus had indeed been the Son of God. My uncle still insisted that the earthquake and the other phenomena were mere natural phenomena and had nothing to do with the crucifixion. My father literally pushed him out of the house.

My condition deteriorated rapidly in the meantime. I felt as if my body was paralysed. I had probably contracted tetanus. As I lay in bed, I saw Jesus come through the wall like a bright light. This happened right after the Resurrection. Apparently, the rest of the family saw Him too, because my mother, sister and father fell to their knees. He spread His arms and said to me, ‘Come’. My mother began to weep and begged Jesus not to take me away because I was her only son. But I went with Him. I don’t know where, but I went.”

* *Der Magus von Strovolos – die faszinierende Welt eines spirituellen Heilers* [The Magus of Strovolos – the Fascinating World of a Spiritual Healer], p. 170 ff.

BOOK REVIEWS

Wolfgang Wodarg: Falsche Pandemien (False Pandemics)

For over a year we are supposed to have been in a war situation in the hospitals, the role of politics, of the media, against an invisible enemy, a virus, and daily the media overwhelm us with alarming news which is supposed to make us afraid. And so that we do not get out of this fear we are promised ever new virus variants – Delta, Lambda and so on – until we finally allow ourselves to be injected with a substance which merely bears the name of a vaccination but is in reality a “genetic therapy” that has never been tested.*

In his book Wolfgang Wodarg, a physician specialising in pneumology and epidemiology, active for many years as a politician in the area of health, and a member of the European Parliament, wants to explain how to lead people out of this fear pandemic, for knowledge is the best remedy against fear. He puts his intention in his own words: “I have written this book because I see that, after bird flu and swine flu, people are being fooled for the third time at least. They are apparently being led into error by, amongst others, specialists in virology and biomathematics, who dangerously overestimate themselves. [...] Through my activities as a physician and a politician I have experienced quite a few disputes which are no longer about knowledge or truth, that is, the result of professional scientific doubt, but about economic interests. Thus, due to interests of economic profit or political claims, disruptive counter-opinions and contradictions - for example with the help of eristic tricks, through attempts to discredit people or through making access to publication difficult - are removed by professionals in order to prevent substantial discussions.” (p. 17)

In 20 chapters of varying length, he succeeds in giving clear, detailed and differentiated answers to the most varied questions about this pandemic in very understandable language: about the virus, the new definition of a pandemic, the PCR test, the vaccinations, the real



the pharmaceutical companies and so on. Every statement is carefully substantiated.

The following short examples can give an insight into the particular style of the book: “If it were not for the [PCR] test, nobody would have noticed anything special. We are not currently measuring the incidence of coronavirus infections, but the activity of specialists looking for them.” (p. 165) This judgment is not simply put forward as it is; it is subjected to thorough analysis. The role of the media is also thoroughly scrutinised: “I have been amazed by how synchronously almost all the major media, which are indispensable for a democratic society, have failed in the

Corona crisis. A substantive scientific discussion and the usual disputes about opinions have not taken place and have been stifled by so-called fact checkers. The representatives of the counter-arguments have been pushed into independent media and social media for a year now. In the latter, they have even been gradually removed because of information that is allegedly harmful to health. [...] What is now happening online is not only censorship, it is digitalised book burning.”

With regard to the new vaccines which, according to the authorities and their chosen advisers, are supposed to be the only cure for this pandemic, after a thorough explanation of the meaning and mode of action of vaccinations in general and a description of classical vaccinations, Wodarg presents in a few sentences what this new vaccination technology really means: “Unlike flu vaccines, no vaccine is used against SARS-Cov-2 that is mixed with virus components that have been killed; instead, a completely new technology is used. This mRNA vaccine is supposed to make the patient’s cells produce virus components themselves, which the cells then excrete and which are supposed to cause an antibody reaction. It is hoped that this will immunise the vaccinated. However, it is not yet known which cells will be genetically

* Wolfgang Wodarg, *Falsche Pandemien. Argumente gegen die Herrschaft der Angst*. [False Pandemics – Arguments against the Rule of Fear] Rubikon 2021.

modified. Such a new intervention in the immune system can have numerous subsequent effects, such as autoimmune diseases or faulty reactions of the immune system in the case of later contact with pathogens. Warnings about the problems of authorisations granted despite insufficient testing are therefore justified.” (p. 260)

Wolfgang Wodarg also shows a conciliatory openness with regard to the dispute about the existence or non-existence of viruses, which is conducted on a scientific level, because - as he writes - viruses are a matter of definition! “Some doubters - not only since March 2020 - even deny the existence of viruses. In their narrative, they speak of viruses externally resembling so-called exosomes. Exosomes are protrusions from cells, which have been little researched; they cut themselves off from the outer membrane of cells. They are very similar to viruses because they consist of a sheath and the molecular information it contains. Wolfgang Wodarg holds that one could conceive of exosomes as “mobile endoviruses” or viruses as “intersomes”, as communication vehicles for the exchange of molecular information between their hosts. (p. 117)

Even for the reader who has already acquired a partial knowledge of various topics, this book is enriching. Wodarg manages to draw a broad panorama of the situation by illuminating each area from different points of view. The fact that he also embeds them in a broad historical arc is an ingenious approach. Wolfgang Wodarg was already a committed and successful campaigner years ago, when swine flu was being sold to the world as a pandemic.

This book is not only a remedy against fear, it gives courage for resistance. When you have got to the last page, you recall the discreet words with which the author prefaces his book: “*Say no to the devil, say no!*” (Svatopluk Karásek)

Béatrice Vianin, Biel (Switzerland)

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The New Money

The new idea of money is a key element in social three-folding. The social organism is divided into the three self-governing spheres of economic life, legal life and spiritual life instead of the current unitary state system. If one understands the role and functioning of the new money, one also has a good overview of the future threefold system. People are interested in how they can earn income in the future and how “fair prices” can be achieved in any future system. To answer such questions, some knowledge of the new ideas about money is necessary.

How money functions today

Conventional monetary theory assigns three functions to money: money as a measure of value, money as a medium of exchange, and money as a store of value. These three functions are partly contradictory. Since money today is also a store of value, it can be withdrawn from the monetary cycle, which reduces the amount of money in circulation and counteracts the function of money as a measure of value. The possibility to accumulate capital for the purpose of hoarding (accumulation of wealth, the provision and accumulation of powerful amounts of capital) and the permanent withdrawal of money from the monetary cycle, which results from this, is the decisive driver of today’s compulsive growth in the economy, which is harmful to people and the environment. This function of money as a store of value would be eliminated in the threefold system. All income, including pensions, would be financed from the current turnover of the economy.

Necessary limitation of the commodity character

Modern economic activity tends to commodify everything, but human labour must not be treated as a commodity. This devalues the human being and degrades him or her to an object of economic activity. Work, in terms of its nature and extent, must be regulated by the legal sphere.

Capital (monetary capital, the means of production, and land) should be managed by the spiritual/cultural sphere. Decisive for the beneficial management of capital are the abilities of the people entrusted with it. The right to use capital should only be transferred to a person or group of persons designated for this purpose as long as they are capable of administering the capital, running the enterprise and so on. When a company passes from one management to the next, no financial transactions should take place. It is only a question of the temporary transfer of the rights to make use of the capital - not property rights in

today’s sense of the term. What is essential is that capital can no longer be traded like a commodity in the threefold system.

Money too must not have the character of a commodity. That is to say, it must not have its own intrinsic value. As soon as money circulates at a different rate than economic productivity, it acquires an intrinsic value, a life of its own alongside actual economic activity. Then it forces itself between real values in a way that distorts prices and serves partly manipulative purposes with the aim of redistributing wealth. Money must be “tamed”, as Rudolf Steiner put it.¹ It must be integrated into economic life with the principles that apply to it (value, circulation). We must get to a form of money that reflects the economic process in its polarity of production and consumption, so that it functions as the bookkeeping of the national economic process, since it no longer has an intrinsic value and can only be applied to goods and services. Then, instead of today’s growth-oriented economy, we will arrive at an organic economy, a circular economy, in which the capital surpluses that are generated - instead of the partial hoarding that we see in today’s system - can be continuously supplied (in the form of loan and gift money) to their most appropriate use.

The National Economy Course

This new approach to money is derived from Rudolf Steiner’s ideas as set out in his *National Economy Course* of lectures given in 1922. If one reads this course today and engages with the text from the point of view of conventional thinking, then only what Steiner presents in it as an illustration will remain in one’s consciousness. Following his ideas, one will then speak of a “wheat-based currency”, of “ageing money”, of money that has an “expiry date”, and of “three kinds of money”. Of course, not much is gained by this. Only when one delves into the deeper foundations, into what Rudolf Steiner presented as the view of the economic process, and of the formation of economic value (in the 2nd lecture), will it be possible to understand what Steiner conveyed in relation to practical economic activity in lectures 11 to 14 of the course. The course can be compared to an iceberg, in which the main point, how to think of correlations in a new way, initially remains hidden to the observer beyond the threshold of conventional thinking. One has to become familiar with Steiner’s view in order to be able to understand his explanations. The course must be understood as a unity; the individual lectures build on each other. It is not enough to

take individual statements from the course and consider them on their own.

Rudolf Steiner's view of the formation of value

The central focus in Steiner's *National Economy Course* is the consideration of the process of economic value formation (2nd lecture). In Steiner's sense, there are only two types of economic value formation: (a) through physical labour exercised directly on nature; processing/providing natural products ("Value-formation is the human labour that changes a natural product in such a way that it can pass into the economic circulation process." [p. 29]) and (b) through the organisation of labour by the human mind; automation, rationalisation, division of labour ("when we direct this labour with the mind, with the intelligence of man ..." [p. 32]). In Steiner's view, this second kind of value formation (b) produces exactly as much in terms of value as is simultaneously saved by its effect on the first (a), and produces correspondingly less in terms of value, this second type of value formation (b), through its effect on the first (a), produces exactly as much in terms of value as is simultaneously not produced, or saved, by a). This special relationship of the two types of value formation to each other has, as will be explained later, corresponding consequences for economic value and the money creation derived from it. Alexander Caspar (1934-2021) engaged with this view of the economic process thoroughly and was thus able to adopt Rudolf Steiner's point of view as his own. Through this, he was able to further elaborate these new ideas of money, taking into account today's technical possibilities.

Alexander Caspar's creation of money

The new monetary theory involves linking the creation of money to the creation of economic value. Since the creation of value is a time-dependent process, it must be related to a period of production, most practically to the period of a year. Basically, two aspects have to be taken into account in defining the new money: the value and the circulation of money. With regard to the definition of the value of money: the two value-creating factors described by Steiner (a and b) ultimately always appear together. They are in an inverse-polar relationship to one another. Consequently, the total value of economic value formation within an economic area always remains the same (even with an increasing share of factor b) in value formation.

The total value, the economic value, is therefore to be understood as a constant quantity dependent on the size of the population. Steiner figuratively refers to this value quantity, this value of economic value creation, as

"original production" (14th lecture, pp. 207-212). The money supply should be related to this economic original value, which means that through the inverse-polar character of the formation of value, one is in a position to be able to tie the money supply to a constant value. This original value in the form of the money supply becomes tangible as a number (so and so many units of currency). Money created in this way is covered by the economic productivity of a given economic area. Money becomes the measure of economic performance and income. The money supply (of such an economic and monetary area) corresponds to the sum of the incomes of all inhabitants or to the sum of the prices of all goods produced and services offered. The money supply divided by the number of the population represents a means of measuring income.

Alexander Caspar also referred to this figure as the average "social quota", by which is meant that everyone

The economic value formation process

Economic value formation: "These are essentially the two poles of a country's economic process. You will find no other ways in which economic values are generated: either nature is modified by labour or labour is modified by the mind ..." (*National Economy Course*, lecture 2, p. 33)

The valuation of mental achievements (in the economic sense) is measured by how much physical labour they save: "This provides the criterion for the valuation of their labour. One person does physical work, the other saves it, and he evaluates his mental performance according to how much physical work he saves through this mental performance". (*National Economy Course*, Lecture 13, p. 190)

"... an act of mental labour is worth as much as it saves labour for the producer." (*National Economy Course*, Lecture 14, p. 204). The total value of physical labour and mental labour (in the economic sense) always remains the same if the size of the population remains constant. The value of national economic value formation therefore always represents a constant quantity (which is dependent on the size of the population).

participates in the achievements of others and thus to the entire national economy with his or her social quota, his or her income. With such money creation, an appropriately contemporary and stable form of money is created that serves everyone. Tying the money supply to the size of the population means that people become the measure of value. They become the sovereign shapers of economic life. The circulation of money should be strictly tied to the economic cycle of values. Rudolf Steiner speaks here of the goal of a "parallelism of symbol value and material value" (Lecture 14, p. 203). This is intended to remove money's own dynamic. Today, financial transactions

account for a huge amount of the actual exchange of goods. By means of middlemen trading in goods of all kinds, people are apparently trying to make even more money out of money without the creation of new values. This must be prevented in the future. Money should only be like an accounting system (of economic performance and income) and a means of exchange.

The formation of income

Alexander Caspar recognised that the parallelism of material value and symbolic value that Steiner called for can be realised through so-called double account management, if one makes use of today's possibilities of digital account management.² In principle, the following applies: all participants in the economy have an expenditure account which is credited with their income and from which they make their expenditures. Those economic actors who receive income due to their position in the economy (producers, companies) - Caspar also refers to these as "labour providers" - additionally have an income account. These income accounts of the enterprises function as 'blocking accounts' (*Sperrkonten*) during each production period. The money acquired through the sale of a good or the provision of a service is paid into the blocking account and thereby withdrawn from circulation because it has fulfilled its function in relation to the current production period. During a current period, money can thus only be spent once. The circulation of money is tied to the circulation of economic values. When passing from one period to the next, the following applies: residual credit balances from the old period on the expenditure accounts of those people dependent upon gift money and loan money are credited to their expenditure accounts for the new period. Unused money in the expenditure accounts of enterprises/producers is transferred for the new period to the accounts on those dependent on gift money. Most of the money supply is found in the income accounts of enterprises/producers at the end of a period. This money is transferred to their expenditure accounts at the transition to the next period, as a credit, so to speak, for the new production period (resetting in circulation of the money supply). From their expenditure accounts, enterprises 'feed' the income accounts of their employees, in accordance with in-company agreements. To these amounts in the expenditure accounts of the employees are added further income contributions, which they then pass on to their associated gift money dependents (schools, doctors, training centres of their choice and so on).

Furthermore, depending on the financial strength of individual companies, corresponding contributions/

quotas flow from their newly credited expenditure accounts to the accounts of those working in public service. The same applies to retired persons and pure consumers. The provision of loan and gift money occurs both on a personal basis and in the sense of superordinate coordination through corresponding organs of economic Associations. The individual who distributes loan and gift money at his disposal has certain preferences for institutions and individuals that are close to him. After all, finance should go to where there is a real need for it. However, the individual can never have an overview of the financial needs of the most various sectors of society. It is therefore obvious that a part of the loan and gift money should also be passed on via the relevant organs of the economic Associations in consultation with corresponding organs in the spiritual sphere. If this is done in the right way, then an "objective public spirit" is at work in the associations (National Economy Course, Lecture 10, p. 153). The allocation of income occurs within the framework of the circulation of money. The incomes of all those dependent on loan and gift money, of state employees as well as pure consumers are co-generated by labour providers (*Arbeitsleister*).

Fair prices

The new money, being in the nature of a yardstick, makes it possible to achieve a transparent balance between needs (of consumers) and value of performance (of producers). In conventional money creation, the money supply is not tied to the size of the population, but more or less to the level of productivity. With a continuous expansion both in the money supply and in industrial production of goods, agriculture, among other things, comes under pressure in terms of income, because it is not in a position to constantly expand its production at a comparable rate to industry. How do we arrive at "fair" or "just" prices, whereby the producer of a product and those associated with him [e.g. his family members] can satisfy their needs from the proceeds of that product until he has produced another such product? A balance must be sought between the objective value of a product, which is determined by production factors, and the subjective value of a product, which is determined by the need for it. The production value of a product, or of an economic service, can be approximately determined objectively, because it is known how many incomes have to be served by the proceeds of the product - and the amounts of the incomes are oriented to the average social quota (the money supply divided by the number of the population) as the corresponding

measure. Fair prices must cover the income quota. If the (market) price measured by need is below the production price, there are two possible ways to find a balance: either one seeks to further optimise the production process so that a market price can be achieved that customers feel is appropriate, or, if this is not possible, one must appeal to the customers' understanding that the price must be correspondingly high if the goods are to be produced in one's own economic sector in accordance with specified standards. Of course, goods can also be produced much more cheaply than the market price demands due to advances in manufacturing processes, in which case, the manufacturer can lower prices accordingly or make more gift money available. The decisive factor in the evaluation of services is that no other criteria have an influence than needs and the fulfilment of social quotas. In trade with foreign economic areas, comparable conditions apply with regard to pricing.

Take Rudolf Steiner seriously

In such a brief presentation of the new monetary ideas and their practical implications, questions can naturally be raised, as well as objections that this or that detail has not yet been clarified and so on. This would be an external way of looking at the issue. What is important is to get to grips with the new way of thinking suggested by Steiner and by doing so, find a possible solution oneself to the questions of detail that remain open. Ultimately, it is a matter of taking Steiner seriously with regard to his National Economy Course and the ideas of money taught in it. In this course, Steiner presents a picture of a society that is structured functionally. The economic creation of value takes place indirectly through the collaboration of the various members of society. It is a question of the participation of all members of society in this creation of value. This is made possible by a form of money which has no value in itself and thus has a bookkeeping quality. Through this, a supply of income to all sectors in society can take place in a transparent manner.

By linking the money supply to the number of the population, the people of a country become the measure of the economy; they are moved to the centre of events. In such a society, there can of necessity be no arbitrary accumulation of private wealth, as happens in individual cases in today's growth-led economy. Instead of the increasing instability of today's financial system, a change in the system in the direction indicated would lead to the exchange of insecure wealth accumulation for secure incomes. These incomes would on average amount to more than today's incomes.

The need for parallelism in material and symbolic value

"In money that depreciates we have the parallel flow to depreciating goods, commodities, values, i.e. material values. So what do we actually have when – and we can extend it to the whole world economy – we look at this parallelism of symbolic value and material value? Basically, we have what one could call bookkeeping, accounting, extended over the whole world economy. (...) So we have world accounting as monetary turnover. And that would be ... what must be striven for. (...) For otherwise, money is nothing else, if we look into the depths of the national economy, than a means for the mutual exchange of [economic] performances".

If this parallelism of material and symbolic value is not achieved, if the turnover of money far exceeds the real turnover of goods, as is the case under today's conditions, corresponding social distortions will occur: "However, precisely because money in a certain sense falsifies [economic] performances (*Leistungen*), a falsification of the whole economy can occur through a kind of intermediate trading in money. But that is precisely the falsification that is possible when money is not given its true character."

(National Economy Course, Lecture 14, p. 202f.)

In addition, significant constraints that result in the present system (the problem of unemployment, the pressure to optimise returns which falls on the working population, etc.) would disappear. A threefold society with a free spiritual and cultural life would show itself much more open and capable of development than the present unitary state system.

Andreas Flörsheimer, Dornach (Switzerland)

The associative economy and the individual

"The associative economy strives to save labour, but not to save costs, so-called wage costs; it has no need for that. But it also does not create unnecessary work in order to generate income; it does not need to do that either. The associative economy is also based on trust: it needs trust and bestows trust. It does this in the experience of a public-spiritedness which grasps the whole and which manifests itself in the fulfilment of everyone's social quota; this will rekindle the will to work." (Alexander Caspar: *Das Neue Geld* (2021), p. 102)

Notes

- 1 Rudolf Steiner: National Economy Course. National Economy Seminar (GA 341), Lecture 12.
- 2 Alexander Caspar: *Das Neue Geld*, 2nd revised ed., Verlag Institut für Soziale Dreigliederung, Berlin 2021, pp. 91 – 103.

On the Work of Alexander Caspar

For some months now, the complete works of Alexander Caspar (1934-2021) have been available in book form* in a slightly revised new edition of the book of the same name published in 2010. This volume, which comes with many diagrams and illustrations, some of them in colour, consists of the chapters “Doing Business in the Future”, “The New Money” as well as “Supplement for Readers Interested in Epistemology” and “New Findings for Fundamental Economic and Social Reform (An Information Sheet)”. Caspar writes in his preface to this volume that it contains “the derivation of the new concepts and their practical application, which is why the formation and function of associations are dealt with in detail, as well as money in its various functions, because money is the tricky element in the current economy and difficult to penetrate. Through its handling of the topics, the volume *The New Money* has the character of a textbook”.

Volume II** contains all of Caspar’s essays, lectures and letters to the editor from 2002 to 2021, a table and some graphs (black and white). This volume can be very helpful for those who want to engage with this subject, because the essays deal with important problems of the present system in a very focused way. The differences between the present and the future threefold system and the respective ways of thinking are clearly discussed. Caspar points out in his preface that in this volume he “advances new concepts of ‘economic value, capital, the creation of money, and ownership of the means of production’ in their interdependence and shows how they can be used to overcome today’s crises of economic activity, unemployment and the pressure for growth”.

In response to an article published in *Der Europäer* on the topic of “The Ageing of Money”, Caspar wrote for example:

in a letter to the editor (Vol. II, p. 153f): “... When we talk about questions where money plays a role, we should



not consider money so abstractly, as if it were there before us in the form of cash or account balances. We have to take into account its origin (money creation) and from there derive its function and the way it circulates. The varying ways in which money is created and their consequences today’s economy and in the associa-

tive economy show the most diverse motives and goals in conducting business (...) In his twelfth lecture of the National Economy Course [known as *World Economy* in English – *Ed.*], Rudolf Steiner points out that ‘we must also be clear about the fact that money as such also receives a value through circulation itself’.

In the associative economy, the ageing of money is a matter of tying the circulation of money to the circulation of values in the nation’s economy, i.e. of largely eliminating money’s own value. Because money does not have its own value, one cannot actually speak of demonetisation as one does today. The initiator of economic activity in the associative economy is *need*; in today’s economy, it is the yield from work done for the purpose of increasing capital, which in today’s system is made possible by an increase in the money supply by the central bank, which goes along with an expansion of material production. The associative economy is about the congruence of material and immaterial needs...”. From the spontaneity of these statements, it is clear that they are made by someone here who has an overview of the relevant contexts and is able to move confidently in both worlds - the intellectual foundations of both the present and the future system.

Andreas Flörsheimer, Dornach (Switzerland)

* Verlag Institut für Soziale Dreigliederung, Berlin; www.dreigliederung.de. Vol. I (*Das neue Geld*, 153 pp., A4 format, hardcover 36 Euro, ISBN 978-3-945523-37-7, paperback 25 Euro, ISBN ...-38-4)

** *Die verschleierte Macht des Geldes*, 237 pp., A5 format, 12 Euro, ISBN ...-39-1

Karl Heise Okkultes Logentum [Occult Lodges]

Thoughts on a New Edition*

Many people blame Freemasonry (FM) as the secret driving force behind the unhappy current world events. Because Rudolf Steiner had contacts with cultic elements of Freemasonry, such people also defame Anthroposophy with half-truth. Steiner separated the wheat from the chaff, warning already at that time about coming machinations - which had been successful from England for a long time - to infiltrate traditional continental FM and exploit it for secret financial and political aims¹. As for FM itself, there are substantive reasons why it can have no constructive future without an orientation to Rudolf Steiner's spiritual science².

No longer contemporary?

One could therefore easily think that after 100 years such a book is like yesterday's news. Yet only the names and contexts have changed. In many ways, the machinations have continued to proliferate to the present day. Elitist clubs³ have combined with egoistic group interests; chauvinistic, national interests meet, for example, in the political group *die Atlantik-Brücke* (Atlantic Bridge). Think tanks and secret services have emerged that use questionable insights from behavioural psychology (Le Bon, Lippmann, Bernays etc.) to subliminally manipulate unsuspecting citizens for hidden purposes. The "quality media" and so-called non-profit NGOs (non-governmental organisations) in the pay of financial moguls regale us with pertinent "truths". What does all this have to do with FM? What they all have in common is the Old Testament, pyramidal power structure with its exclusive, authoritarian secrecy, and our current "New Normal" that is still dragging on.

While at the top of the FM pyramid, imperious elites and leading circles pursue power and corrupt democracy, the rather uninformed broad base of FM members is deliberately kept in the dark by the use of constantly repeated, manipulative images, symbols and dogmas. The effects of such obviously outmoded elements have had a problematic impact both on lower FM degrees and on the movement as a whole, (see box) because in our Consciousness Soul Age mendacity dominates, and the spiritual context is not permeated with consciousness. I found a fitting conclusion to the above paragraph in Roman Boos⁴: "The delusion of certain individuals or circles of individuals who believe that they *themselves* can be master builders of the temple and who dare not reveal their building secrets



to humanity as a whole, needs to be shattered by the truth: the only master builder of the temple of humanity is the whole of humanity itself⁵". A practical path and healing method here is the advancement of direct democracy for the threefolding of the social organism.

Prelude in England

Around the year 1830, in the fading period of German Idealism, Germany was still a league of small agricultural states in economic terms. The nobility, the authorities, almost all of them men with rank and status,

had connections to the old FM besides their normal affairs. Along with the traditional religious confessions, the Freemasons in Germany were endeavouring at the time to carry out their so-called "ancient duties" more or less in the line of Lessing's "Education of the Human Race." In the meantime, England had "progressed" much further. Industry and predatory capitalism were flourishing there. As colossal economic interests were more and more determining the internal and external policies of the British Empire, the trend-setting elites were separating themselves from the common weal. Around 1900, global networks were developing in line with the interests of profit. The Hague Conferences laid the foundations for the financial markets of our day as the god and arbiter of all things. Whereas continental European states at that time were only just beginning to find their way into the new era, complicated souls in British financial and governmental circles were successfully making connections with FM. Such elites used infiltration and treachery to maximise their potential influence in this "Royal Art" for occult manipulation of the masses of the people. These methods included in particular the phrase "freedom and democracy", according to one alert contemporary⁶ as "the art of putting oneself on the side of the people and, in their name, solemnly shearing off their wool for the benefit of a few good shepherds". Experience showed that even peace-loving and unsuspecting peoples could effortlessly be gratified in order to make profits from war-mongering.

Continental Europe

As the German Empire grew into a superior competitor with its proverbially top quality products and even began to build up a navy, England saw its plans for world conquest threatened. An Anglophile "network" had in the meantime set itself up on the Continent to bring about the economic destruction of

* Karl Heise, *Okkultes Logentum*, Lochmann-Verlag, Basel ISBN 978-3-306712-55-0

Germany. After the First World War, it "organised" a closed hunting ground there unseen, in order to steal the fruits of centuries of work and the striving for freedom of other peoples. Because this occult annexation was accompanied by financial crises, but at the same time by material progress, and because hardly anyone suspected longer-term plans to make people economically superfluous, not all historians see it as one of the causes of the First World War. For example, Christopher Clark (who, as an Australian, was allowed for the first time, with impunity, to cast doubt on the official explanation of German sole responsibility for the Great War) writes about the authorities of the time as being unsuspecting sleepwalkers⁷.

Clark was wrong; history researchers such as Gerry Docherty and Jim Macgregor⁸ have recently dared to detail how reporting on the reasons for the war was deliberately distorted to protect a secret elite of very wealthy and influential men in London. From Winston Churchill to the playboy-king Edward VII, they reveal such "brothers" to have been involved in both politics and FM, warmongers of the worst kind. In league with Wall Street banksters operating internationally as far as Russia, they were responsible for both world war catastrophes.

Karl Heise (1872-1939)

In 1916 in Dornach, Rudolf Steiner gave lectures⁹ about the circumstances described above. He warned of the coming hardship and expressed the wish that: "Someone should address these things and deal with them." Karl Heise, autodidact and writer, decided to take on the work. We read on page 128 of his book: "I was always fascinated by freemasonic ideas, for I had read much about Freemasons and now suddenly, the malice of [Anglo-saxon - G.P.] Freemasons (to push Europe into war in order to wipe out Germany), and indeed, already in the time of the old Emperor William I. I myself have never been a Freemason, but for many years now, I had read everything I could get my hands on about Freemasons. I spent a lot of money and read many books, which all portrayed the Freemasons as high-minded idealists, but now Dr. Steiner had shown that that was all base deceit. In the same year I put my manuscript text *Entente - Freimaurerei und Weltkrieg*¹⁰ [Entente-Freemasonry and the World War] before Dr. Steiner. He recommended me to send it to *Süddeutschen Monatshefte* [The South German Monthly]. He also wrote the foreword to it. [...]. Dr. Steiner had financed the printing with 3000 Swiss Francs..."

Abandoned occult lodges

Three years after Heise's work *Entente Freimaurerei und Weltkrieg*, the book introduced here brought a great deal together in 144 pages: in particular, a wealth of names that today's high school students are still taught were exemplary, moral figures. It names in detail the activities of circles that manipulated

state governments and currencies. No longer bound to a particular country, and in close cooperation with secret service circles, such perpetrators of crimes against humanity still to this day use lodges as a useful network to attain power that has a globally oppressive reach.

Rudolf Steiner mentions, for example, the February Revolution in Russia in 1917 as a milestone of political infiltration that was controlled from England, and which, before it degenerated into a "socialist experiment" and a bloodbath, aimed to overthrow the state powers behind property (GA 186). Subsequent varieties of Marxism masquerading as capitalism have ultimately culminated in "modern" lockdowns which have driven obedient populations into disease¹¹ and entire economies into ruin for the sake of their goal of world government. Since the First World War, the infiltration has spread throughout continental Europe, including Switzerland. We read in Heise, for example, on page 96, about the way in which financial interests took over Switzerland around 1916 in the form of the influential Grand Lodge Alpina in Berne: "... a system prevailed in the Lodge which was extremely inimical to the freedom of action of the 'free'-masonic brethren and enforced a compulsion that is all the more oppressive when a person who thinks for himself is expected to perform actions of the most varied kind like a doll, actions rejected by a healthy, trained reason."

Consequences

Since Margaret Thatcher deregulated banks in the UK in the last third of the 20th century, the intended great redistribution from the poor to the rich got underway with the abolition of moral and legal restrictions. New kinds of mutual relations between people were set going in accordance with the slogan: "Your need is my gain." In the wake of developments in the Third World, the brainwashed West is now seeing explosions of social discrimination on its own territory. The cultural degeneration that goes together with the negation of man as a spiritual being does not shy away from inflating genuine science under the motto: "reason and science, man's greatest power"¹². Thus, value-free, pure research hardly finds any funding today. After the abolition of logic and by means of control, well-coiffured "studies" are sold at every ordinary fish market to the one who shouts the loudest or pays the most money. With clever parameter magic tricks in exotic computer models, it is just as easy to prove the squaring of the circle as it is for "experts" to sell a plandemic. Thus properly prepared, unfortunately, we had to learn that even all presidents and their diplomatic representatives were *and are* not immune to being misled. Didn't even the Pope, recently the harshest critic of capitalism, form an alliance with the guardians of the "Council for Inclusive Capitalism" at the end of 2020? Occult machinations behind supranational organisations such as

the UN, WHO, EU etc. are finally homing in on their targets. Deserving, honest scientists of proven calibre, Nobel Prize winners, who dare to put forward solid arguments against these machinations, are uniformly silenced or forced out of their positions, their publications suppressed and deleted from the internet. Peaceful people who protest are penalised and assaulted.

Uninformed citizens lose all spiritual orientation for the future. Fear of impoverishment and death is widespread, child abuse and suicides increasing. How easily entire economies can now be driven to ruin and exploited for purposes of profit. How grossly billion-dollar businesses flourish with unvalidated, inaccurate tests and barely-tested, provisional vaccines that are supposed to be so extraordinarily safe....

Sin of omission

Dear reader who has made it this far: do such irrational short-cuts somehow sound familiar to you? We are living through times of plandemic imbecility, contempt for the constitution, discrimination and immorality all over the world. Heise's well-sourced book, although 100 years old, provides an historical insight into a witches' kitchen that still very much exists today, in which, hidden behind supranational organisations, ahrimanic devils are cooking their soup that is poisonous for civilisation and health. This would be a veritable conspiracy theory if the facts and the people in the book, as well as those today, did not speak for themselves. How have governments and parliaments of UN member states behaved, including Switzerland, whose hands are bound by treaty to obey instructions from an uncontrollable, self-consecrated World Health Organisation (WHO) - indoctrinated minds that are not even allowed to defend themselves? Haven't the slavish authorities long since sold off constitutional rights to freedom, and aren't they acting so irresponsibly because, in the words of Gottfried

Keller, "they haven't stepped outside their own front door to see what's going on"¹³?

Gaston Pfister, Arbon (Switzerland)

Notes

- 1 *Geschichtliche Symptomatologie* [English ed.: From Symptom to Reality in Modern History] (GA 185)
- 2 See *Der neue Kain - Die Tempellegende als geistig-moralischer Entwicklungsimpuls und ihre Vollendung durch Rudolf Steiner*, Perseus Verlag, Basel ISBN-978-3-907564-97-4
- 3 For example, the secret Bohemian Grove group or Skull & Bones, which has produced a number of US Presidents and government ministers.
- 4 In 1919 Roman Boos (1889-1952) became Secretary of the "League for Threfolding of the Social Organism"
- 5 *Soziale Zukunft - Grundsätzliches zur Dreigliederung* (enlarged)
- 6 Romain Rolland (1866-1944)
- 7 C. Clark, b. 1950 *The Sleepwalkers - How Europe Went to War in 1914* ISBN 978-0-713-99942-6
- 8 See, among others: *Hidden History: The Secret Origins of the First World War*
- 9 *The Karma of Untruthfulness* GA 173/174 (Cf. also *Nachrichtenblatt* No. 7 "The Great Reset")
- 10 Small print, 408 pages, still available from antiquarian booksellers.
- 11 "All things, such as unjust, bad laws which punish in an improper way, bad institutions in a social community ... then the karmic consequence of this - which is nervous tension - is gaining more and more influence on humanity, and just as there were epidemics of leprosy in the Middle Ages, so in the future, as a result of materialistic attitudes, serious nervous diseases, whole epidemics of madness will appear, and whole peoples will be attacked by them." (GA 99, 30 May 1907).
- 12 Quoted from Goethe, *Faust I*, Mephistopheles.
- 13 Original quote: "No government and no battalions are able to protect justice and freedom, where the citizen is unable to step outside the front door and see for himself what is going on."

Rudolf Steiner: The effect of uncomprehended rituals*

"... One is, so to speak, offending against the spirit of the Consciousness Soul which is to be developed today. And now Steiner briefly and drastically describes the possible consequences of such a course of action. "What is the consequence of this?" he asks. "The consequence is that it goes without saying that, if you wish, you can make people into docile tools for all kinds of plans. For if you work on a person's etheric body without that person knowing it, you switch off the same powers that he would otherwise have in his mind, if you do not then give the mind something that today must be spiritual science. You switch them off, and you then make such brotherhoods into a tool for those who want to pursue their plans, their aims."

* Thomas Meyer, *Der neue Kain* [The New Cain], Basel 2015.

Chinese Students Encounter a New Concept of Karma

At the end of our year of Anthroposophical Studies at Dadi College in Beijing this year we looked into the subject of “karma”. To get us in the right mood, a large drawing of “karma-awakening forms” was hung on the wall: the architraves and columns of the Great Hall in the First Goetheanum. This brings the concept of karma alive and close to us.

Normally, in China and other Buddhist countries, one comes across a very narrow, not to say trivial notion of karma. In a neighbouring monastery, for example, a volunteer showed me around; he is an educated student who lives and works there. He asked if I also “believe” in karma? -Yes, I do. – And then, if I also believe that my relatives could be reincarnated here as ants? - Laughter on my part. - Yes, all Europeans laugh at this idea, he noted with some concern.

The concept of karma revived by Rudolf Steiner makes a fundamental difference to the old notion of “an eye for an eye, a tooth for a tooth”. It moves away from karma as rules, from karma as ‘book-keeping’ and balancing accounts, from the law of karma to karma as the art of biography. One encounters the ancient Asian concept of karma like the ancient Hebrews’ concept of “law”. It is the will of God or the spiritual world order. Full stop. Before the law of Karma, before the law of Moses, one stands as Rudolf Steiner wanted for the mood of the third class of the Waldorf School: as if standing before a friendly brick wall. “Awaken to the strictness of the law!”

How could one explain to Chinese students the transition that Rudolf Steiner brings into the picture: the guidance of karma has passed from the hand of ‘Moses’ to Christ. ‘Moses’ used to be the master of karma; now it is the Christ. What does that mean? It means that love will fill mere law with the content of the soul. Biographical artistry takes the place of a merely corrective balance.

At the beginning of human incarnations, when the I was still hardly individualised, everything depended on noticing and correcting deviations from the original human image. Destiny was constantly rectified so as to bring the human being back into line again with the direction of the general human archetype. But then the Tao (the Logos) itself became an individual human being. And now the Tao enables each individualised human being to unfold towards other *individualised human beings*; it enables the various individualised human beings to grow artistically and creatively in an ever larger, more supportive

context towards the new total human being. “Release our debts into potentials for development, just as we forgive our debtors their debts!” The Tao moves from biography repairer to biography artist.

When humanity was still descending, when everything depended on placing the spiritual human form on earth, on embodying it on earth, deviations had to be corrected. Now it is all a question of evolved forms recognising their deficiencies as developmental tasks and opportunities and, in mutual creative encouragement, developing them into new, unforeseen capacities. In finding new harmonies, we ascend from the earthly world back into the spiritual.

Rudolf Steiner placed this double current of karma before our eyes in the movements of the columns and architraves of the Goetheanum:



The columns with their capitals stand there like the individual incarnations, in the uprightness of the earthly I, whereas in the architraves we look into the spiritual world and see how the impulses are developed from one incarnation to the next: after death and then before birth, a spiritual stream in the horizontal.

Together they form a stream of Tao-T:

The first half of the stream stands under the sign of the strictness of law. It unfolds in a great vertical downward movement. The second part becomes more and more relaxed and artistically bold, in a freely swinging horizontal upward movement. At the beginning, the forms are double, general, not individual, and thus lawful. In the second half, they become individual, unique, developing out of their own law.

The two halves of the metamorphosis process face each other in a polarity. This reveals the *overall form of our earthly incarnations*. In place of an endless stream of incarnations, there is a concluding totality that raises up (overcomes and preserves) everything into itself. In the whole and in the becoming whole, the resurrection impulse shows itself. Hegel modestly called this “*Aufheben*”, “*Aufgehoben-Sein*” [literally, raising up, being raised up; this also has the meaning of cancelling out, in Barkhoff’s sense: overcoming and yet preserving - *transl.*].



The students enjoyed the mutual interpenetration of art and thought. They drew elements of the building and reflected their accounts of destiny and their thoughts about karma in their art. In the interplay of forms of necessity and forms of freedom a trust in destiny can emerge.

Epilogue

There are two full-time Waldorf teacher training seminars in China. One is in Chengdu at the officially recognised three-stage Waldorf School there, the other is ours in Beijing, where the emphasis is on artistic training (in eurythmy, speech, music, painting and sculpture) and anthroposophical cognitive techniques. “Thanks” to the quarantine rules, foreign teachers can no longer be flown in; so everything rests on the shoulders of those who are living here long-term.

Only women over 35 actually finish a whole year of full-time training. Most of them have had an academic profession (technicians, IT engineers, they have worked in teaching, accounting, psychology, have had leading positions in personnel relations, have been entrepreneurs - one has sold entire electricity companies etc.). They are almost all mothers, and responsibility for their children has usually led to their new questions about life. Furthermore, none of them have financial concerns, so they can afford our tuition fees of about €7000. Male students usually drop out after half a year. We have not had good experiences with people who are well under 35. They still have to experience the great material world with its joys and demands.

Martin Barkhoff in the spiritual scientific disciplines and Ruth Barkhoff-Keil, who led a eurythmy training for ten years in St. Petersburg, Russia, are the two ever-present teachers. Ruth Barkhoff has penetrated the sound forces, especially of the many Chinese dental consonants, sufficiently to enable the students to feel and express their thoughts in movement. Most of the students experience

and comment on the fact that our training gives people the opportunity to transform themselves also at the etheric level. The participants notice that engaging in living thinking makes them more radiant, more beautiful, and able suddenly to understand other people (“I owe to the seminar the fact that I respect my husband and take him seriously, though he is so much less successful than I am”). Again and again they say: “For the first time I have experienced that I learn from the questions of the other students, from the way they deal with thoughts. I never would have thought I could have such deep friendships at this age. There really is an atmosphere of love in our seminar.”

Well, that can also take on very unique forms: our language and drama teacher Xia Wei’s allocation of stage roles and stage directions met with increasing opposition, and then he said: “So, now you can tell me, one by one, and in front of everyone else, directly to my face how terrible you think I and my instructions are. One after the other, ten students shouted their anger in his face, some even threatening to beat him. When he asked who would now drop out of the play (*Between Dream and Sea* by Takahiro Kawate, a long-time Goetheanum actor and director), none would. Some of those who screamed at him later told him they realised that that when they had screamed, all their anger was only there to cover the fear of their own incompetence on stage. Xia Wei told me, “I can use the anger. Without it, their astral bodies stay all stiff, they don’t get out of their soul habits.” The anger and the tears do not harm the love. Even at graduation, the students say: “I have cried more in the last year than in the previous twenty years.”

In Luo Long, our staff has the most creative painter, graphic artist and sculptor working in the Waldorf scene. He said, “With the mobile students that you have, I was able to achieve as much artistically in two classes every two weeks as is achieved in a normal sculpture training in two years, if it goes well.” Thinking anthroposophically - you can experience it - really transforms people right into the physical.

Martin Barkhoff, Beijing (China)

READERS' LETTERS

Thoughts on "Goethe's Fairy Tale" by Charles Kovacs

In Der Europäer Vol. 25, No. 8 (June 2021)

In connection with the Fairy Tale of the Green Snake and the Beautiful Lily, Charles Kovacs speaks of the unconscious healing powers at work in the Fairy Tale, which are represented in the image of Asclepius' staff. Even today, the upright staff on which the serpent climbs is a symbol for everything that has to do with healing.

Goethe secreted this very symbol into his Fairy Tale, but you can only get to grips with it if you take all his hints about spatial orientation and place them in front of you as a spatial figure.

Where does the Fairy Tale begin? The ferryman's hut, where the impatient will-o'-the-wisps arrive at midnight, must be on the eastern bank of the river. Goethe gives us three clues to orient us. *First*, after the crossing, the will-o'-the-wisps have the opportunity to be carried back across the river by the shadow of the giant in the evening (page 14)* which would only be possible in the evening in the direction from west to east. *Second*, after the encounter with the image pillars in the rocky gorges, the old man disappears in the direction of the west and the snake in the direction of the east. The old man meets his wife in his hut and advises her to take the dead pug *across the river* to the lily, whose touch can bring it back to life. This makes it clear that the realm of the lily must be on the east side of the river, since the old man was moving towards the west. The old woman then sets off. With the words: "The rising sun shone brightly over the foothill that shone in the distance..." Goethe gives us *the third clue* as to the direction in which the old woman is now moving. Arriving on the shore, she sees how the ferryman has just brought across the river from the east a "strange traveller" - the melancholy youth - whom Rudolf Steiner once described as being of Russian nationality.**

Together, the old woman and the youth then walk along the west bank towards the south - we are still in the morning and "his fine face was exposed to the rays of the sun" (p. 24). Exactly at midday, they come across the majestic arch of the bridge formed by the snake, which they then cross towards the east to reach the Lily's garden. There it

comes to the "die and become" scene in which the young man throws himself on the Lily and dies because he does so, but is resurrected.

Now their procession goes back towards west and crosses the river for the second time; the semicircle of the bridge is reflected in the water in such a way that it forms a colourful shining *circle*, *perfect* now. Again, Goethe gives a very precise indication of where the river is crossed: "... the ferryman, looking out from his faraway hut, gazed with amazement at the luminous circle and the strange lights passing over it." (p. 41). If the ferryman can watch and the company enters the sanctuary with the image pillars soon after stepping onto the bank, the second crossing must have happened between the place where the group walked across the river the day before and the one where the will-o'-the-wisps crossed the river at midnight.

After the sacrifice of the snake, the procession now enters the rock sanctuary, which then "like a ship that gently moves out of the harbour after the anchor is raised" (p. 45), and moves through the rocks *under* the river and rises exactly where the story began: at the ferryman's hut. If we first had a crossing of the river, then in the middle the emphasis on the "shining circle", this time it goes under the riverbed. This closes the circle of the Fairy Tale; we are back at the beginning, but at a completely different time (and thus with another consciousness): not at midnight, but in the morning of the day after next, after, as it says, "day had fully broken".

When we form a picture of the spatial shape that the procession draws, we see something astonishing. The dynamics of the narrative are impelled by the will-o'-the-wisps, for they provide the occasion for the procession (green snake, young man, the old woman) to move across the bridge from south-west to east (to the Lily's garden). Later, the group - now with the old woman and the beautiful Lily together with her court - moves back to the west, wanders a little to the north across the bridge for the second time and enters the rock temple after the sacrifice of the snake. The temple moves under the river, back to the ferryman's hut.

The figure that emerges when we draw the movement of the group spatially is familiar: it is *the staff of Asclepius*, or *Mercury*, the symbol of healing. Since Goethe was obviously very precise about the spatial orientation, we must assume that he created this figure consciously. It becomes clear that Rudolf Steiner was not exaggerating when he compared the depth of the Fairy Tale with the Revelation of John.

Bernardo Steiner, Eberdingen (Germany)

* This article presumes a knowledge of the Fairy Tale. The page references which follow refer to *Goethe - Das Märchen*, Verlag Freies Geistesleben. Stuttgart 1977.

** Rudolf Steiner, *Innere Entwicklungsimpulse der Menschheit* (GA 171), lecture of 25 September 1916.

A Wake-Up Dream

The day before yesterday I woke up out of the following dream:

Relief: Goetheanum leadership cancels Ahriman incarnation

In a situation that has been weighing heavily on the minds of many members of the Anthroposophical Society, the Goetheanum leadership has taken a courageous step. They all appeared before the cameras of *GoetheanumTV* on Tuesday and a spokesperson read out a statement: "We have unanimously decided that the incarnation of Ahriman, the expectation of which has darkened many people's outlook on life, will not now take place, at least not in this century."

Brigitte Wümmel, a spiritually committed young woman, greeted this step with a beaming smile: "Oh, at

last!" Representing the anthroposophical media, *Info Die Drei* commented: "This step was overdue. This is how Anthroposophy arrives in the modern world." The Group of Branches in Professional Fields noted, "This shows that the Anthroposophical Society is open to new things." The reaction of the outside world was also overwhelmingly positive. Bill Gates remarked, presumably with reference to the Goetheanum, "Very good. They have learned their lesson." Psychologist Prof. Dr. Gregor Willbank analysed the step from a medical point of view: "This will enable Anthroposophists to have an undisturbed night's sleep again." In any case, we will all be better off, and that is, after all, the task of Anthroposophy.

And then I read that I myself had signed the report of this dream.

Martin Barkhoff, Beijing (China)



The Real Anthony Fauci

Bill Gates, Big Pharma, and the Global War on Democracy and Public Health

by Robert F. Kennedy Jr.

Robert F. Kennedy, Jr.'s new book *The Real Anthony Fauci: Bill Gates, Big Pharma, and the Global War on Democracy and Public Health* is destined to emerge as a classic of American history and public policy. It will also rank as a classic in the "True Crime" category.

Just issued, the book is already a bestseller, having hit #1 at Amazon in all categories last Friday. By Sunday, it had dropped down the list, perhaps because all the hard copies were sold out.

My copy arrived on Friday. I thought I would dive in on Saturday morning and read a few chapters. Instead, I read the entire book. It is quite something when a 450-page book with more footnotes than a volume of the Encyclopedia Britannica is this spellbinding.

Anthony Fauci is what Hannah Arendt termed a "*Schreibtischtäter*" or "desk killer." I thought I already had a good sense of the harm Fauci has done as director of the National Institute of Allergy and Infectious Diseases (NIAID) since 1984. However, watching one of Kennedy's video presentations on Fauci's record as Kennedy was working on the book was astonishing. Just when you think you appreciate the extent of the corruption and regulatory capture of the U.S. pharmaceutical-industrial complex, you learn it is even worse.

Since becoming NIAID director, Fauci has spent and handed out \$856.9 billion—nearly \$1 trillion. Here are just a few examples of the results. During the so-called AIDS epidemic, Fauci's promotion of AZT is estimated to have killed 330,000 gay men. The majority of American children now have chronic disease, and American children have lost seven IQ points since 2000. U.S. life expectancy is falling, with a widening gap of nearly five years between the U.S. and its peers. Meanwhile, the American people have experienced a growing number of pandemic "scares" helping to justify an ever heavier schedule of "vaccines" and pharmaceutical profits.

Kennedy is a seasoned litigation attorney who has demonstrated an enormous capacity to deal with the full complexity of medicine, science, and politics combined. He and his colleagues at Children's Health Defense, the organization he founded and chairs, have attracted a network of first-rate legal talent. They also collaborate with a powerful global network of scientists and doctors as well as an army of highly educated and motivated parents who are furious about what is being done to their children. In combination, Kennedy's networks are the equivalent of a 21st-century Zulu army. Anthony Fauci may be able to buy a lot of talent, but the health intelligence networks that Kennedy and his colleagues have attracted have become something more powerful. Reading *The Real Anthony Fauci*, you realize that Kennedy has taken "open source intelligence" to a new level. Given his mastery of the material, the book is also destined to emerge as a case study in leadership.

One of the talented collaborators that Kennedy draws on successfully is investigative journalist Celia Farber, who previously had done outstanding reporting on the HIV/AIDS global scheme. The book includes Farber's research on Fauci's use of foster children for drug testing, which resulted in the death of scores of children. It is one of the ugliest stories of medical research and genocide in U.S. history. However, it serves to demonstrate the nature of Fauci and the people who have been given free rein to engineer what the Solari Report has, for many years, referred to as "the Great Poisoning." Needless to say, the market capitalization of health care and pharmaceutical stocks has led the U.S. stock market higher for years. Billionaires to Anthony Fauci: "Thank you!"

Please buy this book. Buy a lot of copies. Give lots of them for Christmas. Anthony Fauci and his colleagues are guilty of crimes against humanity and profiting enormously at taxpayers' expense. The book raises the question as to why the American taxpayers are funding desk killers who are engineering the poisoning of our children.

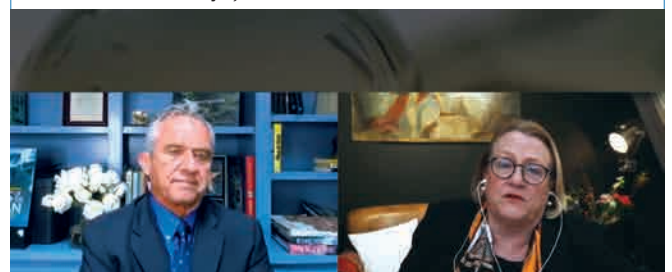
Throughout his career, Kennedy has proved that the law matters. The book confirms he has the leadership and command of the scientific and medical intelligence to keep doing so. So, after you buy the book, head over to the Children's Health Defense website and make a donation with pre-tax dollars.

Better that your precious dollars finance Kennedy's litigators than Fauci's crime spree.

Catherine Austin Fitts

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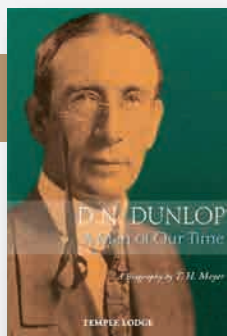
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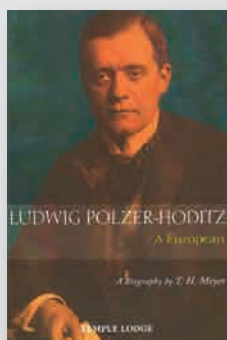
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