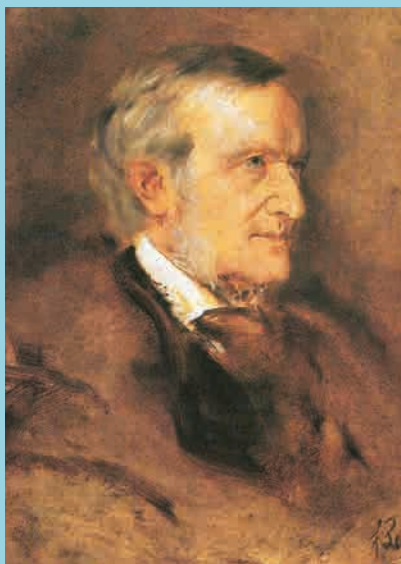


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# THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



**Europe Today and Helmuth von Moltke**

**Ukraine and Russia's Intervention**

**Community and Debt**

**The GAS Relationship with Weleda**

**From the Ring to the Grail**

**From Taiwan - the Kingdoms of the Heavens**

**Cancer - an Anthroposophical Perspective**

## The Present World Situation

We are living in catastrophic times. That in itself is not new in human history. The Lemurian and Atlantean epochs both ended in catastrophes: Lemuria in a fiery catastrophe, and Atlantis in the “Great Flood”.

At the end of the seventh and final Post-Atlantean Epoch the Earth will experience a catastrophe of the air. That will be in about the 8th millennium, which spiritual science speaks of as the American Epoch, and which will be under the sign of Capricorn. The Moon will then reunite with the Earth, which it left long ago, something of which modern astronomy is already aware. Everything will then change radically. The division of the sexes which has prevailed since the exit of the Moon in the Lemurian Epoch will be replaced by a form of procreation related to the larynx, as represented in the first seal in the Apocalypse of St. John (the man with the fiery sword from his mouth).

We now find ourselves in a dramatic prefiguring of that final catastrophe. People sense something of this. Therefore, we have, for example, the gender issues, which are occurring today like summer lightning, a harbinger of future conditions.\* Rudolf Steiner speaks of an Earth-spanning spider-like web which will embody all materialistic thoughts that have not been spiritualised by that point. That too is prefigured in our time by the all-encompassing World Wide Web. A prime example of this is the software known as Aladdin (an acronym for Asset, Liability and Debt and Derivative Investment Network), the main system employed by BlackRock, which is striving to achieve, or already has achieved, global control of all economic data. According to economic journalist Ernst Wolff, it is *de facto* far more powerful than all governments and central banks.

Friedrich Nietzsche’s “Superman”, which is discussed in D.N. Dunlop’s article in this issue, presents an ahimanic counterpart which Nietzsche calls the “ugliest human”. Alongside this, a humanity will develop that has intense spiritual abilities by which the rest of humanity is to be healed in a Manichean way. Today’s “races” will disappear as such and give way to two kinds of human being - spiritual human beings and those bound to matter. This contrast too is also being prefigured today. The “good” and the “bad” are also aware of this; a caricature of “the bad” is associated with Putin’s empire, while the US/NATO empire is supposed to embody “the good”. It is unnecessary at this point to comment further on the absurd, mendacious or even obtuse nature of today’s world situation. Every alert modern human being can see this, but also recognise the acute danger hanging over all humanity.

Does the prelude to the next catastrophe include an even greater *present* one? Were clairvoyants and soothsayers wrong when they predicted for *the present time* upheavals such as a coming war between Russia and the West, which would be followed by a *three-day eclipse*?\*

Has the arc of truth been so stretched “by a challenge to truth and reality itself” that there is cause for higher spiritual powers to intervene before the whole of humanity perishes in the ongoing COVID-injection quagmire?

Rudolf thought that such an intervention was possible in view of the terrible lies against the Central Powers [Germany and Austria-Hungary] that were being spread in 1917.\*\* Is the situation today not actually far worse?

Are we not living through the reappearance of appalling black magical practices such as were practised in the Mexican Mysteries, before the greatest black magician who ever walked the earth was crucified by the even greater white magician Huitzilopochtli at the very time of the Mystery of Golgotha (R. Steiner, 18 September 1916, GA 171)? His soul was then placed under “a spell”, but not his activity for all time. Today unfortunately, it reaches out to the very youngest inhabitants of the Earth.

However today’s catastrophic prelude ends, we should not forget that we have lived through and survived more colossal catastrophes. As D.N. Dunlop once put it:

“Remember that you have looked upon cataclysms many times and have always risen triumphant.”

T.H. Meyer

\* Lecture of 13 May 1921 (GA 204); see also R. Steiner, *Die Vorträge über die Inkarnation Ahrimans*, Basel, 3rd ed. 2022, p.115 ff.

\*\* For example, the seer Alois Irlmaier. See also Ruben Stein, *Der dritte Weltkrieg. Die Prophezeiungen der Maria S.* - pdf.

\*\*\* Rudolf Steiner, lecture of 13 January 1917 (GA 173c).

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# Europe Between East and West

## *and the Present Activity of the Individuality of Helmuth von Moltke\**

Let us begin with two polar opposite statements on the conference theme. The first is from an American who emigrated from Hungary. It reads.

“The primordial interest of the United States, over which for a century we have fought wars - the First, Second, and Cold War - has been the relationship between Germany and Russia, because united, they are the only force that could threaten us - and to make sure that that doesn’t happen.” The statement comes from geostrategist George Friedman (born 1949) and is an expression of a century-long struggle over the seed of Russian culture, which in the eyes of Western, occult-inspired policy circles can only be waged successfully if Central Europe and especially Germany are eliminated. For simplicity’s sake, let’s call it the “*Friedman Doctrine*”. The other statement is much older, but will remain of great relevance into the far future. It reads:

“The most pronounced mission of my ‘I’ is to work on the European relationship between Germans and Slavs.” This statement was made post-mortem on 19 October 1916 by the individuality of Helmuth von Moltke and was recorded through Inspiration by Rudolf Steiner along with numerous other statements and passed on to Moltke’s widow.

In what follows, we will speak simply of the “*new Moltke mission*”. It forms the main thread of today’s presentation; it is rooted in the world-historical task that Moltke had as Pope Nicholas I in the 9th century. Let us call it the “*Nicholas Mission*”. We learn about this in the same communication, after the first sentence: “For this it was necessary, during the inc. [arnation of] N.[icholas], to bring about a separation of the later Eastern Slavs from Europe. The Greek Catholic Church [the Uniate Church - *Ed.*] as a harbinger of later events among the Eastern Slavs was brought about by the church policy of my ‘I’.”

Pope Nicholas had recognised that the eastern, ancient visionary spirituality was not suitable for Europeans, as it would never enable them to develop the attitudes and capacities necessary for science and technology. The consciousness of the spirit therefore had to be dampened down or veiled for a long time - only in this way could Europeans enter fully into the reality of the senses.

A separation of the two spheres of consciousness - the sensory and the suprasensory - was thus brought about. I call this the primary, *vertical separation*. Separations in the

area of ecclesiastical politics and later geopolitics were the *horizontal* consequences of this, so to speak. The vertical separation became manifest in 1054, the year of the so-called Great Schism of the Eastern and Western Churches.

Nicholas himself died in 867, on 13 November. The Great Schism and the separation of the East and West were, however, the mid-term and long-term effects of his ecclesiastical policy. His activities were also responsible for the creation of a stream of dogmatic faith. He wanted spirituality to be preserved for Europeans in this form. Almost exactly 100 years ago, Rudolf Steiner spoke in detail about these developments in his ground-breaking lecture of 1 October 1922.\*\*

Nicholas’ task in the mid-9th century had nothing to do with the “abolition” of the spirit which followed at the Council of Constantinople two years after his death; rather, this was a deformed caricature of his task. Nicholas, himself inspired by various spiritual beings, held fast to the spirit. He only wanted to bring about a *different form* of spiritual experience through the power of faith *for a certain time* - the time of the burgeoning openness to the senses and to intellectuality - which was to replace it. This certain period of time was the second millennium. Constantinople, by contrast, sought to banish the spirit *in any form* and *for all time* from human consciousness. Nicholas wanted measures - veiling the spirit in confessional formulas - that would effect consciousness temporarily, albeit for a whole millennium; Constantinople wanted to abolish the spirit *forever*.

### **The fruits of Nicholas’ mission in retrospect**

An incisive post-mortem communication of 28 July 1918 sketches out a grandiose survey of the development and consequences of Nicholas mission in the second millennium. This retrospect includes the whole activity of Nicholas and his “counsellor”, who reincarnated with him as Moltke’s wife, Eliza von Moltke, who in the post-mortem communications is referred to as “she”. According to this particular communication:

“In the ninth century, ‘she’ stood by my side, as a man, and shared this overview of the map of Europe. ‘She’ was a counsellor. It was then my duty to develop the ideas that were to separate the East from the West. Many people were involved in this separation. ‘She’

\* At a *Der Europäer* seminar on 21 May 2022.

\*\* *Die Grundimpulse des weltgeschichtlichen Werdens der Menschheit* (GA 216)  
[The Fundamental Impulse of the Evolution of World History]

assessed them according to ‘her’ overview. But at that time people were still close to the spiritual world and were aware that spiritual beings come and go. But the inhabitants of Central and Western Europe were inclined to move away from spiritual beings. They had to prepare themselves for materialism even then. In the ninth century, however, with us two there was much directly perceptible spiritual influence. The ‘counsellor’ often said: ‘The spirits will withdraw from Europe; but the Europeans will long for them later. Without the spirits, the Europeans will make their machines and their devices. Through this, they will become great. But in doing so, they will educate within their own bosom the men of the West, who will drive the ahrimanic culture to its highest peak and put themselves in the Europeans’ place.’”

At the end of the arc of development revealed here, then, are the Anglo-American “men of the West”, who would drive the European heritage to an ahrimanic peak “and put themselves in the Europeans’ place.”

Finally, a spiritual-cultural boomerang effect is revealed, as it were. The Westerners would come to set the tone in the old European homeland. They are the Wilsons, Churchills, Bushes, Bidens or Friedmans of our time. This is the great developmental and historical context in which their activity occurs.

We may also note that for the great decisions in the 9th century, “maps” were spoken of, just as “Westerners” would speak of them again a thousand years later – but in the sense of their own interests.

### Later developmental stages of the German Folk Spirit

We have mentioned the “directly perceptible spiritual influence” on the part of Nicholas and his counsellor that Steiner spoke of on 28 July 1918. This includes, for example, the “Spirit of Peter” or the “Northern Light, which also has a soul”, as it says in the post-mortem communications (Nos. 92 and 100). That would be worth a lecture in itself. Here, however, we should point to another, very significant spiritual influence in Nicholas’ mission, which does not appear in the communications, but to which Rudolf Steiner once drew particular attention. In a notebook\* entry he wrote with reference to this spirit:

\* Probably from 1916, the year of Moltke’s death. Archive of Perseus Verlag.

“What N. [Nicholas] had to do for his time from Rome, was inspired at that time by the same G. [i.e. Geist - spiritual Being], who now works as the German Folk Spirit.”

Then comes the sentence: “The S[pirits] of course have different tasks at different times.” Of the current German Folk Spirit, who in 1879 replaced Michael in this func-

Was H. für seine Zeit von Rom aus inspiriert, ist das selbe G. inspiriert, der jetzt als deutscher Volksgeist wirkt. Selbstverständlich haben die G. zu verschiedenen Zeiten ver-

Was H. wollte, war von demselben G. inspiriert, der gegenwärtig als französische Volksseele wirkt. Es war nicht derselbe Geist, der die Jungfrau von Orléans inspirierte. Das war damals die Aufgabe des gegenwärtigen deutschen Volksgeistes. Daher die Symmetrie zwischen dem deutschen Volksgeist -

Facsimile of Rudolf Steiner's notebook entry, probably from 1916

tion, we know - primarily thanks to Karl Heyer's incisive research based on Steiner's indications – that he used to be the angel of Gautama Buddha.”

In the above-mentioned notebook entry, therefore, we learn something of the greatest importance in relation to the activity of this spirit in the 9th century, when he was not yet the German Folk Spirit – that he inspired Nicholas. He was already on a path of development, and a preliminary stage of his later activity as Folk Spirit was the inspiration of Nicholas.

In the same notebook entry Steiner gives further information about the activity of this spirit in relation to the Maid of Orléans, for it was this same spirit that later “inspired the Maid of Orléans”: “That was the task, at that time, of the present German Folk Spirit.” That might seem hard to understand, as Steiner usually relates the actions of Jeanne d’Arc with the Archangel *Michael*.

But Michael and the later German Folk Spirit are most intimately united!\*\*\*

And here, too, follows a weighty postscript: “Hence England’s opposition to the German Folk Spirit.” This remark is of the utmost importance, since it shows that in England, probably in its occult circles, there is a knowledge of the German Folk Spirit and its earlier involvement

\*\* See Heyer’s essay “Who is the German Folk Spirit?” in the volume of the same name, and also the essay “S.O. Prokofieff’s Error with regard to the Folk Spirit”, in *Der Europäer*, Vol. 25, No. 12 (October 2021). Heyer’s essay was published in the same issue.

\*\*\* See Steiner’s lecture of 19 January 1915 (GA 157).

in the liberation of France from England, which is the deepest driving force known to us for the aforementioned opposition of the Anglo-American elites to the German Folk Spirit, as it still resounds from the words of Friedman or from many a saying of Churchill...<sup>\*</sup>.

However, it is only in this notebook entry that Steiner names the later German Folk Spirit in connection with Nicholas and Jeanne d'Arc.

This notebook entry by Steiner on the influence of the later German Folk Spirit on both Pope Nicholas and Jeanne d'Arc seems to me so significant and so telling that I consider it appropriate to make it public today, about 100 years after Steiner's 1922 lecture.

The notebook entry is also of particular relevance in another sense with regard to the individuality of Moltke. It helps us to understand why Steiner thought it so important to lead precisely Helmuth von Moltke to a clear comprehension of this new German Folk Spirit, for Moltke had been united with this spirit already in his incarnation as Pope Nicholas!

### Leading Moltke to the new German Folk Spirit

Steiner began to lead Helmuth von Moltke in this sense in a letter to von Moltke of 20 December 1914, a whole month after Moltke's dismissal on 3 November and after the completion of his memoirs, which were later intended to be presented at Versailles as "The 'Blame' for the War". Steiner wrote: "The outer course of such serious events as those of our time, can easily give the impression that the spiritual impulses, of which spiritual knowledge is able to speak, wished to show themselves to be erroneous. And yet that is not the case. This spiritual knowledge is still aware that the Folk Spirit [the German word *Genius* was used here – *Ed.*] of the German people, promising confidence, stands with his torch raised and that the forces coming from his direction are with your thoughts in the course of events."

The imagination of the "Genius with his torch raised" mentioned here was to play a central role in a meditation sent by Steiner a month later.

And Steiner writes further: "Your thoughts, Excellency, have for years proved to be the instrument that was needed on this side of the spiritual world. And if the physical course of events now seems to contradict this, *in reality* this is not the case. In spirit, Excellency, events are still being directed by the thread of your thoughts. I am not saying this merely to offer you words of consolation. That would seem quite reprehensible to me. I say it because it stands thus before my soul. And although you are not

now physically active in the midst of events; everything that will prove *salutary* for what is actually going on is not only connected to your work as a consequence; but your thoughts are alive in it."

And then follow words which can shine into the personal and supra-personal connection of Moltke with the true, new German Folk Spirit: "Much suffering has come to you, Excellency. But suffering is in truth also the ground from which the spiritual powers must weave the salvation of the development of the earth. Through your suffering you serve the great cause which the German people must serve now. And when one day what is now the present will be the past, then it will be clear to those who want to understand, how your thoughts and intentions as well as your suffering were part of the necessary seed from which the future mission of the German people will blossom. The task which still lies ahead of this people is so significant that it can only be achieved through the solemn working of destiny. Even today, I know that your own destiny is so intimately linked to that of the German people that I can stand by every word I have spoken in this context (...)"

### The spirit with the torch raised high

About six weeks later Steiner sent Moltke a meditation, which enabled him to find and grasp this spirit inwardly.\*\*

The text is formulated with extraordinary care and meticulousness. The reader can realise this for himself. Everything depends on the inner soul-spiritual relationship to the being of this spirit.

In this respect, the meditation is a pure counter-image to the Statue of Liberty at the entrance to New York harbour, which points to the outside world and was conceived by the Alsatian Freemason Bartholdi.

The torch-bearing American statue nevertheless bears a strange affinity to the inner mental image of the Moltke meditation. It is as if the Western freedom of action were to complement the inner freedom of spirit - instead of hatefully rejecting it.

On the 19 January 1915, a few days before he sent the above-mentioned Folk Spirit to Moltke, Steiner made a remark about the time period of the task of the new German Folk Spirit in that he said "that we have to look to a future of not only centuries, but of more than a millennium, in which the Middle European, the German Folk Spirit will have his task" (GA 157). In the concluding section today we shall come back to this surprisingly long period of time.

\* See the comments by Andrei Fursov in *Agora* 3/2022, p. 44 f.

\*\* Document No. 8 in Vol. 2, *Helmuth von Moltke – Dokumente zu seinem Leben und Wirken*, Basel 1993, 2008. See the box on p. 6.

**The Genius [Folk Spirit] of the German people**

The Genius of the German people shows the raised torch to the one who lifts his thoughts to him with the feelings which spring from love for this people. This gesture of the Genius is the way he wishes to communicate. This gesture is, as it were, the word – the silent word – through which this Genius wants to pronounce the destiny of the people and good grounds for confidence. [...] The gesture is something which he has in relation to the one who approaches him, the gesture is like a word of power, which he repeatedly speaks out.

This gesture that he has in relation to us does not mean that he has it all the time, just as in the physical world no-one continually repeats a word, but it is a word he calls out again and again to the one who needs it for his work. When one imagines the Genius making this gesture, it like when one remembers words of encouragement, and by remembering them, one places oneself close to him. [...]

*(From the letter of Rudolf Steiner to Eliza von Moltke for Helmuth von Moltke, [Berlin] 26 January 1915, Document No. 8)*

Somewhat later, on 15 March 1915 in the same lecture cycle Steiner revealed the fact of the peculiar coming and going of the German Folk Spirit in relation to the body of its people. We cannot go further into this now,\* but it must be emphasised that this free oscillation, which is a feature only of the German Folk Spirit, applies both to Michael as the former Folk Spirit and to his successor, who used to be the angel of the Buddha, and who “stands in intimate union” with him.

A further intensification in Steiner’s awakening of Moltke’s consciousness of the Folk Spirit followed in the last letter, of 23 November 1915.

“[...] Your Excellency is now living through a time in which the paths of destiny are forming for you a riddle of life. In the paths of destiny powers rule which exercise the spiritual leadership of man. Their spiritual leadership has woven you with your own inner life destiny into the leadership of the German people for this era. This destiny of the German people is connected with the deepest and most noble aims of human evolution.”

“...the deepest and most noble aims of human evolution” – that is no mere phrase, but an extremely concrete thought. Let’s begin with this last thought: is there another development of the world than the human one? Steiner has described this in his book *Occult Science*, from its very beginning. But of course, there is also a world evolution of the Angels, Archangels and Archai, to name only the nearest hierarchies. They, too, will one day be able to be described in spiritual-scientific terms from the beginning. Among the deepest and most sublime goals of human

\* See *Der Europäer*, Vol. 25, No. 12 (October 2021).

**Verse for Helmuth von Moltke**

The soul strives to resonate  
With those etheric tones of spirit,  
In which beings weave,  
From whose wisdom-will powers  
Their physical existence has its direction.  
And often earthly suffering shakes  
The human being, when spiritually,  
Within his inner depths,  
He is taken hold of strongly  
By his spiritual guides.  
So it was with this soul -  
Etheric tones  
Resounded with a special strength  
Within his deepest spirit.  
This soul did not complain, though  
Its ear did not yet hear  
The sound of spirit being  
Within the depths of soul;  
It sounded - and again nearer,  
The soul is closer to the goal  
For which it longs.  
Patience and peaceful tranquillity  
Cannot be won *by force*;  
They *come* when the soul  
Gives itself time -  
The voice of the people’s spirit speaks:  
I am with you;  
I had to remain above you;  
And that this might be so,  
Was only possible through suffering.  
So I had to give you suffering,  
Another course would have parted us...  
But this way *remains*  
That which was ordained for you in the spirit  
And which allows me to lead you  
From the darkness  
To the light.

*(Rudolf Steiner: verse for Helmuth von Moltke, 24.12.1915, Document No. 22)*

world development are the faculties of freedom, love and the knowledge of evil. These three are as inseparable from each other as the three points of a triangle.

It therefore belongs to the task of the German people and all true representatives of the same, to grasp this goal which is so significant for the whole of humanity and to realise it. Moltke’s intimate connection with the spirit of this people is nowhere so directly expressed as in this letter.

There was yet a further intensification of this “instruction in the Folk Spirit” in the verse which Steiner passed to Helmuth von Moltke on 24 December of the same year.\*\*

\*\* Document No. 22 in Vol. 2, *Helmuth von Moltke – Dokumente zu seinem Leben und Wirken*, Basel 1993, 2008. See the box on p. 6.

### Post-mortem Folk Spirit insights

The Folk Spirit learning process went further; it reveals a self-evolving spirit. Soon after dying in June 1916 Moltke's soul shared on 16.12. 1916 (No. 42): "What I called the G.[erman] FS [Folk Spirit] on earth, has now become for me full spiritual reality. He is engaged in a hard struggle against a number of ahr.[imanic] beings. Without this struggle, the full spiritual character of the G.P. [German people] could never engage in the course of the development of humanity. I am making progress in my understanding of this character. I am now fully reconciled to my last earthly life."

An additional remark followed on 18 January 1917. It relates to Lucifer: "He [Lucifer] is still stronger than the G.[erman] FS [Folk Spirit]. He will not always be so." (No. 44)

And yet a further remark, to which I shall return in the concluding part of this lecture: "Germany was defeated; but the German spirit was not defeated. However, the German spirit is asleep now." (No. 92, December 1921).

### The new "reversed task" of the Moltke individuality and the present time

In the Moltke documents, which until today were as though surrounded by an almost impenetrable ring of fire, there are well over 20 statements which point to a new incarnation and a new mission of the Moltke individuality. And indeed in our present time. I will pick out what are perhaps the most pregnant of these post-mortem statements. They are in communication no. 57 and were written down by Steiner on 22 June 1918.

There we find an overview of the development of the 20th century until its end, which begins with a look back to Nicholas' mission in the 9th century and a characterisation of the new mission. It reads:

"In the 9th century we pushed back to the East what could not be used in western and central Europe. But in the East it lived on and lives on still now in the souls of people in the East. But now it is separating itself from the people there and has become like an auric cloud, which is rolling from East to West. What will roll over Europe from the East there first in the course of the 20th century like such an auric cloud" – and this cloud will also have the hyper-materialistic mentality of Bolshevism mixed in with it –, "will at the end of the century take on a form in which our task is to engage with it."



Helmuth von Moltke June 1916

Who is here not put in mind of the incisive events of the year 1989, the so-called "*Wende*" [Turning Point], in which "our task is to engage with it"? Of the time therefore, when the Bolshevik experiment was not, as many believe, terminated, but instead, *de facto* globalised?

Later in the same communication we find: "What this is about is that humanity is being prepared more and more to realise that there can be no happiness only on the physical plane, although that is where people seek for happiness. They will have to

stop looking for this kind of happiness and will have to realise that in everything that the human being experiences on earth there has to flow in what comes from the spiritual world. Only through earthly and spiritual experience together can human beings find what is of real value for them on earth. But this is still incomprehensible for human beings today. Our task will depend on acquiring forces through which the combination of the spiritual and physical can become comprehensible in social and pol.[itical] life. This will be the reversal of our task in the ninth century."

The new mission of the Moltke individuality set out here will therefore have the reversed direction of impetus from that of Nicholas' mission in the 9th century: the spiritual will once again have to work together with the physical, in harmonious unity with it. Thus will this task make its contribution at the "end of the century". In many places we can see that this task is being taken up in the East.

Although this way of expressing the task may seem simple, it is actually something radically new. But humanity has become accustomed for a thousand years to keep the spiritual and the physical separate from one another. This habit still sits in people's souls, as we see, for example, from Bertolt Brecht's well-known saying: *Erst kommt das Fressen, dann die Moral*. [First comes food, then morality] This corresponds to the habitual ideas about a "Basic Income", through which no new, non-dualistic or supra-dualistic way of thinking arises, such as are called for now by the Moltke individuality. One has to think seriously about the last few quoted sentences above if one wants to grasp why the Moltke individuality speaks here of a "reversed task". It is clear that this task is fully in tune with the fundamental direction of spiritual science. When we recall that the period of the Nicholas mission

lasted for about 1000 years and was fulfilled in the First World War, we can sense that the new mission of the Moltke individuality will last for just as long a period.

This means that it will be valid for most of the remaining period of the epoch of the Consciousness Soul, and will therefore serve to prepare the sixth, Slavic cultural epoch, in which the Spirit-Self is to unfold and which will begin in the year 3573.

The period of activity of this mission therefore will last as long as the above-mentioned period of the further activity of the German Folk Spirit! This context cannot be seen as coincidental and will be considered further in my conclusion.

### **Bolshevism or Threefolding – a necessary interim observation**

It should be clear from what has been said so far that the term “Bolshevism” signifies something far more comprehensive than the socialist movement in the East which was apparently dissolved in 1989 and described by some as the end of the “socialist experiment”.

On this point Steiner said the following in his lectures on the Apocalypse to the priests of the Christian Community (GA 346) on 12 September 1924: “One will experience, for example, how what is concentrated, as it were, in a small area in seed form in today’s Bolshevism, will be incorporated into the whole earthly evolution of humanity.” (GA 346).

We are actually witnessing today a globalisation of Bolshevism that has been going on since 1989. The roots of this lie in the depths of the human will, as Steiner described in 1920. Indeed, he even spoke then of Bolshevism’s initiation knowledge!

It is symptomatic that in 1989 a new call for Threefolding was sounded,<sup>\*</sup> but which in the autumn of 1989 was soon stifled amid the noise of the overpowering events of that period.

In Helmuth von Moltke Steiner would perhaps have found the most effective helper for the Threefolding movement in Germany if he had not previously passed over the threshold (June 1916).

Nothing perhaps characterises the long-term global significance of Bolshevism better than its opposition to Threefolding. In the words of Rudolf Steiner on 31 January 1920 (GA 196): “There are today two things in the world, and anyone who honestly and sincerely looks at the world without any illusions, sees that there are these

two things: either Bolshevism over the whole world or Threefolding!”

Bolshevism in the East – we had that until 1989; Bolshevism “over the whole world” – that we have had since 1989.

### **Further remarks about the new incarnation of the Moltke individuality**

From remarks made from 1918 onwards about the new incarnation at the end of the century – when Eliza von Moltke, the daughters of Helmuth and Eliza von Moltke, and the enigmatic individuality of Umi will also reincarnate – a number of particularly succinct statements will now be singled out.

“I find it good now that ‘she’ [Eliza von Moltke. TM] knows of the need for a reincarnation before the end of the century. My gaze and my efforts must now be directed towards that (...)

The East is waiting for a new task, for which I must prepare myself for the next century. Earthly institutions must then be founded as images of spiritual ones. ‘She’ and others who are linked to us must work together for this.... In the 20th century materialism will be predominant, and in the 21st century it will be even greater. But everywhere there will be centres of spiritual will and deeds. That is where the task will lie.” (8 February 1918)

“(...) From such vistas arises the view of the future in which we must work, so that at the end of the century the forces will have gathered, which will then be necessary for the earth’s evolution.” (December 1921)

“My soul sees the suffering in her soul. But then I look to later times at the end of the century, when we will work together to give humanity what it needs. We have suffered much in this present time in order to be able to do this work in the future.

A world age has now come to an end. (...)

We, my soul and ‘hers’ will work on further here in the spiritual world with the others who belong to us, for almost a century, for the impulses which have to be given at the end of 20th century.” (28 July 1923)

“We must live towards the future at the end of the century. We will then descend to earth to live as people who will find the strength in their physical lives to work together with the gods.” (13 January 1924)

### **Future work of the Moltke individuality and the new German Folk Spirit**

In 1888 the young Steiner had warned in a significant essay that the Germans could come to a “break” with their Folk Spirit if their striving away from a spiritual level of

\* Lecture of 13 June 1920 (GA 197).

\*\* See Rolf Henrich, *Der vormundschaftliche Staat*, Hamburg, April 1989.

development, which had been achieved in the time of Goethe, deviated too deeply downwards.\*

In this warning he did not distinguish between the former German Folk Spirit (Michael) and the new Folk Spirit (the former Angel of Buddha). At that time he was perhaps unable to see the difference spiritually. However, it is not of essential importance, as these two spirits are in “intimate union” with each other. From the viewpoint of the distinction which was made later, however, there is the following statement:

“Michael rose in 1879 to the level of Time Spirit and thereby left his task as Folk Spirit. That was certainly not an immediate, abrupt process, but occurred *gradually*.”

On the other hand, the Angel of the Buddha did not suddenly become a Folk Spirit; his activity as Folk Spirit had also been prepared for a long time at a new level of development since the 9th and 15th centuries; for example, for about a hundred years he had worked to permeate German culture with the idea of reincarnation. It may suffice to recall statements made about reincarnation by Goethe, Wagner und Schopenhauer.

The threatening break with the Folk Spirit relates on the one hand to the loss of Michael and on the other hand to the failure to grasp the new Folk Spirit. The whole nation came to resemble a trapeze artist, who had to let go of the old trapeze into to swing over to the new one. The first arose with a greater necessity, but the second failed at first, for it would have required spiritual activity, such as

Fichte had still mustered and demanded from his fellow Germans.

The consequence was a fall into an abyss. Only Steiner’s Spiritual Science could have intercepted the fall, but the Germans preferred to follow the demonic Pied Piper.

The Germans thus became a people without a guiding Folk Spirit. That Folk Spirit can only guide again if the people listen to the voice of the spirit i.e., if they accept and grasp the message of Spiritual Science. Until then, the people are condemned to “sleep”. Almost all Germans have been sleeping the sleep of Sleeping Beauty until today. Only a few “princes”, inspired by Spiritual Science, can awaken them. These princes don’t need to come from Germany. They can come from any nation, for this Folk Spirit has a universal, supranational task for the 1000 years of his future activity, just like the anthroposophically oriented Spiritual Science itself, with which he is so closely related.

Like the Moltke individuality who is about to embark on his new, thousand-year and supranational Mission, which he had stated soon after his death on 18 June 1916.

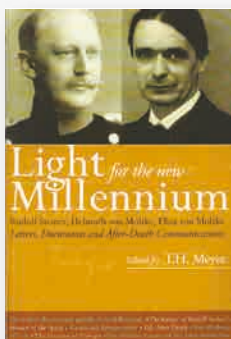
This statement, with which I shall close these considerations, reads:

“The clearest mission of my ‘I’ is to work for the European relationship between Germans and Slavs.”

*T.H. Meyer*

\* “The Spiritual Signature of the Present” (GA 30).

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T. H. Meyer

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# Ukraine Between East and West and Russia's Intervention

## The Ukrainian leadership since the beginning of the war

The behaviour of the Ukrainian leadership and Ukrainian diplomats since the outbreak of the war is hardly that of people – which they all are – who are in despair because a catastrophe has broken upon their fatherland, because they stand at the edge of an abyss, because their land lies in ruins. Rather, it is that of people who are triumphant – triumphant because they now have proof that they were right all along, that what they had always said has now become crystal clear to all, namely, that the Russians are profoundly evil and can never be trusted and that one should never listen to the Russians or try to understand what they say because everything they say is always a lie anyway.

The symbolic power position of the leaders of Ukraine has risen to infinity; they are the stars of the moment, the stars at least for the West. They act out this role with their professionally made video appearances before the parliaments of the most important countries of the West, such as, for example, at the Emmy awards ceremony, the opening of the Cannes Film Festival or the opening of the *World Economic Forum* in Davos. These video appearances and the speeches that go along with them reveal the professional handicraft of American PR strategists and technicians. This is how the Ukrainians have become the highest authority at the moment, the arbiters of international life. “What have you done for Ukraine today?” has, according to Zelensky, become the supreme test one must put to oneself in a kind of post-Christian morality.

The question could, however, be whether the present actions of the Russians, their special military operation, are not so much a revelation of their true being but rather, simply a consequence of behaviour by Ukraine and the West that has been going on for a long time already. When one treats someone as though he is dangerously mentally ill, as though it is completely useless to take seriously anything he says, as though it makes no sense at all to speak to him – and ultimately that is the picture of Russia that Ukrainian policy has been painting since 2014 –, then such a person, if he has no possibility to withdraw – and there is no such possibility in international relations now when countries come hard up against each other and cannot simply run away –, will finally resort to violence to draw attention to his situation. Violence normally has

something to do with a failure in or a denial of communication. ‘Someone who doesn’t want to listen to something ends up having to feel it’ goes the German saying, and that is probably also inevitable in international relations. (Although such a resort to violence does not always necessarily have to take a military form.)

## The background to the Russian intervention

In truth, international relations in recent decades could hardly have experienced that Russia has been absolutely unreliable in its contracts and treaties; rather, it has been an extraordinarily “reliable” state in such contracts and treaties, such as in the case of the supply of raw materials. One might cite against this the Budapest Memorandum of 1994 and the developments around the change in the status of the Crimea in 2014, but in doing so one would have to take into consideration the very special circumstances surrounding those events. The Budapest Memorandum must have been understood by Russia to mean that none of the parties to the agreement should unilaterally damage Ukraine’s neutrality, i.e., that none of the parties should try to unilaterally draw Ukraine to its side. This must have been the spirit (though not expressly the letter) of the agreement. The West’s initiation or instrumentalisation of the Orange Revolution of 2004 and then of the Maidan in 2013/14 must have been regarded by Russia as infringements of this condition of neutrality, even if, strictly speaking, they did not contradict the letter of the agreement. It was not Russia, which in 2004/5 and 2013/4 initiated or supported populist uprisings that aimed at installing a unilaterally-oriented regime and policy. It was not Russia that provided billions of dollars in order to push Ukrainian cultural life and the country’s political culture in a particular, one-sided direction.

Russia’s incursion into Ukraine is cited as an example of its lack of credibility and its mendacity, as only two days previously Russia had denied that there would be any invasion. But war is certainly a special case; cunning and deception play an inevitable role in it. *When* the decision to intervene in the Ukraine was taken must remain an open question. It is possible that the military build-up around Ukraine since 2021 was intended to facilitate such an incursion or to threaten one, but it is unlikely that it had absolutely been decided upon. In fact, in December 2021 Russia once again put forward a proposal or offer of

a common security structure in Europe (in the form of a draft treaty with the USA and an agreement with NATO). One can see that as a final offer to the USA and NATO to enter into meaningful negotiations with Russia; those proposals were more or less ignored and dismissed by the West with a shrug of the shoulders. Ignoring this offer must have been regarded by Russia as a final sign that the West was not prepared to make any diplomatic compromises. In fact, Russia had since 1991 repeatedly raised this request or demand for a European security system that would include Russia. During all that period the West, unperturbed, had followed its own agenda of expanding NATO right up to Russia's borders, accompanied by diplomatic phrases of solicitude towards Russia on the one hand and an ever more spiteful, vicious press campaign on the other.

Putin's analyses in his speeches of 21.2. and 24.2.2022 were that the constant advance of NATO towards the East and since 2014 represented an "existential threat" on the part of an "Anti-Russia" in Ukraine, to which Russia one day had to respond. This analysis cannot be so easily dismissed even though one can of course ask whether the "Special Military Operation" since 24.2. has been the right answer to that threat.<sup>1</sup>

US policy understood what the consequence of its rejection of the Russian proposals of December 2021 were likely to be, hence the American warnings of a Russian incursion into Ukraine. US policy had created this consequence and had thus – one could say – provoked the incursion (just as the US had already declared that it would not itself intervene, which means that the US even signalled to the Russians that they could risk the incursion.)

### **A long-prepared world war against Russia**

People will have to make clear to themselves that what appears to be a Russian war against Ukraine (and is playing out as such on the battlefield) is actually the West's long-prepared war against Russia. It has been prepared and steered for at least 15-17 years.<sup>2</sup> Since at least 2005 there has been in the western Press and political scene – led by the English-speaking countries – an ever louder, ever more vicious campaign against Russia and especially against the Russian President Putin. At the head of this campaign, one could say, were "the usual suspects": the *New York Times*, *CNN*, the *BBC*; but the campaign was increasingly taken up by almost the whole of the western Press. Probably rarely or perhaps never in the history of mankind has there been such an aggressive, hate-filled campaign as this, in order to drag a country through the dirt and defame it.

It could perhaps be compared with the campaign against Germany before the First World War, a campaign which at that time really got going on a grand scale after the Boer War in 1902 and was also led by the English-speaking world, mainly the UK. That was the preparation for the First World War, which could be called Europe's war of hate against Germany. The First World War was unleashed by Germany, just as this one today has been unleashed by Russia and this fact has been used to rationalise feelings of hate in other countries.<sup>3</sup> The opening shots of the First World War were at the same time the opening of the sluice gates, after which the long-gathered and pent-up hatred could finally pour forth freely (and without feelings of shame). Something similar could be said today with regard to Russia and the Russians. Both have been subjected to 'cancel culture' actions, the aim of which appears to be to exclude the Germans (at that time) and the Russians today from the culture of humanity. And of course: unfailingly, this hatred is then also justified and fanned by fantastical claims of "atrocities" and "war crimes", which are denounced and become nefarious, and which the Germans and the Russians are said to commit, and in which they show their (allegedly) true face – whether it be legendary German atrocities in Belgium in the First World War, or Russian "war crimes" in Bucha, which are now played up everywhere. The particular meaning of these atrocities is to push questions about the reasons for the war and the build-up to it into the background, in order to suppress any doubts at all as to who "the evildoer" is. The playing up of such atrocity stories always has the aim of covering up other things and of obscuring clear thought.

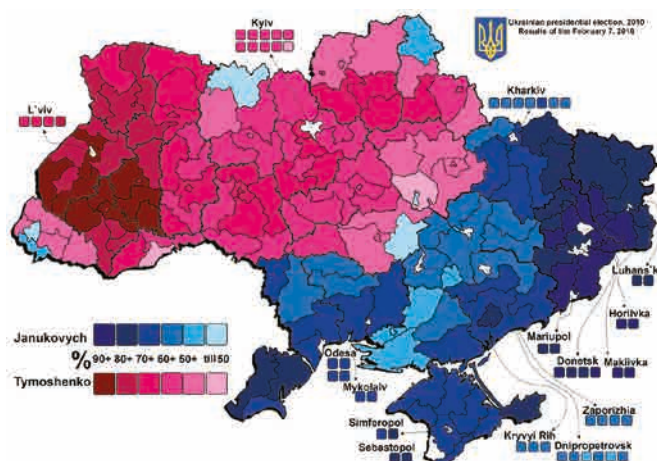
One could consider Ukraine, today's Ukraine, with its newly acquired national identity narrative which actually originates from the time between the world wars, the time of fascism, and is today entirely based on hostility towards Russia, as the heartland of this hatred of Russia, as its "holy land", its shrine land. This has also become the meaning of the Ukrainian flag, which has acquired symbolic significance in the West. Accordingly, Ukrainian politicians, President Zelensky, his foreign minister, the UN ambassador, the ambassador to Germany and so on, seem like high priests of this cult, which has been projected out to people in the West since 2014 and in which it has now found a unifying deity. It should not be forgotten, however, that this identity narrative was essentially bred in North America, where large institutes for Ukrainian history were established at universities such as Harvard, Toronto and Edmonton, which helped to design a Ukrainian national identity on the drawing board, so to speak.

Western propagandist historians such as Timothy Snyder or Anne Applebaum have further chopped up these narratives and turned them into easily digestible hate morsels for Western audiences.

### The polarities in Ukraine

If one looks at maps of the distribution of electoral votes in Ukraine before 2014, one finds a fairly clear division of the country's territory: in the regions of the east and especially the southeast, the maps show around 90% or more voted for the "Party of the Regions", the more pro-Russia party, whose president, Yanukovych, was ousted in 2014. In the west of the country, on the other hand, one finds 90% for parties that were ideologically more committed to the West and an anti-Russian narrative. In the 2014 and 2019 elections, the southeast on the one hand and the far west on the other also voted very differently than the rest of the country. Maps of the distribution of the dominant language in each case (Ukrainian or Russian) look quite similar. Those who gained the upper hand in 2014 like to deny this political/cultural dichotomy. It may have changed somewhat since 2014, when an atmosphere of aggressive, intimidating Ukrainianisation took hold in the country, but it is so blatant, so obvious, that it cannot have disappeared. The distribution also shows, of course, that the anti-Maidan movements in the south-east of the country and in Crimea in 2014 were not artificial Russian intrigues but had deep roots in the country itself.

In 2019, Volodymyr Zelensky, the actor who played a Ukrainian president in a TV series, was elected president with over 70% of the vote, on an explicit platform of reconciliation with the Russian population and potentially even with Russia. This programme was popular and had majority support. But Zelensky did not take any real steps



Presidential Election Voting in Ukraine 2010



Grave of Stepan Bandera in a woodland cemetery in Munich

in this direction.<sup>4</sup> On the contrary, today he has become the standard bearer of the anti-Russian, Ukrainian nationalist party and has banned all parties in the country except his own. Even before the war his approval rating in Ukraine had fallen to about 30%.

After 2014, the cult of the Ukrainian freedom fighter Stepan Bandera, who is associated with Nazism and genocide, became a *national* cult. Dozens of streets were named after him, and statues were erected in many cities. Bandera's birthday on 1 January became a Ukrainian state holiday. In opinion polls among the population, however, Bandera's popularity, however, is very limited. According to one survey, only 32% of the Ukrainian population considered his actions to be positive for Ukraine.<sup>5</sup> This shows that it is the position of a minority (from western Ukraine) that has held sway in Ukraine since 2014. (Perhaps one does not necessarily have to designate Bandera as a "Nazi", but one should not simply trivialise this hero worship of him either: it is already something strange and significant when a state in Europe declares such a national guerrilla terrorist as its most important national hero). All this must cast doubt on the fairy tale of great unity in a common heroic Ukrainian people's war for liberation, even if the outrage at the Russian invasion may certainly have fanned the flames of national self-assertion in the country. But opinion in the country cannot be said to be quite so unified.<sup>6</sup>



*Torchlight procession in honour of Stepan Bandera  
on 1 January 2022, Kiev*

### **Territorial sovereignty and humanitarian interference**

The Ukraine war has brought about a strange reversal in the positions held by Russia and the West. In almost all international crises after 1989, Russia maintained that territorial sovereignty and non-interference were central criteria in international law and promoted them as such, while the West usually invoked a Responsibility to Protect (R2P), a humanitarian right to interfere or even an imperative to interfere when the West engaged in wars. In the Ukraine crisis, however, the West has elevated territorial sovereignty and non-interference to almost sacred principles, while Russia claims a kind of Responsibility to Protect, protection for the Russians or Russophiles in eastern Ukraine, where 14,000 people are said to have been killed between 2014 and the invasion.<sup>7</sup>

It is a kind of irony that after 2010, in his frustration and despair over Yanukovich's election victory, a man like Yuriy Andrukhovych, the deeply Russophobic Ukrainian writer from Ivano-Frankivsk in the west of Ukraine (formerly held by the Austrian Habsburg Empire), once expressed the wish that the easternmost parts of Ukraine, which were mainly responsible for the election result, would secede in order to make a better Ukrainian politics possible in the future. Today, however, he regards the Ukrainian borders – the borders of a Ukrainian republic stitched together in the Soviet era – as sacred territory and not a square centimetre may be ceded to the Russians or the “separatists”.

The view that has been established in international politics since the beginning of the 20th century is that territory is more important than people. People can be killed, expelled or re-educated (through a state's “cultural”, linguistic, educational policies and coercive measures to enforce these policies), but territory is fixed. This view made the last century an age of mass murders and expulsions. After 2010, Andrukhovych still held the more

humane view that policy should reflect the population living on the respective territory – that is, provinces should secede if necessary. Today, he follows the logic of expulsions. (However, this may also be due to the fact that these expulsions have already taken place on a large scale: between 1.5 and 2 million people are said to have fled or emigrated from eastern Ukraine to Russia between 2014 and 2022).

### **The Minsk Agreement**

The key “unfriendly” act of the German government against Ukraine was not the construction of the Nord-Stream 2 supplementary gas pipeline, which basically is of little concern to Ukraine; this pipeline significantly increased possibilities for supplying Europe with Russian gas, whereas on the negative side, one could at most say that it might have plunged Germany and other European countries into even an greater, and possibly problematic dependency on Russian gas. The key unfriendly act of the Germans from the Ukrainians' point of view, however, was not the pipeline but the Minsk Agreement, Minsk II, which came about largely on the initiative of Angela Merkel and her then Foreign Minister, Steinmeier. In Germany today, it is thought better not to talk too much about this agreement, because then some undesirable things could come to light. It is quite interesting and telling, however, to keep in mind this agreement and its intentions, much hated by the Ukrainian leadership.<sup>8</sup>

Minsk II was a post-2014 attempt to find a formula under which the separatist areas in eastern Ukraine could have been reintegrated into Ukrainian sovereignty. This formula included a ceasefire, the military disentanglement of the frontlines, confidence-building measures, autonomous status for the separatist regions within Ukraine, and the adoption of a federal all-Ukrainian constitution, i.e. a constitution that would have granted major rights to the regions and only limited ones to the central government. All these should have been steps towards the full reintegration of these territories into a federal Ukraine.

It is difficult to say anything against this Minsk Agreement (which was essentially negotiated by Merkel and Steinmeier). A federal structure with far-reaching rights for the regions would have corresponded far better to the actual cultural complexity of Ukraine than a strongly centralised one. It would have corresponded far better to Ukraine's historically defined “mission”, namely to form a bridge between “Europe” and Russia, a connecting element. But the Minsk Agreement was only forced on the Ukrainian leadership of the time by pressure from

the western Europeans. In Ukraine, anyone who somehow advocated the fulfilment of the agreement was soon regarded as a “traitor”, for the goal of those groups that came to power in Ukraine after the 2014 Maidan was a unitary Ukrainian nation state that seeks to unify its population through “cultural politics” - a state that does not want to find its identity in the idea of a bridge, but only in that of a bulwark, a bulwark against Russia, an anti-Russian front-line state. This included not considering and treating the separatists in the East - who were worried about the direction in which the state was moving in 2014 after Maidan - as human beings, but as “terrorists”, as enemies with whom one does not talk, but fights against. (Today, the Russian side responds to this with accusations of ‘Nazism’ - which does not make for conversation either. If reports in the Western Press are to be believed, Russian soldiers today treat all those they consider Nazis, i.e., those who seem to belong to the anti-Russian Ukrainian identity narrative, as beings who have forfeited their right to exist).

It was Ukraine that always undermined the Minsk Agreement and primarily ensured that it was not implemented - starting with the federal constitution, which no one even considered and which therefore never came into being. Certain circles had hijacked the state in 2014, and they wanted to make the Ukrainian state their tool instead of setting it up according to the wishes and inclinations of the population. It is clear that Ukraine would not have been able to escape pressure from Germany and France in the Minsk Agreement if it had not had the support of influential circles in the USA.<sup>9</sup>

Ultimately, however, Ukraine has also had advantages in this process because since around 2005, Russia has once again become more and more the main enemy and ideological opponent, the bogeyman, of the West. Russia became an enemy that was deeply necessary to Western societies in order to stabilise their own system, and to justify measures that restrict freedom. The labelling of Russia as a “dictatorship” and an “autocracy” - in contrast to Western “democracy” - was stylised as the main ideological battlefield. For the West - and ultimately for Germany and France - it was therefore *necessary* to see Russia as the guilty party. This reduced the pressure on Ukraine, and it must have been understood there as doing so.

### The “mistake” of NATO’s enlargement to the East

There have been impressive compilations of quotations from people who warned early on about NATO’s eastward enlargement and who, as a result, predicted the inevitability of a new confrontation between the West and Russia, i.e., who basically foresaw what is happening today 20, 25 years ago.<sup>10</sup> Many of the best-known masterminds and strategists of American foreign policy are among them: the ice-cold military strategist Paul Nitze, the noble George Kennan or the mysterious, ubiquitous Henry Kissinger, who knew everything and said everything without it being possible to say quite where he himself really stood. So many saw NATO’s eastward expansion even then as a “mistake” that would put Western policy on a confrontational course with Russia.

However, we should realise that ultimately this policy is not simply about “mistakes”, but about *intentions* that wanted this new Cold War with Russia. It was certainly not just a matter of stupidity because one did not foresee the consequences or because one felt obliged to other Eastern European countries; the achievement of as complete a separation as possible of Europe from Russia has long been a goal of a group within American politics - a goal that has been worked towards persistently for 30 years. To achieve this goal, - which is otherwise incomprehensible from Europe and therefore not even recognised - the fears of the Baltic states and Poland, for example, were used as instruments, and Ukraine finally became the pivot of the policy. This policy of separation is aimed at Germany in particular. It seeks to put Germany in a position where it is forced away from Russia as completely as possible and



This map, presented as a joke but meant very seriously, appeared in 1990 in the influential English weekly “The Economist”. It presented “a new accurate map of the world”, and apparently showed a future intended world order. In the map, the earth is divided into major cultural regions. Russia (with a small Eastern European ‘lobby area’) is separated off as “Euro-Asia” by a wide strait from “Euro-America”, which is made up of both America and Europe. Such a division is now being realised through war: Russia is being separated off and pushed far away from Europe.

forced to stand against Russia. One could perhaps say that the relationship with Russia is the only independent, sovereign 'territory' of German foreign policy, and the aim is to destroy it.

### **The 2014 Maidan as a turning point in Ukrainian politics**

It is also important to remember that the 2013/14 Maidan was ultimately an undemocratic, anti-democratic coup d'état against a legitimately elected president. Whatever else one might think of Yanukovych, the president at the time, the legitimacy of his election in 2010 was not in doubt anywhere. The message of the Maidan was actually: "It is not about whether a president is legitimate or illegitimate; if he makes a wrong fundamental decision - e.g. against a Western and for an Eastern course - he must be thrown out." Since the Maidan, there has been a political force in Ukraine that considers itself to be above the President, above the constitution, and that looks at these from the standpoint of Ukrainian patriotic motives and either supports them or fights and deposes them. (One might compare this with the role played by the Black Hand and its leader, Col. Dragutin Dimitrijević (a.k.a. 'Apis'), in Serbian politics between the regicide of 1903 and the outbreak of the First World War in 1914. Ultimately, this Black Hand, which then arranged the murder of the Austrian Crown Prince in 1914, was also a cause of the outbreak of the World War). Actually, the entire political life of Ukraine since 2014, including Zelensky's presidential role, must be regarded as questionable and incompletely legitimate.

However, one should also realise that behind this 'occult' force in Ukrainian politics after 2014, another, more visible occult force has been at work, namely American policy, which had selected Ukraine as a major focal point of its geostrategy and which had used it as a lever against Russia and against Russo-European relations. The fact that Ukraine, an otherwise marginal, relatively insignificant country, has been visited fourteen times by a man like Joe Biden is only understandable from the geopolitical role that has been assigned to the country. It is only through this American background that the role of occult power in Ukrainian politics becomes at all understandable. It could perhaps be said that Russia played a similar role in the Black Hand in Serbia between 1903 and 1914.

The crux of the Maidan and Ukrainian politics after 2014 was that a solid link emerged between, on the one hand, the desire of a majority of Ukrainians to turn their country generally towards Europe and not to be thrown back into a Soviet empire and, on the other hand, the

aggressive, western Ukrainian ultra-nationalism that is still there and stems from the interwar period. The 2013/14 Maidan in Ukraine was something that took place in other Eastern European states between 1989 and 1991, a symbolic sealing of the end of the Soviet era. It was the time of the toppling of dozens of statues of Lenin. Thus, in the consciousness of large parts of the population, it was perceived as something positive and liberating. Politically, however, it was at the same time the rise to cultural and political hegemony by the outdated, quasi-fascist national discourse that had emerged in western Ukraine in the interwar period. This was combined with something similar to the transition of Central and Eastern European countries from the Soviet bloc to the West after 1989: the desire to become "a normal state" and to "return to Europe". Post-Maidan Ukraine wants to become a state that is compatible with the EU and it could not agree to creating a constructive, creative bridge relationship with Russia.

### **Hunter Biden's laptop**

It is a curious coincidence that along with this war came new revelations about the contents of the laptop belonging to Hunter Biden, Joe Biden's son.

It is a standard ingredient of American contemporary historical discourse that the 2016 US presidential election of Donald Trump was substantially won by Russian influence for him and against Hillary Clinton. This alleged Russian influence, although the actual authenticated cases seem rather ridiculously small, has since also become a major accusation and argument in the fight against Putin's Russia, serving to lump both Trump and Putin into the same pot.

A similar standard ingredient is the claim that there was no electoral fraud (in Biden's favour) in 2020, that the 2020 election was ultimately fair. Election fraud, when alleged, is described by the 'authoritative' media (*NYTimes*, *CNN*, etc.) in authoritarian terms as "baseless" or "false", as if these media have a god-like view of the truth. In fact, a few weeks before the 2020 election, a laptop computer belonging to Biden's son Hunter fell into the hands of journalists, and information from that laptop was subsequently published in the *New York Post*. It revealed, amongst other things, astonishing business dealings with Ukraine. They show how deeply Biden, Vice President 2009-2017, and President since 2021, and his son are intimately embroiled in events in Ukraine.

This story was kept substantially under wraps at the time, especially since in an open letter, veteran American foreign policy and intelligence officials, including former

CIA directors, stated that these laptop revelations had all the hallmarks of a “Russian disinformation campaign”. The mainstream media then treated the whole “Hunter laptop” story as untrue and suppressed it; the revelations had virtually no impact on the 2020 election because they were barely publicised.

Months after the election, however, it became increasingly clear that the laptop was authentic after all and that the revelations were true. There can really be no doubt that the signatories to the open letter must have known or suspected this, but used their influence to ensure that Biden Snr. and not Trump would win the election.<sup>11</sup>

In the meantime, further revelations have shown that compared to Hunter Biden’s excessive lifestyle - sex, drugs and global profiteering on a grand scale using his father’s influence – Donald Trump’s sons seem only like harmless provincial popinjays. That Hunter Biden acted as a kind of family manager, in the interests of, and using the prestige, of his father the President, seems evident, but is stubbornly denied by his father. The laptop might well have had the potential to influence the 2020 presidential election to Biden’s disadvantage, because it paints a picture of deep corruption in Biden’s private life that does not contrast at all positively with Trump’s conduct of his business.

In the end, one will probably have to conclude today that the decisive significance of the election of Biden was to make this Russian war possible. It would probably not have been possible with Donald Trump. (Trump would have been more amenable to Russian wishes or demands). It was ultimately a fraudulent election: a mendacious influence on the election, the suppression of the Hunter Biden revelations, made the election of his father possible. *This*, and not the alleged Russian interference on Trump’s behalf in 2016, was the most decisive example of illegitimate election interference in recent American history.

*Andreas Bracher, Vienna (Austria)*

## Notes

- 1 The speeches can be found in English at: <http://en.kremlin.ru/events/president/news/67828> and <http://en.kremlin.ru/events/president/news/by-date/24.02.2022>
- 2 A very good book to understand international affairs in the last decade with regard to Russia is Hubert Seipel, *Putins Macht*. Hoffmann & Campe, Hamburg, 2nd ed. 2022.
- 3 It was Germany, which in 1914 declared war first against Russia, then against France. These declarations, however, did not result from any aggressive intentions, but rather from coercion by the Entente, which thus skillfully brought its own plans for war to bear.
- 4 One has to ask oneself to what extent Zelensky’s declarations in favour of reconciliation with Russia were meant seriously, or whether they only served to win him the election. As president, he was quick to cave in to nationalist forces. But his election and election strategy make it all the clearer how much the general mood in Ukraine was inclined towards such a reconciliation. Similarly, one may of course wonder whether Zelensky’s wonderful story of the actor who first plays a president, then runs for president and finally becomes president himself was not so much a miraculous turn of events as something planned and engineered from the outset. In fact, events today are at a point where you need an actor to be president, where only an actor can still adequately fill the role of president.
- 5 See [https://en.wikipedia.org/wiki/Stepan\\_Bandera](https://en.wikipedia.org/wiki/Stepan_Bandera)
- 6 Cf. the interview with the Ukrainian sociologist Olga Baysha on the website *Nachdenkseiten*: “Der wahre Zelensky: vom prominenten Populisten zum unpopulären Neoliberalen im Stile Pinochets.” [“The Real Zelensky: from prominent populist to unpopular, Pinochet-style neoliberal.”] <https://www.nachdenkseiten.de/?p=83634>
- 7 One can realise that this number is many times higher than the number of Kosovars killed by Serbs between 1986 and 1999, according to any count. Back then, in 1999, the (alleged) threat of genocide provided the reason for a NATO war against Serbia and for the subsequent secession of the province. Today, the Russians’ reasoning and statements have only been mocked.
- 8 Among German politicians, only Sigmar Gabriel, Foreign Minister from 2017-2018, has clearly criticised the behaviour of the Ukrainian leadership in the Minsk Agreement and has asked the right questions, albeit in an article that rhetorically continued to praise condemnation of Russia. See Sigmar Gabriel: “Wir brauchen zumindest einen kalten Frieden”, [We Need At Least A Cold Peace] in *Der Spiegel*, 17.4.2022. (<https://www.spiegel.de/politik/deutschland/sigmar-gabriel-wir-brauchen-zumindest-einen-kalten-frieden-gastbeitrag-a-411895f4-557e-42e7-9453-c62baa490d82>)
- 9 One might only mention that overcoming the Ukrainian malaise would actually require the application of the principles of Threefolding, i.e. a complete separation of the sphere of the state from that of the cultural life, i.e. educational and cultural/artistic/research institutions. Only then could the regions, which tend to be so culturally different, remain united, without coercion, within a common state.  
Today, however, such a solution is further complicated by the increasing, aggressive influence of private but politically like-minded foreign institutions, especially Western foundations, in the cultural sphere,
- 10 E.g. see <https://www.nachdenkseiten.de/?p=83007>
- 11 E.g. see <https://greenwald.substack.com/p/the-nyt-now-admits-the-biden-laptops>

# The USA Deliberately Provoked the Russian Military Operation

*Looking behind the media curtain\**

Through long-term geostrategic planning, the USA and NATO turned Ukraine into a military instrument against Russia, provoking Russia more and more in terms of its security policy and pushing it so far into a corner that the Russian government apparently saw no other way out than to defend its security interests through a military operation in Ukraine. The surprise and indignation in the West is hypocrisy. They knew long beforehand what was coming, since they themselves had brought it about that Russia would have practically no other choice.

The war, which had already begun in 2014 as a proxy war under the influence of CIA chief John Brennan, has now been escalated, and was long in the planning, including the supply of weapons, which, as will be shown below, was already planned before the Russian invasion, in order to weaken Russia for as long as possible. To people who are least manipulated by the media, the cynical, truly inhumane way in which the Ukrainians are being used and burnt for the sake of the imperialist interests of the USA is all too clear.

Thomas Röper, an expert on eastern Europe who has lived in Russia for over 15 years and speaks fluent Russian, has turned his website “anti-spiegel” into an extraordinarily informative forum on political and economic conditions on the one hand and the geopolitics of the West on the other. On 30 April he published on his site the article “US law shows: The West deliberately provoked the Russian military operation”, in which he analysed the background and summarised the chronology of events with many references to previous articles and thereby substantiates his argument. In what follows, I essentially follow what Thomas Röper has compiled with great diligence.

## The Minsk Agreements

In September 2014 and February 2015, two agreements were concluded in Minsk to end the Ukrainian army’s war against the Russian-speaking eastern Ukrainian regions of Donetsk and Lugansk, which were seeking autonomy within Ukraine. The agreements provided for a constitutional amendment in favour of a special autonomous status for the two eastern regions.

However, the Minsk Accords have never been implemented by Kiev. According to Thomas Röper, Russia is repeatedly accused of not having fulfilled the agreement, but Russia is not mentioned at all in the agreement, and there are no demands of any kind on Russia. On the other hand, the agreement contains concrete obligations for the authorities in Kiev, none of which have been fulfilled.

Under Zelensky, after the “Normandy Summit” of 9 November 2019, Kiev had begun to say quite openly that it would not implement the Minsk Agreement. Instead of the sentence “the parties express their interest in reaching an agreement in the ‘Normandy format’ and in the trilateral contact group on all legal aspects of the special status of the regional administration”, which also meant the amendment of the constitution, Kiev only spoke of an interest in discussing “all legal aspects of the law on special status”.

However, there was no criticism from the West, and the Western public had not found out about it. In October 2021, it had become clear that Germany and France evidently rejected the implementation of the agreements, but this was also kept from the public. Russia then made this public by publishing the relevant diplomatic correspondence of the French and German Foreign Ministers, which western media once again did not report.

## NATO and Ukraine

Thomas Röper: “For Russia, Ukraine’s accession to NATO was always a red line, as were NATO bases in the country. Nevertheless, NATO stationed thousands of NATO soldiers in Ukraine in 2021, even if they were designated as ‘training missions’ or ‘military advisers’. Moreover, the Ukrainian army, including its bases, has been raised to NATO standards, which will allow for the rapid deployment of NATO troops to Ukraine and an integration of the Ukrainian army into NATO.

As a result of these measures, in December 2021 Russia saw itself forced to demand ultimate mutual security guarantees from the USA. After the incident in October and November 2021, when Germany and France rejected the Minsk Agreements in diplomatic correspondence but told the public the opposite, which only became known after Russia published the correspondence, Russia took the unusual step of publishing the treaty proposals for mutual security, so that the West could not once more play a double game.

\* The article appeared in “Fassadenkratzer” on 6 May 2022 and includes many cross-references.

But the West did so anyway, and the Western media once again failed to report what was really at stake. But at least the governments of the whole world could see what was going on, because the responses of NATO and the US were also published when they held talks at the end of January 2022 and rejected talks on the mutual guarantees demanded by Russia.”

The West had known that it had left Russia with only two options: either Russia accepted the risk that NATO troops (and thus possibly even American nuclear missiles) would appear directly on the border between central Russia and Ukraine, or the Russian government would prevent these risks, which were unacceptable for Russia, by military intervention in Ukraine.

When, at the Munich Security Conference on 19 February 2022, Ukrainian president Zelensky openly threatened to arm Ukraine with nuclear weapons, Russia had no other choice, it felt, but to take action. Less than a week after Zelensky’s threat, the Russian military operation in Ukraine began.

The West, i.e. basically the all-dominant USA, had deliberately provoked the escalation and apparently left Kiev with the impression that NATO would come to Ukraine’s aid militarily if open conflict broke out with Russia. This was also shown by the reactions in Kiev after the beginning of the Russian intervention, because leading politicians there were openly appalled that NATO did not send its own soldiers. “The USA wanted to force Russia into an expensive proxy war which would be entirely in the interests of the USA. The goal of the USA, openly declared for many years now, is to weaken Russia and ultimately to overthrow its government and replace it with one that is more compliant, such as the one in Kiev. Moreover, the war in Ukraine has also given the USA the opportunity to launch a propaganda offensive and to force the EU away from Russia once and for all.”

### Arms provision law in the case of a Russian invasion

The media reported in those days that the USA had passed a new Lend-Lease law. Such a Lend-Lease Act had already been passed by the the USA in 1941 in order to give the British arms for their war against Nazi Germany which the British would then pay for at some point in the future. Such a law has now been passed for Ukraine and its fight against Russia. The media are celebrating that Washington can now deliver even more weapons against Russia. The US Congress wrote of the bill when it was filed:

“This bill temporarily waives certain requirements relating to the President’s authority to lend or lease articles for defence if those articles for defence are intended for the

Ukrainian government and for the protection of the civilian population in Ukraine from Russia’s military invasion.”

“Of course, that sounds noble in the eyes of Western strategists”, writes Thomas Röper, “but it has a flaw: the draft law was submitted on 19 January 2022, which was during the period when official negotiations with Russia on mutual security guarantees were underway, and more than a month before the start of the Russian operation. This shows that the US knew that the Russians would react militarily to the West’s rejection of security guaranties. The US deliberately brought about the conflict and prepared for it in good time.”

But it was not only the USA that knew what it was doing. German Chancellor Scholz, for example, was also informed of what would happen in the US and NATO if Russia’s demands for mutual security guarantees were rejected. Indeed, on 27 March he said clearly on the Anne Will talk show, “... it was not entirely unplanned. The escalation in Ukraine has been looming for a long time....” (video: 0:27 mins.) and that the Russia sanctions had been prepared “long before the outbreak of war”. (4:37 mins.)

The US-led collective West quite deliberately pushed Russia against the wall until it saw no other option than to ensure its security militarily, and the West had prepared for that - as the date of the Lend-Lease Act and the statements by Scholz showed.

The surprise and horror in the West after the Russian invasion were hypocritical; the situation had been deliberately engineered in order to realise Washington’s long-cherished desire to weaken Russia in a proxy war and separate it from Europe. This had even been spoken about openly in Washington for years. Röper had already discussed this in another article, in which he points out, on the one hand, the essential book for understanding US geopolitics, *The Grand Chessboard: American Primacy and Its Geostrategic Imperatives* by the influential US strategist Zbigniew Brzezinski [died. 2017 – Ed.], which was published as early as 1997, and another influential strategist George Friedman, who in a linked video which is highly recommended, comes to the key statement that the USA has, since the Maidan coup in 2014, consistently worked either to militarise Ukraine itself and deploy nuclear missiles there five minutes’ flight from Moscow, or to force Russia into preventing this by force. The latter is taking place right now.

Herbert Ludwig, Pforzheim (Germany)

### Sources

<https://www.anti-spiegel.ru/2022/us-gesetz-zeigt-der-westen-hat-die-russische-militaeroperation-bewusst-provoziert/>

# Struggle for the Seed of Russian Culture

*Notebook entry by Rudolf Steiner, probably from 1918*

## What forces are confronting each other in this war and what is it being fought over?

The driving force is a group of people who want to dominate the earth by means of dynamic capitalist economic impulses. To them belong all those circles of people whom this group is able to bind and organise by economic means. The essential thing is that this group knows that on the territory of Russia there is a collection of people which, in relation to the future, carries within it the germ of a socialist\* organisation. To bring this socialist seed impulse into the sphere of power of the anti-social group, is the calculated aim of that group. This aim cannot be achieved if Central Europe seeks, with understanding, to connect with the Eastern seed impulse. Only because the [anti-social] group is to be found within the Anglo-American world, has the present constellation of powers arisen as a temporary phenomenon which conceals all the real antagonisms and interests. It conceals above all the true fact that the seed of Russian culture is being fought over between the Anglo-American plutocrats and the peoples of Central Europe. In the moment when Central Europe reveals this fact to the world, an untrue constellation will be replaced by a true one. The war will therefore continue in some form until Germans and Slavs unite in the common aim of liberating man from the yoke of the West.

There are only the two alternatives: *either* people will expose the lies with which the West *has* to work if it is to succeed, and people will then say: those driving the Anglo-American cause are the bearers of a stream which has its roots in impulses which lie before the French Revolution and seeks to bring about world domination through capitalist means, [it is a stream] which employs revolutionary impulses only as slogans to hide behind –, *or* people will yield the rulership of the world to an occult group within the Anglo-American world, until the true spiritual goal of the earth is saved by the subjugated German-Slavic region in the future through rivers of blood.

[Translator's note: Steiner uses the word 'sozialistisch' here, but we should not think he means this word in a conventional *party political* sense, but rather, in the sense of 'social' or 'brotherly']

## Steiner's marginal notes to the above text.

1. The point is that one should not wait until a commitment to certain goals is called for from outside, but that one should set goals spontaneously, for the former arouses

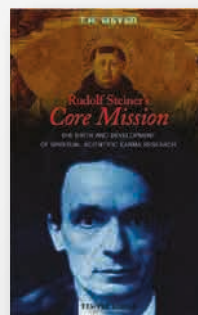
mistrust while the latter justifies trust and would still be able to effect something in this final moment which perhaps it soon would no longer be able to do.

2. America also wants to defeat Japan; but it will aim to do so through defeating Europe at the same time.

3. It is about which circles of power will gain influence in Russia, but one must understand how to have initiative and how to reckon with the spirit of the future.

4. One should think what will be achieved by an *initiatio* = demonstration! [i.e. a public announcement – *Ed.*] This will exert a special force of attraction in Russia; *more* influence will be gained *there* than in one's own country; a new constellation of powers will arise: Western "democracy" will be unmasked for what it is: a syndicate for the suppression of true freedom by means of the slogan "freedom" and the slogan "democracy". One must ensure that in Slavic regions the view arises: the Central Powers have been slandered; they have [actually] been preserved as bearers of democracy against rule by a mechanisation of the world under the sceptre of the Anglo-American bourgeois autocrats.

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## Corona Notes II

In the February issue we pointed out that there are strong indications that the Sars-CoV-2 virus is a virus that escaped from a laboratory.<sup>1</sup> The coronavirus, unlike its closest relatives, has a so-called furin cleavage site in the middle of its spike protein. This allows the virus to penetrate internal organs, which is what makes it so dangerous to humans. We also mentioned that large sums of American research money were made available to produce coronaviruses that are dangerous to humans by means of genetic mutation ("gain of function" research). The aim was to have these genetically modified viruses available to develop vaccines in case coronaviruses should ever jump from wild animals to humans. In the meantime, Prof. Roland Wiesendanger (Hamburg) reported in an interview with the *Neue Zürcher Zeitung* newspaper (NZZ) that in a proposal to obtain American research funding in 2018, it was precisely the insertion of such a furin cleavage site in coronaviruses that was listed.<sup>2</sup> The NZZ wrote: "Genetic experiments were to be used to insert an element into coronaviruses that made them even more dangerous for humans. Exactly this element - the furin cleavage site - was later found in the genome of Sars-CoV-2." This is further evidence that Sars-Cov-2 may be a man-made virus. If this lead is not followed up and such manipulations of viruses are not prohibited and stopped worldwide, then there is a possibility that humanity could be confronted with a far more dangerous virus in the near future.

### The indoctrination continues

In February, we also pointed out that attention should be paid to the phenomena and to what may still emerge. Attention should only be paid to forms of indoctrination in the media, to what is repeated or put forward in a particularly morally judgmental way. Mainstream western media are not primarily oriented towards neutral reporting; they reflect today's power relations. As long as the media, like the entire intellectual and cultural sphere of society, are not completely separated from the sphere of the state or the economic sphere, there can be no free media.

We had also pointed out that those responsible for handling the pandemic spoke with one voice as if they had been talked into what they were presenting. Thus, from November 2021, one could hear from what those in positions of responsibility were saying that the pandemic would initially be over by around March 2022. But it was clear that then - in place of the pandemic - something new would emerge that would cast a similar spell over the public. This happened with the Russian attack on Ukraine.

### Interview with Prof. Wiesendanger

In 2021, the German physics professor Roland Wiesendanger published his "Study on the Origin of the Coronavirus Pandemic" on the basis of publicly available documents. The aforementioned interview with the NZZ took place only one year after the publication of this study and was published in the feature section of the newspaper. There is considerable pressure in the German-speaking world not to comment on Prof. Wiesendanger's work, and the media even resort to slander. When asked about this by the NZZ, Wiesendanger replies: "Abroad, my work has been reviewed very positively. What I have read in German newspapers, however, has been to a large extent insulting, defamatory and, in many respects, of a subterranean journalistic standard. I am committed solely to the truth and not to what some German journalists want to hear because of their preconceived world view."

During the 'management' of the corona pandemic, bottlenecks and failures occurred in the supply chain. Certain medicines, materials and components for electronic devices could suddenly no longer be delivered. Developing and emerging countries suffered the most from restrictions on economic activity and the associated loss of income for the majority of the population. With the invasion of Russian troops in Ukraine and the Western sanctions regime, the supply crisis has been continuing. Grain has become scarce and more expensive. Certain European countries are threatened with a supply crisis in energy sources such as gas, oil or coal. Individual voices in Germany, which are given priority in the media, are even demanding that no more natural gas be bought from Russia. They are prepared to let their own population freeze if necessary and to seriously damage their own economy. This is just like the Corona pandemic.

One has to distinguish between two things: that which takes place externally, almost like a theatrical production - and that which follows it, powerfully articulated as a political will, like an independent force. Supply crises and uncertainty are in the interests of those who see crises as an opportunity to be able to carry out certain political and economic changes on a grand scale.

Indoctrination has also been ongoing in the wake of the Russian attack on Ukraine. While in the case of the corona pandemic, the media used the unvaccinated as scapegoats for the fact that the pandemic was still continuing, the Ukraine conflict has followed a similar pattern. The West is a party to this conflict. The statement spread by Western media that it is "Putin's war" falls short of the mark and is an expression of a one-sided view that

ignores the most recent and also the more distant history of the war. In February, we pointed out that we should remain calm in the face of whatever may come. This is important because in wars and in order to justify wars, reality is often distorted or even a separate reality is created. Therefore, one should not let oneself be emotionally taken in by the media. It is important to transform one's own concern into positive activity. Many do this by getting involved in helping Ukrainian war refugees. It is also important to get as comprehensive a picture of this conflict as possible, a picture that includes humanity. This is only possible on the basis of a clear analysis of the causes of this conflict. The actors in the conflict must be clearly identified. In the media, there is a strong will to have the conflict escalate and continue. The German media are calling for NATO to intervene militarily. German television indirectly advertises that volunteers – dressed up as idealists – should sign up for the fight for “freedom and democracy” in Ukraine. Instead of further fuelling this conflict, everything must be done to prevent it from spreading.

### “Russia dupes”

Since 2014, German-language media have disparagingly referred to people who make positive references to contemporary Russia or Russian President Putin (born 1952) as “Putin Versteher” or “Russland-Versteher” [Putin dupes, Russia dupes, lit. “Putin-understanders”, “Russia understanders” – *transl.*]. Such disparagement is intended to create the impression that it is morally reprehensible and socially unacceptable to express any kind of understanding for Russia or its president. Similarly, it has been common for years that when the media reports on the Russian president, disparaging remarks are inserted into the coverage. This shows that the currently escalating conflict between the West and Russia has been systematically fomented for a long time. Apparently, anti-Russian resentment has been “cultivated” for years in media circles in German-speaking countries. This explains why, for example, well-known telecommunications service providers in Switzerland (Swisscom, UPC-Sunrise, Salt and others) have taken Russian television channels off the network since the beginning of the Ukraine crisis. Such interventions by private telecommunications service providers are not only about denying media consumers alternative views, but about ruling over consumers, denying them their own ability to judge. The public sentiment stirred up against Russia is also expressed in the fact that Russian opera singers and conductors are no longer allowed to perform in public and are, as it were, confined

to their own country. Such methods have usually only been used in archaic regimes. What one accuses Russia of, one is partly doing oneself.

### The Eurasian chessboard

In 1997, the Polish-American political scientist and former National Security Advisor to US President Carter (1977-1981), Zbigniew Brzezinski (1928-2017), published the book *The Grand Chessboard*.<sup>3</sup> This work deals with geostrategic guidelines for an American foreign policy for the time after the collapse of the Eastern bloc (1990). Brzezinski points out that the “Eurasian chessboard” is of particular importance in the struggle for global dominance (p. 30).

Ukraine has a special significance in this. It is to be included in the Western security architecture (EU and NATO membership) (p. 87f) to “consolidate... the US bridgehead on the Eurasian continent” (p. 86). Without Ukraine's agricultural and industrial potential, its ports and the size of its population within the Russian sphere of influence, Russia's geostrategic possibilities would be severely limited (p. 92). This is a matter of power politics. No power should be allowed to establish itself on the Eurasian continent that could one day challenge American supremacy. In this sense, it is a question of weakening and marginalising Russia, unless it can somehow be integrated and controlled. In American elite circles, the idea of global preponderance or world domination still seems to be alive, just as it was in the age of classical imperialism for many European nations at the turn of the 19th and 20th centuries. The maxim of US foreign policy is to ensure that Germany and Russia never join forces. In a seminar at the “Chicago Council on Global Affairs” in Boston on 3 February 2015, the American political scientist, security expert and founder of the consulting firm Stratfor, George Friedman (b. 1949), stated that Russo-German collaboration (German capital and technology as well as Russian resources) is the only force that could threaten the USA and that it has always been in the interest of the USA to ensure that this collaboration does not occur. Against this background of the geostrategic power interests of the USA, the sanctions and isolationist policy of the West, including Germany, towards Russia, made possible by the Ukraine war, becomes understandable. This also sheds a different light on the use of the term “Putin-Versteher” which has been common in well-known newspapers in the German-speaking world for some years now. Everything is happening because President Putin has not allowed himself to be bound by American policy.

### The 2007 Munich Security Conference

At the Munich Security Conference on 14 February 2007, President Putin, as an advocate of a multilateral world order, read the riot act to the West. His remarks must be seen against the backdrop of the NATO war of aggression against Serbia (1999) and the war of the USA and some of its allies against Iraq (2003), which had just taken place in violation of international law. In his speech, Putin rightly accused the USA of striving for a “unipolar world domination”, a domination of the American system on the most diverse levels. In particular, he criticised the eastward expansion of NATO, which Russia perceives as a “provocative factor”. He also mentioned the non-ratification by the NATO countries of the “adapted Treaty on Conventional Armed Forces in Europe”. Putin’s criticism at the time was not subsequently addressed. NATO’s expansion to the East continued. The conflict between Russia and the West intensified visibly - especially in the dispute over Ukraine, which is regarded by US foreign policy as a key state on the Eurasian continent.

### The standpoint of neutral countries

On 17 December 2021, Russia submitted to the USA and NATO draft treaties for mutual security guarantees for a European security architecture. The West did not respond to these proposals. In the increasingly tense situation, Russian Foreign Minister Lavrov wrote a letter to various European states, including Switzerland, at the beginning of February 2022, asking them to comment, as the question of a European security architecture was of vital interest to every European country and its inhabitants. The press reported that the Swiss government, the Federal Council, wanted to deal with this question within the framework of the “Organisation for Security and Cooperation in Europe” (OSCE). In this way, the Swiss Federal Council avoided the issue. Yet neutral Switzerland could have played a mediating role here. Everyone who was able to assess the situation knew at that point that if a mediation for serious negotiations did not take place at the last moment, there would be war. And if war were to come, then what? It is obvious that things were simply allowed to continue. Of course, one can argue that a Swiss attempt at mediation would probably not have been successful either, but such an attempt would have been an act of solidarity with those who are now suffering the consequences of the war. The American government subsequently called on its citizens to leave Ukraine and said that the USA would not intervene in the event of Russian intervention. In a sense, this statement gave Russia the green light for its

### Why no Swiss effort to mediate?

What would have been the position of the neutral? On the basis of its impartiality in power politics, Switzerland could have been invited to a conference as a neutral mediator. To do so, it would have had to provide a clear analysis of the situation in response to Lavrov’s letter: a neutral assessment of where disarmament and arms limitation treaties were unilaterally discontinued or where treaties were broken and so on. It could have endeavoured to clearly work out the corresponding security needs of the parties to the conflict, putting aside power-political claims that go beyond this, and to look for a solution that all parties can live with. Additional economic or cultural claims would have had to be negotiated separately. In order to be able to tackle something like this, one needs suitably straightforward personalities. However, such personalities were apparently not available, at least not in the appropriate position.

military operation. A few days later, the Russian invasion began.

### Perpetrators and victims at the same time

By the attack on Ukraine, which followed on 24.2.2022 President Putin and the Russian leadership became both perpetrators and victims. The military action was evidently intended as a campaign of liberation. Since 2014, NATO had been supplying Ukraine with weapons and training Ukrainian military personnel.<sup>4</sup> As recently as November 2021, the USA and Ukraine had renewed their Strategic Partnership Agreement. This treaty holds out the prospect of Ukraine regaining the territory in eastern Ukraine and Crimea that it had lost in 2014. Instead of the USA exerting a moderating influence on Ukrainian President Zelensky (born 1978) with regard to his fixation on regaining the lost territories, the USA encouraged him. Obviously, they wanted to escalate the conflict. In general, the role of the USA is the real key to understanding what is going on in this struggle. Moscow sought to stop the ever closer cooperation of Ukraine with NATO and the USA and to stop NATO’s steady advance towards Russia’s borders with a corresponding attack on Ukraine, in order to smash military installations there and possibly bring about regime change in Ukraine before the country became a NATO member. Obviously, the Russians felt compelled to take this step after the West had failed to respond to all Russia’s offers to negotiate. Russia’s leaders were seeking to take matters into their own hands.

But the Russian attack also fits into the long-term strategy of US foreign policy. Now the Americans have President Putin where they want him – more or less exposing himself as a ruthless aggressor. This makes it possible to achieve a rarely seen unity among the nations of the

### Treaties between Russia and the West

If we look at the arms limitation and disarmament treaties before the end of the Cold War between the USA and the Soviet Union and later with Russia, over the years these have mostly been terminated unilaterally by the USA from a position of strength: in 2002 the arms limitation ABM Treaty, in 2019 the Treaty on the Destruction of Small and Medium-Range Ground-Based Nuclear Missiles, in 2020 the Open Skies arms control agreement. From 2006, the USA began to install a missile defence shield in Eastern Europe, which could of course also be converted into missile bases. Individual treaties have been broken by Russia according to Western interpretations: the NATO-Russia Founding Act, through the invasion of Georgia in 2008 and the reintegration of Crimea with the consent of the population (2014); the Minsk Agreements of 2014/15, through the current invasion. These Russian military interventions always followed previous events: The Russian-Georgian Five-Day War was due to a previous attack by the Georgian side; the retrieval of Crimea was due to concerns about losing the Black Sea Fleet bases in Crimea; the current intervention in Ukraine was due, among other things, to President Zelensky's refusal to implement the Minsk Agreements and his demands to join NATO and threats to acquire nuclear weapons again.

West, to strengthen Euro-America, to rearm in Europe, to weaken Russia as a potential rival through sanctions in the financial and energy sector, to discredit it permanently and to force it away from Europe. Moreover, the sanctions threaten substantially to undermine the European economy. The "Nord Stream 2" gas pipeline between Russia and Germany, long opposed by US foreign policy, has finally been successfully terminated. In a seamless follow-on from the COVID-19 pandemic, which has been put on hold for the time being, public awareness has been successfully focused on a new, threatening crisis situation. A war with all its cruelties, its dynamics and its potential for escalation, in combination with today's mass media, is a powerful means of enforcing a desired strategy and of making that strategy appear to be the only right way forward. This has been so effective that, for example, the Social Democrat German Chancellor, Olaf Scholz (born 1958), has been prepared to throw the policy of détente (1969-1974) of his predecessor, Willy Brandt (1913-1992), overboard within a very short time and completely seal off Germany from Russia. This all fits into the long-term concept of US foreign policy to block Russo-German collaboration.

### What matters now

The US has its own agenda in Ukraine. It has invested billions in the country since 1991. Now Russia is reacting with naked force. It should be clear to the Europeans

that with their sanctions, arms deliveries and cultural boycotts, they are letting themselves be drawn into a real conflict between the USA and Russia, who are the main adversaries in this conflict. What matters now is to work towards a de-escalation of the conflict and towards a peaceful solution. It would be desirable if the USA and Russia stayed out of Ukraine in the future and Ukraine would strive for a neutral position. It is in the vital security interest of the peoples of Europe if a security architecture accepted by all sides could be established on the Continent. The people of the different nations want to get along with each other. No European can have a serious interest in the establishment of a new dividing line between Europe and Russia.

*Andreas Flörsheimer, Dornach (Switzerland)*

### Reckoning with long periods of time

"If one wants to understand these things rightly, one must first of all bear in mind that where people, as it were, work with the aid of spiritually effective forces – whether in a good or a bad sense – that they always reckon with long stretches of time... and that what really matters is to take account of the fact that much depends on the individual's ability to grasp and make use of the conditions of the physical plane with a certain cold-bloodedness."

(Rudolf Steiner: *Zwischen Ost und West. Ursachen des neuzeitlichen Weltgeschehens* [Between East and West. The Causes of World Events in the Modern Age], p. 76f., lecture of 9.12.1916<sup>5</sup>, Archiati Verlag, Bad Liebenzell 2007.)

### Notes

- 1 "Corona-Notizen", *Der Europäer*, Vol. 26, No. 4 (February 2022), pp. 6 – 9.
- 2 Roland Wiesendanger: "Wissenschaftler führten die ganze Welt in die Irre", *NZZ*, 3.2.2022, p. 30f.
- 3 Zbigniew Brzezinski: *The Grand Chessboard. American Primacy and its Geostrategic Imperatives*, HarperCollins Publishers, New York 1997.
- 4 NATO-General Secretary Jens Stoltenberg in an interview with German Channel 2 TV (ZDF) on 17.3.2022.
- 5 In English in *The Karma of Untruthfulness* Vol. 1 (RSP, 2005) p. 29 – Ed.

# The Coming Hunger Crisis

In this magazine we have often drawn attention to the images on the covers of the British weekly magazine *The Economist*. They have frequently shown themselves to be “prophetic statements” of approaching, deliberately planned events. The same may well be the case with the cover image in the issue of 21 May 2022, which bore the title “The coming food catastrophe”. This title could be rephrased as “The coming hunger catastrophe”. After that title will come the attribution of blame: “Russia’s war of aggression”



in Ukraine. Such is the stereotypical media slogan intended to whitewash all globalist groups, notably NATO, from any accusation of aggression.

A certain perfidiousness can be noted in this latest “prophecy” in the very aesthetic portrayal of the three stalks of wheat. Is the viewer to be prepared for what is dire by the sight of what is beautiful? But wait: a closer look shows that the ears of wheat are made of skulls! Such is indeed the core of the message.

*T.H. Meyer*

## Our Authors' Publications



T. H. Meyer

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# Rudolf Steiner's Chronology of Christ Jesus

In the Basel Christmas lecture “Et incarnatus est...” (23.12.1917, GA 180), on which this article is based, Rudolf Steiner speaks about the periodicity in historical events which the life of Christ Jesus impresses on the social organism and specifically names the number of years: “Thirty-three years are meant for the time from Christmas to Easter. This must be understood. Thirty-three years – this is the idea – pass between Christmas and Easter. What follows from this? What follows is that the Christmas festival that we celebrate this year belongs to the Easter festival that will come in thirty-three years’ time, and that the Easter festival that we celebrated this year (1917) belonged to the Christmas festival of 1884. In 1884 humanity celebrated a Christmas festival which belongs to this year’s Easter festival. The Christmas festival that we will celebrate this year does not belong to next year’s Easter festival but to the Easter festival that will follow in thirty-three years. Thirty-three years is a complete generation for humanity – so people reckon –, a period of a generation of humanity must pass between Christmas and Easter festivals which belong together.”

The Christmas festival therefore belongs to the Easter festival that “will follow in thirty-three years”. This is the case because the life of Christ Jesus lasted for thirty-three years: from Christmas until Easter thirty-three years later. The period of time thus lasts for 33 years (until Christmas 33 years later) and then  $\frac{1}{4}$  or  $\frac{1}{3}$  of a year until Easter: altogether 33 $\frac{1}{3}$  years.

Decades after Rudolf Steiner's death, certain writers interpreted the text to mean that the Christmas-Easter period is only 32 $\frac{1}{3}$  years. In an essay titled “Zeitgeheimnisse im Christusleben” [Secrets of Time in the Life of Christ] (1970), Joachim Schultz wrote: “In the lecture ‘Et incarnatus est ...’ Rudolf Steiner writes of the 33-year rhythm that the Easter year 1917 belongs to the Christmas year 1884. Christmas 1884 and Easter 1917 are 32 years and 3 $\frac{1}{2}$  months apart (approx. 32 $\frac{1}{3}$  years apart. It could therefore be concluded that this period of time can be considered for the exact rhythmical relationship between two events. On the other hand, exactly 33 $\frac{1}{3}$  years are given for this rhythm because Jesus Christ lived for 33 $\frac{1}{3}$  years. The question then arises as to whether the life of Christ lasted from His birth until his death at 32 $\frac{1}{3}$  or 33 $\frac{1}{3}$  years.”

It was the publication of this essay that first raised a question in public about the belief in the 33 years. The examples of the rhythm in the essay were always 33 years, but the data difference was apparently one year less. The

period was too small, so Schultz therefore added the embryonic period to it, so that in total it added up to 33 years again. But Rudolf Steiner always understood the beginning of the period to be birth (the Christmas event), and not conception.

When one reads the text of the lecture further, the contradiction between 32 and 33 years is resolved. One must be careful to give the term “Christmas year” coined by Rudolf Steiner the weight it deserves (especially since this word is highlighted in bold print). If one only looks at the part of the text that has already been quoted, one may indeed get the impression that the date in question is the Christmas date of 25 December 1884. But if one reads two pages further in the text, the doubts disappear: “The historical context is such that for our present cycle of humanity we cannot understand, we cannot comprehend and correctly get a feeling for an event that is taking place today (1917), in its *Easter year*, if we do not look back to its *Christmas year*, if we do not look back to the year 1884. For the year 1914, we must look back to the year 1881”.

So here we are explicitly speaking about the “Christmas year”: let us “look back to the year 1881” (not only to its endpoint). A Christmas year differs from the calendar year. It begins, of course, as its name suggests, at Christmas and not at New Year. The Christmas year begins six days earlier than the calendar year, it begins on 25.12. So, the time difference is 33 $\frac{1}{4}$  years, and Rudolf Steiner's words prove to be without contradiction: the life of Christ Jesus lasted 33 $\frac{1}{4}$  years!

From his spiritual research, Rudolf Steiner gave the date of the 3.4.33 as the death date of Christ Jesus, an absolutely certain date in the chronology of Christ. From this, it follows that with a 33 $\frac{1}{4}$ -year life of Christ Jesus, the birth-date of the Nathan Jesus child was 25.12. in Year 2 BC. The Baptism in the Jordan therefore occurred on 6.1.30, as, according to the Gospel of Luke, Jesus was then about thirty years old. The time of the activity of the Christ was therefore 3 $\frac{1}{4}$  years. This is again a period of fundamental importance, as the infant is imprinted with the powers of Christ during the first three years of its life.

The 3 $\frac{1}{4}$  years of Christ's life are an old Christian tradition (Agrippa von Nettesheim, *Cabbala*) and go back to a Babylonian myth (from Assurbanipal's library), in which a battle of the god of light with the powers of darkness lasted 3 years and about 3 months. What was prophetically myth was historically fulfilled at the Turning Point of Time and imprinted on human nature. The first year saw Christ's earthly transformation into



From: *Mitteilungen aus der anthroposophischen Arbeit in Deutschland*, Michaelmas 1985.

[From: *News from the Anthroposophical Work in Germany*, 1985]

the childlike power of uprightness; the second year, the transformation of Christ's teaching activity into the ability of language; the third year of Christ culminated in the transfiguration of Christ and imprinted the *claritas* (Thomas Aquinas) of the human ability to think; the following  $\frac{1}{4}$  year of Christ's life on earth revealed the nature of the mysteries of the I - passion, death and resurrection – which, in human nature, lead to the I-experience in infancy at about  $3\frac{1}{4}$  years old; this is based on the ability to remember the world (see also Rudolf Meyer, *Die Wiedergewinnung des Johannesevangeliums*, [The Recovery of the Gospel of John], pp. 81 ff.).

Rudolf Steiner, in his *Die geistige Führung des Menschen und der Menschheit* (GA 15) [The Spiritual Guidance of Man and Humanity], brings the first three years of childhood into causal connection with the three years in which the Christ Being indwelt a physical body. It is the time that stretches from our first recollection back to birth. Rudolf Steiner describes “that essentially, the recollection reaches up to the beginning of the fourth year of life; it is only because the beginning of clear I-consciousness is so weak that it remains unnoticeable. This is why those higher forces which determine the human being in the years of early childhood can be effective during those three years. ... But what has been stated here also occurred in history. The human organism which stood at the Jordan at the Baptism by John, when the I of Jesus of Nazareth departed from the three bodies, contained, after the Baptism, in fully developed consciousness, that higher Self of humanity which otherwise, unconscious to man, works with cosmic wisdom on the child. But with this came the necessity that this Self, which was connected with the higher spiritual world, could live for only three years in the corresponding organism of humanity. Things then had to proceed in such a way that after three years, the earthly life of the being was at an end. ... Thus, we have the deeper connection between that which is the guide in the human being, that which shines into our childhood as the light of dawn, ... that which once entered into the whole evolution of mankind, so that it could be three years in a human sheath.”

Rudolf Steiner thus clearly states how these “three years” are to be understood: as “extending into the beginning of the fourth year of life”. Yet even these “three years” have recently been called into question.

Ormond Edwards, in his *The Time of Christ: A Chronology of the Incarnation*, arrives (like Schultz) at only  $32\frac{1}{4}$  years of life, and the “three years” here turn out to be only  $2\frac{1}{4}$  years. This is too short a time span for the earthly work of Christ and is not in harmony with Rudolf Steiner's explanations of the “three years”. His explanations of the 33-year rhythm and thus of the duration of the life of Christ Jesus as well as of the “three years” are, together with his examples, clearly understandable and unambiguous in their overall context.

Hella Krause-Zimmer (in No. 8/1981 of this weekly\*) bases her chronology of Jesus-Christ on  $33\frac{1}{4}$  years of life, but instead of the Christmas events of Luke, she starts with those of the Gospel of Matthew and begins with the birth of the Solomon Jesus child. Since the latter, however, left his body after some years in order to enter into the body of the twelve-year-old Nathan Jesus boy, two different bodies cannot be assumed when calculating the life span.

Since Schultz's publication in 1970 until now, It has not been possible to arrive at an agreement with regard to a chronology of Jesus Christ. It is certain, however, that Rudolf Steiner definitely reckoned with 33 years (the rhythmical period of historical events) as well as with 3 years (Jesus Christ's work on earth as well as in the first years of childhood) and not with 32 years and 2 years.

Ellen Schalk

\* This article first appeared in the weekly *Das Goetheanum*, No. 8, 1983.

# Community and Debt

*Lecture Given at Leicester Conference 1965*

We are all familiar with the fact that in our present age the forces that built and maintained human communities in the past are on the decline. The instinctive forces working through the blood, the forces of the group soul, are withdrawing, leaving behind a void.

To find our place in this historical moment of transition it is perhaps of some value to consider a community life that is still at present guided and supported by the ancient forces that once ruled all over the earth. There are survivals of the past amongst primitive tribes and such a tribe is described in the works of the anthropologist Margaret Mead.

The tribe, called the Arapesh, is dark-skinned, Negroid and lives in the hills of New Guinea. The main source of food supply for the Arapesh are their gardens in which they grow vegetables and fruit. But the Arapesh regard their gardens not in the way a European would regard his garden. When an Arapesh enters his garden, he feels the presence of the spirits - the spirits of his ancestors - and these spirits are the true owners of the garden. On entering the garden the Arapesh greets the spirits of his forefathers and assures them that he is only intruding on their property in order to remove some weeds or to collect some dead branches. He feels in this garden on holy ground, for all growth is the work of the ancestor spirits.

But — and now we come to a surprising feature of this tribal life — the Arapesh who owns this garden would never do any real hard work in it. When it is time to break the ground for sowing, or when fruits and vegetables are ready for harvesting, the Arapesh lets his neighbors, the people of his village, know that there is work to be done in the garden. And in a few days the villagers gather in his garden and set to work — and the owner does nothing but keep them supplied with food and drink.

Of course, as soon as the fields and gardens of another man call for work, the Arapesh who hasn't done a stroke of work in his own garden will cheerfully join the villagers, when they work in the other man's field.

Amongst the Arapesh no man works for his own needs — but only for the needs of others. Nor does our Arapesh eat the fruits or vegetables from his own garden. Whatever grows in his garden is immediately distributed among his neighbors. No Arapesh would eat a single fruit grown on his own land — he depends for his food on what he receives from others.

It is even so when an Arapesh goes hunting; the game he brings back from a day's strenuous hunt is shared out amongst his neighbors, and the only person who will not eat a morsel himself is the hunter.

To complete the picture I should perhaps mention that the children of the Arapesh play all kinds of singing and dancing games, but there is no game that involves competition — no races, no team games, no fighting, no wrestling.

Looking back from our kind of social life to the life of these so-called “savages” one can hardly suppress a certain feeling of nostalgia; it seems like a lost paradise. And it is a lost paradise — it is a kind of life that is only possible before the Ego has fully entered the human being and the life of every member of the community is ruled by the group soul.

The instinctive wisdom of the group soul, which is so beautifully expressed in the communal life of the Arapesh, has also worked in the ancient civilizations: the hierarchical order of life in ancient India, in Egypt, the flourishing city-states of ancient Greece — they all grew and developed through the instinctive impulse of the group soul.

Yet there existed also in pre-Christian times other communities, groups not held together by the ties of blood but by a common spiritual purpose. Communities of this kind regarded their spiritual knowledge as secret — they can be called “esoteric communities” as distinct from the “exoteric communities” based on blood ties.

Such an esoteric community of pre-Christian times were the Pythagoreans, the brotherhood founded by the great initiate Pythagoras. What has come down to us about the Pythagoreans are only a few superficial facts — such as that they were vegetarians and that they believed in reincarnation.

But there is also something else known about them, something that at first will seem of little importance, but if we reflect more deeply can give us an insight into the true spiritual life of this esoteric brotherhood.

It is reported that members of the Pythagorean brotherhood used to travel far and wide. On these journeys the Pythagoreans had to use wayside inns and it happened sometimes that such a traveler did not have enough money to pay the innkeeper. But in such cases the innkeeper lost no sleep over the debt. He knew that the next Pythagorean passing the inn, and being told of the debt, would pay it.

At first sight this seems no more than a convenient arrangement, that one Pythagorean paid the debts of another. But we must keep in mind that this was an esoteric community, a community whose rules stemmed from spiritual knowledge, from spiritual principles. When a Pythagorean paid the debts of a brother Pythagorean, this was only the outward expression of an underlying spiritual principle, which could be expressed in the words:

“As a Pythagorean I accept responsibility for any debt incurred by any of my brothers in the community; I accept responsibility for their karmic debts.”

The Pythagoreans knew of reincarnation, they knew the law of karma. And what stands behind the superficial fact that they paid each other's financial debts, is the acceptance of each other's karmic debts. It means that the community as a whole accepted karmic responsibility for every member.

So, going back to ancient times we find these two kinds of communities: the exoteric communities held together by ties of blood, and the esoteric communities like the Pythagoreans in which the individual's karmic debts were carried by the group as a whole.

But there was in pre-Christian times one community in which these two streams came together, a community that was exoteric and esoteric at the same time: the *Jews*. The Jewish people were on the one hand a community held together by blood ties, by the descent from their common ancestor Abraham. No other nation had such strict laws for keeping this blood pure and free from dilution by intermarriage with other nations.

But the Jews were also an esoteric community, and the outward sign and token of this esoteric element in the Jewish people is the Old Testament. To begin with the Old Testament is, by and large, nothing but the history of the Jewish people. The Greeks, the Romans too, had books that recorded their history but these histories were not regarded as holy books, they were not esoteric books for the Greeks or Romans. But the Old Testament was a sacred, an esoteric book for the Jews — and for the student of Rudolf Steiner's work today it is still an esoteric book, a book of profound spiritual significance. The Jewish people of ancient times were an esoteric community serving a great spiritual impulse.

From these ancient times there remained amongst the Jews a tradition that is not mentioned in the Old Testament, but which survived amongst the Jewish occultists — the Cabbalists, the Chassidim — far into the Middle Ages and even later. And this occult tradition said:

“Every Jew is responsible for the deeds of any other Jew. Any wrong done by a Jew falls upon the community as a whole.”

The principle that we could see working in the community life of the Pythagoreans is again expressed in the occult Jewish tradition, the principle that the whole community has to bear responsibility for the deeds of individuals.

It is one thing to speak of such a principle in abstract terms. It is quite another thing to see its tragic, concrete fulfillment. For this ancient, esoteric tradition of the Jews has been a concrete reality in the tragic destiny of the Jews over two thousand years — right into the present time. The modern Jew, ignorant of ancient tradition, may cry out against the prejudice that blames all Jews for the faults or wrongs of

individuals. But the fact is that it has happened again and again that the actions or behavior of individual Jews has aroused hatred against and visited upon all Jews. It is a blind unseeing prejudice that produced persecutions and pogroms and social discrimination against them. But behind this blind prejudice there is the inexorable law expressed in that ancient tradition I have mentioned: the law of esoteric communities.

The Jewish people were an esoteric community and we know the task, the purpose of this community: to form a vessel for the incarnation of the Christ being.

But when Christ came He gave the foundation of a new community — a community no longer held together by the ties of blood, or held together like the Pythagoreans by solemn oaths, but a community of free human beings joining and working together in freedom.

The moment when these foundations were given is described in the New Testament in a passage that is, perhaps, one of the most difficult, one of the most mystifying parts of the Bible. It is the moment when the disciple called Simon recognizes in Jesus the Christ being, the son of the living God. And then Christ answers him with the words:

“Thou art Petros - the rock - and upon this rock I shall build my “ecclesia”, my community (...) I give unto thee the keys of the Kingdom of Heaven. Whatever thou shall bind on earth shall be bound in Heaven.”

This passage in which Simon becomes Peter, the rock, and in which he is entrusted with the keys to the Kingdom of Heaven has, as we know, been interpreted in a particular way by the Roman Church, and it draws from this passage the authority to absolve men from their sins. The Roman Catholic Church claims this power of the keys of the Kingdom, the keys given to Peter, as their monopoly.

But Rudolf Steiner gives in his lectures on the Gospel of Matthew a different interpretation of the meaning of this passage. If it is permissible to summarize what is given in the eleventh lecture of that cycle one can say:

“Christ intended a community that should be an image here on earth of the heavenly order, the order of the stars.

And in such a community the wrong done by an individual - the karmic burden of an individual — can be accepted by the community as a whole. To use Rudolf Steiner's words:

“The karmic burden of an individual is interwoven with the karma of the community as in a kind of net. And this net is the image of the Kingdom of Heaven - the order of the stars.”

When we look up to the stars of the night, to the fixed stars, not with minds filled with the hypotheses of modern astronomy but with the awe and wonder of direct, unprejudiced experience of the marvelous picture above us — then our hearts and souls are filled with a profound feeling of peace and harmony. And this harmony of the stars rises

from the fact that, as in a musical harmony, the stars "carry each other".

This is the secret — the open secret that is revealed to us every night from the star-filled heavens — that the stars hold each other, carry each other, in their place in the cosmos, and so in their *multiplicity* form a *oneness*.

But we can go further. The stars form groups — the so-called constellations of the zodiac. Since ancient times they have been called "The Ram", "The Bull", "The Twins" and so on. From each of these constellations stream forces down upon earth. Yet, each of these forces is a one-sidedness, is something that, if it worked alone, would be a destructive force. It is only because each force is balanced in the course of the year by the other forces that we have the blessing of the seasons and that the circle of the year is a wholeness. In the circle of the Zodiac, too, the constellations balance each other and carry each other. All the "wrongnesses" together form one "good".

And a community in which the faults of the individual member, the wrong done by the individual are not just left to the karma of the individual but are accepted in the karma of the whole community and are carried by the karma of every member — a community in which human beings carry each other's karmic debts in freedom — such a community is here on earth the counterpart of the heavenly order of the stars in heaven. What is bound on earth is bound in heaven.

In such a community there cannot be room for self-righteousness, for looking down from the heights of one's own virtue upon the wrongness or sinfulness of others, as was the custom amongst the enemies of Christ, the Pharisees. In the community intended by Christ the faults of and the wrongs done by individuals are accepted into the destiny of all — they become a debt shared by all — and through this they are in a deep and real sense "forgiven".

But there is something else that is here on earth the counterpart of the cosmic order of the stars:

The physical body is formed in accordance with the forces that work in the twelve constellations of the Zodiac. It is a cosmic wisdom that makes a wholeness out of the different and even opposing forces that constitute the physical body. It is only in a far distant future of evolution that this cosmic wisdom of the physical body will become fully conscious in human beings.

But at certain moments of "intuition" of this cosmic wisdom, the Father-Wisdom, can rise in the human soul as happened in the case of the disciple Simon Peter. And it is this Father-Wisdom which Christ calls "the rock" on which His community is to be built. —

Through the genius of language we are led to call a group of people with a common purpose a "body", or we use the word "corporation", which also means a body (from the Latin

"corpus" = body ) Or we have in German the word "Körperschaft" — that which creates a body. All these are but hints, given by the genius of language about the secret of the physical body: that it is also the secret of the human community.

For the wisdom that makes a wholeness of the different forces of the physical body, that wisdom that is called "The Father" in the language of the Matthew Gospel, is also the wisdom which is to relate the separate destinies of individuals and to make them one whole in the destiny of the community.

It is the wisdom of the first hierarchy, the Father Hierarchy, the Seraphim, Cherubim, Thrones, who are the masters of Karma.

And this is the paradox of human existence: that only through incarnation in a physical body can we fall into sin, into selfishness and evil, and yet only through the cosmic wisdom that lies hidden in the physical body can we form a community that is the image of the order of the stars.

Such a community in which each member regards himself as a part of a common "body", in which each member takes upon himself the karmic consequences, the karmic debts of others as a common destiny, also prepares the way for the future — for the future that is connected with the great task of the *Manicheans*.

What Rudolf Steiner described as the Manichean task in a far distant future is nothing else but the last, the ultimate consequence of this principle which one can call the acceptance of another person's karmic debt.

We have to think of a time when some human souls have devoted themselves to evil through many incarnations and as a consequence the physical bodies for their incarnation on earth will be unfit for anything but evil — and these souls would no longer have a choice to follow Christ.

Then the Manichean souls will let the wholesome bodies prepared for themselves on earth be used by these lost souls, thus giving them a new choice, and the depraved bodies will be inhabited by the Manicheans. And the evil forces in these bodies will be transformed into higher forces of good.

The Manichean task of the future — a task of a magnitude we can barely comprehend — is but the last consequence of the acceptance of another person's karmic debts, the "forgiving of sins" that is the esoteric meaning of the words: "Whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shalt loosen on earth shall be loosened in Heaven."

Charles Kovacs

## Remembering Christoph Podak

On 7 November 2021 Christoph Podak crossed the threshold in the hospital of Martigny-im-Wallis at the still almost youthful age of 61.

When one came in contact in the early years of *Der Europäer* (founded 1997) with Perseus Verlag and the circle that had formed around Thomas Meyer, one soon got to know Christoph. Christoph and his wife Christine and their two children, Sophie und Maurice, were then like a second Perseus household in Basel, a milieu of soul warmth and openness, that was bound to the work of the Perseus publishing company and the *Europäer* as a kind of central sun. For those who still felt a certain reserve with regard to things anthroposophical, the family's very uncomplicated, socially welcoming manner had the effect of immediately vaporising any such reserve. They felt themselves at the same time intellectually bound to and interested in everything related to the work of the company and with much more beyond that. There was nothing sectarian here, nothing unclear and mystical, no shyness, just a pure and simple human openness and an almost boundless interest in everything that could stimulate one's interest. Christoph was to a very great extent a free spirit, someone who did not allow himself to be drawn to any dogma or party, even if his charisma always retained something of that of an uncommitted and unconventional "leftist", which he had probably originally been and to a certain extent always remained. Throughout his life, there was something youthful about him; he was quite the opposite of a sedate, "established" person all-too-comfortable in his armchair. It was hard to imagine him as someone who would grow old.

Christoph's special area of expertise and interest was technology.

He was substantially involved in Issue 122 of the *Beiträge zur Rudolf-Steiner-Gesamtausgabe* [Contributions to Rudolf Steiner's Collected Works], the first documentation of the activities of the natural science research institutes founded under Rudolf Steiner's direction in the early 1920s. He had the infinite curiosity of the discoverer and collector for all technical research and initiatives within the anthroposophical movement and far beyond it. That sometimes also led him into areas where he felt himself threatened in his soul. He found himself in areas of psychological combat and struggle through the things that led him into deep



political or spiritual-political contexts that he came across during his research. (One can think of themes such as the Vril Society, which is surrounded by controversy, or Nikola Tesla, Viktor Schauberger or the HAARP Project.)

Christoph had studied the sociology and philosophy of technology in Vienna at the end of the 1980s – and although those studies could not ultimately satisfy him, they nevertheless did much to awaken his interest in such subjects, which then took him into ever further circles. He put together a powerful archive of everything in the 20th century related to anthroposophical, alternative, or heterodox researches into technology. He was the one who introduced these themes into *Der Europäer*.

Christoph, who had known Thomas for a long time already, over the years took on various roles and tasks within the Perseus microcosm: for a time he was one of the editors at *Der Europäer*; sometimes he took on the layout of the magazine and prepared it for printing; he organised parts of the company archive with great conscientiousness and meticulousness; in the magazine itself he published materials with short commentaries, especially on technical or natural scientific topics in Anthroposophy and other subjects. Christoph was also the actual originator of the *Europäer-Schriftenreihe*, a series of paperback books, the layout of which he did himself. With his great computer know-how, he was for a long time an indispensable bridge linking the spiritual undertakings of Perseus with the riddling mysteries of the modern world.

When one met him or spoke with him on the telephone, one was soon overwhelmed with a flood of newly acquired information, cross-references, questions, indications to interesting books or people, which sometimes went beyond one's capacity to cope with them or could even exhaust one. This was all held together not least by fast interjections from him such as "you know?", "you understand?" or "you see that?"

He had a passion for collecting. His office at home was overflowing with materials on all kinds of subjects and although he also had a great ability to organise, label and compile, one was sometimes worried that he would be overwhelmed by this mass of material.

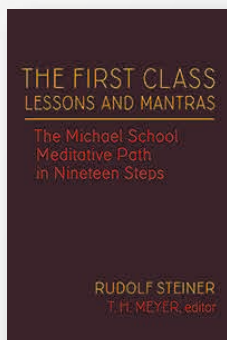
Christoph was a largely selfless person. He could be sensitive when he felt he was not getting the recognition

he deserved, but never sought any form of power over others. He had an extraordinarily large, widely scattered circle of acquaintances. This was the result of an extraordinary ability to communicate, an ability to inspire confidence in many different people by connecting with and showing interest in so many. He thus had an important social role in a milieu teeming with lone knights errant, mavericks and misfits. One always sensed that here was someone who simply wanted to serve a common cause and not indulge in personal ambition. He selflessly made this capacity for contact and friendship available to others and forged links where he perceived any kind of common interest or complementary knowledge or skills in others. He was thus the centre of a large network of relationships. He still felt deeply connected to Perseus and to *Der Europäer* when his external involvement as an editor, designer, supplier of material and occasional article writer came to an end.

When health problems came to the fore in the last decade of his life, he nevertheless managed to tackle a new project of his own and bring it to maturity: the humorously named “Archivverlag Agraffe”, which he founded in 2015 and in which he published digital reprints of older, difficult-to-access anthroposophical journals, and also previously unprinted writings on anthroposophical natural science. The publishing house was a vehicle in which Christoph could productively pass on to the public some of the enormous wealth of material which he had discovered, collected and acquired. Undoubtedly, very much more would have come from this work if his state of health had not condemned him to complete inactivity from 2018.

Andreas Bracher, Vienna (Austria)

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Rudolf Steiner

Edited by T. H. Meyer

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

January 2017; 430 pp; Illustrations; hardcover

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Rudolf Steiner

Edited by T. H. Meyer

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

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

September 2018; 250 pp; hardcover

\$35.00

ISBN 978-1-62148-213-0

## FORUM

Reason and Science you despise,  
Man's highest powers: so now the spirit  
Of the lies must bind you  
With those magic arts that blind you,  
And so I have you fully in my power -  
Fate has given him such a spirit  
That urges him wildly ever on,  
In its hasty striving, it has leapt beyond  
All earthly joys that can be won.

I'll drag him through the rawness of life,  
Through the meaningless and the shallow,  
He'll flounder in it, stick and cling to it,  
Frustrating his insatiable greed,  
Food and drink will drift before his eyes:  
In vain he'll beg for consummation,  
And had he not handed himself over to the devil,  
He'd still have to fall to his ruination!<sup>1</sup>

# The General Anthroposophical Society (G.A.S.) and its Relationship with Weleda AG

The Goetheanum Executive Board's proposal to spin off the Weleda shares from the GAS has stirred controversy after a long, unnoticed run-up. And that is a good thing! Who, if not the membership of the GAS, should be the body to awaken to the development and failed development of Weleda AG? "Only experts can do that!" might seem to be the obvious answer. And yet, *de facto*, it has been unbiased, attentive observers from the membership of the GAS who have sounded the alarm in the case of serious failures and this time have also found an interested echo in the wider membership. Contrary to some prophecies of doom, the GAS membership is still intact. It is therefore able to exercise its "watchdog function"!

The first announcement from the Board in *Anthroposophy Worldwide* (AWW) 7-8/2021 that because of a compliance problem the Weleda share package of the GAS was to be "spun off" to a new, yet to be founded organisation was either not heeded or not understood. The working group on this at the World Members' Day on 11 September 2021 attracted little more than two dozen members. Despite very strong protests from the membership, which were neither dispelled nor even addressed, the project went ahead as planned by the Board, despite all the inconsistencies. Obviously, they relied on a majority of members who were asleep. A report on this event entitled "Can Weleda still be saved? What is the main shareholder planning?"<sup>2</sup> also went largely unnoticed. On 17 March 2022, at the suggestion of interested but insufficiently informed members, an information evening was held at the Pfeffingerhof in Arlesheim, the former headquarters of Weleda AG.

Then everything happened very quickly. The anthroposophical doctor Ilona Metz from Pforzheim collected over 200 signatures in a very short time and sent them to the Goetheanum Vorstand together with an accompanying letter, which was later printed in *Ein Nachrichtenblatt* No. 8 of 10 April 2022 under the title "Are we selling out Anthroposophy?" This triggered an overreaction from the Vorstand. She was put under considerable pressure and accused of being the victim of misinformation<sup>3</sup> that proclaimed exactly the opposite of what the Vorstand actually intended. They had doubted the importance of the compliance issue. She therefore had to go back to all the members who had signed and inform them of the Vorstand's true intentions. However, the Vorstand was unable to put into words what its true intentions are. This remained the case until the General Assembly, so that the Vorstand had no choice but to withdraw its original proposal.

On 4 April another information event took place in the Rudolf Steiner Halde in Dornach, organised by the Branch at the Goetheanum. Right at the beginning, Ueli Hurter, who introduced himself as the representative of the Goetheanum Executive Council on the Board of Directors of Weleda AG, admitted that the much-discussed compliance problem was not the real problem. In this way he proved the critics right, because a problem that is not the real problem, but which is given as the reason for such a far-reaching decision, is a phoney problem. That was just what the critics had warned about. But what is the actual problem? According to Hurter, it was profound difficulties in understanding between the GAS and Weleda. Gerold Aregger of the magazine *Gegenwart* [*The Present*] objected

that such a statement was not enough: one had at least to say whether the difficulties were personal and human or factual and thematic. He was told that no, they were not personal and human issues! The point is that Weleda feels exploited, that it is regarded by the GAS as a mere cash cow, that it merely gives, and gets nothing. But that is a serious problem! One understands even less what would change in this problem if the voting rights on shares were outsourced to an external organisation. After all, by outsourcing the voting rights, the effect will be precisely to force the cash cow relationship to continue and ensure that the donations, which are felt by many to be unjustifiable, will continue to flow. As long as the voting rights remain with the GAS, it would at least be possible, when voting on the use of profits at the Weleda shareholders' annual meeting, to ensure with a large share of the vote that at least the net profit remains with Weleda and anthroposophic medicine in the best sense and is not hoovered up by speculators. Would this possibility not be irretrievably lost for the Society after the "spin-off"?

But that was only one vote from the two Goetheanum Vorstand members who proposed the initiative. Justus Wittich, the other member, continued to insist that the compliance problem was the main problem.

Thomas Heck, in his article<sup>4</sup> on the subject, got to the heart of the matter:

"On the alleged compliance problem: without a legal assessment - which the membership could peruse itself - that this problem exists at all, this point should not be pursued. At best, the Vorstand could be instructed to submit a legal opinion on the matter, e.g. by 30 June 2022, or to refrain from pursuing this issue further".

A few hours before this information event, the critics had not received the content, but the existence of two expert reports had been confirmed in writing. This was intended to silence the criticism, at least for that evening. And there were not only these expert reports, but even a real equality complaint by a shareholder, which, however, had been withdrawn at the decisive moment. The compliance problem was therefore real, and that was supposed to take the wind out of the sails of the criticism.

The two expert reports were not presented on the information evening, nor were they available in writing to the two board members. They were, however, reported on somewhat as follows: the first was a warning to the Weleda board of directors that its members could be held personally liable if they continued to approve the donation to the GAS. The second, on the other hand, amounted to exactly the opposite: the donation was absolutely

correct - in accordance with the law and the statutes, i.e. completely unobjectionable and legally secure.

When two expert reports contradict each other so blatantly, then surely they must be based on completely different judgmental grounds? If they come to such different results, then surely they must have addressed two different questions? Which ones, and wherein lies the difference? At least in two completely different aspects of the same question! And if everything is legally in order, for what reasons can there be such fear of personal consequences among those responsible for Weleda? And in any case, why did the Weleda Board of Directors, the co-initiator, not know about all this that has now been served up to the members?

The GAS treasurer, visibly blossoming in this newly created factual situation, added pointedly that he could of course not say *more* because of the danger of it being in the newspapers tomorrow.

This was probably the moment when Thomas Heck decided not to press this matter further, but to reach out to the Goetheanum Vorstand, which now had its back to the wall, and investigate the whole matter away from the gaze of the public. In order to spare the Vorstand a defeat at the General Assembly that was now becoming more and more apparent, he offered to join with the Executive Council and selected critical members in submitting a new, joint motion to the General Assembly for a vote. This accommodation was gratefully accepted by the Vorstand and came about within a few hours. This joint motion<sup>5</sup> by the Vorstand and the critics was then adopted at the AGM, to everyone's relief, without even one dissenting vote and with seven abstentions.

This is a respectable result, which the membership owes mainly to the presence of mind of Thomas Heck. I am extremely pleased for him and, of course, for the cause. What a lot this man, supported by his dear wife Eva Lohmann-Heck, has done for the Society in the past and has reaped almost nothing but ingratitude, reproaches, contempt, slander and insults, in the Haldeck affair, the rehabilitation of Ita Wegman and Elisabeth Vreede, and in addressing the constitutional problem between the Anthroposophical Society and the GAS. In a way, Thomas Heck has now experienced his own rehabilitation. The fact that it is now also thanks to him that an initial body could be formed from the membership, which can deal with the Executive Board on an equal footing and which is officially legitimised by the membership, is a step forward that has the morning air blowing under its wings and which in a pleasing way rises above a part of outlived, old power structures.

But it would be an illusion to believe that this would solve the still smouldering problems. It is becoming increasingly clear that there is much wrong with the relationship between Weleda and the GAS that urgently needs attention. It is becoming apparent that there are rather shady relationships here that must be examined. Let us recall: a shareholder sues for equality with the GAS. A shareholder is necessarily a member<sup>6</sup> of the GAS or one of those venerable institutions that helped to build it up from the beginning, such as Klinik Arlesheim, Verein Klinisch-Therapeutisches Institut, Sonnenhof, Rudolf Steiner School Basel and so on. With what real prospect of equality would one of the 500 or so small shareholders be able to sue? What role would one of the few institutions in question play? Was this a case of a contract plaintiff with insider knowledge? He withdraws the lawsuit at the decisive moment! But what was the decisive moment? Was it the moment when the unilateral termination of the licence agreement on the part of Weleda was accepted by the AAG treasurer? How could an outsider have known exactly what was being played out here? And why should someone seeking to be on an equal footing with the GAS suddenly withdraw his lawsuit when he learns that the GAS will in future receive donations instead of licence fees? Is it completely absurd to suspect a set-up by very few players in very decisive positions?

The membership should also take note of another development. One has to close one's eyes not to see that central anthroposophical impulses play less and less of a role at the Goetheanum and that the tendencies to conform to general mainstream positions are unmistakable. Ultimately, the Goetheanum is living beyond its means, which can be seen in the structural deficit that is not being covered and the urgent need for the Weleda grants as a contribution to covering the budget deficit (and not for research into medicines!). Then there is Weleda's distancing itself from the main impulses assigned by Rudolf Steiner for the development, deepening and dissemination of anthroposophic medicine. In the article mentioned above, Ilona Metz speaks of "orgies of removing Weleda medicines, often the most important emergency remedies, which reduced the range to such an extent that it has a highly burdensome effect on the daily life of the anthroposophic doctor and can hardly be compensated for". And alongside this, the opening of glamorous "wellness centres", which "shortly afterwards could not be run at all because of the 'Coronade'... Where did the money for this come from? The money that apparently was not available to maintain the medicines?"

In addition, the company's goals are tied to purely materialistically motivated environmental ideologies and the subjugation of the company to organisations that want to serve the environment and the common good in ways which are often very questionable. This can also be seen in the adaptation of Weleda's statutes, which clearly state that donations to anthroposophical institutions in Weleda have the status of a *corporate purpose* and are not voluntary alms. The corresponding paragraph 2 originally stated:

"The Company may also support anthroposophical institutions through donations and in other ways." This was supplemented on 5 June 2020 by: "In particular, in the fields of research and training". Through this, with regard to the GAS, the areas of stagework, the arts, congresses etc. and most of the Sections' work were decoupled from the flow of donations. At the same time, a whole new purposive orientation was introduced in a new section 4 of the same paragraph:

"The purpose of the Company is to achieve through its business activities a significant positive impact on both the common good and the environment." And at the same time, paragraph 20 establishes a prioritisation system:

"In making decisions, the Board of Directors shall take into account:

- I The long- and short-term interests of the Company, its subsidiaries and its suppliers,
- II The Company's purpose is to have a significant positive impact on the public good and the environment; and
- III The impact of its actions on relevant interest groups, including: its employees, its customers, the regions and communities in which they operate, and the environment.

So everything else comes first, even suppliers, co-workers and customers, *before* Anthroposophic medicine and Anthroposophy; these are not even mentioned in the list of priorities that is binding for the Board of Directors. In the same month of June 2020, the outgoing Chairman of the Board, Paul Mackay, was elected to the Finance Commission of the WWF, of which he had already been a Board member since 1 January 2020. Paul Mackay, for whom Weleda had raised the age limit for its employees several times so that he could remain legal, handed over his place as Chairman of the Board to the Chairman of the Board of GLS Bank, Thomas Jorberg, after these changes in the aims of the company. That is quite good and prevents any compliance problems that may have been

artificially created elsewhere in the GAS. Whether Weleda will donate to the WWF in the future remains to be seen, but it would be possible now - even with priority over a donation to the GAS. Without a long search, one finds in the Weleda press reports<sup>7</sup> that the company wants to transfer a whole percentage of turnover to environmental organisations from the 2022 business year onwards – an amount that is as much as the Goetheanum could never have dreamed of, even in its best years.

The following event is almost bizarre: Rudolf Steiner Verlag wanted to republish Rudolf Steiner's medical lectures, GA 312. The project was not financed. The cost was 60,000 Swiss francs. The Medical Section, doctors' organisations and other interest groups encouraged the publishing house to carry out the project. They wanted to help. In the end, there was no money. The Medical Section withdrew! The Brussels-based International Federation of Anthroposophical Associations of Physicians (IVAA) (whose General Secretary Elisa Baldini had previously been entrusted with projects by the Bill and Melinda Gates Foundation<sup>8</sup> and which had already donated US\$65,000 to the WHO three times in connection with the development of anthroposophic medical training standards(!)) was pursuing other problems and saw no need for action. There was no budget for it. In his distress, the publisher turned to the Weleda management. Of course, they would help - but the request had to be addressed to the chairman of the board himself. Paul Mackay replied with a one-liner: the Weleda donation budget has already been exhausted this year. Well, the orangutans<sup>9</sup> in Borneo had previously received 100,000Sfr. That is worth something.

GAS members should not close their minds to another line of thought either. On 23 April 2021, the Weleda Board of Directors, in its 2020 Annual Report, requested that the General Meeting on 4 June 2021 allocate the net profit of 10,624,868.70 Euros to its reserves (retained earnings). The treasurers of the GAS and Klinik Arlesheim AG have more than 77% of all votes at the AGM. The two of them together could even change the statutes. Would it perhaps have been worthwhile to sacrifice an afternoon, to go to the Weleda AGM oneself and for once not transfer voting rights to Paul Mackay?

Who in the GAS is responsible for Anthroposophy and Rudolf Steiner's legacy? In AWW 4/22, one reason given by the GAS Vorstand for transferring the voting rights to another organisation was to prevent an irresponsible GAS AGM in the future from getting the idea of selling the shares. What an irony of fate: now it was the AGM that showed responsibility and initially prevented a transfer of the shares at nominal value, which is nothing other

than a very disadvantageous sale, already envisaged by the board.

*Frieder Sprich, Dornach (Switzerland))*

#### Notes

- 1 Johann Wolfgang von Goethe, *Faust*, The Tragedy Part 1, Verses 1851-1867.
- 2 *Ein Nachrichtenblatt* No. 19, Michaelmas 2021, p. 6ff.
- 3 *Ein Nachrichtenblatt* No. 6, Special issue III, 6 March 2022, p. 1ff. and p.5 ff. and also sowie Thomas Heck's *Rundbrief* (circular letter) No. 35, 24 March 2022; see [www.wtg-99.com](http://www.wtg-99.com).
- 4 *Rundbrief* No. 38, 3 April 2022 by Thomas Heck: "Was in unserer Gesellschaft noch vorgeht!", p.4, see [www.wtg-99.com](http://www.wtg-99.com).
- 5 *Rundbrief* No. 40, 12 April 2022 by Thomas Heck, "Antrag zur Generalversammlung 2022", p.3, and *Ein Nachrichtenblatt* No. 8, 10 April 2022, p.15.
- 6 In accordance with Weleda's Statutes, only GAS members may acquire Weleda shares.
- 7 <https://www.weleda.ch/presse/presseberichte>, accessed on 22.04.2022: Weleda: Ein Prozent fürs Klima. [Weleda: One Per Cent for the Climate]
- 8 *Ein Nachrichtenblatt*, No. 18/2021, p.7.
- 9 <https://www.weleda.ch/presse/presseberichte>, accessed on 22.04.2022: Weleda helps orangutans in Borneo. Of course, the money goes neither to the orangutans nor to the inhabitants of the village of Mantangai Hulu, but to the organisation BOS Deutschland, which wants to address not only ecological but also economic considerations. It is also not a question of further protecting the peat swamp rainforest, which is already protected, but of artificially reforesting the forest that has been cleared for plantations despite the protection. The first step now seems to be about teaching the inhabitants of the jungle, who so far have no clue about property rights, a sense of Roman law and the importance of "securing land rights".

# The Question of Property

Private property is the basis of today's social system. Property is protected by the constitutions of many states. Existing property relations are also the decisive basis of today's power relations. In a future threefold social organism, however, property will undergo a change. When speaking in public about threefolding, it is of particular importance to explain to people the necessity of these changes.

## Property and privacy

Property includes objects and areas of different sizes, ranging from the ownership of personal effects and housing to the ownership of the means of production (land, production facilities) and larger capital assets (financial assets). The objects of personal use that a person acquires or produces himself belong to that person's private sphere. Here, there will be no changes in property rights. However, when it comes to larger-scale property relationships, which also affect the general public, property will undergo a certain change. Ownership will then be linked to certain conditions.

## Property as a right

Rudolf Steiner sees ownership as an exclusive right of disposal over an object, related to a specific person or group of persons: "In the social organism, the only concept that is needed is the one that says: ownership is the right of any person to use any object. Possession is always based on a right."<sup>1</sup> Elsewhere, he says: "Public law also includes, for example, negotiations about ownership. For what is property, after all? Property is only the expression for one's sole entitlement as a person to possess and work with or on something alone. Property is rooted in a right."<sup>2</sup>

## On the ownership of capital and the means of production

Steiner distinguishes the new concept of property from the present one as follows: "... what does the concept of property mean? It signifies only a right, namely the right of disposal over things, over land, over the means of production. The right of disposal must be placed within the competence of the state, just as labour law is. You can only do this if you remove from the state all its powers over the economic and the cultural/spiritual spheres."<sup>3</sup> The right to own property and the associated competence of the state refer to the guarantee of ownership over a certain period of time or to the transfer of ownership. Under the present circumstances, however, there is a blurring of law

and economy, whereby ownership rights can be bought. This should be excluded in the future: "Today, one can simply buy rights. (...) With the possession of the means of production, of land, one buys the right to dispose of it. (...) In the future, rights should no longer be bought; they must be managed by the state, which has nothing to do with buying and selling, so that every person participates in the management in an equal way." In the future, the transfer of ownership will be a purely legal act, without any financial transaction. The determination of the content of a transfer of ownership, to whom the capital or means of production will be entrusted, for what purpose and over what period of time, must take place in accordance with the cultural/spiritual sphere of the social organism. Capital should always be linked with people with relevant abilities. Steiner expressed himself most extensively on this in the chapter "Capitalism and Social Ideas" in his *Kernpunkte der sozialen Frage* [Core Points of the Social Question]: "The constitutional state will not have to block the emergence and management of the private ownership of capital, as long as individual abilities remain connected with the capital base such that that the management of the capital constitutes a service to the whole social organism. It will remain a state under the rule of law with regard to private property; it will never take possession of private property itself, but will cause it to pass at the right moment into the right of disposal of a person or group of persons who can again develop a relationship to the property conditioned by individual circumstances. This will enable the social organism to be served from two quite different starting points. From the democratic underpinnings of a state under the rule of law, which has to do with what affects *all* people in an equal way, it will be possible to ensure that property does not, over time, become property injustice. Because this state does not manage property itself, but ensures that property is transferred to individuals with appropriate human capacities, these will unfold their fruitful power for the sake of the entire social organism."<sup>4</sup>

## The new form of ownership

If, for example, the board of a company is no longer able to carry out the task entrusted to it, this leadership team must be replaced by a new one. Alexander Caspar summarised this as follows: "In this way, one will arrive at the concept of *time-bound, rotating ownership as a new form of property*, which means that the means of production are only linked to a person or group of persons as long as the

abilities of these persons justify it. Instead of anonymous share ownership, the goal is direct ownership of the means of production based on ability and efficiency.”<sup>5</sup> Caspar emphasises the importance of the personal ownership of capital and points out how when the original conditions of ownership no longer apply, capital degenerates into an instrument of power: “The fruitful activity of individual abilities by means of capital cannot occur without the free disposal of that capital. This free disposal is enabled by property. This connects two things in social life that are of quite different significance for it: the free disposal of capital and the legal relationship into which the owner of capital enters through his right of disposal with other people who are excluded from it. It is not the original free disposal that has a harmful effect on social life, but when the right to it continues to exist, while the conditions under which the free disposal was transferred to an individual or a group no longer exist. Then capital acts as an instrument of power instead of human capacities.”<sup>6</sup>

### Differing perceptions

The current and the threefold system are based on different conceptions of how to deal with capital. The previous idea, based on the Roman concept of ownership, assumes that an entrepreneur will only invest his capital if he has the prospect of a corresponding profit. After all, he bears the financial risk. The profit or the increase in capital is seen as a premium or motivation for the entrepreneur. Capital is seen here as a commodity that can be traded for money and circulates within the economic/commercial sphere. This determines today’s economy, which is based on growth. Profit is absolute in today’s system. It threatens to become an end in itself, in that a substantial part of it is transferred to the manager or the owner of capital, and is individually eliminated from the monetary cycle.

The threefold system is based on a different, holistic approach. Here, capital formation is seen as the result of the interaction of the different spheres of the social organism. All three spheres directly or indirectly create the conditions for capital formation to take place. Every inventor or entrepreneurial genius ultimately builds his activity on the structures and institutions made available to him by society, on existing knowledge and so on. Consequently, it is justifiable that the capital surpluses generated are not used for hoarding and for the personal accumulation of wealth, but are continuously and fully allocated to consumption as far as possible according to need (in the form of loan and gift money), which in turn benefits society as a whole. The head of the company or manager receives his income on the basis of relevant contractual agreements

like other employees. The motivation for the entrepreneur is not the personal accumulation of property, the increase of his own wealth, but the successful performance of the task he has chosen or the task entrusted to him with all its associated aspects. If someone builds up an enterprise, his or her descendant can of course also be entrusted with the management of the enterprise, provided that that descendant has the relevant abilities for the task. This descendant does not have to fund siblings, as is often the case under today’s circumstances. The company cannot be sold for money if the descendant withdraws from the management of the company.

### Home ownership

With regard to home ownership, including the ownership of land, the situation is comparable to the ownership of capital and the means of production. In the threefold social organism there are no tenancies. There is only the temporary occupation of an apartment, a piece of property, land and so on. The mediation of individual home ownership takes place through the local communal representatives of the cultural/spiritual sphere.<sup>7</sup> When something changes hands, no financial transaction takes place. In the case of change of ownership, only out-of-the-ordinary investments can be claimed. The management of future home ownership can be described in more detail at a later point.

### The linkages of capital, which stand in the way of threefolding

When we speak of a modification of the concept of property with regard to the threefold structure of the social organism, the question arises as to how this can be done in relation to foreign countries, with regard to capital, the means of production, residential property and land. Today, international capital is far more interconnected than it was in Steiner’s time. With globalisation since the mid-1980s, the international financial elite has endeavoured to commercialise as many areas of life as possible, i.e., to make them available as potential objects for investment through privatisation, in order to be able to increase the invested capital as much as possible. Today, many companies are therefore partly or wholly owned by foreigners. The same applies to the ownership of real estate, land and other resources. Correspondingly, domestic capital has been invested in foreign enterprises. These transnational property relations are, of course, an obstacle to the realisation of threefolding in a single country. The new form of ownership is an indispensable part of the threefold structure and is diametrically opposed

to the drive for globalisation. In a threefold society, the means of production, capital, land and real estate are no longer available as goods that can be traded for money. This makes today's financial industry obsolete. There is a potential for conflict here that should not be underestimated. At the end of the chapter "The Science of Money" in his book *The New Money*,<sup>8</sup> Alexander Caspar points out these difficulties in relation to the realisation of threefolding, which arise from the question of property. His prognosis is rather cautious: "The establishment of a society on the basis of the associative economy and threefolding does not stand in the way of the needs-based exchange of products between states in today's social and economic order. But international capital interdependence, which operates under the name of globalisation, would not tolerate a change in the existing property order and would act against it politically through methods of power derived from that order, which in the 'most harmless' case would mean a boycott. Therefore, under the present circumstances, the practical implementation of the idea of threefolding and the associative economy will only come closer when understanding of it and the will to implement it has spread internationally." It is hard to imagine worldwide understanding of social threefolding under today's circumstances. Perhaps only a global collapse can pave the way to create a situation where a more rational new beginning would have a chance.

### Threefolding in a single country?

One can, of course, also think about how the property question could be regulated vis-a-vis other countries if a single country were to make a start on the threefolding. Such a fundamentally newly formed country, with a new kind of property law, a different conception of capital, 'ageing money', a substantially different way of providing for old-age and health care and the like, would have to endeavour to work towards unconditional trust in its relations with foreign countries. It would need an orderly transition to the new conditions. Since the previous currency will no longer exist after the change of system, how domestic debts and assets are to be dealt with will have to be regulated, how corresponding claims, for example, pension claims, are to be transferred to the new system. And something like a fund would have to be set up through which already existing foreign assets and participation in domestic production facilities could be compensated. Compensation should be considered here, since such a change of system would be perceived abroad as expropriation and thus as illegal. It should be borne in mind that there are certainly justified claims on the

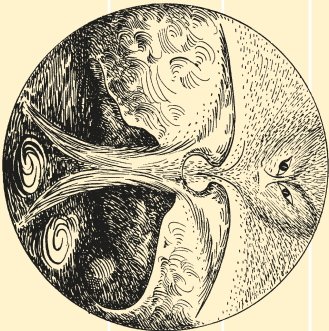
part of foreign investors here, when one thinks of foreign savers or pension funds who have invested their assets in the country that decides to change the system. Here, with the introduction of the new property law and the new monetary system, there must be some form of compensation, because the conditions of the previous system would continue to apply for the people concerned abroad.

### The most controversial issue

It is by no means the case that the financial compensation claims of foreign investors in a virgin threefold country could not be settled in terms of their size. Of course, this depends on the country's balance of payments. Rather, the question is whether the population of a country can be convinced of the need for such a change of system, in which the present form of private capital accumulation no longer plays the central role that it does today (capital accumulation, the increase of money through its circulation and monetary investment).<sup>9</sup> In any public discourse on threefolding, from today's point of view the question of ownership, the question of private capital accumulation, would be the most controversial issue. In this regard, it can be noted that, firstly, capital accumulation is not accessible to all social classes today, and secondly, it must be taken into account that today's financial system can also collapse one day if the previous principle of accumulating debt can no longer be maintained. The endeavour to achieve financial security through the accumulation of assets would then turn out to be a very deceptive affair. In the future system, there will be no need for the kind of asset protection that is sought today. Instead of today's wage dependency and accumulation of wealth, people would have secure incomes, incomes that would be covered by the current turnover of the economy. The constant worry about one's own security in society would thus be obsolete.




It must also be pointed out that as long as money is inherited, this will lead humanity into coercive relationships.<sup>10</sup> If someone has money at his disposal without having worked for it, he thereby acquires power over other people. Through his money, he can make so many people work for him. The assets that are supposed to increase in value as much as possible through appropriate investment (self-circulation of money) also leave their mark. As long as the means of production or real estate circulate as tradable objects within the economic/commercial sphere and serve as vehicles for speculative money-making, this leads to consequent social distortions. Real estate experiences unnatural price increases due to speculative investments. The pressure on economic enterprises to optimise

<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: <b>Desire of Birth</b> ; See Mabel Collins, <i>The Story of the Year</i> (1/5/7/11/15/21/25)	Abraham a Santa 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 First human heart transplant by Christiaan Barnard in Cape Town	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 Thomas Carlyle, 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> Luigi Galvani 1798, scientist Hagen Biesantz 1996, G.A.S. Vorstand member
5.	Second Ceremony: <b>The Ceremony of Terror</b> 1901 Werner Heisenberg, physicist	Wolfgang Amadeus Mozart 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 Max Müller, orientalist	Claude Monet 1926, Impressionist Emil Bock 1959, priest and co-founder of the Christian Community
7.	Third Ceremony: <b>The Ceremony of Consecration</b> 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 Gladstone (Meebold) Ferdinand de Lesseps 1894, engineer Thomton Wilder 1975, playwright
8.	1854 <b>Dogma of the Immaculate Conception of Mary declared</b> 1869 Opening of the First Vatican Council 1955 12 Marian stars adopted as symbol of Europe, later the EU	Herbert Spencer 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 Goetheum</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 – Giotto (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: <b>The Feast of Love</b> 1843 Robert Koch, physician and microbiologist. 1873 Felix Peipers – Jacques de Molay (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 - Dante (A. Steffen, E. Meffert) 1911 Johannes Building Association founded, Munich 1916 German government peace offer made to Allies	Albrecht von Haller 1777, 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 – Indian Initiate 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 Herzeleide and Julian the Apostate - IV/5; inspirer of Schelling - IV/6</i>	St. John of the Cross 1591, Catholic saint, mystic



16.	1838 Franz Brentano, philosopher; Steiner wrote an obituary in GA 21 1853 Vladimir Solovoyov – <b>visionary nun in the Middle Ages</b> IV/8	<i>Edward Gibbon 1794, historian</i> A. Böcklin 1901 – Arthurian knight IV/6 Arturo Toscanini 1957, conductor
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 Tonwelt</i>	<i>Erwin von Steinbach 1318, stonemason</i> <i>Zach. Werner 1823, poet and dramatist, The Templars in Cyprus</i>
18.	1689 Charles de Montesquieu – <i>The Spirit of the Laws, Persian Letters</i> 1743 Claude de St. Martin – <i>Of Errors and Truth</i>	Edward Bulwer-Lytton 1873, <i>Zamoni, Vril</i> *Marie-Georges Picquart 1914, defender of Alfred Dreyfus Patrik D. Maurer 2016
19.	<i>Maria and Martha, sisters of Lazarus in the Gospel of St. John</i> <i>1736 James Watt</i> , inventor of the steam engine	Rosa Mayreder 1932, writer, friend of Rudolf Steiner Maria von Nagy 1982, writer
20.	<i>St. Sebastian</i> – martyred by shooting with arrows 1880 Jules Sauerwein, French journalist, 1919 interview with Rudolf Steiner in <i>Martin</i> about the world war 2014 Coup in the Ukraine	Eticho 690, Duke of Alsace *Bettina von Arnim 1859, poetess art historian and critic Louis Werbeck 1928, artist
21.	1841 Edouard Schuré, was often visited by R. Steiner in Barr, Alsace, <i>The Great Initiates, The Barr Documents</i> (GA 262)	Louis XVI. 1793, guillotined Matthias Claudius 1815 German poet, journalist Vladimir I. Lenin 1924 George Orwell 1950, <i>Animal Farm</i>
22.	<i>1561 Bacon – Hamun al Rashid I/10</i> <i>1729 Lessing – Greek initiate. I/11</i> <i>1788 Byron – Poet, seeker after the Palladium I/11</i> <i>1849 Strindberg – Julia IV/2</i>	Queen Victoria 1901 Johann Steiner 1910 in Horn, father of Rudolf Steiner
23.	<i>Commemoration day of the Wedding of Maria and Joseph</i>	German Emperor Otto III 1002 Helmuth James von Moltke 1945, executed by the Nazis
24.	76 Roman Emperor Hadrian – L. Polzer-Hoditz 1866 *Hermann Joachim, officer 1903 Paul Michaelis, dramatist and confidant of Ludwig Polzer-Hoditz	Winston Churchill 1965 René Maikowski 1991, Youth Circle Eleonora Kovacs 2014, wife of Charles
25.	<i>Conversion of St. Paul on the road to Damascus</i> 1077 German Emperor Henry IV, surrender to Pope Gregory, the 'Walk to Canossa', at a castle owned by Mathilda of Tuscany 1840 Gideon Spicker – <i>Heinrich von Ofterdingen</i> IV/7	Heinrich Seuse 1366, mystic Lukas Cranach the Younger 1586, painter Edmond Halley 1742, astronomer
26.	1915 <i>Genius des deutschen Volkes</i> : a meditation given to H. v. Moltke by R. Steiner (Moltke Vol. 2)	<i>Polycarp, pupil of John the Evangelist, burnt at the stake c.155</i> <i>Edward Jenner 1823, developed a vaccination against smallpox</i>
27.	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 (E. Bock)</i>	<i>St. I. Chrysostom 407</i> Janos Bolyai 1860, mathematician Giuseppe Verdi 1901, composer and friend of the poet Manzoni
28.	1853 Vladimir Solovoyov, philosopher – <b>Visionary seer in the Middle Ages</b> IV/8 1897 Norbert Glas, doctor and author: <i>Reminiscences of Rudolf Steiner</i> ☞	Charlemagne 814 – Emil Molt (acc. to J. Tautz) Francis Drake 1596, circumnavigated the globe F.M. Dostoyevsky 1881, GA 157 W.B. Yeats 1939, poet, friend of 'AE'
29.	<i>Constantine the Great, united church and state, baptised on his deathbed in 337 (27.2.)</i> 1688 Emanuel Swedenborg – <i>Ignatius von Loyola</i> VII/ 24. 8. 1924	Johann Gottlieb Fichte 1814 – <i>Spinoza Philo of Alexandria</i> , GA 158 5. 6. 1913, GA 88, 24.8. 1903
30.	1128 Alanus ab Insulis, teacher at Chartres, <i>Anticlaudianus</i> 1933 Hitler appointed Chancellor 1945 Hitler's 'Nero order'	Crown Prince Rudolf of Austria-Hungary 1889 - suicide <b>Nero II/ 23. April 1924 - suicide</b> Mahatma Gandhi 1948, assassinated W.J. Stein sent him Steiner's <i>Threefold Social Order</i> (Kernpunkte)
31.	1512 King Henry I of Portugal, also a Catholic cardinal, promoted Jesuits in Portugal 1797 Franz Schubert - composer, <i>Moorish individual in the 8/9 cent. I/7</i>	Henry J. Cardinal and King 1580 Erna van Deventer 1976, eurythmist
<b>Indications from the Karma lectures of Rudolf Steiner in 1924 (III/5 means e.g. Vol.2., lect. 5 in the German Edition (I))</b>   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 Calender 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: <a href="http://www.perseus.ch">www.perseus.ch</a>		

BIRTHDAYS AND NOTABLE DATES		<div>January</div> <div> What is presented here can be useful to those who wish to follow the path of mankind's spiritual development. Rudolf Steiner </div>	
1.	Feast of Jesus' Name Day 1924 poisoning attack on Rudolf Steiner during a 'reception'; see the <i>Reminiscences</i> by Ilona Schubert.	DEATH DAYS	<i>Odilo, 1049, Abbot of Cluny</i> Johann Bernoulli 1748, Swiss mathematician Felix Peipers 1944, colour therapist and doctor – Jacques de Molay (acc. to Berthold Peipers 1978) <i>Johann C. Lavater 1801, Swiss poet, philosopher</i> Alice Oliphant 1886, inspired <i>Sympneumata</i> and <i>Scientific Religion</i> Ernst Weissert 1981, German Waldorf pedagogue Carroll Quigley 1977, <i>Tragedy and Hope, The Anglo-American Establishment</i>
2.	Abel, Seth (Adam's sons) Melchior (brings gold) 1492 the conquest of Granada 1885 Monica von Miltitz		
3.	<i>Enoch</i> (Patriarch), son of Cain <i>Caspar</i> (brings myrrh) 1789 Carl Gustav Carus, Goetheanist, <i>Brunetto Latini</i> (E. Meffert)		
4.	<i>Balthazar</i> (brings frankincense) 1604 Jakob Balde, Jesuit and poet 1643 Isaac Newton, scientist, opponent of Goethe 1785 <i>Jacob Grimm</i> , collector of fairy tales		<i>Moses Mendelssohn 1786, philosopher</i> Georg v. Hertting 1919 – <i>Mazain IV/8</i> Carl Ungler 1929, assassinated in Nuremberg Albert Camus 1960 - <i>L'étranger</i> Max Born 1970, physicist
5.	The last of the 13 Holy Nights begins.		Gregor Mendel 1884, geneticist Alfred Meebold 1952, botanist E.A.K. Stockmeyer 1963, pedagogue
6.	<i>The Three Kings. The Baptism in the Jordan: the Incarnation of Christ in Jesus 1412 Joan of Arc</i> 1828 *Herman Grimm, <i>Beatrix v. Tuscany/Pliny the Younger II/ 23.4. 1924</i>		Maria J. Krück von Poturzyn 1968, writer Hanns Voith 1971, German industrialist Rudolf Frieling 1986, priest Marco Polo 1324 - <i>Mirabilia mundi</i> Galileo Galilei 1642, astronomer Andrei Belyi 1934, poet Nikola Tesla 1943, inventor Victor Emanuel I 1878, King of Italy, <i>Hilbernian Mysteries pupil of Garibaldi I/12 (together with Cavour, Mazzini)</i>
7.	 <i>St. Lucian of Antioch – Greek Bible scholar and martyr</i> 1786 Franz Gräffer (source of St.German 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 <i>8th cent. Erhard of Trier, Bishop at the time of Charles Martel</i>		
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 Kock)		Mietra Waller-Pyle 1954, anthroposophical patron Olive Whicher 2006, colleague of George Adams <i>Friedrich von Schlegel</i> 1829, editor of Novalis' works Alberto Giacometti 1966, sculptor
11.	Seven Holy Rishis of Ancient India 1825 K.J. Schröer - <i>Roswitha von Gandersheim / Plato IV/10</i> (last Karma lecture 1924)		Emperor Maximilian I 1519, humanist Steiner's balancing deed to the "initiation" of Krishnamurti, 10-12.1.1910
12.	1833 K.E. Dühring – <i>iconoclast</i> 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		Abbot Suger 1151, rebuilt choir at St. Denis Wilhelm Rath 1973 - <i>Johannes Tauler</i> (acc. to Jürgen Schriefer) Walter Holtzapfel 1994, anthroposophical doctor
13.	<i>Bernhard of Clairvaux</i> – 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>Paccuse</i> by Emile Zola (re. the Dreyfus Affair)		George Berkeley 1753, British philosopher St. Seraphim of Sarov 1833, starets (holy man) <i>Johann Philipp Reis 1874 inventor of the telephone</i>
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		Karl Liebknecht/Rosa Luxemburg 1919 Hermann Bahr 1934, <i>Himmelfahrt</i> Maria Röschl-Lehns 1969, Youth Section
15.	 <i>St. Maurice of the Theban Legion</i> 1791 <i>Franz Grillparzer</i> , poet 1858 Giovanni Segantini, painter		

	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: <b>The Feast of Union</b> 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 1770 Beethoven	<i>Wilhelm Grimm 1859</i> <i>Karl Gutzkow 1878</i> , "Maha-Guru" Karl Julius Schriöer 1900, <b>Hroswitha/Plato - IV/10</b>
17.	<i>Lazarus, who was raised by Christ Hiram und Christian Rosenkreuz GA 264 p. 227</i> , see 27.12. 1873 Eleanor C. Merry Beginning of the Roman festival of Saturnalia	Kaspar Hauser 1833, died after murder attempt (see 12.12). He was the rightful Prince of Baden. (Heyer, Mayer, Tra- dowsky)
18.	1863 Franz Ferdinand, Archduke, Heir Apparent of Austria-Hungary	<i>Johann Gottfried Herder 1803</i> , "Terpsichore" <i>Jean B. Lamarck 1829</i> , theory of evolution
19.	<i>Abraham</i> , regarded as father of the faithful by all three monotheist religions <i>Lot</i> , nephew of Abraham	Clement of Alexandria 220 William Turner 1851, painter
20.	1699 Czar Peter I introduced a new calendar in Russia based on the birth of Christ	St. John of Kronstadt 1908, Orthodox saint Daniel van Bemmelen 1982, teacher, <i>Zarathustra</i>
21.	Sixth Ceremony: <b>The Feast of Satisfaction</b> 1118 Thomas Becket, see 29.12. 1795 Leopold von Ranke, historian, <b>"post-mortem pupil of Bacon"</b> (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 - <b>Ovid VII/24. 8. 1924</b> <i>Vasco da Gama 1524</i> , discovered a sea route to India
24.	<i>Adam and Eve - Christmas Eve, start of the 13 Holy Nights, which are especially fruitful for mystical deepening</i> 1914 marriage of R. and M. Steiner	
25.	Festival of Jesus' birth - <b>Christmas</b> Seventh Ceremony: <b>The Birth Day</b> 354 first Christmas festival in Rome 1642 <i>Isaac Newton</i> 1923 Laying of the Foundation Stone of the G.A.S.	Peter the Venerable 1156, Abbot of Cluny Robert Walser 1956, writer Charlie Chaplin 1977 Joan Miró 1983, painter
26.	<i>St. Stephen, the "first martyr"</i>	Heinrich Schliemann 1890, archeologist, rediscoverer of Troy Adolf Arenson 1936, <i>The Interior of the Earth</i>
27.	<i>St. John, author of the Gospel of St. John, Hiram (GA 264/265/93)</i> <i>1571 Johannes Kepler, astronomer</i>	Osip Mandelstam, 1938, poet Peter Deunov 1944, Bulgarian mystic Marie Steiner 1948 A. <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 - <b>Muawiya I/10, II/ 9. 4. 24, V/4 u.13</b> 1868 D.N. Dunlop in Kilmarnock, Scotland 1908 <i>Mesina earthquake</i> , see R. Steiner 1 Jan. 1909 (GA 107)	Count Carl W. von Keyserlingk 1928 Maurice Ravel, 1939, composer Walter Gradewitz 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, murdered in Canterbury
30.	<i>David, king of Israel</i> 1814 Betty Paoli - <b>monk at Chartres</b> , 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 Goetheanum. 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>
<b>Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2, lect. 5 in the German Edition (!))</b>   <b>Karmic indications from other GA vols</b>   Indications provided from other, reliable sources   <b>Karmic indications of others selected by the editors of the calendar</b>   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: <a href="http://www.peirsecus.ch">www.peirsecus.ch</a>		

returns has a negative impact on working life. The power of money, combined with an outdated concept of property, puts people in an unpleasant situation of dependency on each other. The question arises as to how long such relationships, which weigh heavily on humanity, are to be maintained.

*Andreas Flörsheimer, Dornach (Switzerland)*

### Today's confusion between economic and legal life

In the usual way of looking at things, a distinction is not always made between the means of production and capital. Mostly, the means of production are silently counted as a kind of subordinate term to capital. Ultimately, everything – the means of production, real estate, land, etc. – is seen as commodities that can be traded for money. Everything circulates like purchasable goods in today's economic cycle. The Roman concept of property causes a fatal confusion between the economic and legal spheres, whereby property rights are for sale. In the threefold social organism, a distinction can be made between capital, which is a monetary concept, and the means of production. Capital then includes loan and gift money. This serves to maintain the legal and cultural/spiritual spheres as well as for investment purposes. Under the new property law, the means of production, once created, will circulate within the cultural/spiritual sphere.

*Andreas Flörsheimer*

### Notes

- 1 Rudolf Steiner: *Die Befreiung des Menschenwesens als Grundlage für eine soziale Neugestaltung. Altes Denken und neues soziales Wollen* (GA 329), lecture of 2.4.1919, Rudolf Steiner Verlag, Dornach 1985.
- 2 Rudolf Steiner: *Die soziale Frage* (GA 328), lecture of 25.2.1919, Rudolf Steiner Verlag, Dornach 1977.
- 3 Rudolf Steiner: *Neugestaltung des sozialen Organismus* (GA 330), lecture of 23.4.1919, Rudolf Steiner Verlag, Dornach 1983.
- 4 Rudolf Steiner: *Die Kernpunkte der sozialen Frage* (GA 606, paperback ed.), Rudolf Steiner Verlag, Dornach 1980, p. 89.
- 5 Alexander Caspar: *Das neue Geld*, Verlag Institut für soziale Dreigliederung, Berlin 2021, p. 27.
- 6 Op cit., p. 115f.
- 7 *Das neue Geld*, p. 106.
- 8 Ibid., p. 103.
- 9 Ibid., p. 102.
- 10 Rudolf Steiner: *Die soziale Grundforderung unserer Zeit. In geänderter Zeitlage* (GA 186), lecture of 30.11.1918, Rudolf Steiner Verlag, Dornach 1979, p. 53f



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# From The Ring to the Grail<sup>1</sup>

For the free man must create himself;  
I only knead servants!

(Wotan, in: *"The Valkyrie"*)

The preceding motto is a key sentence for understanding Richard Wagner's "Ring of the Nibelung", which portrays man's development towards freedom. This author is not a musician himself, but only a passionate music lover whose life was decisively changed by Richard Wagner. At the age of 21, he was able to experience all of Wagner's stage works for the first time in the 1982/83 season in Munich on the occasion of the 100th anniversary of Wagner's death on 13 February 1883. The first performance of the "Ring" that he attended, above all, the Funeral March in the *Götterdämmerung* [Twilight of the Gods], was an experience that deeply shook and gripped his soul. Since then, he has been driven by the desire to understand Richard Wagner's work ever more deeply. After a few years, this search for the Holy Grail led him, via anthroposophical secondary literature, to Rudolf Steiner's spiritual science.

The following thoughts are based primarily on those of Franz Winkler<sup>2</sup> and, in addition, of Friedrich Oberkogler<sup>3</sup> and of Herbert Ludwig, who drew attention to the topicality of Wagner's work on 11 May 2016: "A person who does not realise that he is a well-fed slave will not strive for freedom. His I, which may only appear to be self-determining, is suffocated in the external comfort of a passive consumer. He allows himself to be treated as a creature, as an object. If he feels happy in this, he even becomes the bitterest enemy of freedom, which could endanger his dull peace. He neglects, even betrays, his real humanity, his inner dignity. Much in present times becomes understandable from this."<sup>4</sup>

In a similar form, this thought can already be found in Goethe, in Ottilie's diary in the *Elective Affinities*: "No one is more of a slave than he who thinks himself free without being so." The development of freedom and its realisation in society therefore presuppose the comprehension and realisation of the inner nature of the human being, which everyone indicates with the word "I". Where does it come from and what is its purpose? The human soul has developed in the course of history. Inner development, which expresses itself in outer cultural events, is the key to understanding history.



Richard Wagner  
Portrait by Franz Lenbach (1882), Munich

## The stage festival as mystery drama

The prevalent form of narrating history today is not very old. It was preceded in all peoples by the narration of events in the history of the people and of humanity in mythical images, which originated in a time in which people's consciousness was not limited to the outer sensory world, but in which the actions of higher divine beings could still be perceived in natural and human life. This higher knowledge was ultimately trained and cultivated in various cultures' ancient mystery centres. And it was from those that the mythical sagas of gods and heroes were

brought to the people.

Richard Wagner knew that in the mysteries these processes were also translated into dramas, sacred "mystery dramas". In Greece, these still entered the public sphere with an echo of this character in the dramas of Aeschylus and Sophocles, from which today's secular drama has developed. Wagner recognised that the sagas of Germanic mythology also portray the deepest human spiritual developmental processes, which are exemplified in individual mythical heroes. His deepest concern was to form these processes into musical "mystery dramas", which he therefore called "festivals for the theatre" rather than profane operas.

Richard Wagner described the genesis of the writing of the Ring (*Siegfried's Death*, *Young Siegfried*, *The Valkyrie*) in *To My Friends* (1851), 25 years before the premiere of the entire Ring in Bayreuth in 1876. His main concern was that the audience should understand as much as possible what he intended to show in sensory form on stage. For this reason, in the narrative he had to go further and further back into pre-history and finally create a 'prologue' performance with "Rheingold", which reaches back into mythical origins. The mythical material is only the dress, the image that Wagner used to make his visible:

"(...) In all our desires and hot impulses, which in truth carry us into the future, we seek to shape recognisable sensory forms from the images of the past, in order to gain for them the form that modern times cannot provide. In my striving to give artificial form to the desires of my heart and in my eagerness to explore what drew me so irresistibly to the primordial source of legends, I reached back, step by step, deeper into antiquity, where, to my delight, I finally

encountered the youthfully beautiful human being in the most exuberant splendour of his strength, precisely there in the furthest antiquity. (...)

Just as I had reached the source of the eternally pure human with 'Siegfried' through the power of my longing, so now, when I had to recognise that this longing of mine for modern life was absolutely insatiable, and that the only salvation from the demands of this life was to flee from it by abolishing its demands on me through self-destruction, I also arrived at the source of all modern ideas about this situation, namely the human Jesus of Nazareth. (...)"<sup>5</sup>

In an essay published two years earlier, *Die Kunst und die Revolution* [Art and Revolution] (1849), Wagner had pointed out that it could in no way be a matter of a restoration of Greek art, which embraced the spirit of a beautiful nation, but only of a revolution, in order to create the work of art of the future, which was to embrace the spirit of free humanity beyond all barriers of nationalities:

"To the Greek, the performance of a tragedy was a religious celebration; gods moved on its stage and dispensed their wisdom to men: our bad conscience places our theatre so low in public esteem that the police are allowed to ban the theatre from dealing with any religious subjects, which is equally characteristic of our religion as of our art. (...) The education of the Greek made him, from his earliest youth, the object of artistic treatment and artistic enjoyment, in body as well as in spirit; our dull-minded education, mostly tailored only to future industrial gain, teaches us a silly and yet haughty indulgence in our artistic ineptitude, and makes us seek the objects of any artistic entertainment only outside ourselves, with about the same desire as the libertine seeks the fleeting amorous enjoyment of a prostitute. (...)

But it is precisely the revolution, not the restoration, that can give us back that supreme work of art. The task we have before us is infinitely greater than that which has already once been solved. If the Greek work of art embraced the spirit of a beautiful nation, the work of art of the future must embrace the spirit of free humanity beyond all barriers of nationalities; the national element in it must only be an ornament, a stimulus for individual diversity, not an inhibiting barrier. We therefore have to create something quite different from merely re-creating the culture of the Greeks; (...)"<sup>6</sup>

In his new compositions, Richard Wagner therefore concentrated the essential mythological and spiritual events in speech and music into dramatic sequences of action. These, of course, had to be depicted with sensory means and characters. But to interpret them as flat psychological or symbolic, political plots is the great misunderstanding to

which most directors of Richard Wagner's works succumb in today's opera houses and thus they distort their actual meaning with often absurd ideologies. In this context, we find George Bernard Shaw's revealing remarks in his *The Perfect Wagnerite*, whose symptomatic motto "Valhalla is Wall Street" is able to explain a partial aspect of the work intellectually and wittily, but remains on the naturalistic surface. He is unable to give a satisfying overall interpretation because he lacks the sense for the deeper spiritual layers of Wagner's epochal musical drama.

All the deeds of the gods and the opposing powers described in mythology revolve around the formation and development of man into a free being. Man emerged from the substance of the gods. He is a son of the gods, who gave him their powers and - a clear parallel to the biblical story of creation - made man similar to themselves.

### Rheingold - the drama of cosmic evolution

The greatness of Wagner's music is acknowledged and admired, but his texts, with their wealth of myth and legend, receive little attention - unjustly, as the few quotations from his writings here have shown. His great music was not an end in itself for him. It was only part of a vision that he saw as a divine gift to the world. Wagner tried to warn the world that a purely intellectual path to knowledge must lead to disaster.

He was not alone in this endeavour: before him, no less a person than Goethe had put his entire reputation on the line when he carried the struggle for a revival of the intuitive faculties into the field of science. And after him, Rudolf Steiner endangered his reputation as a scientist when he showed the world a new way to objective, spiritualised knowledge. Materialistic knowledge of nature alone and purely scientific observation will never enable us to fully understand another human being.

In the analytical study of all his organs and the dissection of his cells, we will find no trace of that true and actually existing being to whom alone we can offer friendship, love and understanding. In the Schoolboy Scene in Goethe's *Faust, Part One*, it says:

"Whoever wants to recognise  
And describe what is living,  
Seeks first to drive out the spirit,  
Then he has the parts in his hand,  
But lacks, alas, the spiritual bond."

The history of man's purely biological existence must not be confused with the history of his spiritual being. Darwin and his successors are concerned with the evolution of the

visible human being. Religion and mythology describe the evolution of his invisible soul. In his *Ring* cycle, Wagner uses the magical effect of music, word and image, a total work of art, to open modern man's heart to the hidden essence of his own self and to the changing forces at work behind sensory phenomena on earth. The essence of the elements, as they appear in the sagas of almost all peoples, was shown in vivid images to intuitive perception, which modern thinking has almost completely lost. Wagner leaves no doubt that the first scene of *Rheingold* takes place in a world hidden in or behind the element of water, from which all life originally emerged. The story does not begin with man, but with the elements that make up the earth.



Henri Fantin-Latour, "The Rhine maidens" (1876), Musée d'Orsay, Paris

From time immemorial these elements, not the outward manifestation alone but the wisdom and power that govern their laws, have been sought in water, fire, air and earth. The Creator ("Father") Himself withdrew from His creation (the end of the Garden of Eden, the Krita Yuga or Golden Age). A new era is dawning that carries the seed of freedom.

The restlessness of a changing world is dramatically expressed by the appearance of Alberich, the dwarf or gnome, as an element of the solid earth, just as the Rhine maidens represent the liquid element of water, undines. Alberich is driven by a longing for lighter worlds, to experience an existence of a higher order. As in all myths, his passionate longing is clothed in an anthropomorphic form. It is a sensual desire for beings of a higher order who do not possess a physical body. It is not eroticism in the human sense, but they can attract or repel each other. Alberich's courtship is rejected with derision and contempt, and his passionate desire finally turns to deadly hatred. The sun rises and its rays reveal the precious treasure of the Rhine. This is not gold as it is found in the rivers and in the bowels of the earth, but is its archetype. It represents forces that are of the greatest importance for the earth. Used for selfish purposes, they give their possessor almost unlimited power.

The Rhinemaidens do not fear for the treasure - for only those who renounce love completely can obtain it and use its power. Alberich, however, is ready to curse love and use the gift of God as an instrument for power and destruction. Since time immemorial, religious experience in its highest form has led to the intuitive vision of a golden light (gold as the physical antithesis of such experience). Unfulfilled

longing for the divine was directed towards its physical counter-image. The giants in Wagner's mythology are the representatives of primeval humans. They are the race that rests on the earth's back, while the gods dwell in its heights and the dwarves in its depths. It is an illusion of modern materialism to believe that the gods are nothing but a creation of human imagination. Man at that time still experienced intelligences between heaven and earth. These could abuse their power just like human beings.

A new power had entered the stage of world events, the power of seduction and deception. In Wagner's *Ring* it is Loge who persuades Wotan to make a promise he cannot keep (Loge - Loki - Lucifer). The secrets of life (Freia) were

not to be given to man (cf. the biblical story of the Tree of Knowledge and the Tree of Life). Thus, Loge proposes another gift to the giants: the hoard of the Nibelung, a physical manifestation of the soul's greed. The saga here touches on a principle not recognised by modern thought: the principle of magic. In fact, however, it has only been transformed into modern technology, which would have seemed to the people of that time to be the greatest work of magic. In earlier epochs, it was still possible to have a direct effect on matter by means of an unfolding of the will. Thus, Alberich was also able to transform his outer appearance with the help of magical powers. The Tarnhelm [magical helmet] is to be understood as a symbol of magical power, magic as a decadent manifestation of spiritual power. Alberich wanted to achieve his goal by closing himself off from all the impulses of affection and love that connect one being with another. When he renounces love, he causes a separation from a more universal (figurative) consciousness and creates for himself a ring of egoity, an expression of selfish desire, of domination over others, of power. Alberich, the loveless selfish man, forges a ring from the Rhine gold of primordial wisdom, through which he is promised "boundless power" and "the inheritance of the world": "the being of egoity rounding itself off in itself, closing itself off from the environment."

This was needed by the gods, who take the ring from Alberich. The ring of egoity had to wrap itself around the human being, to separate him from the environment, so that within the personality, a self-consciousness could arise which would seek the unlimited. In his anger, Alberich pronounces a curse on the ring, but this is nothing other than

a prophecy of the consequences that will necessarily arise from egoism: greed for power, fear, envy, hatred, misery and death. The giants, driven by the newly awakened greed for gold, are ready to renounce Freia, the goddess of youth and eternal renewal, but the heaped gold must be completely hidden from the gaze of the lovely goddess. There is a deep psychological truth in this: man loves the beauty of nature and finds joy in its gifts, but the greed for gold is so great that, blinded by it, he forgets the higher values of life. Wotan does not want to give up the ring at first, but Erda, the spirit of the earth (cf. Gaia in Greek mythology), a power far greater than his own - a living being with inexhaustible wisdom, much greater than the partial knowledge of the elements of air and light - admonishes him, and the god obeys. Wotan (Odin), the leader of the Aesir gods, consequently loses the ring in a quarrel to the two giants Fafner and Fasolt, who built Valhalla for him. Then they also quarrel; Fafner kills Fasolt and seizes the ring along with other treasures. He transforms himself into a terrible dragon who lies down in a cave on the Nibelung treasure to keep it from everyone. Thus, the curtain falls on the eve of a cosmic drama, a drama of evolution, in which not only the human race is allotted a role, but all creatures, gods, humans, elemental beings.

### **The Valkyrie - the divine becomes mortal**

Richard Wagner describes a clear move towards further individualisation in the *Walküre* [The Valkyrie]. With a human woman, Wotan begets the Völsung Siegmund, whom he wants to raise to be a powerful individuality so that he can overcome the group consciousness of blood ties. In the end, Wotan leaves him so that he can roam freely on his own. Overcome by the superior force of a clan, Siegmund loses his weapons and armour and flees in the dark into a house that belongs to Hunding, one of his enemies, who, because of the sacred right of hospitality, tells the unarmed Siegmund that they must fight in the morning. Siegmund remembers that his father once promised him a safe weapon in case of need. Hunding's wife, who turns out to be Siegmund's lost and sold twin sister Sieglinde, shows him a sword that Wotan once plunged up to the hilt into the trunk of an ash tree in front of the assembled men: it was meant for the strongest alone. But no one had been able to pull it out. Siegmund pulls the sword out of the trunk with a mighty jerk and calls it "Nothung".

The process is of deep symbolic significance. In sagas and fairy tales, the sword is always an image of the mental faculties of separation and discernment, as well as of determination, courage and initiative. In modern jurisprudence, therefore, the sword is a symbol of objective judgement and decision-making. Thus, the sword stands for consciousness

and power of the human ego. The drawing of the sword from the trunk of the tree thus symbolises the detachment of the ego-consciousness from the family tree of blood, the blood community. Wotan wants Siegmund to determine his own thoughts and actions, no longer according to the laws of the clan, but with his own I. A new phase in the history of evolution is to begin, in which man, alone and free, must determine his own destiny and build his own world. If he is to fulfil this task, he must learn to create his own moral concepts without blindly obeying customary laws.

But Fricka does not yet know anything about the future. It is still her duty to protect the old order, and true to her task, she demands punishment for Siegmund. She therefore fiercely confronts Wotan about the adultery, which also involves incest. Wotan counters that it is necessary to create a free human being, and that this is not possible without breaking what is old: "What is needed is a hero who, unprotected by the gods, will break free from the law of the gods." But Fricka objects, saying that Siegmund is not free at all. He is only doing what Wotan has put into him in terms of strength and courage. The sword, the power of the I, also comes from Wotan, and the hardship that forced Siegmund to seize it was cunningly brought about by Wotan. Siegmund never speaks of his sword, he uses it as a helpful gift from his father.

Wotan must admit to himself: Siegmund is not yet the free man he longed for. He can give him the disposition and germ of the I, but only man himself can identify with it, awaken it powerfully within himself and bring it to consciousness. But how is a free man to emerge from a world in which everything is a revelation of being and the work of the Godhead, who carries the substance of God within himself but is not determined by it? How is he to be a self-mover, to stand outside the divine will, and yet to carry out this will as his own from insight into the wisdom of the world? In a moving monologue, Wotan consults with himself and finally asks himself:

"How should I create the free one  
whom I would never shield,  
who in his own defiance  
would be the most trustworthy of all?  
How should I make the other  
...who is no longer me.,  
...but from himself brought about ...  
...only what I want? ...  
I find it disgusting  
That it is always only me  
In all that I achieve!  
The other, that I long for,

The other I never see:  
For the free man must create himself;  
I only knead servants!"

Wotan instructs his favourite daughter, the Valkyrie Brünnhilde, to bring about Siegmund's death in the forthcoming fight with the approaching Hunding and to take his soul to the gods' hall, Valhalla. According to Germanic myth, only brave heroes had the encounter with the angel of death who led them to Valhalla. Those who died at home on the straw sack had to go to Hel, to the shadows of the underworld. This is what happened outwardly. Inwardly, it meant that through bravery, the individual for whom the value of the soul meant more than life and limb, acquired the immortality that met him in the form of the Valkyrie. In death he met, as it were, his own immortal being, his higher self, with which he united. For the Fall of Man, which also plays a decisive role in Germanic mythology, divided man: into an earthly man, subject to sin, illness and death, who is only an embodied image of the higher part of his being, which remains in the divine world, to which he returns after death.

There is a great dichotomy in Brünnhilde. In the course of evolution, she has already begun to detach herself from unconditional devotion to Wotan's will. Meanwhile, torn between the two, she follows Wotan's command with an anxious heart and declares to Siegmund that he will die. In despair that Sieglinde should continue to live, Siegmund renounces Wotan. Then he wants to go to Hel rather than to Valhalla. When he finally wants to kill the sleeping Sieglinde and himself, Brünnhilde, deeply moved and full of compassion, promises him victory over Hunding. In doing so, she has detached herself from unconditional, unquestioning obedience to the world of the divine father world and connected herself to the fate of earthly man. The divine core of the human being has begun to become independent from its hitherto unquestioning embeddedness within the divine world – a prerequisite for the earthly human being to find his higher self as his I and to develop a consciousness of it in his soul in order to permeate himself with it more and more.

Wotan cannot allow Brünnhilde's disobedience. When Brünnhilde covers Siegmund with her shield and he moves to strike a fatal blow against Hunding, Wotan appears and holds out his spear against Siegmund's blow, causing his sword to burst into pieces. Hunding thrusts his spear into the chest of the now unarmed man. Wotan looks painfully at Siegmund's corpse, and from his contemptuous gesture towards Hunding, the latter sinks to the ground, dead.

Since Fricka took the veil from his eyes, Wotan no longer believes that a god can give freedom to a mortal. Now he

wants to wipe everything from the earth that remains of his deceived hopes. But by abandoning his plan and seeking to destroy Sieglinde's unborn child, he frees that child from his dominion forever. For a human being born against the will of the god can never be his creature. Wotan banishes Brünnhilde from Valhalla to a mountain, where he puts her into a deep sleep, from which she will only be awakened by an earthly man who can penetrate the flaming wall of fire that surrounds and protects her. It is basically not a punishment, but the consequence of the evolutionary process that has been set in motion.

Wotan's farewell to Brünnhilde is dramatically and musically one of the great achievements of human genius. Brünnhilde's plea for forgiveness assuages the god's wrath. Her soul is part of his own, and the god himself would be dishonoured in her. What is depicted is nothing less than an immeasurable sacrifice by the god Wotan, who surrenders a part of his own substance, the heart of his heart. It is about the cutting off of the higher self of man from the bosom of the gods for the sake of its own development, which is necessary for a stronger connection with earthly man. But only one from below can advance to the higher self, who can overcome the Waberlohe (ring of fire), the fire of desires and passions which rise from egoism, and thus awaken the divine in himself.

### **Siegfried - guide to a new human future**

Sieglinde gives birth to Siegfried in the cave of the dwarf Mime. She dies in childbirth, so the blacksmith Mime takes care of the boy and raises him. Mime is Alberich's hostile brother and is also greedy for the ring guarded by the dragon Fafner. He wants to get Siegfried to kill the dragon and give him the ring. But the only weapon capable of doing so would be the sword Siegmund had received from Wotan. Mime does not know how to forge the pieces together again. From Wotan, who appears at his cave, he learns: "Only those who have never known fear can reforge Nothingung."

The one without fear is Siegfried. Mime has always marvelled that Siegfried has no fear. In his childlike purity he knows nothing of the division of the world into good and evil. Only one who knows no fear can forge the sword of the I and unfold his greatest strength. Siegfried files Nothingung's parts into iron filings, melts them down and forges the sword from them completely anew. A grandiose image: the human I, substantially of divine origin, takes hold of itself, separated from the divine world, and forms itself from within. It can thus attain independence from the gods and face them as a self-determining, free being. One of the oldest archetypes is the image of the sword. It is more than a weapon against enemies of flesh and blood. It represents willpower, the power

that, properly used, can defeat the evil within our own souls. Its slender, glowing blade is an image of the rays of the sun, whose light illuminates the darkness. With its tip turned downwards, it has always been a symbol of peace, and it has deep significance that its hilt shows the shape of the cross. In the ancient mysteries, the sword was not considered a weapon of destruction, but a symbol of victory through peace, of victory over the power of evil within and in the world.

It is no accident that the name of the hero, Siegfried, means victory (Sieg) through peace (Frieden). And since time immemorial, Michael's sword has appeared in legend and myth as an image of creative will whose shining blade conquers the dragon. If man wants to be free and defeat the dragon within himself, he must learn to wield a holy sword. Siegfried fulfils the longing of Wotan. He is no longer the servant "kneaded" by him, but the realised hope: "Only the free man can create himself." The human will is God's gift, but it only becomes free when man recreates it in the image of his own ideal. Siegfried, the semi-legendary hero, must have possessed a spiritual power that was new for his time. He, like others of his kind, was the first to receive fresh impulses of evolution. In this sense, a profound change in consciousness that took place in the last millennium before Christ can be seen in him. The old laws of ethics, which had given moral support to humanity for millennia despite some shortcomings, visibly lost their influence. The myths and legends of many peoples tell of this.

Who is the dragon? He has always played a major role in myth and legend. Scholars who deal with this figure generally hold one of two opposing views. While some assume that the dragon has a purely psychological and symbolic meaning, others see in it an echo of the memory of the dinosaurs of prehistoric times. Neither explanation is really satisfactory. The dragon, like so many mythological images, was once the object of direct spiritual vision, which was still gifted with intuitive experience. Originally, it was an object of worship, especially in China. Later, with the change of consciousness, it became a symbol of decadent magical powers. In every man's subconscious lives a dragon which he must overcome if he does not want to fall victim to the forces of darkness within him. The devastating power of the dragon is still alive today in senseless cruelty and crimes, in evil deeds of all kinds. Unrefined forces and instincts, evil impulses, low



Henri Fantin-Latour, "Wotan and Erda"

instincts in man are often illustrated in animal form. Think, for example, of the beginning of Dante's *Divine Comedy* with the three animals in the dark forest or of the deeds of Heracles. Inner, spiritual experiences are depicted in pictorial form as an expression of the testing of the hero and of his further development.

Siegfried slays the dragon, the terrible mystical figure of egoism itself, not as a mere conventionally packaged quality in the soul of man, but as an outwardly projected potent figure (Gestalt) of "power in itself", which finds its ultimate meaning in the hateful annihilation of all that stands outside it. Through this victory, the corrupting power of the ring, which he unknowingly puts on himself, cannot harm

him. It causes him to find himself, the inner unity of his personality, which, however, does not know the curse, the shadow side of egoity. By defeating the dragon, Siegfried acquires higher abilities. He transforms the lower instincts of nature into an understanding of its higher aspects. Siegfried's understanding of the language of the birds expresses this transformation in an artistic and exact way.

This prepares Siegfried to press on to his higher self (Brünnhilde), which can only be reached inwardly in spirit. Meanwhile, Wotan cannot find out from Erda and her gift of sight how Siegfried will behave. The price of human freedom is the impossibility of foreseeing its use. Wotan recognises that the change that begins with man's rule on earth is irrevocable. In the encounter with Wotan, it becomes apparent that Siegfried is not only a stranger to fear, but also to reverence. Wotan certainly did not expect submissiveness, but he did not reckon with such arrogance and mockery. Wotan's spear breaks on the sword of Siegfried, the free human will. The cosmic power of the ancient sacred runes is no longer strong enough. Siegfried, on the other hand, passes through the ring of fire which surrounds Brünnhilde's sleeping figure, and only the fearless can pass through it.

Wagner is obviously referring here to a stage of initiation that required the pupil of the mysteries to pass through a fiery wall in order to awaken his "eternal bride". Similar events are described in Mozart's "Magic Flute" with the trial by fire and water. An image of the initiatory experience (initiation) was common to all ancient mystery sites and even survived the demise of the pagan gods. In fairy tales it is the image of the "mystical wedding" of the prince who found

his princess, in “Siegfried” the image of the hero who awakens his eternal bride. It signifies the union of the conscious human spirit with the hidden forces of its soul. Its higher unity is expressed by Brünnhilde with the words: “I am you yourself, if you love me, Blessed One. What you do not know, I will know for you; but I am only knowing - because I love you. ... I have always been yours! I will be yours forever!” What allows Siegfried to become one with his higher being and gives him its knowledge of the world springs from the power of love.

As is not uncommon in works of art, the situation here is multi-layered. Brünnhilde is a higher part of Siegfried’s being, but also an independent woman of flesh and blood. Both Brünnhilde and Siegfried had found within themselves the secret of the male and female principle. The complete human being encompasses both aspects. And for this reason, they were able to complement each other as independent beings, separate and yet dependent on each other in the moment of happiness and the true fulfilment of life. Their union, preceded by the meeting of their souls, can only find adequate expression through the transcendent beauty of Richard Wagner’s music.

But Siegfried fails for the second time in a decisive test. Wotan had tried in vain to reveal Siegfried’s origin to him and to tell him of his task, which he could only fulfil with the help of the Valkyrie. Without this preparation, Siegfried sees nothing in Brünnhilde but the woman he loves. In vain, she asks him to let their love mature. Even true love needs a time of maturity to reach perfection. The test would have been to transform his own nature through the power of his love for a woman before seeking her physical surrender to him. Mature, true love causes a mirror to arise in which human beings can see themselves and the meaning of their lives. But true to his proud and unyielding nature, Siegfried demands instant fulfilment. The fire of his passion clouds the mirror that was meant to show Siegfried his true image.

### Twilight of the gods - hope and tragedy

The Twilight of the Gods (*Götterdämmerung*) (originally “Siegfried’s Death”) describes Siegfried’s manhood, the hero’s radiant, hopeful beginning, his trials and his tragic end. For Wagner, Siegfried is far more than an individual personality: he represents the highest perfection that a human being can achieve through his own efforts. As long as man lives in an earthly body, he cannot remain permanently in the sphere of his higher self, in the spiritual world. He must go back again. Brünnhilde gives him her steed, an ancient symbol of the powers of high wisdom. Siegfried gives her the ring he won, through which he connects her supernatural being with the mortality of his earthly human being. It will

all depend on whether Siegfried can preserve the memory of his higher being with its wisdom in his earthly life and always bring it back to birth within himself.

A small group of people awaits Siegfried at the court of the Gibichungs: King Gunther and his sister Gutrune are representatives of the average man, shaped by tradition and upbringing, earnestly striving to live according to the strict moral principles of the Germanic tribes; they are no match for the sinister influence of their stepbrother Hagen. Hagen is the omnipresent, yet mostly unrecognised representative of evil, to whose superior cleverness and calculation the naïve “realist” falls victim only too easily. When the concept of freedom appeared in human consciousness, as expressed in Siegfried’s victory over the gods, superhuman and sub-human beings lost their compelling power over the fate of man. The battle for the human soul is no longer waged in Valhalla or in Alberich’s dark realm, but in the psyche of man. Alberich, knowing the changed conditions of destiny, begat Hagen, a mortal, to achieve what he (Alberich) alone can no longer accomplish: to win the ring and enslave the world through its power.

The innermost core of the human being, which the Greeks called the *entelechy*, was ascribed properties that were unique to each personality and independent of the properties of the body it inhabited. The concept roughly corresponds to that of the Judeo-Christian immortal soul. Hagen could never have overcome Siegfried in open combat, but he has access to a weapon that ultimately gives him victory. This weapon is the dark wisdom of his “father” Alberich, whom he obediently follows, while Siegfried, in the pride of his independence, rejected the advice of the gods of light. Though courageous, strong and free, he must fail, as he lacks the wisdom that only the deepest humility can give man. Brünnhilde, though she has become mortal, has retained a part of her divine wisdom. Hagen knows: Siegfried will only fall when separated from his eternal bride and deprived of the echo of her wisdom in his own heart, so Hagen makes sure that Siegfried is given a potion that makes him forget Brünnhilde. His consciousness is reduced to purely earthly events by the influence of evil forces.

The introduction of what seems to be a rather clumsy ruse gives Wagner the opportunity to draw our attention to the real reason for Siegfried’s failure: the dulling of his capacity for intuitive perception. Mime had also offered him a poisoned drink that would have ended his mission had his heart not been pure enough to recognise the truth. Siegfried’s betrayal of Brünnhilde does not spring from a conscious disloyalty, but from a spiritual forgetfulness. But while he is no longer aware of the bond that ties his soul to Brünnhilde’s, he still remembers the golden ring on her

finger that he once gave her as a pledge of eternal fidelity. It is the cursed Ring of the Nibelung. When Siegfried takes it back, he knows nothing of its mighty power nor of the curse Alberich put on it. Only the truly pure are protected from this curse; no longer pure, Siegfried is defenceless against its deadly power.

There is only an apparent contradiction in the oaths of Siegfried and Brünnhilde, because two different levels are compared and later deliberately exchanged by Hagen to demand revenge for perjury, the spiritual (Brünnhilde) and the earthly (Siegfried). Siegfried represents the paradox of the guilty who is innocent, as Brünnhilde also emphasises in her final song. It is not possible for even the greatest pre-Christian man to escape the influence of evil, which ultimately brings his downfall at the hands of Hagen. This would not have been possible without the help of Brünnhilde, Siegfried's higher self. In the "Funeral March", the whole glory of Siegfried's spiritually immortal individuality is expressed musically.

The end of the Ring of the Nibelung is often interpreted as if the events could all now begin again, as a return of what is eternally the same, without progress. This is a gross misreading of the work. The immortal entelechy Siegfried-Brünnhilde has gained an important insight, even if only in death in this incarnation. This is clearly expressed in Brünnhilde's final song, and also that the blame must ultimately be placed on the gods, i.e. squarely on Wotan ("Fall of Man" due to Loge's influence):

"O you, eternal guardians of oaths!  
Turn your eyes to my fulsome sorrow,  
behold your eternal guilt!  
Hear my lamentation, most honourable God!  
By his bravest deed  
so worthily desired by you,  
you brought him who wrought it.,  
under the curse to which you have fallen:  
The Purest One had to betray me,  
that a woman might know!  
Do I now know what you desire?  
Everything, everything, everything I know,  
All has now become clear to me!"

Brünnhilde, in her last act of love, sacrifices herself and with this deed returns the ring to its true owners. It will rest in the depths of the water until a new impulse can find its way into the world of men. The Twilight of the Gods (*Götterdämmerung*) ends on a positive and hopeful note, as the music unmistakably expresses. The redemption or hope motif is heard, which was only heard once before, when

Sieglinde learns that she carries Siegfried under her heart. It is Richard Wagner's conviction that evil can be overcome only by the human being who, out of the activity of his I, completely penetrates himself with the powers of Christ. He portrays him in his last work, *Parsifal*. Evil is at the same time inseparable from freedom. Without evil there could be no freedom.

### **Parsifal - the mystery of the Grail**

For more than a thousand years, the core of Christian esotericism has been the mystery of the Holy Grail. According to several versions of the legend, the Grail is the vessel from which Christ drank at the Last Supper and in which Joseph of Arimathea collected the blood that flowed from His wound. The sacred objects that the Knights of the Grail venerated most, not only for their sacramental but also for their symbolic significance, were the chalice and the spear. In the imagery of medieval chroniclers, the chalice or sacred bowl represented the archetype of the head, transformed by thoughts of pure love. The spear was the symbol of the creative powers that the earth receives from the cosmos and testified to the knowledge of cosmic and natural laws.

In Richard Wagner's depiction, Wotan's sacred spear was shattered by Siegfried's sword, the awakening force of man's free thought and will. Thus, the reign of the immortals ended in the Twilight of the Gods, and the ancient wisdom disappeared from the earth. But Christian mysticism saw in the Incarnation of Christ a descent of God to the Earth. The spear of wisdom, useless splinters in the hands of mere mortals, could only be restored by the sacrifice of Christ. The spear that pierced His side became the archetypal image of a new wisdom, a wisdom that was within man's reach and which he could use fruitfully or abuse through the gift of his free will.

Where there is light, there is also darkness. Near the Grail castle lives Klingsor, who is ruled by the burning desire to become a knight of the Brotherhood. But instead of taking the long, arduous path of self-conquest, he seeks to achieve his goal through an act of violence against nature. Unable to control and sublimate his physical desires, he emasculates himself and thus makes impossible the struggle without which victory cannot be won. His longing becomes hatred because of the impossibility of fulfilling his desire. He is determined to achieve by force what he can no longer achieve on other paths (parallels here to Alberich).

The Grail is guarded by men of flesh and blood, who can be seduced and are vulnerable like all men, even the greatest. Near the Temple of Light, Klingsor built the Temple of Darkness, the magical castle of the Counter-Grail. Amfortas, the young king and successor to Titurel, did not realise that

Klingsor's success was only possible because the Grail Knights had once again become weak in their spiritual devotion. Instead of taking up the fight against evil in his own kingdom, he takes up arms to destroy its representatives on earth. But the power of evil cannot be overcome by force of arms alone. Amfortas commits another mistake when he carries the sacred spear into battle with him. Ready to withstand all the demons of hell, he instead faces the irresistible spell of the eternal feminine (Kundry). Armed against the darkness of Satan, he is defenceless against the blinding light of Lucifer. His suppressed but never fully

sublimated passions make him a defenceless victim of seduction. Having become sinful, he can no longer protect the consecrated weapon, the symbol of divine wisdom, and the sacred spear falls into Klingsor's hand.

Kundry stands between the world of the Grail and the world of the Counter-Grail. In Wagner's *Parsifal*, she is the female representative of the average human being who eternally wavers between good and evil. Wagner, who believed in repeated lives on earth, takes Kundry back to the time of Christ, when she witnessed him staggering under the weight of the cross: "I saw - Him - and laughed... then His gaze met me. Now I seek Him from world to world..." In the trinity of Amfortas, Kundry and Klingsor lies the key to understanding one of the secrets of destiny. At all times on earth there have been conscious representatives of good and evil; and between them, eternally wavering, stands the average man.

Gurnemanz hopes that Parsifal is the pure fool promised by the Grail, whose knowledge comes from his compassion. But Parsifal's spirit is still asleep when he visits the Grail castle. In his magical garden, Klingsor awaits the boy. He knows that Parsifal, the fool, is the last and greatest hope of the Grail castle. Although fully aware of the youth's unawakened greatness, Klingsor pins his hopes on Kundry's seductive powers. Parsifal is Siegfried at a much later stage of evolution. As Siegfried he already killed the dragon, and where Siegfried triumphed, Parsifal cannot fail. The flower girls delight his eye, but their soulless beauty can no more awaken desire in him than Fafner, the dragon, could awaken the shivers of fear in Siegfried. But now Kundry enters the scene. Wagner saw her as the embodiment of all that is seductive about woman, as Eve, who repeatedly confronts Adam in his search for the lost garden of Paradise. And when she finds him weak, she transforms into Lilith, the merciless



Odilon Redon, *Parsifal* (1891)

destroyer of unrefined souls (cf. also the sorceress Circe in the *Odyssey*).

Kundry's efforts to seduce Parsifal and her inability to achieve a victory, which would have doomed them both, are certainly not to be understood as a glorification of a Puritan viewpoint. Wagner was by no means a Puritan. But he knew that no man can achieve greatness or fulfil his mission in life if he has not learned to master his passions in those decisive moments of destiny when conscience stands in opposition to desire. For Parsifal, the true test begins when Kundry calls him by his long-forgotten name and tells him about his mother's death. Her

words awaken him from his dream of carefree childhood. Shrinking back from the harsh reality of manhood, he seeks shelter in the arms of the woman who seems to offer him the refuge of childhood once more. The loneliness of the child who lost his mother, the guilt of the son who caused her death: these are the torments Kundry created so that Parsifal might seek comfort in her and his mother's forgiveness: "... she captures you today with love's first kiss as your mother's farewell blessing."

But for the first time, the temptress experiences an unexpected defeat. Once, Parsifal had beheld the unveiled Grail, had experienced the torment of the martyred King Amfortas - and had remained silent. But deep into his heart a seed had fallen, a seed of wonder at the marvel he had beheld and of compassion for the tormented king. The goal of the wholesome development of man is the expansion of his selfhood until it embraces the outer world. He who becomes or is incapable of satisfying selfish desires while others need his help is truly human. This is what Parsifal now experiences. Compassion breaks through the boundaries of his own self. Amfortas becomes part of his own experience. Amfortas' wound burns in his flesh, and his heart feels the agony of the king's unatoned guilt. And so he sees Kundry through her victim's eyes as the temptress. He no longer sees the overpowering beauty of the eternal Eve, but the image of a lost soul forced to destroy what it longs for. At the end of the second act, as a great artist, Wagner, leaves the medieval, semi-historical form of his drama, which has eighth-century Christianity as its background, and carries us on the wings of genius into the distant future of the long journey of moral development.

Only a little imagination is needed to see in Parsifal Siegfried returned, purified by his suffering and matured

by his failure. When Parsifal finally finds his way back to the sacred precincts of the Grail after laborious wanderings and countless sufferings, he has reached the maturity that allows him to understand Gurnemanz's words about nature: "She cannot behold Him even on the cross: there she looks up to man redeemed." Parsifal, the hero of the future, must become the *redeemer* of nature, not just understand it, as the young Siegfried was able to do. If Parsifal and Kundry, the Adam and Eve of the future, open their hearts to the Grail, they will not only save themselves and the world, but also redeem Him, who sacrificed a part of His substance out of love for humanity, from His voluntary bondage. It is this perhaps deepest of all medieval thoughts that Wagner expresses in the magnificent finale of his work: "Miracle of the highest salvation: Salvation for the Saviour."

Parsifal is therefore the Christianised Siegfried who, after his paths through the deeds and sufferings of this earthly vale, has overcome the hardenings of egoism and has become "*one who understands from compassion and love*" and who faces the incarnate God as a free man. Christ himself expressed it prophetically: "I no longer call you servants, for a servant does not know what his master is doing. I have called you friends, for all that I have heard from my Father I have made known to you". (John 15:15).

Contemplation of these deep questions of being human is - contrary to what some may believe - of great importance for everyday life. Whoever does not feel himself to be a servant of God will certainly not accept being a servant of other people in political and economic life. He will strive for communities of free people, beyond destructive egoism, power and anarchy. They are not utopian, but deeply rooted in the human being as goals for development.

### Conclusion and outlook

In conclusion, the question arises: why was Wagner able to create all this with such unwavering certainty in an age of materialism and atheism? Probably only because the deepest meaning of music and Christianity dawned on him: "I cannot grasp the spirit of music in any other way than in love", he wrote in *Eine Mitteilung an meine Freunde* [For My Friends] (1851). In a late essay from 1880 (Religion and Art), Wagner wrote: "Strictly speaking, music is the only art that corresponds completely to the Christian faith, just as the only music that we know, at least now, equal to any other art, is merely a product of Christianity."

Richard Wagner prefaces this essay with a quotation from Schiller, taken from a letter to Goethe of 17 August 1795: "I find in the Christian religion the virtual disposition to the highest and noblest, and the various manifestations of it in life seem to me so repugnant and distasteful merely because

they are misrepresentations of this highest". Schiller's letter continues as follows:

"If we keep to the particular trait of Christianity which distinguishes it from all monotheistic religions, it lies in nothing other than the abolition of the Law or the Kantian imperative, in place of which Christianity seeks to set free inclination. In its pure form, therefore, it is the representation of beautiful morality or of the incarnation of the sacred, and in this sense, it is the only aesthetic religion".

In his *Aesthetic Letters*, Schiller considers freedom to be possible only in art, in aesthetics, where man "plays" and is not subject to the constraints of the logical mind (compulsive form) or the sensual drives and passions (compulsive material). Schiller points the way to the aesthetic (civil) state in the future, the motto of which will be to give freedom through freedom. This aesthetic state will be shaped by free people, but they will first have to become free themselves, externally, but above all, internally. Wagner wrote in this sense as early as 1849 in *Die Kunst und die Revolution* [Art and Revolution]:

"From the dishonourable slave yoke of general artisan-ship with its pale pecuniary soul, we want to rise to the free artistic humanity with its radiant world soul; from the laboriously burdened day labourers of industry, we all want to become beautiful, strong people to whom the world belongs as an eternally inexhaustible source of the highest artistic enjoyment".

In this sense, the circle closes on Wotan's demand: "*For the one who is free must create himself!*" Wotan (or today, the State as the new idol, according to Nietzsche's "Zarathustra") can only knead servants... It is to be hoped that all people gradually achieve more and more freedom, perhaps supported and encouraged by Richard Wagner's grandiose life's work!

Gerald Brei, Zurich (Switzerland)

### Notes

- 1 This article stems from lectures which the author gave on Good Friday, 30 March 2018, in Karlsruhe to members of the Swiss Richard Wagner Society and on Good Friday, 15 April 2022, at an East-West Conference in Beatenberg. To complement and deepen it further, a lecture given by Rudolf Steiner in Stuttgart in 1914 is recommended: "Von Siegfried zu Parsifal" [From Siegfried to Parsifal], which was first published in *Der Europäer*, Vol. 3, Nos. 6/7 (April/May 1999).

- 2 Franz Winkler: *Richard Wagner. Der Ring des Nibelungen, verbunden mit einer Betrachtung über Parsifal – das Mysterium des Grals. Versuch zu einem tieferen Verstehen*, Schaffhausen 1981.
- 3 Friedrich Oberkogl: *Vom Ring zum Gral. Wiedergewinnung seines Werkes aus Musik und Mythos*, 2nd. ed., Stuttgart 1985.
- 4 Herbert Ludwig: <https://fassadenkratzer.wordpress.com/2016/05/11/selbst-muss-der-freie-sich-schaffen-vom-beitrag-richard-wagners-zur-mittleuropaischen-kultur>
- 5 Richard Wagner: *Eine Mitteilung an meine Freunde* (1851).
- 6 Richard Wagner: *Die Kunst und die Revolution* (1849).

### “What is German?”

The Christian religion does not belong specifically to any national community: Christian doctrine addresses itself purely to human nature. Only in so far as this content, which is common to all human beings, is properly understood by a people can that people in truth call itself Christian. Nevertheless, a people can only fully appropriate what is possible for it to grasp with its innate sensibility, and to grasp it in such a way that it finds itself completely at home again in the new. In the field of aesthetics and critical, philosophical judgement, it is almost obvious that the German mind was destined to grasp and make its own what is foreign and at first far from it, with the greatest objective purity of perception. It is no exaggeration to say that antiquity in its now generally accepted world significance would have remained unknown if the German spirit had not recognised and explained it.

The Italian appropriated from antiquity what he could imitate and copy; the Frenchman appropriated from his imitation of antiquity what might flatter his national sense of elegance of form: only the German recognised it in its purely human originality and in its significance, which was entirely irrespective of utility and uniquely conducive to the reproduction of what is purely human. Through the most intimate understanding of antiquity, the German spirit has attained the ability to reproduce the purely human in its original freedom, that is, not to present a certain material through the application of an ancient form, but to shape a necessary new form by means of an ancient conception of the world. To understand this clearly, compare Goethe's *Iphigenia* to that of Euripides. It can be argued that the concept of antiquity has only existed since the middle of the last century, namely, since Winckelmann and Lessing.

(...)

The German is conservative: his wealth is shaped from the appropriation of all ages; he saves and knows how to use everything old.

(...)

He desires nothing from without; but he wants to be unhindered within. He does not conquer, but neither does he allow

himself to be attacked. (...) No people has resisted encroachments on its inner freedom, its own being, like the Germans: nothing can compare with the stubbornness with which the German preferred his complete ruin to submissiveness to foreign impositions. This is important. The outcome of the Thirty Years' War destroyed the German people: but the fact that a German nation could arise again is due solely to this outcome. The nation was destroyed, but the German spirit had survived. It is the nature of the spirit, which in some highly gifted people is called “genius”, not to understand worldly advantage. What in other peoples finally led to agreement, to the practical securing of advantage through submissiveness, could not determine the German: at the time when Richelieu forced the French to accept the laws of political advantage, the German people experienced their own downfall; but the German spirit could never submit to the laws of this advantage; it lived on and gave birth to its people anew.

(...)

But Bach's spirit, the German spirit, emerged from the mystery of the most wonderful music, its new birthplace. When Goethe's “Goetz” [von Berlichingen] appeared, he cried out joyfully: “that is German!” And the German who recognised himself now also knew how to show himself and the world what Shakespeare was, whom his own [English] people did not understand; he uncovered for the world what antiquity was; he showed the human spirit what nature and the world were. The German spirit accomplished these deeds out of itself, out of its innermost desire to become aware of itself. And this consciousness told it what it was able to proclaim to the world for the first time, that what is beautiful and noble does not enter the world for the sake of profit, or even for the sake of fame and recognition: and everything that is done in the sense of this teaching is “German”, and this is why the German is great; and only what is done in this sense can lead to the greatness of Germany.

[From: Richard Wagner, “Was ist Deutsch?” [What is German?], *The Bayreuth Letters* (1865-1878)]

## BAGATELLE

### Living in 2030

I never thought I would actually make it. For years the fog was so thick that you could not see more than a couple of inches ahead when it was dark. Now we have risen beyond the fog and see the alpine mountains in the distance as if they were just a couple of metres away. The mental and spiritual atmosphere is crystal clear as never before. In it we can freshly breathe the giant thoughts of millennia that have outlasted all cataclysms of the past: immortality, reincarnation, inner goodness and *fighting* with the weapons of spirits, with unshakeable hearts, unshakable in inner tranquility, but full of compassion for all fellow human beings and all creatures.

The times of masks lie far behind us, and some of us wonder whether this had ever been reality or just a nightmare. Injections and financial frauds *were* buried once and for all in the light of relentless searching for the truth by courageous truth seekers. The WEF tyrants all lost their masks of arrogance and power and showed on their faces the horror of those unexpectedly condemned to death. Some of them turned their stiff necks upwards to the veiled deities they had so long ignored and made fun of. The BIS in Basel collapsed in response to a Russian answer of war against the Western lies and made way for a gigantic rose garden which is now the centre of the city. Most pupils of spiritual science have cut all ties with the WHO whose real name rightly became the World 'Hellth' Organisation. The soap opera of a Mormonised spiritual science exploded like burst bubbles, evoking half universal laughter.

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We are working for a true universal brotherhood that looks forward to the coming epoch of new double-domed buildings throughout the whole of Europa after the destruction of the First Goetheanum on New Year's Eve 1922/23. A hundred years later – on 1 January 2023 – the memory of this immeasurable loss for humanity caused an awakening in many souls that finally began to lift them up to the present spiritual heights. Take a deep breath in the purified air up here – and you will begin to understand.

#### How 2023 brought an evolutionary turn

Of course, the present heights have not been achieved by accident. They are not simply god-given. They started in the abyss into which “civilized” humanity fell in the year 2023.

After the gigantic lies about the true reasons for the Ukraine war were unmasked, for example, that no one

except Russia ever thought of implementing the Minsk treaty; after the mendacious blowing up of the pipelines in the North Sea, we saw the revolutions of the unsatisfied masses in the big cities, violence, hunger and misery; the breaking down of the financial system killed by lies since the founding of the private “US Federal Reserve” in 1913, which was uncannily linked to the insurance fraud of the sinking of the “Titanic” in 1912, and led to the biggest “cash boom” of all times.

Those who managed to survive turned to self-sustaining sane agriculture based on the methods given by Steiner. Schooling was privatised and freed from the all-devouring claws of state and economic interests. Money was printed with an expiry date marked on it, and was made to circulate as purchase, loan or gift money, ending all the abuse that was caused by safely stowing it away and letting it grow “eternally” on the basis of worthless paper.

Of course, the fanatic and militant globalists did not rest, but tried to stop these developments. The rate of anonymous murders was never higher.

But the total electro-magnetic digital breakdown in the middle of the year put an end to their attempts to enslave humanity. From one day to the next – it was 1 August 2023, *Switzerland's national day* – they became helpless like new-born babes, unable to grow a single potato in their own well-fenced gardens.

The 100 year-commemoration of the burning of the Goetheanum in the night of 31 December/1 January 2023 was – at least for the present writer – the initial spark for the new development, the evolutionary turn. The incinerated building was now living on in the *ether* and inspiring ever more spiritual activities all over the planet, incinerating all hyper-materialism. This was the first spark. The devastating event of 1 August was the *fire fanning the flames* that followed this spark.

From that day onwards, those still able to walk began to crawl out of the smoke-filled abyss, climbing up to the heights that still lay in thick, dense fog.

T.H. Meyer

## Except you become as children...

For very many people at this time, and especially those who are still young, the thought of the future is fraught with fear and dread. So many spectres of illness, environmental and economic collapse, global warming, famine on a huge scale, nuclear war, mass homelessness, continuous surveillance and control, electrification of the entire earth and the ever-increasing electro-magnetic radiation that is wreaking such damage on all life forms, including our own, rise up before us. And the list seems endless.

But does this not beg a question, somewhere in the soul's depths, as to what time actually is and what our relationship with it is, or can become? Are we powerless in its inexorable and seemingly accelerating surge into a pre-cast future or do we have a measure of authority, each one of us, over its passing and how we use it? And therefore, how the future will be?

Without some level of faith in the future, I suggest, most people would have given up hope completely, but one of the most astonishing aspects of history and human psychology is that, even in the most dreadful situations, the will to survive and to overcome adversity is very strong. Where does this come from? Is it possible that we can learn something of immense *practical* value for our current situation by taking more seriously words spoken 2,000 years ago, when Jesus's disciples came to him and asked: 'Who is the greatest in the kingdom of heaven?' Or, more exactly, as it is written in the original Greek, 'the kingdom of the heavens?'

The description in the gospel of Matthew continues: 'And he called a child to him, put him in the midst and said to the disciples, 'Yes, I say to you, if you do not turn about inwardly and reawaken the pure forces of childhood within yourselves, you will not find access to the kingdom of the heavens. The more a person can humbly enliven this being of the child within, the greater he is in the kingdom of the heavens.'<sup>1</sup>

Putting aside for the moment the question of what is meant by the 'kingdom of the heavens', let us try and call up from within, our own experience of having been a child. What touches me most poignantly, as I attempt to do this, is the quality of innocence I experience. A deeply pure trust that the world, into which I was entering, was the way it needed to be, even though events could take place, often suddenly and unpredictably, that threatened that innate surety.

How different, too, was the sense of time as a child. Absorbed in play, in the 'holy work' of connecting with

the details of the world around through free play and of learning to create within it, time seems to stretch out endlessly. Until something happens to break the spell.

I feel in the child, too, a natural faith in the future. The quiet assumption that there is a future and it *will* come sometime, no matter how far away it may seem to be. Small children, after all, experience older children, teenagers and adults of varying ages and naturally sense that one day 'I, too will be fully grown and do the things adults do'. Though I have to add that my own picture of this was that being a child was much more interesting than going to the place called the office or having to be serious and busy so much of the time!

Something else lives in the child, unless it has been broken: a belief in the power of wishing and praying and magically 'seeing' a future that is good, despite all the knocks and bruises of life. In healthy children, the will for the good is strong, the will to learn, to imagine, to experience, to create, to live and grow within this *new* existence.

Rudolf Steiner spoke of this in beautiful imagery to the teachers of the first Waldorf School: 'This is the greatness and sublimity in the outlook of childhood, that children are a race who believe in the morality of the world, and therefore believe that the world may be imitated.' He saw this as the continuation of an attitude that prevails in the spiritual world, out of which the child's soul and spirit are descending into the living, sentient body, given through the parents. In that sense, small children are revealing to us the ways of 'heaven', the ways of the spirit.<sup>2</sup>

I remember too, a dreamy, but nevertheless vivid, sense of the world's beauty, in the forms and colours of petals and their smells, the naughty playfulness of the breeze that loves to rustle the leaves of trees, the silent power of the blue sky, the magic of clouds with their ever-changing faces and figures, the dance of the shadows (that I could never catch) beneath the trees, the warm, rich smell and taste of fruits and vegetables grown at home, the dawning of a new day and the stillness of evening... All of it so fresh, so immediate, so magical and real. So big.

But also, for example, the sudden incision into the dreams of daily life, of an older boy from the neighbourhood, lying rigid on his back on the road near our home, his squashed leg trapped next to the massively solid wheel of a truck, his mangled bicycle next to his head. Red blood on the black tar...

Or the experience of waiting with my family, in one of London's huge stations, for the midnight express to where

my grandmother was living by the sea in Scotland, and of being handed over by my father onto the muscular arms of the driver of the massive, hissing steam engine, and of watching how the orange flames from the fire in the boiler flickered on his coal-speckled, sweating face. Vistas of other worlds than my own. And of the power of steam and iron and engines.

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All birth is filled with wonder and is often painful. So is death. And both are interwoven with the qualities of time and its passing. Our time now, for all its phenomenal achievements, is penetrated through with suffering and very great danger. It becomes essential for our sanity and inner well-being, not just to believe or trust or hope, but to *know* that it is not the end of the journey, even though death is all around and within us. Right now, in the midst of all that is attacking human dignity and development and casting dense shadows over our future, something new is quietly germinating. And it is my wish to characterise it.

Readers familiar with the New Testament may recall the statement that we cannot put new wine into old wineskins, 'for the wineskins will burst and both wine and skin will be wasted'.<sup>3</sup> For a new consciousness to arise, new concepts and ways of doing things must also come into being, in tune with the spirit of that time. Much that we take for granted now in our way of living would have been sheer poison for people in earlier times. And much that was appropriate then would be considered, not only inappropriate, but even 'evil', if practised in the same way now.

Flowers and fruit ripen naturally, as one season moves into another. They cannot detach themselves from the context of time's passing. But human beings can and often do. And this is something, I suggest, we have to reckon with clearly in trying to make sense of what is taking place now. Our actions can go against the time and therefore be deeply destructive.

Seeds take time to appear above the earth in spring. They must first stir and stretch beneath the soil's surface during winter, within the warmth that has penetrated into it from summer and autumn. In our times, very much is being polluted, wrecked, destroyed. Fear, distrust and even hatred run rampant. Moreover, when people who seek power feel the tide turning against them, they can respond with ever greater recklessness and violence. But seeds, buried deep in the soul, are nevertheless beginning to stir.<sup>4</sup>

New life is growing within the dying, and, in time, will be able to shed these outer forms as a snake sheds its

skin. That time is not yet, however, and it is important to recognise this. If seedlings throw off their protective covering too early, they are likely to be destroyed by a sudden frost or flood or fire. Now is a gestating time, a time of preparing and being patient – and doing whatever is possible in our own unique ways, alone and together. As in childhood, it is a time of sensing something growing within, without the power or skill to reveal it in its fullness.

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How to characterise this still hardly visible sprouting? I feel that non-violence plays a part, having already gone through a century of maturation in many souls and situations, since the time of Mahatma Gandhi and those who stood with him in his consciously peaceful defiance of the British empire in South Africa and then India.<sup>5</sup>

The image of 'uncovering', which is not exactly the same as 'discovering', seems to me to be aligned with this, too. Uncovering the truth, for example, not ferreting it out or grasping it – though both these ways are also very important – but clearing away whatever obstructs it, outside and within our own souls. I feel, too, a similar gesture in the thought that courage for the truth is more powerful than defending oneself against untruth. And that bringing about moments of inner peace is more potent for the future than trying to work out mentally how to go forward, amidst all that is threatening us, although none of these processes are mutually exclusive.

The idea of uncovering has also been used to describe a way of singing that does not strain the voice. It was created by Valborg Werbeck-Svaerdstroem, an acclaimed Swedish opera singer from a century ago, who, already in her 20s, realised that her voice was beginning to fail, because of the way she had been trained to use it. With Steiner's guidance, she developed a method of healing it that is artistic, even playful and, at the same time, inwardly active. It is not based on pushing oneself, but removing hindrances, so that the natural capacity to sing (which was so much a part of her life, already as a child) can reveal itself in its own purity and time. It is an expression of the power of gentleness.<sup>6</sup>

Likewise, are not increasing numbers of people gradually uncovering the healer within themselves and each other? For this fundamentally human quality is surely here in all of us, waiting to be recognised and for our courage to use it. The new era that is approaching – though still mostly hidden by the ghoulish smog of untruth and the spectre of world tragedy on a massive scale – will be a time more of enabling and encouraging, than of pushing and punishing. A time of recognising, through our own

will and awakes, the unique, true flame that lives in each human being.

Without the extremes of what we have been through in the past three years and what still lies ahead, I suggest, this inner stirring for a different kind of power would not be growing as it is now. What is this indicating? That without the active presence of obstruction and even 'evil', whether applied mistakenly or intentionally, many of these new capacities would not be developing. In other words, in deeply mysterious ways, we owe it to evil, in its diverse forms, that we have the possibility of striving towards (and even creating) a new level of good.

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Contemplating and looking into evil carries the very great risk of being overwhelmed by terror and hopelessness, and that is why so many people, I suggest, actively do not want to open their hearts and minds to the net that is being pulled tighter around us all the time. But without acknowledging and 'owning' the evil, that is interwoven with human evolution, how can we fully develop and understand ourselves and have respect and compassion for the being and actions of others?

In trying to live this understanding, not only during the past three years but at various stages of my life, I have come closer to the insight, proclaimed by the Persian-born Mani in the third century of our era, that within evil is the seed for new levels of good. It is a way of seeing that brought him to the particularly violent and painful martyr's death of being skinned alive. But through his immense courage and, I feel, his love for humanity's future, I begin to realise its growing importance in what is evolving now. And to recognise its resonance with the radiant image of the light shining within the darkness – and of the darkness not having comprehended it – that is expressed at the beginning of the gospel of John.<sup>7</sup>

A further expression of this potent picture reveals itself in legendary heroes in very many different cultures, such as Siegmund in old Norse times (later known as Siegfried), who intuitively knew that the treasure of divine insight and the source of new life was hidden within a fearsome dragon.<sup>8</sup>

For myself and, I suspect, more and more others, this makes sense. Recognition is slowly but surely growing that what is really happening now is a battle for our entire future as human beings. And I see it being waged on three different levels:

- Through demonising the individualised spirit – that which each of us calls by the name of 'I', our essential self, by which we think independently and bring conscious change into our own lives and the world around us;
- Through increasingly denying the reality of the personality or soul, with all its hopes and failures, its sufferings and joy, and reducing it to the effects of chemicals in the blood and nerve connections in the brain;
- Through the systemic damage inflicted on the body's well-being (often with the best of intentions), by means of all kinds of technological interventions, even during the incredibly sensitive first beginnings of life in the mother's womb.

It is a battle between fundamentally different ideas and pictures of what a human being is, has been and can become. Are we just intelligent apes and biological machines? And is our destination really to become a race of super-animals, of cyborgs and robotic 'avatars', exulting in our own powers and pleasures, and with access to all knowledge, through being physically bonded with the internet and metaverse? And with bodies that are kept in a kind of ghoulish half-life, long after their natural time of disintegration has passed.

Or, in all humility, are we something infinitely more precious, that has the potential to transcend all these images and imagined futures, even though it will take a very long time? Beings, one might say, who are 'children' of the 'heavenly' beings, through whom we have been born into earthly existence over aeons of time. Human, spiritual-earthly beings, who have reached the stage of maturity at which we are beginning, amidst so many hindrances and aberrations, to create our own future. And, in so doing, to determine the future of this earth with all its creatures and processes, on which we all depend.<sup>9</sup>

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This brings us again to the question: What is the meaning of the 'kingdom of the heavens', previously referred to? What does 'kingdom' mean in this context and why is 'heaven' in the plural?

In all ancient cultures of which I am aware, human beings saw themselves as an expression of the whole cosmos, of stars and planets, of sun and moon, of darkness and light and of all the phenomena of nature and the environment. Not only on the physical plane of reality, but on levels of soul and spirit. They felt themselves to be guardians of the earth and its creatures, on behalf of the world soul and of creator spirit-beings, infinitely more evolved and powerful, whose nature and deeds are recorded in remarkably vivid pictures in mythologies around the world.<sup>10</sup>

Humanity was felt to be the microcosm of the macrocosm and the guiding principle on which those ancient societies depended can be summarised in the words: *As above, so below*. Their highest goal was to create an earthly

society that was an image of heaven. Though, of course, how they portrayed this heavenly world in their outer deeds and lifestyle depended on many other, more earthly influences, too.

Their lives were much tougher and perhaps crueller than ours today, but there was a sacredness that we have lost, even when it came to the hunting and killing of animals for food, or the cultivation of the land. There was awareness, too, of adverse beings, who were inspiring certain groups of people to go against these fundamental laws of existence. But insofar as we might choose to call such forces 'evil', they were far less sophisticated, intelligent and powerful than is the case today.

When asked why evil was allowed to enter into what would otherwise have been a self-regulating, harmonious, wisdom-filled, good cosmos, Steiner replied simply that only in that way could the possibility arise for freedom and selfless love. For the development of these capacities depends on our having real choices that lead to real consequences, in daily life and in the kind of future we create.<sup>11</sup>

So it is, that as we look into the history of the past two and a half millennia, as the rational mind and sense of self began to stir and grow, we may also perceive, in the more aware souls of those times, a gnawing anxiety that the earlier, more dreamy feeling of intimate connectedness with nature and the spirit was gradually disappearing. The possibility of humanity falling away from the wisdom of earlier times and being taken over by adverse powers hovered as a spectre before their souls.<sup>12</sup>

Today that possibility is vastly greater than ever before. As our individualised consciousness has grown sharper and clearer, our earlier natural and culturally-upheld sense of how to treat illness and bring up children and how to encompass the huge processes of birth and death, and of self and society, has fallen away. Our lives have become interwoven with the world of matter and, through this alienation, we can feel increasingly alone, powerless and afraid.

Evil, in its different forms, is a force within existence. And the reason it has access to us more powerfully now than ever before, is that we ourselves are coming of age. That is to say, the veils of innocence and wonder, of openness and trust, that are intrinsic to the way of a child, have been torn asunder. We stand naked and exposed to the unremitting barrage of information, persuasion and super-vivid images of violence and misery and the tantalising power of technology, that is the daily fodder of the mass media that so many of us consume.

And yet, behind and within these immense challenges, is the growing capacity for freedom. It is something that,

until three years ago, we took for granted in many parts of the world, and which now is being progressively sucked away from us. But what is freedom, in its essence? And what is its relationship with moral responsibility? Is it a proud, thoughtless 'being myself' and following my own desires? Or is it something infinitely rarer and more precious, that can only be created through my own conscious activity and presence, as a unique human-spiritual entity? As one who chooses to do what he or she perceives needs to be done, not out of duty, but out of love for the action.<sup>13</sup>

It is a process of becoming, through one's own will, a more and more conscious representative of the microcosm within the macrocosm. And through this foundational, future-related, fully conscious activity, a reversal can begin to take place in our relationship with the worlds above us – and indeed, around, within and beneath. The 'As above, so below' becomes transformed into its opposite. That which is initiated on earth through deeds of unconditional freedom, self-responsibility and love becomes a gift, a medicine, that can be taken up and further worked with by higher beings, who long to support us in preparing a future that is worthy of our existence. But who hold back from intervening out of deep respect for this still so new and delicate capacity for freedom and love.<sup>14</sup>

Whether such actions are big or small is not their defining characteristic, but whether they have the potential for bringing health and healing or yet more illness and corruption. Either way, they draw the attention of spiritual beings, both good and evil.

Moreover, in this 'new world', that is already 'now', there is no hierarchy of relative importance. Whatever is *given* as a truly free offering into the world's process, without any hidden motive or wish for a reward, but out of love for the action, is a building block for a new future. And for a new kind of community, that is no longer pre-ordained through birth, culture, age, gender or locality, but is composed of individuals from perhaps very different backgrounds, who have chosen to work together for a shared goal, out of their own free will.

In my view, one of the most eloquent and moving predictions of this reversal is to be found among the spiritual songs or 'psalms' of King David in the Hebrew Old Testament: 'The stone that the builders have rejected has become the head-stone of the corner.' Such images have power today, for the realm of the down-trodden and suffering is increasing massively in this material world, as the new world order or so-called 'great' reset looms mockingly in front of us.<sup>15</sup>

In contemplating this, are we perhaps coming closer to the meaning of the imagery of being in the kingdom

of the heavens? For if there is a kingdom there must be a king. Where or who is that unique and special person? Is it not potentially each and every individual, who is struggling to become sovereign in his or her own life and be responsible for it? And to do so in awareness of the shocking plight of others less fortunate, and of all sentient beings, who are suffering so dreadfully at this time.

What, then, is the connection with the heavens – that is to say, with the spiralling levels of spiritual beings above and beyond us (and also within and around and beneath us)? I suggested earlier that everything exists and happens within a context. If, as I perceive it, the context of my actions (or even inactions) is only the material plane of existence, then in reality I am limiting, cramping, my own self. I am binding myself to matter and to the ‘laws of necessity’ that rule it.

But when we learn to stand aside from that limited perspective, which is blinkering us to other levels of reality, and begin to perceive within the context of a vastly greater wholeness, everything changes. Through our own will and presence, we are ‘uncovering’ levels of higher wisdom, inspiration, intuition and insight, that are available to all of us, but have to be, as it were, released from their confinement and practised over and again.

We are opening ourselves, even if we do not yet have the more refined senses to perceive it, to a truly new world, that is already in our midst in germinal form. Not an artificially created and intricately controlled false reality, such as the metaverse and the geo-engineering and genetic modification of everything on this planet, but a higher spiritual reality that can first be ‘recognised’ and ‘sensed’ and ‘seen’ through the instrument of what Steiner called ‘living thinking’. That is to say, through bringing ideas with a moral content into new life, through our own inner activity.<sup>16</sup>

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In ancient times, before the possibility was ripe for individual freedom, experiencing the vista of higher worlds could only take place safely through damping down the sense of self into a state of deep sleep. For selfhood, at that time, was still young and not yet able to be its own witness. That is different now. And in realising this, it becomes easier to recognise, too, that the aspect of our humanity that is most vehemently being denied today – the unique spirit ‘I’ of each individual – is precisely the one that will, in time, if we work with it, become the most central and trustable.

This process is one that Steiner characterised as a *new way of initiation* into the mysteries of existence. It comes about through ‘dying’ to our own tired, self-centred

personalities and rising up again as individuals, who, with all the wonder and openness of a child, are standing ‘in the kingdom of the heavens’. No longer in a state of reduced self-awareness, but in wide-awake consciousness and with our feet firmly on the ground.<sup>18</sup>

How threadbare, by comparison, is the *caricature* of this true ‘I-and-Thou’, ‘I-and-Other’ experience in the form of the metaverse, which is becoming a kind of epitome of modern technological genius. Spellbound within this larger-than-life, engineered initiation process, will not each one of us become trapped in our own exotic but separated existence, as we witness with astonishment and delight how our every thought, feeling and desire is translated into outer ‘reality’?<sup>19</sup>

But everything plays its part in this intimate cosmic-human drama. For it is by being here *within* the falsehood, without getting sucked into it, that we have the possibility of seeing *through* it into the eternal and true. And this, it seems to me, is a reflection of the true spirit of our time, which has sometimes been depicted in paintings in the form of a knight, holding down the dragon of deception with his lance, while looking steadfastly ahead into a distant future. Aware of the evil, but focusing unflinchingly on the good, that is springing into birth within it, with all the freshness and wonder of a small child, in our time.

*Ben Cherry lives in Taiwan.*

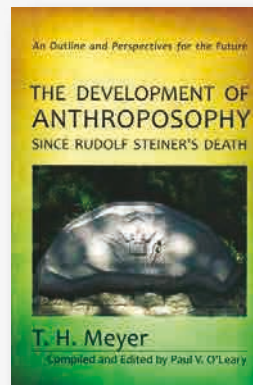
#### Notes

1. *Gospel of Matthew* 18:1. The wording here is from The New Testament: A Rendering by Jon Madsen, published in 2006 by Floris Books, Edinburgh. The title to this article is more akin to the traditional King James translation.
2. *Study of Man* (CW293), Lecture 9 (near the end), Rudolf Steiner Press, London.
3. See the *Gospels of Mathew* 9:14, Mark 2:18 & Luke 5:33.
4. More and more details are being revealed by scientists, doctors, journalists and others about agendas behind the extreme global controls, since the pandemic was declared by the World Health Organisation in 2020. The need to divert attention from this, therefore, becomes greater. Is it by chance that so many disasters are being predicted at this time, including nuclear war? [ChildrensHealthDefense.org](http://ChildrensHealthDefense.org) (852 Franklin Avenue, Suite 511, Franklin Lakes, New Jersey 07417) is one of many bastions of well-referenced information.
5. Mohandas Karamchand Gandhi 1869-1949. For a vivid picture of his commitment to truth, regardless of his own suffering, readers may be interested to read Steiner’s 3rd lecture in *Deeper Insights into Education* (GA302a): [www.goodreads.com](http://www.goodreads.com)
6. Valborg Werbeck-Svaerdstroem 1879-1972. See also her book, co-written with other artists and therapists, *Uncovering the Voice: The Cleansing Power of Song*, Rudolf Steiner Press, May 6 2008.
7. Mani, also known as Manes and Manichaeus, born in Mesopotamia, south of Baghdad, around 216 and put to death in Gondishapur in 274. He wrote

extensively and is thought to have travelled widely. His way of seeing is known as Manichaeism.

8. The image of the treasure within the dragon is brought into connection with our modern times in a very insightful book by Sevak Edward Gulbenkian, 'In the Belly of the Beast': Hampton Roads Publishing Company, Charlottesville, USA, VA22902.
9. For a summary of world and human evolution, achieved through the rigorous methods of spiritual scientific research, see Steiner's Outline of Esoteric Science, Chapter 4 (CW13), written in 1909. Available through Amazon, Goodreads et al.
10. Despite different names and descriptive details, the fact that from all around the world we find memory pictures of beings higher and lower than human beings, tells us that there are different ways of understanding. And that our modern intellectual thinking is not the only way of achieving knowledge, though it is essential now.
11. See, for example, Steiner's lecture course, *Supersensible Knowledge* (CW 55), given in Berlin and Cologne 1906-7, especially Lecture 4: The Origin of Evil.
12. Consider the warnings in the Tao Te Ching of Lao Tzu and the teachings of Gautama Buddha. For more concerning Heraclitus and other early Greek philosophers, see Steiner's *Christianity as Mystical Fact* (CW8), Anthroposophic Press, 610 Main Street, Great Barrington, Mass. 01230 ([www.steinerbooks.org](http://www.steinerbooks.org)).
13. Without working with the exercises of thinking in Steiner's *Philosophy of Freedom (or Spiritual Activity)* (CW4), I would not have had access to this realisation.
14. An example of this respect for human freedom is in Steiner's description of how Michael, the spirit of our time, waits for us to make our own decisions and only then decides whether they can be spiritually supported: see *Anthroposophical Leading Thoughts* 106-108 (19/10/924) in CW26. Though phrased in different words, a similar gesture prevails in many of the business practices described in Frederic Laloux's *Re-inventing Organizations*: [www.reinventingorganizations.com](http://www.reinventingorganizations.com)
15. Psalm 118:22. The so-called 'Great Reset', by contrast, which is the progeny of Klaus Schwab, founder and leader of the World Economic Forum ([weforum.org](http://weforum.org)), is the 'resetting' of the world economy and all our lives within a system of total digital control. Much has been written in *New View* and many other journals about this.
16. See note 13 above.
17. Steiner's lectures on the *Gospel of St. Matthew* (GA123), especially 8-12, given in September 1910, published by Rudolf Steiner Press, London.
18. The reference is to the I and Thou idea, introduced by the German philosopher Martin Buber in his book, *Ich und Du*, in 1923, which was translated into English 14 years later, at a time when the pogroms against Jewish and other minorities were being demonically enflamed in his home country. He described 'I and Thou' as a relationship of reciprocity, as compared with 'I and It', which denotes separateness and detachment, and of how we can move in both directions, from one to the other. Both gestures are clearly evident today.
19. The concept of Time Spirit (Zeitgeist) is not new, but through Steiner's insight it has become more specific and real. Not only are we in a time when the misuse of material power can destroy the earth, but one in which acts of freedom and love can arouse compassion and courage in human souls, regardless of gender, region or race. Much is said of this in the lectures previously called *The Younger Generation*, recently published (by Steiner Books, Massachusetts 01230) as *Becoming the Archangel Michael's Companions* (GA217). Also, in the collection *Youth and the Etheric Heart* (GA217a). Together they create a vivid image of Michaelmas.

## 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 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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 RUDOLF STEINER PRESS

# Cancer

## *Guidance from an anthroposophical medical perspective*

Cancer is by far the most investigated disease. More than 20,000 research studies are published each year. A journalist calculated that it would be necessary to read for 26 hours a day in order to keep up with all the studies. More is being published than can possibly be read.

If so much is known about this disease, its treatment must surely be the most effective. The opposite is the case. Cancer remains fatal. In the developed world it is the second most common cause of death through disease, following cardiovascular illnesses. One out of four people die of cancer today. And the trend is increasing.

Won't cancer be beaten soon?

This claim is made repeatedly and backed up with examples of successes.

Uterine cancer – a success story?

A common example is the decrease in uterine cancer. A closer examination, however, reveals the reason: Almost every woman over forty who experiences complaints in this area – a very common occurrence – gets her uterus removed. And where there is no uterus, no uterine cancer can arise. This is why men are so “rarely” affected by uterine cancer.

The same approach is applied today even to healthy organs. Increasingly, both breasts or ovaries are removed in women who show a genetic predisposition or familial clustering (early cancer of these organs in mother or sister) even when no symptoms are present. Removal of a completely healthy organ that poses no threat to life, however, should never be the first but only the last treatment of choice. In reality this measure is already a declaration of defeat: Because medicine is unable to deal with cancer, it prefers to remove even healthy non-essential organs as early as possible before any cancer can arise in them.

Early diagnostic screening – a success story?

Another example presented as a medical success in the fight against cancer is the early diagnostic exam. Early recognition followed by early treatment of the tumor, we are told, make it possible to prolong the patient's life. What is not considered in this narrative is that even without treatment most cancers tend to develop slowly. The length of survival time cannot be credited to the early onset of treatment.

On the contrary: Many methods of early diagnosis actually promote cancer. Mammography for example makes use of x-rays, radiation that is cancer-causing. For purposes of breast cancer screening, all women between 50 and 70

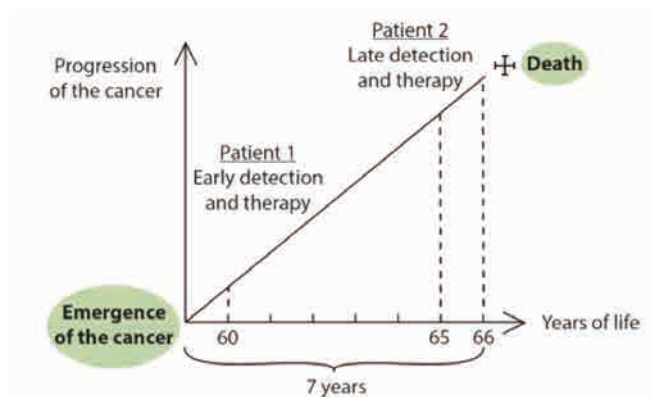


Fig. 1. Progression of the same cancer in two different patients. Actual survival time (from onset of disease, not from diagnosis) is similar in both cases (here, seven years). The second patient did not live a shorter time but was only diagnosed later, when the disease was more advanced.

years of age are required to appear every two years for a mammogram of both breasts. (In some Swiss states each woman receives a letter to this effect punctually on her 50th birthday). This amounts to 20 x-rays over that period of time – a significant cumulative radiation exposure. This procedure is particularly harmful for at-risk women, that is, those who have a genetic or familial predisposition, not to speak of those who have already contracted breast cancer and after operative removal of the tumor are exposed repeatedly to postoperative mammographic examination. Nevertheless, these three endangered groups are called in for even more frequent, annual mammographic tests: this amounts to 40 x-ray exposures over 20 years. Ultrasound diagnosis, in contrast, is harmless since it works with sound waves. It is true that its accuracy falls short of mammography by a few millimeters, but a one- or two-millimeter size difference is usually irrelevant in cancer, as it generally grows slowly. Thus mammography could be replaced with ultrasound – if either is actually necessary.

What was said of the harmful effects of mammography applies as well to the CT (computed tomography), which also works with radiation, and to radioactive contrast substances. In fact, even non-radioactive contrast substances are toxic. Hence they weaken the organism and so indirectly promote cancer development. This is why CT and contrast substances should be avoided. Here too a harmless alternative exists: MRI diagnostics, which works with magnetic forces. However it is harmless only when applied without contrast substances. As with ultrasound diagnosis, this slightly reduces its accuracy, but as mentioned above, this is not so relevant.

The use of biopsy in early detection screening is likewise not without danger. If the tumor is cancerous, the needle penetrates the protective wall built up by the body around the tumor. This makes it possible for cancer cells to migrate out through the opening and disseminate. Furthermore, the evidence provided by biopsy is often inconclusive for treatment decisions, so that it is usually followed up with additional diagnostic tests. This raises the question of the sense of the standard use of biopsy.

### **Immunotherapy – a success story?**

A third example often presented as a success in the battle against cancer is really just a hope, the hope placed in the “ultra-rapid development”<sup>1</sup> of the “new” cancer medicines collectively referred to as “immunotherapy.” This name is misleading, as they do not treat and strengthen the immune system but weaken it. This becomes evident when looking at one of their very frequent side effects: decrease of the white blood cells of the immune system. These medicines are nevertheless given the name of “immune” therapy because they contain antibodies, antigens, and other substances that belong to the immune system. These are built up out of bacteria and yeasts that have been inoculated, for example, with an anti-cancer antibody gene from a mouse or human and the bacteria or yeasts replicate it a thousandfold. The actual target of immunotherapeutics, however, is not the immune system itself, but the tumor. The problem here is that tumor cells are similar to healthy cells, so the antibodies often attack healthy cells as well. Hence another side-effect of many immunotherapeutics is that previously healthy organs may fall ill. Furthermore, since these antibodies are derived from bacteria and yeast, they are foreign proteins for the patient’s immune system, which recognizes them and attempts to destroy them. That is a third side-effect: allergic reactions up to anaphylactic shock.

After more than 15 years of experience with immunotherapeutics, they cannot be considered “new” anymore. It is already possible now to draw a balance on them.

Considering the above-mentioned side-effects and others that are classed as very frequent (which means they affect at least 10% of patients), and weighing these against the minimal extension of the survival time which most of them offer, they are disappointing. In addition, they must often be administered alongside of chemotherapy. While this makes it possible to slightly reduce the chemotherapy dosage with its strong side-effects, the patients are usually not significantly spared from these. Thus the balance does not come out as hopefully as it is portrayed.

So this is the present situation today: Despite making every possible effort with human, scientific, and financial resources, cancer treatment is making no progress. Independent researchers have pointed this out again and again.<sup>2</sup> The question must arise: Are we really on the right path?

### **Another path**

Goethe’s advice, not to look for new facts but to look at the old ones from a new perspective, applies well here.

How does cancer arise in the first place? Formerly when a person developed a cancer, people would simply say: “He has a growth.” That is what can be observed: Something is growing too much. The problem in cancer, however, is not just that something grows too much, but that it grows differently. When something grows too much, it presses against the surrounding tissue. A cancerous growth however not only compresses but also infiltrates the adjacent organs without regard for their boundaries. This is why the illness bears the name “cancer,” Latin for the “crab” with its legs stretched out to the sides. Ultimately this infiltration destroys the entire organism, leading to death. The crab’s sharp pincers are an image of this destruction. That it leads to death also accounts for the use of the term “malignant” for the cancerous tumor, as opposed to the “benign” tumor (myoma, lipoma, etc.) which only compresses the surrounding organs. What is noteworthy here is the use of a term with moral significance (“malignant”) within a value-free, objective science.

### **How does growth come about?**

Growth is caused by cell division. This is a property of all life. Only dead cells stop dividing. If more and more cells were to die, after some time the entire organism would be unable to continue living. In human beings for example, red blood cells live for 120 days. If these cease to divide in the bone marrow, the person dies after this time period. Thus cell division itself cannot be the primary problem in cancer. It is necessary for life. The problem is that cancer cells are different.

### **What is the nature of cancer cells?**

When the cells of different organs are studied under the microscope, it is easy to tell the difference between them. A nerve cell looks completely different from an intestinal cell. They are different according to their organ of origin. With cancer cells, however, it is impossible to determine which organ they derive from. They are *undifferentiated*.

There is a period in the life of a human being when it is normal for cells to be undifferentiated: the embryonic

period. The very first cell, the cell that has just been fertilized, is completely undifferentiated. That is precisely what gives it the capacity to transform into a cell of *any* organ. It is “pluripotent,” bearing “many possibilities” in itself.

### What is the nature of embryonic cells?

The first cell as well as all those immediately following it are completely undifferentiated. It is important to note that the division rate of these cells is more rapid than at any other period of the organism’s development. This speed however does not last. There is a turning point. Around the fourteenth day after fertilization, in what is now a multicellular round embryo known as the blastula (“little bud”), a small group of cells begins to divide more slowly. Since all the other cells maintain their rapid division rate, the embryo invaginates, giving rise to a so-called gastrula (“little stomach”).

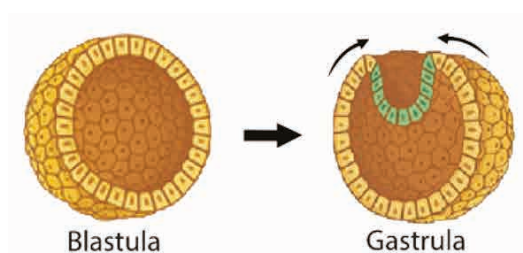


Fig.2. The blastula and the gastrula (green area: cells dividing more slowly).

At the same time a first slight differentiation arises among the cells. They develop either into ecto-, endo-, or mesodermal cells.

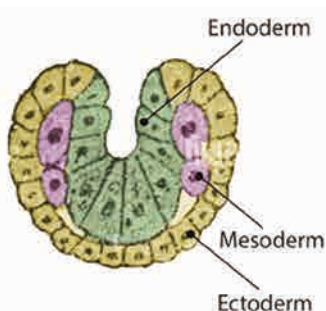


Fig.3. Emergence of ecto-, endo-, and mesodermal cells.

This is the very first differentiation. The further the cells differentiate into the various organ cells during embryonic development, the slower their division becomes until finally, before birth, they more or less cease dividing (more so with nerve cells, less with intestinal cells). What slows their division? The differentiation.

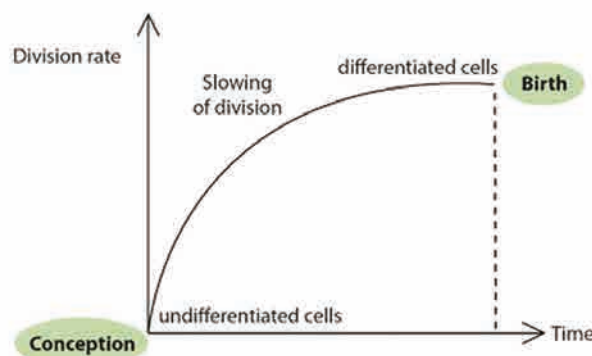


Fig.4. Division rate from conception to birth: Division is slowed by differentiation.

### What is the cause of differentiation?

The origin of this differentiation becomes “visible” as soon as that which is *not* (directly) visible in the form of the gastrula is considered. How does an invagination come about in a ball of moist clay? Through the finger pressed into it from *outside*.

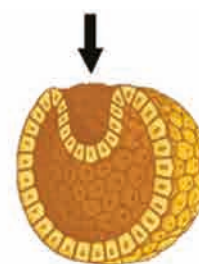


Fig.5. Arrow: The force from outside which produces an invagination.

So: Where does the force of differentiation come from? From outside. And what is “outside”? The surroundings, the periphery of the sphere. For the earth as a whole, just as for the embryo, the periphery is the cosmos. Out of the cosmos, through the soul and spirit of the incarnating human being, the differentiating forces penetrate into the embryo. From within comes the living, growing “material,” the dividing cells, while from outside, the cosmos enters in with its differentiating force. It has a differentiating action upon the cells, through these on the form

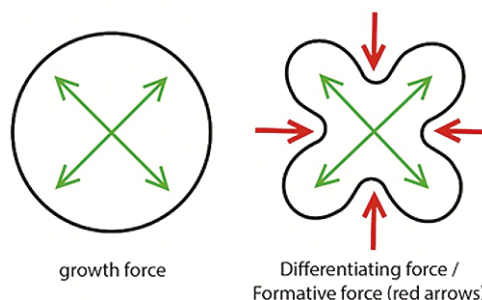


Fig.6. The differentiating / formative force slows cell growth.

of each organ, and ultimately on the entire embryo. It is this differentiating force, the formative force, that slows down the growth rate of the cells.

And in this way over the course of pregnancy, what was an undifferentiated, rapidly growing conglomerate of cells becomes a child.

### After birth

Along with the air of its first breath, the child draws in its soul, its 'I', and the cosmic forces acting through them. From this point on, over the course of 21 years the 'I' works to transform the "model body" provided by the parents into a unique body, suited to itself. This uniqueness becomes outwardly visible in the growing individualization of the face, and internally in the body's growing power to recognize and destroy "non-self," that is, protein that deviates from the 'I'. The 'I' incarnates (Lat. caro = flesh; in-carnatio = "entering into flesh"). It transforms the flesh, the protein – the principal constituent of the human body – into its own image. For this purpose it builds up the immune system. In this "custom-tailored" body, the abilities can be developed that are needed for the individual's destiny to realize its life's mission.

### Where is the immune system?

It is difficult for medical science to grasp the immune system because it is not located in a specific place like an ordinary organ, but throughout the body. Like the cosmos, the immune system is also all over in the periphery. And from there – that is, from outside – it acts in upon the cells.

As mentioned before, living cells undergo division incessantly. And all growth also possesses a certain tendency to proliferate, to grow without form. Without an external limitation, cells will continue to divide and become increasingly different from the organ of their origin. They become more undifferentiated, the organ loses its form. The cells fall out of connection with the adjacent cells, the adjacent organs, and finally with the organism as a whole: they become "foreign." A healthy immune system recognizes this in good time and eliminates the excess cells wherever they arise (a process known as apoptosis). This takes place daily without any awareness of it on our part.

### Where does the force of cell division come from?

Bacteria, organisms consisting of a single cell, divide continuously as long as the external conditions (nutrients, warmth, etc.) are favorable. As a group of cells however they take on no form. They proliferate, that is, they grow without form. They are held in check only by external

conditions, not by any superordinate principle. The same is true of cell cultures taken from the tissue of a donor animal. Such tissue cells completely lose the differentiation of their organ of origin and continue to live and divide formlessly as long as external conditions are favorable. Of themselves however they are unable to form an organism again. This formlessly proliferating substance, continuously taking in more and more earthly material, has its source in the earth, in nature. The principle of cell division, of growth, is connected more with the earth and with substances, the principle of form more with the cosmos and with forces.

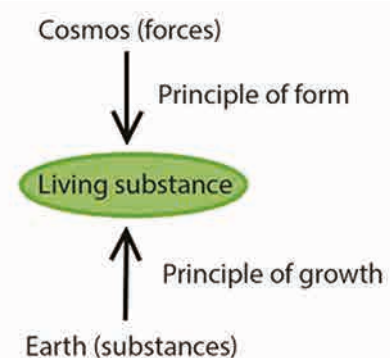


Fig.4. Division rate from conception to birth: Division is slowed by differentiation.

### Organism and nature

The human being is subjected on the one hand to the influences of his individual soul-spiritual nature out of the cosmos, and on the other hand to those of external earthly nature. These two influences meet in the physical body through the senses, breathing and nutrition. We need nature to be able to live. Yet our organism does not originate out of the laws of nature. On the contrary, these stand in opposition to human nature: As soon as the soul-spirit ceases to act within us, as happens after death, nature decomposes the body. When these laws of nature, which are antagonistic to the human being, act *directly* on the physical body, they produce illnesses such as allergy, intoxication, infection, and also cancer. Thus before letting nature in, the physical body must stop it and transform it in order to avoid harm.

This is best illustrated by the process of digestion, as it takes place entirely on the material plane. After food has been chewed and broken up into smaller bits, it is swallowed and comes into the body, but is still kept separate from the rest of the body by the gastrointestinal wall. Before the food can be absorbed, it must be further broken down in the stomach and intestine; its foreign nature must first be removed.

In a similar way, the immune system has the task of forming an invisible protective “wall” within the body against the external world. If it is unable to stop the natural tendency of cells to proliferate, there arises a living, growing, foreign body within the human body: a tumor.

### Carcinogenic agents

Cancer research has identified hundreds of different substances and physical processes (radiation, repeated burning, etc.) which can cause cancer. Endless effort has been devoted to finding out what common cellular effect all these very different carcinogenic agents have that enables them to turn a benign cell into a malignant one. This common denominator could not be found. But they all did seem to have one unexpected thing in common: Most were created by human beings.\* The “mother substance,” the original natural product (coal, for example), does not itself contain any carcinogenic substances.<sup>3</sup>

Why do such man-made agents cause cancer? The human organism is adapted to nature but not to synthetic man-made substances and physical processes. Therefore, especially when the organism is weakened, it cannot recognize these as foreign and destroy or isolate them. These foreign agents can then loosen the soul-spirit from a part of its body, leaving the cells there inaccessible to the immune system. These cells fall back under the laws of nature, losing their differentiation and proliferating. A tumor arises. The tumor is therefore a “gulf of the outer world” within the organism (Rudolf Steiner).

This helps to understand how cancer first comes into being. The de-differentiation of the cells is not caused *directly* by the carcinogenic agents themselves. They are merely triggers. What they all have in common is that they can loosen the immune system from its relationship with the cells, and that is what then causes the cancer: the detachment of the immune system from the cells. And this can only happen in a weakened immune system. This explains why, for example, not all heavy smokers get lung cancer although they are subjected to similar high levels of carcinogenic substances.\*\*

Yet today we are incessantly exposed to synthetic products. With our food we ingest fertilizers, insecticides, coloring agents, preservatives and so on, while with our breathing we inhale the exhaust fumes of motors. In addition the omnipresent visual and auditory stimuli of

TV, computers, constant background music, etc., pose an overwhelming challenge to the organism. It is important to be aware of these carcinogenic influences and if possible avoid them – not because they act directly upon the cells, but because they burden the immune system.

### How does the immune system assert itself?

Through warmth. Warmth dissolves. Out of solid ice it makes fluid water, and out of this, steam. With the ability to dissolve, warmth creates space for the organism to build up new substance of its own again under the guidance of the ‘I’.

When something foreign – a splinter of wood for example – enters into a finger, the immune system creates a local inflammation at that spot. If something foreign enters more deeply, into the blood stream, and threatens to spread throughout the body, the immune system produces warmth in the whole body: from moderately elevated body temperature to high fever (above 39°C/102.2°F). No matter the cause, whether pollen, bacteria or undifferentiated cells, the body always responds with warmth to dissolve the foreign element. This is why local inflammation and fever are also able to heal cancer.

When the immune system loses the strength to produce warmth, a tumor grows. The tumor is not the illness but only its symptom, its manifestation. The illness itself has its origin in quite a different place than the tumor – in the periphery, in the immune system.

Thus cancer is an “opportunistic thief”: It does not enter the house because it actually wants to and has made great efforts to prepare for it in advance. That would be truly evil, malignant. No, cancer simply enters the house because the door was left wide open. The master of the house – the immune system – is too weak.

### What is the focus of cancer research?

Cancer research seeks the cause of cancer in the tumor, in the excessive growth. What brings about the growth? Cell division. And where does cell division originate? In the cell – more specifically, in the nucleus of the cell. For this reason cancer research has its focus entirely on the cell nucleus, studying it meticulously in ever smaller components from the chromosomes and their genes down to the DNA and its structure.

But cancer is no more a disease of the cell than a traffic jam is a disease of cars. A lifelong study of motors will not help to understand why the traffic is out of control. A traffic jam comes about from the relation between the cars.

Cancer research is proceeding like the alcoholic who goes looking for his keys at night under a streetlight, along

\* Radioactive substances exist in nature, of course, but these lie deep within mountains where they cannot harm human beings. It is the human being who takes them out of the mountains.

\*\* As with any harmful factor (poison, bacteria, etc.), when the quantity of carcinogens exceeds a certain level, this statement no longer applies: the immune system is overwhelmed.

with someone who has joined in to help him. After a fruitless search the helper asks if he is sure he lost it here. No, replies the alcoholic, he lost it over there, and points into the darkness. “So why are we looking here?” asks the helper. “Because there is light here,” says the alcoholic. “Over there it is dark!” For cancer research there is light in the cell. Under the microscope all the components of cell division are visible. Over there, in the immune system, it is dark. In this “light,” however, cancer research will never find the cause of cancer for the simple reason that it is not there. That is the tragedy of today.

### Cancer therapy

As a consequence conventional cancer therapy focuses on destroying the growth, on killing the growing tumor: This is the “cut, burn, and poison” approach of surgery, radiation, and chemotherapy. The recent addition of immunotherapy adds nothing essentially different, only it does this with antibodies and other immune substances made by bacteria or yeasts. In the process the immune system is severely weakened along with the entire body. The fact that these measures act immediately and the tumor initially regresses in a very short time, is just a result of this destructive power. However a relapse is also pre-programmed precisely because the immune system is likewise affected. It is logical then that the only goal of conventional medicine can be prolongation of life, not healing. The term “cured” is applied – even in the statistics – to any case that survives over five years, even if it is just five years and a day. The few patients who suffer no relapse have this good fortune not thanks to the therapy, but in spite of it.

Of the three conventional measures, operation is by far the least burdensome for the body. Above a certain size (2cm), removal of the tumor can even be justified. This temporarily frees the immune system from the task of holding in check a great quantity of proliferating cells. Before anesthesia it is advisable to protect the liver with *Carduus marianus*.<sup>\*</sup> Wound healing too can be markedly improved by use of *arnica*.<sup>\*\*</sup> In cases with large tumors, however, operative intervention is no longer beneficial. On the contrary, the tumor can now no longer be removed as a whole. The protective capsule around it is cut through and opened, allowing cancer cells to spread freely.

\* For example, Legalon® Madaus 156mg, one capsule 3x daily, from one week prior to operation to four weeks after it.

\*\* *Arnica D3*, Weleda, ampules, subcutaneous injection daily from first day after operation for a total of 7 days, then 3x weekly for three more weeks. The use of oral solution has a weaker effect, 10 drops 5x day for the first week, then 3x day for three more weeks.

### A personal experience

In 1989, there was a pathology lecture on cancer at the medical faculty in Argentina where I did most of my medical studies. The professor found it important to inform the medical students that chemotherapy and radiotherapy are not a solution, that we have no solution for cancer. As doctors setting out on our careers we should not, like laymen, be under any illusion in this regard. When asked why this is not made public, he responded that it would not be right to alarm people. Then came the objection, why are people being senselessly treated with such toxic substances? Why not with gentler, more sensible methods? His answer was that after the weapons industry and drug trafficking, the third largest economic power in the world is chemotherapy. And in fact it remains extremely expensive to this day. One bottle costs around \$1,000 and is given every three weeks. And the new immunotherapy is even more expensive, coming to around \$10,000 every three weeks. Health insurance companies are collapsing in part because of this today. A powerful economic interest cannot be denied.

### The studies

The fact is that there are hardly any studies of new cancer drugs (most of them immunotherapeutics) that are not financed by the pharmaceutical industry that profits from these medicines itself. Hence their results are set from the beginning. Independent researchers have repeatedly reported on the many methods of intentional deception in these studies. Three examples will be mentioned here.

In testing a new cancer drug, one group of patients is compared only with a group taking another, older drug – not with a group that receives no cancer medication or only a placebo. This violates a scientific rule. In testing a new medication, the group of patients with the new medication must be compared with a control group that does not take a comparable medication. The excuse given here is that it would be unethical to deprive cancer patients of conventional treatment. Yet this is based on an assumption, and that is already unscientific: the assumption that a patient will live a shorter time without conventional cancer medication. This would first have to be proved.

Another example is the criterion of “progression-free survival.” Such studies focus on the length of time that the disease does not get worse or a tumor does not reappear – not on how long life is prolonged. The dose of the cancer drug under study is set at a toxic level so that the time before a renewed tumor appears is delayed as long as possible. As soon as it appears, the study is considered to have reached its goal and is ended. By concluding the

study early this approach conceals the actual time of death, which is often *before* the control group using the older medicine. In other words this sort of study can hide a life-*shortening* effect. It will nevertheless be preferred for therapy because the progression-free survival is longer, even though the total survival time is shorter, giving the patient no benefit whatsoever.

A third example is the perfectly “legal” method of beginning a study with a “run-in phase.” The cancer drug is first given to a group of patients. Those who show marked side effects are excluded from the study. Then the study is conducted only with those patients who have tolerated the drug well. The results of this sort of study will then read: “low in side effects.”

This is how studies are being carried out.<sup>4</sup>

### The toxicity of chemotherapy

Chemotherapy is the most frequently used measure in cancer therapy. It is so toxic that a special room in the hospital is set aside solely to inject this solution into a bottle of physiological saline solution. The mouth of the chemotherapy vial is sealed with an airtight rubber closure. The fluid can only be drawn into the syringe with a needle that pierces the seal. Then without any chance of contact it is transferred into the similarly sealed bottle of saline solution. In spite of these precautions, before carrying this out the physician must go into this special room and additionally cover himself and his clothes literally from head to foot with special protective textiles. The transfer may then only be carried out behind an air wall (“laminar airflow”) which blows a flat stream of air to further protect the physician (who also wears a protective respiratory mask) from any possibility of inhaling the substance. The empty chemotherapy vial is sealed in two thick plastic bags and disposed of in a special receptacle for hazardous waste to prevent the slightest contamination of the public drinking water supply. Then the physician takes off all the protective clothing except for the gloves and goes to the patient. And now this same substance, which under absolutely no circumstances is to be inhaled or ingested (even in highest dilution), is passed into the bloodstream of a fellow human being by intravenous infusion, bringing it into intimate contact with all organs. In spite of all additional drugs given to prevent side effects, shortly after chemotherapy the vomiting that is so difficult to control sets in – if not after the first chemo treatment then with later ones. It is the body’s desperate attempt to detoxify. And if by mistake the chemotherapy misses the vein and remains in the surrounding tissue (extravasation), it is so caustic that it results in immediate tissue death (necrosis) and the associated pain.

In 1909 Rudolf Steiner said to the physician Eugen Kollisko: “Just let medicine continue to develop on such a materialistic course. If you could see 40 years ahead, you would be horrified at the brutality with which this medicine will proceed, at the form of death with which human beings would be ‘cured’ by this medicine.”<sup>5</sup> Chemotherapy was developed around 1950, after World War II, 40 years after these words were spoken. Endoxan® (cyclophosphamide), a relatively “mild” chemotherapy drug used to this day as a standard drug against breast cancer, leukemia, lymphoma, lung cancer, and others, is actually a chemical derivative of mustard gas, a lethal weapon used in both world wars to kill people.

### What further consequences do these toxins have?

A problem still unresolved to this day is that these substances do enter and contaminate the drinking water – through patients’ excretions. Wastewater treatment facilities are not designed to detect and neutralize these toxins, if that is at all possible. When a patient dies after chemotherapy treatment, in order to prevent water contamination the body is at least laid in an extra-secure sealed coffin. At cremation it is striking that the body of a patient treated with chemotherapy does not burn easily. Several bursts of fire are necessary to set it alight. Chemotherapy seems to have a strong preservative action on the body.

These facts must be made known before people choose to receive chemotherapy. They must not be withheld. Otherwise people will make decisions without knowing what they are doing.

### What is to be done?

If the cause of cancer is a local weakness of the immune system and the tumor only its symptom, the primary focus of a healing therapy must be to strengthen the immune system and avoid that which weakens it. Operative intervention can support this but of itself does not heal. This is why the tumor comes back. Radiotherapy may be necessary, as for example in bone cancer for the pain (from bone metastases) or in rapid growth (in sarcoma, a rare type of cancer). The usual daily dose should be given, since only this dose will halt the growth of bone cancer. However this treatment should only be carried out for half as long as customary, for example one and a half weeks instead of three. In this way the immune system is spared excessive damage and can now be strengthened by other means. In view of the facts described above, in my judgment immunotherapy and especially chemotherapy are too damaging to be used.

### A different path for therapy

How can the immune system be strengthened? The starting signal for the entire immune system is high fever (over 39°C/102.2°F) – that is, self-generated warmth. White blood cells then inundate the vascular system and are activated by the warmth. High fever is a real workout for the entire immune system. In addition, the heat itself directly destroys protein, including that of bacteria and viruses which are primarily made of proteins. Microbiologist André Lwoff received the Nobel Prize in 1965 for pointing to this. It is known. It is, however, in no way taken into account in practice. Fever over 38.5°C/101.3°F continues to be routinely suppressed with fever medicine to this day.

Fever, however, not only strengthens the immune system and destroys bacteria and viruses, it even destroys the protein of tumor cells. This antagonistic relationship between fever and cancer was even known earlier. In the late 19th century it was observed that the few spontaneous healings from cancer almost all occurred following a high febrile illness such as pneumonia or erysipelas. At the same time it was found that people who contracted cancer had hardly ever gone through a febrile illness in the course of their lives, and especially none of the childhood diseases.<sup>6</sup> On the other hand, those who had been through malaria with its repeated episodes of high fever, or tuberculosis with elevated temperature, or even just people with hyperthyroid conditions with elevated basal body temperature – such people did not contract cancer, or only in rare cases. This feverless tendency among cancer patients was given the name of “afebrile diathesis.” Also local inflammations such as abscesses, nailbed inflammations, or allergies were found to be rare among them. Even beekeepers who are regularly stung by bees are less susceptible to cancer. These findings prompted the creation of an “infectious disease index” recording the number of infections patients had gone through in their life. With cancer patients the entry read simply “empty anamnesis” – no infectious diseases.

This remains the case to this day. Typical cancer patients even show subnormal temperatures. In the morning before getting out of bed, before the warmth of muscular activity sets in, their basal temperature (measured rectally) is below 36.0°C/96.8°F. The normal rhythmic rise in the temperature curve at 3:00 - 4:00pm, increasing by 0.5°C/0.9°F and falling again in the early morning hours, is often absent in cancer patients. Their curves remain flat. Cancer is a “cold” disease. A malignant tumor is even distinguishable from a benign tumor by palpation

because in most cases it feels “rock hard.” Cold and hardness are attributes of the cancer illness.

### Fever therapy

From 1890 to about 1940 cancer patients were treated by inducing fever. Diluted fragments of erysipelas bacteria (*Streptococcus pyogenes*) were injected into the patient’s bloodstream. Since the bacteria were broken down and thus dead, they were unable to replicate and cause harm. The immune system however responded to the presence of bacterial fragments in the blood with high fever. After less than an hour these were destroyed and the fever receded. It was a controlled fever, a fever “à la carte.” The leading figures in this approach were William Coley in New York and Wilhelm Busch in Berlin. They achieved astonishing successes with this fever therapy, as the thorough work done by Coley’s daughter, also a physician, testifies.<sup>7</sup> The patients lived on for decades and did not die of cancer. In other words, these were actual healings – not just prolongations of life.

After World War II radiation and chemotherapy entered in. The intense destructive power of these measures produced more rapid “success” than fever therapy, but what chiefly led to their victory in medicine was the simple appeal of their logic: If there is a tumor, burn it out or poison it. In contrast, it is impossible to understand the antagonistic relationship between fever and cancer without grasping the nature of polarity.

### What is a polarity?

Two existing polar forces such as heat and cold originally formed a unity together. At that time they were not present as heat and cold, but undifferentiated. Later they differentiated into two opposing extremes and the unity was torn apart.

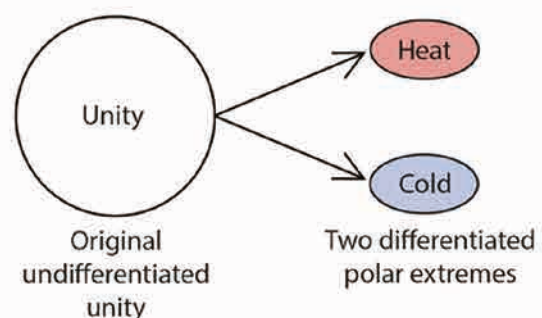


Fig.7. Polarity: Two opposite poles separate out of an undifferentiated unity.

Yet they retain their original relation. A change in one of them directly causes the opposite change in the other. They are connected like the two pans of a scale. When weight

is taken off from one pan, the other pan must go down. When weight is placed back in the first pan, the second returns to the middle.

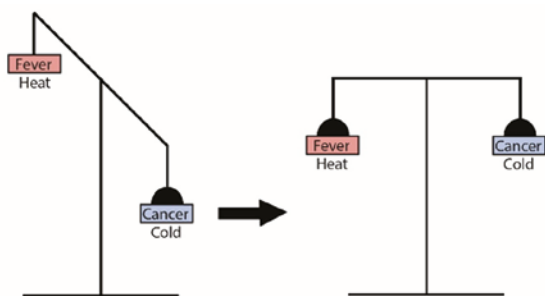


Fig.8. When weight is placed in the left pan, the right one returns to the middle.

Cancer is a “cold” disease and fever, heat, its cure. And fever not only acts indirectly by strengthening the immune system, it also acts directly in destroying the cancer cells. To put it figuratively, they melt “like butter in the sun.”

It was not due to the failures of fever therapy but in spite of its successes, out of incomprehension for how it functions, that radiation and chemotherapy became the accepted modalities. As a result, the aim of cancer therapy shifted from healing to prolonging life. Fever therapy more or less fell into disuse. Nevertheless it continues to be practiced today among small groups of doctors and to deliver good results.<sup>8</sup>

### Fear of fever

This fear has hindered acceptance of the beneficial action of fever against cancer, and through the routine suppression of fever it has indirectly even promoted cancer. The origin of this fear lies in the epidemics of the Middle Ages, which were accompanied by high fever. However, it is essential to recognize that these patients did not die of fever itself but of the underlying illness. The fever was an unsuccessful attempt on the part of the body to overcome the illness. People did not die *because of*, but *in spite of* fever. Yet the fear of fever has persisted to this day, even in medicine.

The paradox of a “healing illness,” the idea that one illness – high fever – can cure another illness – cancer – simply does not fit with the one-directional thinking of our age: that a cause produces an effect. This other way of thinking is not logical, but *biological*. Fever is the most important way in which the body heals itself.

### High fever is not dangerous

A person cannot die of fever itself. Death from fever alone is an absolute rarity. The problem is not the fever itself,

but that it forces the heart to beat more rapidly. For each degree Celsius (1.8 degrees Fahrenheit) in increased temperature, the heart must beat ten beats more quickly per minute. This means that if the heart beats 70 times per minute at 37°C/98.6°F, it will beat 100 times per minute at 40°C/104°F, 30 beats more per minute. If the fever lasts three or four days, the heart can begin to tire. This is not a problem for the heart of a healthy child or adult, but it can become problematic in people with cardiac conditions and in the elderly (over 70 years). It is natural for older people to become weaker not just in their eyes and ears, but also in their hearts. This does not mean that fever should be suppressed in them, but that the heart should be supported.\*

A febrile seizure in children is rare and harmless. Formerly people knew this and did not call the doctor for a febrile seizure. As the fever rapidly rises, people have a sensation of cold although their body temperature has already reached 38°C (100.4°F). Until the body reaches its target temperature of 40°C/104°F, they experience the missing warmth as cold. An adult responds with a fit of shivering. By shivering the muscles create the needed temperature. A hot water bottle can help fill this need and the shivering will abate because it is no longer necessary. A child is more sensitive than an adult. Instead of a shivering fit it gets a febrile seizure. However it passes so quickly that it is not easy to apply a hot water bottle in time to calm it. After a minute or two, when the required body temperature has been reached, the seizure ceases by itself. Any seizure that lasts longer than 15 minutes is not a febrile seizure and requires further medical examination to find its true cause, but this is extremely rare. The problem is that high fever, like all acute medical conditions, always takes a highly dramatic course. It is perfectly normal for the patient with high fever to feel unwell, but this is not a reason to resort to a fever medicine to bring the fever down to normal (37°C / 98.6°F) and deprive the patient of its healing action. Furthermore, fever suppression is not without danger and is often the cause of complications, since it allows bacteria and viruses to thrive.<sup>9</sup> Calf compresses or fever- and teething-suppositories (Weleda) when fever is higher than 40°C (104°F), in contrast, produce only minimal fever reduction – just enough to mitigate the discomfort.

### The simplest preventive measure against cancer is not to reduce fever.

Among the measures of conventional medicine that continue to indirectly promote cancer are not only the

\* For example with Camphora D1 dilution (Weleda), at first 10 drops hourly and when fever is back under 39 °C (102.2°F) 10 drops 5x daily.

routine suppression of fever over 38.5°C (101.3°F) with fever medicine, but also the elimination of the childhood diseases through vaccination. These illnesses were highly febrile and helped children to build up their immune system for life.

It is extremely important to be aware that all painkillers (analgesics) such as ibuprofen, paracetamol (acetaminophen), metamizole, aspirin, and others, are always at the same time fever medicines (antipyretics). If headache arises due to fever and a painkiller is taken for it, this will also inevitably suppress the fever. Similarly, everyday use of painkillers for head, menstrual and other pains simultaneously lowers the basal body temperature. With regular use this increases the tendency to cancer. Pain conditions should be treated with natural remedies that have no side effects and lead to real healing.<sup>10</sup>

### **Mistletoe**

From time immemorial mistletoe has been known as a botanical remedy for various illnesses. As a cancer remedy however it was first indicated in 1920 by Rudolf Steiner: He spoke of it as “the” remedy for cancer. A look at the way of life of this plant can help understand its action.

Mistletoe is not a parasite that lives at the expense of its host. It forms its own chlorophyll, which is why it is green and can build up its own living substance by photosynthesis. It is not like mushrooms which are brown because they cannot build up chlorophyll and therefore have to get their life out of their hosts. Nevertheless, mistletoe cannot live on its own like other plants. It needs a host. Hence it is designated botanically as a half-parasite.

Mistletoe is not able to live on the earth, but only elevated high above the earth on the crowns of trees. And here too it is not like other plants, which orient themselves vertically in space between the center of the earth and the sun. Instead it grows evenly in all directions, forming a spherical bush. It is also independent of time: It is evergreen and does not shed its leaves in winter. Space and time are attributes of the earth, but mistletoe has no relation to the earth.

Yet it has a strong relationship to water. It is found on trees that grow over underground watercourses or along rivers. It takes part of the water from its host, but does not become “watery” itself. It remains firm, even “wiry” and well-formed. Its leaves evaporate six times more water than those of its host. In this way it can relieve the host of excess water.

Mistletoe has an equally strong relationship to light. It is light that enables plants to create their green

chlorophyll. This is why when plants are shaded, their leaves turn yellow. Mistletoe however has the strength to hold on to its chlorophyll and stay green. Even the roots which lie deep in the wood of the host tree, in total darkness, display chlorophyll and are green. This of course annoys the carpenter who cannot use the green veined wood for furniture. But it is an expression of the inherent character of mistletoe: It is filled through and through with light. Yet it is the light from the cosmos which mediates formative forces. This is why the leaves of plants that grow in strong light are more clearly formed and jagged than the unformed rounder leaves of plants growing in the shade. The same can be seen in plants that grow in the high mountains, closer to the light, compared with the leaves of plants in the lowland. Light has a formative action. Hence mistletoe itself is firm and well-formed and is even able to relieve its host tree of excess water.

In this way mistletoe can guide an organism suffering from cancer along the path to healing. The organism needs to raise itself above the earth, to take hold of the excessively watery-vital process in itself, and to fill itself with the formative forces of light.

### **The action of mistletoe substances**

Research has found that mistletoe displays the strongest cell growth inhibiting (cytostatic) action known to date, exceeding that of the usual cytostatic chemotherapeutics by many powers of ten.<sup>11</sup> And at the same time this action is directed mainly to tumor cells in blood and tissue, less to healthy cells. This means it has the strongest known power to inhibit cell growth, but this is directed mainly to the tumor cells, not to the healthy ones. This is unique. Mistletoe achieves this by developing plant antibodies (lectins) that have an extraordinary affinity for cancer cells and therefore guide the mistletoe substances to them.

At the same time mistletoe stimulates the entire immune system. It increases the number of white blood cells in general and particularly the number of lymphocytes, the white blood cells responsible for destroying tumor cells. It does this in part by stimulating and enlarging the spleen, which is one of the organs which builds up the lymphocytes. However it also stimulates other immune organs including the thymus, which normally carries out its activity as a central immune organ only during childhood to build up the immune system for life. Under mistletoe therapy the thymus now resumes its work again.

No known substance reveals such contrary actions in these two opposite directions, both powerfully inhibiting

the growth of cells (and especially tumor cells) on the one hand, and at the same time powerfully stimulating the immune system on the other hand. Conventional medicine has been making endless efforts to find just this. It is here, in the mistletoe.

A final unique aspect of mistletoe is the way it works on the nucleus of cancer cells. Its power of inhibiting the growth of cells does not actually kill the cell, but seems to block only the section of the genes responsible for hyperactive cell division.<sup>12</sup> In other words mistletoe has an ability to change cancer cells back into healthy cells. It is really “the” remedy for cancer.

### How does mistletoe have all these effects?

Through stimulating the body to generate warmth. This warmth already develops one hour after the injection. It appears locally as inflammation at the site of injection. If it is sufficiently strong it even becomes visible as redness of the skin. Additionally, even when the injection is made at a site distant from the tumor, the temperature around the tumor rises by up to 2°C (3.6°F). The overall body temperature also rises after injection, but this varies greatly in intensity, moment of occurrence, and duration. On average it rises by 0.5°C (0.9°F) starting between one hour and two days after injection. Furthermore, in the course of therapy the basal body temperature and the daily rhythmic temperature curve both normalize. In other words there is a rise in the patient’s warmth both locally and generally.

### The difficulty with mistletoe therapy

Mistletoe therapy is at its beginning, and every beginning meets with difficulties. Yet conventional medicine is at its end.

The difficulty with mistletoe therapy is that there is too great a variety of different preparations, dosages, and host trees.

### Which preparation is the right one?

Rudolf Steiner gave various indications on how to enhance the efficacy of mistletoe through its processing. Unfortunately, this did not result in a single preparation that might have achieved a reliable breakthrough in cancer therapy, but in a great number of different mistletoe preparations: Iscador®, Iscucin®, Helixor®, abnobaVIS-CUM®, and others. Thus the question arises: Which is the best?

It could be said that all of these preparations are equally bad, since none of them is able to completely replace the surgeon’s knife, which Steiner set as a realistic goal. It might equally well be said that all these

preparations are equally good, because mistletoe itself is so good that no form of processing can destroy its efficacy. More important than the preparation itself is the correct dosage.

And this question becomes particularly complicated by the fact that the dosage of the different preparations cannot be compared with one another. Due to their different processing methods they contain different amounts of active substances. For example, 1mg Iscador® is not comparable to 1mg Helixor®.

Thus the question, “Which is the right preparation?” can only be answered as follows: The preparation which the physician knows best, and for which he knows the overdose threshold.

### What are the signs of overdosage?

When the dosage is right, patients may feel somewhat tired on the day after injection. On the following day they will feel the same as before injection, or stronger. They may also feel no change at all. Nevertheless the mistletoe is having its strengthening effect in the background, as will become evident in the increased psychic and physical energy after four to five weeks of treatment. The patient feels more positive. Sleep is deeper, weight increases, bowel movement is stimulated (especially if constipation was present) and becomes regular. The patient flourishes. This effect is usually also reflected in the lab results. The leukocyte count rises if it was low, especially the lymphocytes and sometimes even the eosinophils, the white blood cells which are responsible for the destruction of foreign proteins in allergies.

If on the day after mistletoe injection, instead of mild fatigue the patient experiences exhaustion and a strong need to lie down and sleep, and if this persists over days, possibly accompanied by nausea, diarrhea, or headaches, this is a sign of overdosage. After some time the lab results will also reflect this in a decrease in leukocytes and lymphocytes.

### What is the correct dosage?

Unfortunately there is no uniform, consistently successful dosage. Today higher dosages are generally preferred, under the assumption that “more (substance) is more (effect).” Formerly the lower dosages tended to be used. Both approaches continue to prove effective to this day,<sup>13</sup> but neither of them 100%. Who is right?

The efficacy of lower dosages accords with the biological law of life processes (the Arndt-Schulz law). According to this law, a mild irritation evokes the response of the organism. Yet a very strong irritation cancels out the

organism's response. This is seen in the reaction of the skin to sunlight: Short exposure to sunlight stimulates the production of melanin in the skin with its protective effect, prolonged exposure produces a burn. Mistletoe itself contains cytostatic substances, for example visco-toxins, which (as the name indicates) are poisonous. At a low dose these create a small irritation which puts the immune system under a slight strain, giving it a "little push." It responds initially by "stumbling" (mild fatigue). However if this dose is given repeatedly, in time the immune system develops strength through resisting it. It becomes more robust. That is the action of low doses.

The higher the dose, the stronger is this cytostatic action, directly inhibiting the tumor but also weakening the immune system. The above-mentioned side effects of mistletoe overdose, including the decline of white blood cells, are significantly milder than from chemotherapy. Nevertheless they are there. For the immune system these higher dosages are more of a "shove" than a push; they put the immune system under a greater strain that makes it "fall" (exhaustion) rather than stumble. It then needs time and strength to "get back on its feet." When *this* is repeated, the immune system gradually becomes weaker from all the effort, instead of stronger. In rare cases this approach may be necessary, but particularly in the initial and middle stages of cancer it is counterproductive. Hence it is important to recognize the signs of overdosage noted above. If these set in, a treatment pause of two weeks should be taken, after which mistletoe injections can be resumed at the next weaker dosage.

### Which host tree is the right one?

Here too opinions differ. When Iscador® was introduced in Argentina in the 1970s, the mistletoe was taken from only three host trees: Quercus (Qu), the oak, for men; Mali (M), the apple tree, for women; and Pini (P), the pine, for treatment of brain tumors. And for all these years mistletoe treatment has also been successful in Argentina. These three host trees are evidently sufficient.

### The tragic consequence of these difficulties

Faced with the complexity of the variety of preparations, dosages and host trees, many family doctors who are overloaded with patients and have little time, shy away from the "thicket" of different mistletoe therapies. At the same time a growing number of cancer patients turn away from conventional medicine and without any doctor and no medical knowledge undertake the journey into the jungle of "recommendations" in search of an alternative cure for their cancer.

To undertake a cancer treatment on one's own is by no means recommended here. Nevertheless for the sake of such patients and of interested physicians, by way of orientation an attempt will be made to offer a therapy recommendation which is easy to understand, will do no damage, and will allow cancer patients to receive the beneficent action of mistletoe.

### Example of a mistletoe treatment

Iscador®, which was developed in 1920 by Oskar Schmiedel in collaboration with Ita Wegman, is the first mistletoe preparation ever. This means that it has the longest track record. It also is obtainable in relatively many countries. I personally have the most experience with this preparation.

The customary approach is to gradually increase the dose of mistletoe. When Iscador® was created, the dosages in the ampules of Iscador® were therefore increased in steps of 10, each containing 10 times more substance than the previous dosage: Ampules were produced containing 0.01mg, then ampules of 0.1mg, then 1mg, and then 10mg of mistletoe substance. The next step up should have gone to 100mg mistletoe ampules. However, it was recognized that at that dose mistletoe is excessively cytostatic and hence toxic. So instead, 20mg ampules were produced. What was not noticed however is that the step from 0.1mg up to 1mg is already too great. After three to four weeks of treatment with 1mg ampules, symptoms of overdose often appear. Anyone can test this out on themselves. On the other hand 0.01mg is too weak. Therefore the most effective approach is to begin with and maintain the dosage of 0.1mg unchanged throughout treatment, instead of using Iscador® Series 0, which contains seven ampules, two with 0.01mg, two with 0.1mg, and three with 1mg.

Thus packs of Iscador® M (for women) or Qu (for men) 0.1mg – each pack containing seven ampules only of 0.1mg – should be used. These are obtainable in Switzerland.\* The ampule is drawn up into a 2ml-syringe using a thick needle (for example 23-gauge), then changing to the finest needle (30-gauge) it is injected subcutaneously twice weekly. Three times weekly is usually too frequent for the immune system.

The mistletoe is injected near the tumor or the surgical scar in order to stimulate inflammation at that place and create a "cloak of warmth around the tumor" (Rudolf Steiner). This should be done in the evening one hour before bed. During sleep all our forces withdraw from the external world back to the inside in order to restore

\* A cold chain is not necessary to receive the full benefit of the mistletoe. The new law which requires this is unjustified.

the body, including the immune system. This is when mistletoe can have its greatest effect. Before sleep a hot water bottle is placed over the injection site to strengthen the inflammation there without needing to increase the dose, which would also mean increasing the cytostatic toxins of the mistletoe. For a lower abdominal tumor, half an hour after injection in the lower abdomen the patient should take an overwarming sitting bath: the patient sits in pleasantly warm water, keeping the heart region above water. The legs are placed on the sides of the tub. In this way the temperature can be raised significantly without stressing the heart or widening the veins in the lower legs. Over the course of five minutes the water temperature is increased to an unpleasant level and the patient remains in it for 15 more minutes (hot water must be repeatedly added to maintain the high temperature). Then the patient dries off and goes to bed with a hot water bottle on the injection site.

The injections should be carried out two times a week. The duration of this treatment ranges from three months every two years in the case of prophylaxis, to continuous use when a tumor is present in the body. The three-month treatment is helpful in spring or autumn when variable external temperatures weaken the immune system. Severe emotional stresses (separations and others) also have a weakening effect, so that mistletoe treatment should be carried out as long as these last.

### **When should mistletoe be used in this way?**

A three-month treatment every two years is advisable as a prophylactic measure even simply for people who rarely get fevers or acute inflammations.

It is also recommended in cases of chronic inflammation throughout the gastrointestinal tract, from gastroesophageal reflux disease (GERD) all the way to ulcerative colitis, including chronic inflammations of the digestive organs (liver, gallbladder, etc.). The abdominal cavity is the place in the body where life is generated. These life-filled cells have the strongest tendency to proliferate. This is why many cancers arise below the diaphragm. Additionally, unlike acute inflammation, chronic inflammation has a weakening effect on the immune system since it is unable to overcome the inflammation. It loses control over these cells, and they can begin to proliferate. Here as well this preventive measure can be carried out for three months every two years.

With precancerous lesions of all kinds (intestinal polyps, endometriosis, multiple warts, etc.), mistletoe has the most remarkable effect. At this early stage the illness has begun to become visible but is not yet fully manifest.

It is still a disposition more than a presence, and can be therefore more easily influenced. Treatment should continue until full regression of the precancerous lesion. For precancerous conditions of the skin and mucous membranes (actinic keratosis, leucoplakia, lichen sclerosus, etc.) mistletoe can additionally be applied locally every evening as an ointment (Viscum mali 10%, Weleda) to work overnight. In the early stages of cervical cancer (Pap II-IV), in addition to the subcutaneous injections in the lower abdomen the ointment can be applied to a tampon and placed deeply in the vagina overnight. After the precancerous lesion has regressed, treatment will follow the same pattern as for prophylaxis: a three-month treatment every two years as well as in cases of emotional stress.

When a tumor is found, this treatment should already be implemented before operating. When a state of exhaustion is present at diagnosis – a very common occurrence – it is even better to postpone operation by one to three months to give the patient time to recover and to strengthen the immune system with mistletoe. If the tumor is smaller than 2cm it can be monitored monthly by ultrasound, or every three months by MRI (*without* contrast substance). Initially it may get larger due to the inflammation produced by the mistletoe around the tumor and then get smaller again after three months. However if it continues to grow after this time, especially to over 2cm, it should be removed. In any case with use of mistletoe the tumor will be better encapsulated with white blood cells before the operation. This means that it can be removed more easily and with less probability that cancer cells will enter the bloodstream. And if this does occur the immune system has been strengthened enough to recognize and destroy these. If possible only the “sentinel lymph node” should be removed during the operation, and if cancerous cells cannot be found in it, the other lymph nodes should be left inside the body as they have a guardian function over cancer cells. Immediately following operation, a two- to three-week pause should be taken in mistletoe treatment since the tissue is already inflamed from the operation.

After this, mistletoe treatment should be resumed and maintained without pause for the first two years, except in cases of febrile infection (flu, etc.) or intense local inflammation (abscess, etc.) since there is no need then to stimulate additional inflammation. In the third year a two-week pause can be inserted every three months. In the fourth year the pauses can be extended to three weeks. Starting with the fifth year, the therapy is carried out twice a year for three months and additionally in cases of particular emotional stress. As the disposition to cancer

cannot always be overcome, it is advisable to continue with this treatment two times a year for the rest of the patient's life.

This recommendation however only applies when the tumor has been removed. If the tumor is left in the body mistletoe therapy must be carried out twice weekly without pause (except when fever or local inflammations are present).

In cases when mistletoe therapy is carried out alongside conventional cancer therapy, it must be administered during the breaks in the chemotherapy cycles, leaving a space of at least four days between it and the preceding and following chemotherapy treatments. The same applies to the use of mistletoe alongside radiation therapy. It should be given before and after the radiation treatment, not during it, likewise keeping a four-day space around it. Used in this way mistletoe has a marked effect against the drop in white blood cells and other side effects of conventional therapy.

In advanced stages of cancer mistletoe at the low dosage indicated above displays a remarkably beneficent action. The patient often experiences few or no symptoms for a long time, even when the cancer is continuing to grow, and can participate fully in life. Then for a short time complaints arise, but these are usually tolerable so that it is possible to avoid opiates and the mental clouding they cause. Then within a few weeks the patient crosses the threshold, often in full consciousness. Therefore mistletoe should be given right to the last breath. In this final period, treatment with Aurum is also often helpful.\* Its soothing action is usually felt within 30 - 60 minutes. Aurum, gold, is the force of the sun that has concentrated to solid matter. It lifts the soul-spiritual core of the human being slightly out of the body, reducing the pain and discomfort, and points toward the cosmos, the goal of the earthly path.

### Three most essential measures

Nutrition plays an absolutely vital role here. Cancer feeds on sugar. Its metabolism is fermentative, not putrefactive. It cannot live on protein, nor on fat. It was this discovery that earned Otto Warburg the Nobel Prize in 1931. It is known as a fact but is not put into medical practice. It follows from this that cancer patients should not eat any sugar. This includes honey (except for one teaspoon a day), maple syrup, and all other natural sweeteners. It even includes dried fruit, fruit juices, and fruits that are

high in sugar (grapes, mangos, pineapple, and bananas). All other fresh fruits that contain less sugar and whose sugar is bound to the flesh of the fruit so that it cannot flood the blood with sugar, can be eaten in unlimited amounts. Stevia can be used now and then, but not artificial sweeteners. Like life itself, food should be taken as it is, not sweetened. In cases where a tumor is still present in the body, unfortunately starches too must be left out of the diet because they quite rapidly turn into sugar in the digestion process. Starch is contained in grain (rice, corn, quinoa, millet, etc.) and products derived from them (bread and pasta) as well as in potatoes, sweet potatoes, and legumes (peas, beans, lentils, soy, etc.). All other foods that are not sweet – meat, fish, eggs, butter, milk, vegetables, etc. – can be eaten. This starves the tumor but strengthens the patient and is very effective when it is done consistently. Alcohol is a known poison. This is the basis for its disinfecting action in killing bacteria, for example. It is particularly toxic to the liver because, as the name of this organ implies, the liver transforms digested almost-dead food back into life. And among other functions it synthesizes all the precursor proteins for the immune system. Thus it has a crucial role to play precisely in cancer. In addition, alcohol has a dulling effect on the 'I', as is seen in the disinhibition it causes. Its action runs counter to the awakening aim of the illness. Hence alcohol consumption should be eliminated at the very latest when cancer arises. In contrast, all lacto-fermented products (yoghurt, sour cream, curd cheese, cream cheese, sauerkraut, salt pickles, etc.\*\*\*) are more of a remedy than a food, most especially for the liver. Food products chosen should be not only organic, but wherever possible of biodynamic quality. Biodynamic foods are not only grown without pesticides, herbicides, etc. like organic food, but cultivated using special processes that enable them to incorporate an especially great amount of light. This is even visible to the naked eye, as seen below.

... And this force of light is what really matters in nutrition, especially in cancer.<sup>14</sup>

The second measure is walking. Through walking the body generates its own warmth, while at the same time the sugar in the blood is put to use in the body's own musculature and withheld from the cancer. And it is not only the muscles that are strengthened by walking, but also the immune system. As an example, mice were exercised for a time on a running wheel. Afterwards, cancer cells injected into them were destroyed by their immune system. Walking is more beneficial for the soul than jogging.

\* Aurum met. praep. D30 ampules (Weleda), daily in the evening one ampule subcutaneous in the abdomen (for example), and additionally for restlessness, pain, etc.

\*\* When tumors are no longer present in the body, sourdough bread (a lacto-fermented product) made of biodynamic rye may be eaten.



Fig.9. Rice field in Taiwan undergoing conversion from organic (right) to biodynamic (left).

While walking there is time to process the events of the day and to enjoy what is taken in through the senses along the way. Walking an hour a day – two hours if the tumor is still in the body – followed by a half an hour's bedrest, has a strong inhibiting action against cancer.

The third vital measure to be mentioned here is sleep. To restore the forces that have been expended in outer activity during the day at least eight hours of sleep is needed. It is important that no outer disturbances arise in this period. Also inner disturbances such as annoyance or worry, which may arise for example when sleep does not set in, are the best method not to fall asleep. Therefore these feelings should be calmed. In contrast, lying in bed with a feeling of inner contentedness has a strengthening effect, even without sleep. The *Rückschau* exercise (Rudolf Steiner) also has powerfully strengthening action. This involves reviewing the day for 10 - 15 minutes, starting with the most recent event and going backwards to the morning. The review should not be in abstract thoughts but in images as though one were watching oneself from the outside. In this way the 'I' stands above the ups and downs of feelings and is able to consciously take hold of the most significant events of the day. In a particularly intense situation it can be important to ask oneself from this perspective: "What is the essential thing about this situation?" This prevents unconscious feelings from rumbling in the depths and pushing aside the 'I'. This is why this exercise is particularly important for cancer patients.

When strictly followed, the mistletoe therapy described above, along with the mentioned diet, walking, sleep, and avoidance of fever and pain medications, can already lead to regression of an existing tumor, especially when no conventional treatment has weakened the immune

system. And these measures alone, without mistletoe, are the best prophylaxis against cancer for anyone.

### Other reasonable measures

Cancer cells have overly proliferative life. Oxygen is hostile to purely biological life. This is why plants "breathe out" oxygen. Excessive oxygen is toxic to plants, just as excessive CO<sub>2</sub> is toxic to human beings. Plants need CO<sub>2</sub> to live. Cancer, like a plant, does not tolerate oxygen. For this reason oxygen is also helpful against cancer. This effect is particularly notable with lung tumors since they can be directly exposed to oxygen through inhalation. Again and again it can be observed that pulmonary tumors regress under oxygen therapy. For this purpose a 10-liter bottle of oxygen is ordered from the healthcare supplier and delivered to the home along with a face mask, if possible with a reservoir bag. The oxygen bottle is placed next to the bed and set at 4 liters/min for the inhalation, which takes place daily for one hour during the midday rest time. The supplier usually can help with instructions how to set the oxygen bottle at this flow rate. A half-hour before oxygen inhalation, 1g of vitamin C is taken to promote oxygen assimilation by the tissue. The bottle will last about 20 days and must then be exchanged. This should be carried out for three to six months and repeated every six to twelve months.

Ozone (O<sub>3</sub>), with its third oxygen atom, is a stronger form of oxygen and has the same effect in all other kinds of cancer that cannot come into direct contact with the oxygen like lung cancer. Rectal insufflation is preferable to intravenous administration. The rectal approach allows almost all of the O<sub>3</sub> (97%) to get into the blood and is less invasive than through the vein. It also clears the intestine of pathogenic anaerobic bacteria, which do not tolerate the oxygen of the air (anaerobic = living without air). With rectal cancer, which comes into direct contact with the ozone, the effect is the strongest. There are physicians and naturopaths who administer ozone. Treatment is given once a week. A typical rectal treatment might begin at 15µg/200ml and be raised each time, first to 20µg, then to 25µg, and then three times at 30µg/400ml. When the dosage reaches 40µg/800ml, therapy can be continued at that level for three to six months and repeated every six to twelve months.

Cancer's fermentative metabolism creates an acidic milieu around the tumor, which makes it less accessible to the immune system. Therefore it makes sense to alkalize the body. This can be accomplished by use of baking soda (sodium bicarbonate), for example by taking one tablet of Bicanorm® before bed. These tablets are covered with a stomach acid-resistant coating that prevents mutual

neutralizing of the baking soda and stomach acid. The alkalized state of the blood can be checked by measuring the pH of the first morning urine, which has to be higher than 6.5. This can be done during the time when no oxygen is being taken, since vitamin C is sour and counteracts the alkalizing effect of sodium bicarbonate.

Finally, iodine in the form of *Kalium jodatum* 20% stimulates thyroid function.\* This results in a mild hyperthyroidism with a rise in the basal body temperature and increased burning of bodily substance, both own and foreign substances. This is why we see increased temperature and weight loss in patients with hyperthyroidism. Both of these at the same time destroy cancer cells. In advanced cancers, instead of stimulating thyroid function, which takes three to six months, this effect can be produced immediately by the substitution of thyroid hormone (L-thyroxine). It is dosed just below the level where side effects of the thyroid hormone appear (the first side effect is usually sleep disturbance), starting at 25µg L-thyroxine, one tablet in the morning and increasing every two weeks by 25µg more. Usually 50µg to 75µg is the right dosage.

### Senseless or even harmful measures

A great number of alternative substances are recommended against cancer. The substances and measures mentioned above are based on the biology of cancer cells and on strengthening the immune system. Why they are effective is comprehensible. Some recommended alternative substances are supportive but too mild (high-dose intravenous vitamin C, aloe, various diets and herbal teas, etc.). Other substances and measures, however, have no comprehensible way of action and are ineffective (swimming with dolphins, etc.). Finally, some recommended substances are downright harmful.

Among the harmful substances is CDS (chlorine dioxide solution), a powerful common disinfectant used for such things as foul-smelling waste and sewage treatment facilities. Its use on food products (e.g. meat) is prohibited in Europe and is controversial even in high dilution for treating drinking water contaminated with bacteria. For cancer it is suggested orally in high concentration. As a disinfectant it kills all bacteria, including the beneficial ones, from the mouth to the rectum. Worse, however, is the fact that it is taken up into the blood. This is the basis of its effectiveness in malaria as this disease consists of one-celled parasites in the blood, where they can be killed by CDS. However once in the blood it is also toxic to all

organs including the immune system. In cancer, which has no parasites in the blood, this causes unnecessary harm.

The cyanide of bitter almonds and stone fruit (pits of apricots, plums, etc.) falls in this harmful category as well. Since time immemorial cyanide has been known as a poison so powerful that in the smallest quantity (1mg/kg body weight) it causes death within seconds.<sup>15</sup> Even ingestion of as few as 5 to 10 bitter almonds is deadly to small children – although this is a natural form of cyanide.<sup>16</sup> Cyanide rapidly binds all iron, not only in the blood but also in each cell, and blocks it from binding to oxygen. This means it causes an inner suffocation that reaches every cell in the body. In this way it tears out the soul-spiritual core of the human being in a kind of explosion (Rudolf Steiner).<sup>17</sup> Bitter almonds and the seeds of stone fruit act in this direction.

In the cases of CDS and cyanide, alternative medicine seems to have adopted the same attitude found in conventional medicine: fight cancer with the strongest poisons, no matter the harm.

Even vitamin D belongs in the list of harmful measures. It hardens not only the bones, but the entire human being. In fact, the soul is affected by this hardening earlier than the body. People tend to develop an inner rigidity, an urge to keep everything exactly as it always was, with no change whatsoever – an attitude which goes in the direction of dementia.<sup>18</sup>

### The typical cancer patient

Typical cancer patients have several characteristics in common. As we have seen, they have low body temperature but do not feel the cold; in winter they go out wearing a shirt. They have rarely been sick in their lives and are therefore unable to recall when they last had a flu. They rarely if ever sneeze. Just as they tolerate cancer, they tolerate pollen and dust mites, i.e. foreign protein that has penetrated their mucous membranes. They cannot even remember the last time they sneezed, which may have been decades before. Mistletoe has a healing effect on all of these characteristics. Patients feel the warmth after the injection, they get the flu, and they can sneeze again.

These patients have commonalities as well on the psychological plane. They have a mild soul, in fact too mild. They cannot say no, they yield too easily – a psychic image of the physical illness. They subordinate themselves to a foreign being, and they suffer deeply from it. It may be their husband, their mother, or their profession. When asked if there is a persistent problem in their lives, they know the answer right away. A person who needs to reflect

\* Prescription: *Kalium jodatum* 20.0, Aqua dest. ad 100.0, 2-times daily 20 drops. An alternative is Lugol solution 5%, 2-times daily 25 drops.

is not a typical cancer patient. Such patients have a problem that must be solved now, by the shortest route. Then their prognosis is good. They need to have more pleasure in life than pain. Otherwise illness, in the form of cancer, will “help them out” by putting an end to their suffering.

As a matter of fact, however, only about one third of all cancer patients show these typical traits. If they are present, the therapy should be implemented more intensively, especially in solving the above-mentioned life situation.

### The meaning of cancerous illness

In 1900, around one in every twenty people was diagnosed with cancer in the course of their life. In 1940 it was one in every sixteen people, and in 1970 one in every ten. Today it is one in every three people.<sup>19</sup> Cancer is coming down on humanity like an avalanche.

A statement by Rudolf Steiner (orally transmitted) casts light on this illness. “What has not been recognized by humanity, this must be suffered by each cancer patient. We are confronted with the tragic fact that people take upon themselves the path of suffering for many, to form at least in part a balancing counterweight to a destiny of humanity that has gone out of balance ... Humanity of the 20th century must seek through the path of suffering the spiritual ascent that re-establishes the dignity of man and transforms the soul so that it may take part in new spiritual realms that are required for humanity on its path into the future.”<sup>20</sup> The basic idea of this statement is that humanity has fallen out of balance. It has lost its dignity. This can be regained through a connection with the spirit. To suffer through cancer can transform the soul in such way that this connection is re-established.

The fact is that the great majority of human beings in the developed world today believe that nothing exists apart from matter. Everything non-material – life, feelings, ideas – is believed to be only a product of matter (chemical substances, hormones, the brain, etc.). Spirit “in itself,” independent of matter, does not exist for most people. In this way humanity has fallen out of balance, has lost its dignity. It has fallen into matter.

In fact the contrary is true: Everything, including matter, is derived from the spirit. Just the human form is a prime example. It has its origin in high spiritual beings. “Let us make man in an image which is like our own,” speak the Elohim, the Spirits of Form.<sup>21</sup> Due to the separation of man from the spiritual, our divine form literally falls apart, right down to the physical body. It can no longer be held together. Cancer is an expression of this.

This affects humanity as a whole, independent of individual destinies. This is why it also strikes people who

do not have the typical traits of cancer patients. It is like the destiny of people of a common nation: In the Second World War, for example, Germans who fought against the Nazi regime were not spared from the exploding bombs of the Allies. They had to share the same fate of all German people. In this sense there is also a destiny of humanity as a whole, and in our times it is cancer.

Cancer is an illness which when diagnosed makes the patient conscious of something which affects every person, but which most people are not aware of: the certainty of death. Yet a long time elapses until death actually sets in. Thus, this disease gives the affected person a strong incentive to deal intensively with the question: What is transitory and what eternal?

To look at life from the perspective that it comes to an end. In this condition, that which is truly essential in life rises powerfully to the foreground. And what is essential even in so-called “everyday life” becomes visible. To become aware of this can bring up the strongest feelings of joy. And at the same time the strongest pain arises, knowing that what brought this joy will come to an end. Such experiences transform the whole person. They even transform the people who accompany the patient closely. And now, at the latest, the question comes to the patient: What happens after death? Rudolf Steiner, who brought practical breakthroughs not only to agriculture (see image of the rice fields), but also to medicine, architecture, education, and to a truly harmonious social co-existence, among others, also offers a detailed description of life after death, for example in his book *Theosophy*. The after death communications of Helmut von Moltke (to Rudolf Steiner who wrote it down for von Moltke’s wife) also provide a clear view into the experiences of a human being in the first eight years after death.<sup>22</sup>

There are other illnesses that often allow a long time between diagnosis and death – AIDS for example. However, the fact that such a large part of humanity must go through cancer defines this illness as a specific expression of our age. Yet by giving the soul the incentive to rise to the spiritual, it is at the same time the healing of our age.

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### About the author

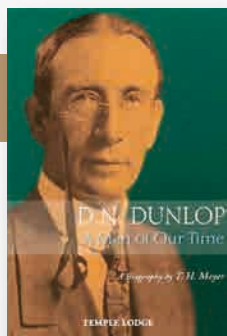
Daphné von Boch was born in Canada in 1958 and has lived for many years in Basel, Switzerland. For fifteen years she worked as an anthroposophic physician and

psychologist in two rehabilitation clinics for anthroposophic and psychosomatic medicine, the last three as the chief physician. Since 2018 she has had a private practice in Germany. She has been active in teaching anthroposophic medicine to physicians principally in the East and Far East but also in the West (USA, Canada, Cuba), in republishing the books of Otto Wolff, and in writing articles on anthroposophic medicine.

– Translated by Peter Luborsky

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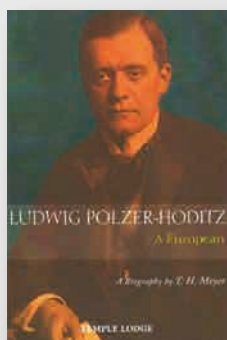
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