

The Crisis of Civilization

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I. Ships and Destinies

At no time since the beginning of the Christian era nearly 2000 years ago, have the unmasking and incriminating words of Christ Jesus spoken towards the end of his life to the Scribes and Pharisees possessed greater relevance than they do in our own day. It seems as though we have arrived at that limit, where the cup of divine forbearance is about to overflow and God Himself speaks to a humanity that has gone much too far: *That upon you may come all the righteous blood shed upon the earth ... Verily I say unto you: All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets which are sent unto thee. ... Behold, your house is left unto you desolate ...* (Matthew 23; 35-38).

The God of the New Covenant, however, does not reply with vengeance to the *horrors of devastation* that humans beings intend to carry out at the *holy place*, but He offers Himself up in a sacrifice as he undertakes to transform the great evil into a still greater good.

Thus it has been since the Mystery of Golgatha. But now the question arises: 'Can things go on in this way endlessly?' We, at the close of the 20th century, ask ourselves with justified apprehension: 'If so, would not our house really be *left unto us desolate* and would not all of earth's humanity have to prematurely end its journey?'

These are our thoughts and our words, for only to us is it given to experience how slender and fragile are the supports of our civilization and culture, together with the whole human environment. Feelings and sensations of this kind were unknown to our ancestors. That nature bears such a potential within it would have been inconceivable to them. With delight, with enthusiasm even, they fought and deceived one another; they slandered, bore false witness, burned opponents at the stake; unleashed religious wars, made enemies among themselves or with other nations. The victims were only in the ten and hundred thousands, then later in the ten and hundred millions. But now those who preside over the fate of humanity have for the first time grown thoughtful and have asked themselves the question: 'Is it rational to destroy 90 %, or even 99 % of the earth's inhabitants in order that the remaining 10 % or 1 % might live better lives?'

In times when the crisis in the world is particularly grave and there are few hopeful signs, the divine hand of Providence offers special help. Seen from the point of view of time the latest and greatest gift is Anthroposophy. The Christ-messenger Rudolf Steiner came on the eve of this fateful century in order to bring freedom to humanity and thereby infuse culture with a new life-impulse, for at the time of His return the Son of God has no wish to find slaves, but free human beings confessing to Him.

Ye are bought with a price; be not ye the servants of men, warned the Apostle Paul (1. Cor. 7; 23). Rudolf Steiner came to teach us how we can become truly free men. For: *The time is at hand!* and from now on only the free spirit who has insight into the meaning and purpose of the World All and into his own being will be able to resist and gain victory over the evil in the world today. If the gift of the spirit is to bear fruit, not only a giver is needed but also one who receives with understanding. Just as, in accordance with this principle, the new message of the angels was able to reach out to all people, so Anthroposophy too, which is the same angelic message, but adapted to the greatly transformed man of today, is in need of those who receive, who can comprehend and make it their own, who can enrich it further and pass it on to others. For this reason, Rudolf Steiner did not restrict his teaching to a small circle of students as was the custom in ancient times, but gave it to the wider public, and later founded the Anthroposophical Society, with its full openness to the world. He always valued the individual freedom of the single human being. He strove to make it possible for anyone who acted out of exact knowledge and free self-determination to do so in such a way that the fruits of his work might transcend the limits of individual earthly life, thereby transforming even the cosmic destiny of mankind referred to as 'Karma', a name borrowed from the Eastern esoteric tradition. The work begun by Rudolf Steiner was a renewed Mystery that stood in relation to the developmental tasks of the new era of Christian Mysteries.

Unlike the old Mysteries where the pupil's karma was strongly influenced by the teacher or hierophant (he even assumed a large part of the responsibility), Rudolf Steiner, the great hierophant of the new Mysteries, wanted his students to work on their own karma (as all human beings will have to do in time). He accompanied them actively, taught and helped them when necessary, by correcting their steps. For this reason he did not accept the presidency of the first Anthroposophical Society founded by him. The progress of others was of

greater importance to him than his own success and this reminds us very much of the moral guidelines of the Apostle Paul.

But just as, in his time, hearts were *blinded ... and darkened* (Romans 1:21), this was also true of the members of that Society, who did not fulfil their task. Rudolf Steiner said that he was faced with the choice of either returning to the path of esoteric Christianity of previous centuries with a small circle of faithful followers and waiting for a later point in time when an expansion on a larger scale would be possible. Or going a step further and uniting his own destiny inseparably with the destiny of the Society.

Rudolf Steiner chose the second path. He dissolved the old Society that had become useless and at Christmas 1923 founded a new one and took the presidency upon himself.

This had a twofold consequence. First, as Rudolf Steiner said, *the decision has been made in the spiritual world, that since the Christmas Conference the founts of the spiritual world are opened more widely than before. Thus the foundations are given for an essential deepening of the anthroposophical movement, provided they are understood by the Society* (June 22, 1924, GA 236).¹ This means that at a critical time Rudolf Steiner made a decision in which he allowed himself to be guided only by his moral intuition. Only later was it revealed that this decision was right and accepted from the point of view of the spiritual world, the divine hierarchies. But Rudolf Steiner was obliged to take upon himself the entire karma of the Society – with its noble as well as its unpurified content. He basically assumed and carried all our sins as a true disciple of Christ.

This deed should be a moral ideal for us all and inspire us to transform our lower nature more actively. But many anthroposophists put ‘faithfulness’ to their bad habits before faithfulness to their teacher. Not all, but nevertheless so many that the karmic burden became excessive even for a great Initiate. For his sacrifice, the ransom – to speak in the language of the Gospels – he paid for our sins, he received his ‘Gethsemane’ and the cup of poison. The latter did not kill him immediately, but it broke his strength. The wheel of karma turned down-

¹ Brackets contain the date of the lecture and the corresponding No. from the Collected Works. Emphasis in the quotes from lecture cycles originates with the present author.

ward and submerged the teacher in the waters of Lethe. The deed he had begun of creating a renewed Society remained unfinished.

Reading the letters Rudolf Steiner wrote from his sickbed, we are struck by the fact that he says repeatedly that the illness will win the battle. Why did he say this? Certainly not because he feared death. What then did he fear? Or, what disquieted him so much? The answer comes to light increasingly in the decades that follow, in the history of the Society from 1925 until today.

For those of us living in Eastern Europe the true history of the Society was unknown until the late 'Eighties. Everything we knew reminded us of the canonized life-histories of the saints. The picture of a consequential, purposeful, even ‘victorious movement’ of the Society through this dark century marked by the end of the ‘dark era’, the Kali Yuga, arose from the reminiscences shared with us by anthroposophists who came as tourists.

When we read the poet Andrei Beliy’s reminiscences of his life in Dornach we did so with mixed feelings. They were breathtakingly fascinating on the one hand, but on the other a certain irritation mixed with the enthusiasm. ‘Yes’, we said, ‘he is a great poet but as a human being he is extremely one-sided. How he loves to criticize! How prejudiced he is! And where on earth does he have all those made-up stories from?’

We thought and lived in this mood, studied Anthroposophy under enormously difficult circumstances and with this attitude travelled for the first time to Dornach.

In a certain way the friends coming to us from the West idealized us as well. They had read the lectures by Rudolf Steiner in which he called Russians the ‘Christ-Folk’ and they possibly projected this image onto us.

Be that as it may, our relationships at that time were thoroughly ideal, heartfelt and brotherly. When we recall those times today we sometimes think: The Lord God shielded us from premature disappointments and so we were able, even if only in a faint inkling, to anticipate the future by living in the mood of the future Slavic-Germanic cultural epoch.

Yes, something of that kind had indeed arisen. And for all those involved the experience will remain unforgettable. It showed us that in the souls of men, once they are freed of the harmful influences, the poisonous deposits of our

time, a wonderful spiritual enthusiasm can grow. This enabled us, united in the love for spiritual knowledge, to experience true brotherhood. We were allowed to experience the miracle of brotherly unity and this came to us in times of utmost political oppression and spiritual privation.

Sometimes I ask myself (and I venture to speak in my own name without being an 'established' writer): Was it not the 12 to 15 years of happy connections with Western anthroposophists that made the passionate wish germinate and grow in us to improve the situation in the Society and the Movement as we began to recognize and understand the true state of affairs?

People meeting Anthroposophy in the West (and today unfortunately in Russia too) will already encounter, on their first steps on the path to spiritual knowledge, the destructive effect of the most varied kinds of abuse, alienation and petty egoism that permeate anthroposophical life independently of sex, age, nationality and religious persuasion. But thanks to the young age of the anthroposophical movement, all this can still be turned to the better. We have merely to free ourselves from the hypnotic influence of prevailing conditions, dare to face the truth at all times and speak out fearlessly. *In the moral sphere* – Rudolf Steiner says in a lecture – *Anthroposophy will be the educator of humanity for its obligation to truthfulness* (May 30, 1912, GA 155). And in another: *So long as it is accepted practice in the Anthroposophical Society to sympathize with the lie, so long, my dear friends, we will not move forward!* (July 17, 1921, GA 205).

What can be added from today's perspective? One thing only. – We are really not moving forward! And, what is still worse: lies move us! We have *sympathy* because of our love of comfort. It is true today in the outer world as well as in the Anthroposophical Society that one who speaks the truth heaps serious and, at times, **dangerous** problems onto himself. To stand up for the truth can mean to be hated instead of loved, possibly to lose one's work, one's home etc. And so anyone who still has the courage to insist on truth is advised even by the best in our ranks: 'Don't play Don Quixote!'

It is a fact indeed that, *to be a spiritual scientist ... is more a matter of courage than intellectuality today ... because it also has to be placed in opposition to something moral, namely the moral Fall* (Jan. 21, 1923, GA 220). Yet this task can be experienced as an ideal and also as something elevated and beautiful and then it becomes quite natural that we *get to know Anthroposophy only in order*

to live Anthroposophy (GA 34, p. 449). The following words by Rudolf Steiner then sound altogether obvious: *The Anthroposophical Society should exist to counter lurking dangers, through the cultivation of a noble life of feeling ... It is inconsistent with human dignity to lame insight because one is afraid of weakness of character* (GA 37, p. 54).

Where are the anthroposophical circles today, in which these words by Rudolf Steiner could be repeated without their being taken abstractly or the speaker sounding ridiculous? Be that as it may, truth, goodness, and nobility of soul can exist **only in their unity** and thereby create culture; when separated, they wither, bringing about the death of culture.

A human being to whom culture means more than barbarism has no choice. This is why we should overcome all fear of the power of the adversary, of the spirit of the lie and of hatred, in however subtle a guise it may face us. This spirit, once lodged in our soul, will indulgently forgive our weaknesses, errors and tendencies to opportunism. It will, for example, whisper in our ear the following 'persuasive' argument: if someone criticizes the situation in the Society it will cast a blot on the Society in the eyes of the outer world. Therefore – for the sake of 'protecting the honour' of the Society – you must tolerate, conceal, keep silent and, if need be, lie.

But this is like a sick person trying to hide a boil under a thick layer of powder instead of opening and healing it; for the time will come when no amount of powder will be able to hide the blemish.

The greatest movements in the world have already failed owing to their inability to exercise self-criticism and uncover internal shortcomings. The Catholic Church, failing at the time to condemn the Inquisition and dissociate itself from it, still carries the poisonous sting to this day. In Russia and the countries of the former Eastern bloc, sensible people now call for repentance for the misdeeds committed during the years of Bolshevism. They see in moral purification the most important prerequisite for a spiritual and consequent economic resurrection of Russia and its peoples.

The Anthroposophical Society has not brought disasters into the world. Nevertheless it has laden upon itself a burden of guilt towards humanity. The first cause of this lies in the sin of self-isolation, the second in the concessions made to the lower nature of man, so that anthroposophists have shown themselves

unable to live *Anthroposophy* – but only this would entitle them to represent the anthroposophical cause in the world.

Yes, the world sinks into darkness and sin, yet still lives in the hope of escaping this abyss. It yearns for an example of good human relationships or for the appearance of the Spirit who can transform life and the world.

The world today – says Rudolf Steiner – *is full of untruthfulness, and the sense for truthfulness has to be cultivated within the Anthroposophical Society if it is to have a meaning, a true meaning of life while it exists – no matter how long it can exist under the present circumstances* (Jan. 13, 1917, GA 174). It is not important to calculate the date of this statement in a pedantic way, to inquire – whether it is from before or after the Christmas Conference. These words express the very crux of the matter.

Whoever insists on the continued existence of the Society at all costs is simply repeating the well-known thesis of ‘the End justifying the Means’. Such a person will rather hasten the downfall of the Society. There are countless other ways of bringing about the downfall of our cause and some have already been ‘practised’ too long. So we must ask ourselves how much time we actually have left.

If we seek for an analogy to the present situation of the Society the image of a large ocean liner comes to mind, sparkling white outside, furnished inside with comfortable cabins, grandiose halls, restaurants, conference rooms etc. A magnificent ship! Tragically, **it is steering directly towards a reef**, while a storm that would alarm even a seasoned sailor is building up on the ocean. This hurricane symbolizes the decline of today’s civilization, whose ‘front rows’, the ‘avant-garde’, is already in free fall to a place where no ground is to be seen.

On every deck, in each magnificent saloon, people are engaged in many-layered, purposeful activity. In other circumstances we should rejoice over it and support and deepen this activity with all means available. But on a ship that is moving towards a dangerous reef, things appear in a quite different light – some lose all sense whatever; others, good and necessary enough under normal circumstances, now only hasten the ruin of the vessel. The motion of the ship’s propeller, the indispensable means of propulsion on the open sea, must therefore be stopped or reversed without delay.

Let us explain this by means of a concrete example. Waldorf pedagogy, an excellent initiative, is increasingly losing its connection with Anthroposophy. There are already colleges of teachers where the mere mention of the concept ‘Anthroposophy’ is forbidden. More and more often we experience in pedagogical seminars that people who have appeared there ‘by chance’ do the lecturing. They talk complete nonsense and leave the participants nothing but disappointment over the new pedagogical method (or attract like-minded students).

Yet another example: a communication goes out that there is a wish to bring greater intensity to esoteric work, that a Second Class should be ‘put together’, no matter how and out of what sources. In the Society’s present situation it is comparable to making holes in the bottom of the ship in order to observe the sea-bed more clearly, or making a fire on deck to warm oneself.

Today, therefore, irrespective of the wishes, attitudes, ways of thinking, character, activity and spiritual interests of the ‘passengers’ we must urgently call out ‘All hands on deck!’ – as sailors do in order to clarify the decisive question – the question of ‘the navigation of the ship’. At all costs we must find out why the ship of Spiritual Science has altered course. Who bears the responsibility for this? Where are the reasons to be sought – with those sitting on the bridge? – or did the navigation instruments fail? Maybe someone stove an axe beneath the compass – as in ‘the good old days’? But what has happened to the crew? The starry heavens could have told them the ship was off course. We are steering towards the Bull instead of the Water Bearer. We are navigating in a direction where the ‘water of life’ has long flowed away, we are heading for dead rigidity. Consequently we have forgotten to orient ourselves by the stars and no longer trust our own eyes. In this case another command has to follow: ‘All hands to the star-charts!’ Otherwise the fate of the ‘Flying Dutchman’ awaits us, and may God have mercy on everyone on board.

‘Abandon all hope’, retorts the sceptic. ‘You forget the tremendous inertia potential of an ocean liner. The time left us is far too short. Consider also the widespread unwillingness to change things or even **recognize** the true situation; consider the ever-present fear of truth.’

Now – I reply to the sceptic –, even if you are right, I will write this book nevertheless. I will put it into a stout bottle of thick green glass and entrust it to the waters. And God alone knows whether at some time fate will have it that this

bottle is washed ashore and found there by the future 'Philosophers of Freedom', by human beings who base their life on ethical individualism, not servility and cajolery, and who draw their moral intuitions from the spirit – a god-like race. They should know that we, few though we may have been, understood very well what was going on around us. That we stood for the truth and remained victorious in our struggle and that this alone is what made their future possible.

For the sake of this future, but also for the sake of the heavens, the anthroposophists at the end of the 20th century are under an obligation clearly and audibly to proclaim their '**articles of faith**', their **spiritual-scientific credo**, just as Rudolf Steiner did at the beginning of his scientific and cultural activity. Such a credo becomes a fact for the divine hierarchies; they experience it as a conscious plan for our life and help us to realize it. I am in no way speaking of a naïve faith or a superstition. I speak of an active will that is awakened to deeds through the active cognition of the widest earthly-cosmic connections. It is the faith of which the Apostle Paul spoke. If we live in this faith today we say: I believe because I have come to know. This faith carries the will not only into our muscles; it carries it into our thinking and allows morality to germinate in our soul.

Thus the author of this book does not wish to become involved in discussions, empty quarrels or criticism: He will devote his work to the systematic presentation of what, in his opinion, every anthroposophist ought to stand for in the complex relationships of our time if it is his wish to make Anthroposophy his view of the world and of life. It is the present author's most important task to use all the spiritual forces at his disposal to bring to the thinking consciousness of those who are united with him in a brotherly way in their spiritual activity all that is essential, all that became for Rudolf Steiner the foundation for his creation of the structure of Anthroposophy. This is of especial importance and relevance today: the elaboration, the accentuation of the cornerstones of spiritual-scientific social and occult-social teaching, which is founded on the totality of our knowledge of the evolution of the world, of the nature of man and the beings in the spiritual world.

It is also of decisive importance to understand that Anthroposophy is the unity of knowledge and life. This is obviously the reason why not only our cognitive activity but our everyday life is inundated by the muddled streams of civiliza-

tion in decline. We are constantly accused of things we have not the least to do with. From one dark corner in Eastern Europe for example we were accused of flirtation with Nazism. Hardly had this Bolshevik-shamanic talk subsided, when in the West the theme was taken up of the 'anti-Communists'! 'Penitent' members of the Anthroposophical Society appeared and would not leave it alone. They are victims of a double lie: they do not understand or appreciate Anthroposophy (hence **they** should not speak of 'penance' and 'repent' for something that did not happen at all). This is another reason that is growing in significance at the end of the century to a degree that we would never have considered possible, and which compels us to clearly formulate our credo and hold fast to it, come what may.

Anthroposophists have been subjected to persecution at various times already – in the socialist camp and also in Middle Europe. Nor is it likely that we will be spared in the future. But if it should happen that we have to suffer for the sake of Anthroposophy, it should be solely for **the sake of Anthroposophy and not a misrepresentation of it**. This question is of fundamental importance for all those who have made Anthroposophy the central issue of their life and see in it the means to serve humanity and culture.

Only such Anthroposophists are representatives of the anthroposophical cause in the world, not those who pursue spiritual science as a hobby or as a means to arrange their own life comfortably. Because of the conscientious, honest relationship of the first to spiritual science, the responsibility for the destiny of Anthroposophy has been placed into their hands. It remains for us to grasp these facts and act in accordance with the conditions of life in the present time.

II. The Question of Christian Ethics

Rudolf Steiner was asked: 'How can we defend Anthroposophy?' He answered: *For the defence of whatever has been done on the grounds of the anthroposophically oriented spiritual movement we need do no more than speak the truth and not lie!* He obviously sensed a certain unbelieving attitude among his listeners because he added: *I know this, this can be affirmed. No other defence at all is necessary for anthroposophically oriented spiritual science because it is the duty of every human being to reject what is untrue* (Dec. 20, 1918, GA 186).

If this answer were to be given today, in a time that – compared to the first third of the century – is entirely overgrown by the lie, it would be met with hardly more than a wistful smile. 'For', some anthroposophists would say, 'if that were the case, we would have to give up all hope for Anthroposophy'. Another might add: 'There are certain circles who started off by saying the same as you (i.e. the author). Now they lie more than all the others'. And a third would possibly ask: 'What is truth?'

I remember saying in the course of a difficult conversation with a long-established Dornacher, that we had hoped to find brothers and sisters there. Instead of a reply he only had an ironic smile and everything was mirrored in it – scepticism, personal disappointment and an almost Mephistophelean irony towards the 'simpleton' from Moscow. It was as if he wanted to say: 'Oh, you naïve person, you seem to have fallen straight out of heaven. If only you knew what our life here is like!' I saw that bitter experience and necessity had forced this person to adapt to everything and become 'as all are'. A problem as old as the world with always the same solution! And yet we from the former Soviet Union have something to counter it. Occasionally we ask: How then can it be that at home, under far more difficult circumstances than you find here, we still did not live 'as all do'? What is at stake for you compared to what we stood to lose? – When asked this question some prefer to withdraw in order to avoid a conversation that is becoming embarrassing. Others seek to evade the issue with a compliment to the effect that we, the Russians, are after all stronger than Western anthroposophists and that the salvation of the Society and society as a whole would possibly come from us etc.

And yet the experiences we brought from the Soviet period are indeed valuable. They belong to the sort of exceptions that prove superior to the rule. If we look deeper we have to agree that it is just this exception that keeps the world alive. In our totalitarian, bloody past we did not fear the masses but only the single individual. Is it not strange? – After living through this experience it became clear to us: No, it is not at all strange!

And here an example from French history. Joan of Arc came dangerously close to the positions of the 'Godones' (how the French named the English at the time, because they always heard their 'God damn it') and called across to them: *In the name of God I tell you: surrender!* Scornful laughter, insults and affronts are thrown at her. Sir William Glasdal, leader of the 'Godones', behaves no better. Joan calls out to him: *Glassidas! Glassidas! Surrender to the heavenly King! You call me a 'whore', but I pity your soul and those who belong to you!*¹

The world's 'practical' and 'pragmatic' people cannot fathom speeches of this kind. They have experience of a world that considers only their own speech and activity as right. But, what a miracle! Suddenly experience no longer works. It is the 'miserable whore' who is right. The English are forced to withdraw from France and the whole history of Europe takes an entirely new turn.

Another example: *Do not live with the lie!* – Alexander Solzhenitsyn exhorted in *The Imperium of Evil* and of the lie, where one risked one's head for the truth. And again, as once before the walls of Orléans, scorn, ridicule and insults rang out. But soon they had lost their self-confidence, their triumph, and only the fear was to be heard that people would sooner or later make this simple demand the rule of their life. They might take it into their souls in order to rid Russia of its 'Godones'.

If we are not indifferent to historical experience we should ask ourselves: what keeps these exceptions alive? Where is the source of their strength? – It is there, whence *all things were created* (John 1;3). There is to be found the archetypal phenomenon of this 'law of exceptions' by virtue of which the truth, seemingly scattered to the four winds and ever again suppressed by the lie, emerges victorious in the end.

¹ *Glassidas! Glassidas! Rend-t'y, rend-t'y au Roi des Cieux. Tu m'as appelée putain ... J'ai grande pitié de ton âme et de celle des tiens; Glassidas.*

Under the compulsion of ‘world-historic’ illusion this is not easy to recognize. Even the numerous examples from the Gospels and the Acts of the Apostles appear to us like fairy-tales, unreal, though we do not always dare to admit it. The fear that we must also take upon ourselves the task of unmasking evil if we want to be like Christ in our life² keeps us back. Here we must clearly distinguish the concepts of **unmasking** and **criticism**. Criticism is based on rejecting the one and simultaneously agreeing to another. It is not only destructive, it can also be very creative. Unavoidably, however, the human being appears in the role of a judge. Many situations in life call for this role. Unmasking on the other hand is a means whereby secret and unrecognized evil and vice are brought to light.

Rudolf Steiner once spoke of the human being meeting an unknown being in the spiritual world. He has to ask this being to reveal to him its true countenance. If the being is evil it will simply disappear. Something similar also happens in the physical world. People with secret, evil intentions conceal their true nature. For this reason the law **that everyone reveal himself openly** should hold in the Anthroposophical Society (AS), an institution concerned with esotericism. It has nothing whatever to do with interfering in an individual’s personal life, it concerns only those things he does in community with others.

The circumstance that this principle is knowingly trampled underfoot leads us to suspect that the Society has become a means of concealing something unknown. **Such a situation needs to be unmasked not only for ethical reasons but also because of the occult laws of the new Christian Initiation.** I would even say that it is one of the most essential demands of anthroposophical life, namely the maxim: *to live Anthroposophy*.

The realization of this principle proves to be extremely difficult, however. Fear is the greatest obstacle. The opposing forces, having a great deal to hide from us, see to it that fear is ever present in us and enters flesh and blood. But the feeling of fear, so Rudolf Steiner says, is always the real expression of Ahri-man’s presence in us.

In his utopian novel *Invitation to a Beheading* Vladimir Nabokov describes a future condition of human society where it is utterly **improper** to grasp events – i.e. have access to one’s own ‘I’. This faculty is there described as perceptive

² Rudolf Steiner recommended to anthroposophists the works of Thomas à Kempis.

villainy, but we should beware of falling into utopias ourselves by promoting our fear and the bad intentions of others.

Let us try for a moment to be completely honest with ourselves and in this mood to turn to some scenes from the Gospels. Jesus is invited to eat with a Pharisee. While they are sitting at table, a woman enters the house *and starts to wet his feet with her tears and dry them with her hair. The Pharisee said to himself: if he were a seer he would have to recognize what kind of woman this is that touches him. He should see that she is a sinner.* Jesus recognized the thoughts of the host and said: *I came to your house and you did not wash my feet, you did not kiss me, you did not anoint my head with oil, but she has washed my feet with her tears, etc.* (Luke 7; 36-46).

If without prejudice we tried now in imagination to place this scene in our own time we would have to say out of the attitude and conceptions of today: Christ has no tact! He was invited as a guest and ought to have shown appreciation towards the master of the house. He should not have spoken thus, especially since the latter only thought and did not speak.

Indeed, this is what we would have to say if we could summon up the courage to think our opportunism through to its ultimate conclusion. We arrive at this horrendous paradox, because our conception of Christian ethics has become hopelessly confused and we are paralyzed by fear for our own well-being. **It is this fear that, under the veil of decency, makes us refrain from naming the deeds that destroy anthroposophical life in its nature.**

We are not concerned here with petty nagging or dubious ‘courage’, to show up people’s shortcomings, but with fundamental questions of the spiritual development of humanity that allow no room for compromise.

The impulses of a deeply esoteric Christianity are active – or at least should be – through the Anthroposophical Society and therefore not only Christ’s teaching, but His actions also, form the basis of our ethics. Christ’s actions were in harmony with His words. He preached love but did not demand that white should be called black in the name of love. *Christ neither hates nor unjustly loves*, says Rudolf Steiner (June 10, 1915, GA 157). Here lies the key to an understanding of all those passages in the Gospels where Christ becomes the accuser.

The scribes and Pharisees ask Christ to give them a sign. He answers: *An evil and adulterous generation seeks after a sign* (Matthew 12:39). And He pronounced to the people and his disciples: *The Scribes and Pharisees sit in Moses' seat ... but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all of their works they do to be seen by men. They make their phylacteries broad ... They love the best places at feasts, the best seats in the synagogues, greetings in the marketplace ... But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in ... Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? ... For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence ... For you are like whited sepulchres* (Matthew 23:2-27).

When during a lecture he was giving in the Goetheanum an anthroposophist from the East touched on questions that it would be of the utmost importance to discuss but which are veiled in a cloak of silence, we could afterwards hear the audience call out: 'Rebel! Rebel!' It would be interesting to know what these anthroposophists would have said as members of the nation against whom Christ brought His accusations. And what might have been expected of them if they had been witness to this scene: *Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the moneychangers and the seats of those who sold doves* (Matthew 21:12)?

Of course the scene has an esoteric meaning; but it also took place outwardly.

So long as we shut ourselves off from such pictures because we do not grasp the ethical content hidden in the Lord's answer to the question asked by Peter: *Lord, how often shall my brother sin against me, and I forgive him? – I do not say seven times, but seventy times seven* (Matthew 18; 22), we will be forced, even with regards to matters of the greatest importance – the scene where Christ announces: *If anyone thirst, let him come to me and drink, whereupon there was a division among the people because of him* (John 7:37-43): to ask, following again the 'evil' logic of opportunism, 'why does He aggravate the situation, why is He destroying harmony? Was Lucifer possibly involved?'

Such a view of things appears paradoxical only because we are looking at those events from a distance of two thousand years. But we should also ask: from where did the people of the time when Christ was among them, receive the strength and understanding that enabled them not to turn away from him? (Granted – some had already turned away.) It is just this force of which we speak. The age-old trial of the soul is repeated to this day every time a human being is forced to represent the cause of Christ under conditions that are new to him.

The archetypes of those events have remained the same. As then, the word resounds for us today with the same unaltered force: *No-one, having put his hand to the plough, and looking back, is fit for the kingdom of God* (Luke 9; 62). Behind our backs are concentrated all varieties of atavistic occultism, the entire 'collegiate' of vices that Moses already called his people to fight against.

It is probity towards the kingdom of God that led Peter and other Disciples of Christ and showed them the way. Let us observe its activity quite openly. Saint Stephen proclaimed in all forthrightness before the Sanhedrin: *Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you have become the betrayers and the murderers now.* How does the 'audience' react to his words? – *When they heard these things they were cut to the heart, and they gnashed at him with their teeth* (Acts 7:52-54).

Paul enters the synagogue of Antioch and proclaims to the 'men of Israel': *God has fulfilled this for us their children, in that He has raised up Jesus ... Beware therefore, lest what has been spoken in the prophets come upon you: Behold, you despisers, marvel and perish* (Acts 13; 33 and 40).

Assuming that something similar were to take place in the present day, would it not immediately be interpreted as disrespect or even affront of another religion? In anthroposophical circles would not everyone turn away from such a person and call him a fault-finder, a 'rebel'? Not one anthroposophical book or magazine publisher would print a single line he wrote. We would have to assume that, if today the New Testament were to be published in our circles for the first time,³ it would only be possible in *Samizdat*!⁴

³ We are obviously aware that this would be the case in any Christian faith.

We should not only see what is paradoxical here. On the contrary, we **must** arrive at this conclusion if we think through everything that makes up the everyday life of the Society and movement. If we wish to avoid these absurd conclusions, we must change the way we act and bring it into harmony with Christian ethics. It means for example, that if in a college of teachers of a Waldorf school some ‘greenhorn’ not able to distinguish between freedom of action and action out of personal wilfulness, or an insane ‘elder’ explains that he is in favour of Waldorf pedagogy but opposed to Anthroposophy and therefore prohibits the use of the word ‘Anthroposophy’ in the teachers’ conferences, someone has to get up and put these ‘modernizers’ into their place without worrying about their ‘freedom’ or the consequences for his own career.

If, proceeding from Christian ethics, we look into Rudolf Steiner’s biography the same ‘style’ of behaviour as in the New Testament is shown in his actions. And we are no longer surprised about the enormous difficulties this created for him.

When he took a stand for Dreyfus he was called a Zionist. But when, as he wrote himself, he commented *purely out of spiritual-historic insight, in complete objectivity*, without any personal evaluation, on the polemic unleashed in the press by Hamerling’s *Homunculus*, the man in whose house he lived and whose children he tutored said: *What you write about the Jews cannot at all be interpreted in a friendly sense* (GA 28, chapter 13). It caused discord in the relationship with the family with which Rudolf Steiner had had a close friendship for many years (it was resolved later).⁵ Rudolf Steiner did not in the name of friendship compromise over a question that even then heralded the approach of great social catastrophes. His attitude in these matters was also for the good of his friends, but this became apparent only much later (but not to everyone – it is veiled for some ‘anthroposophists’ to this day).

⁴ *Samizdat* (Russian) – (prohibited) literature published in private printing in the Soviet Union; printing and distribution were at great personal risk for all involved (Publisher’s Note).

⁵ *To all this was added* – Rudolf Steiner writes –, *that many of my friends had adopted an anti-Semitic nuance in their understanding of Judaism out of the national conflicts of the time. They did not look with sympathy towards my position in a Jewish household; and the master of this house found only confirmation of the impressions that he had received through my essay in the friendly relations with such personalities* (GA 28, chapter 13).

Rudolf Steiner made visible the secret background of the First World War. Not a few anthroposophists interpreted this as German nationalism. The world press called him first an agent of the Entente, then of Bolshevism. Even Edouard Schuré allowed himself to be carried away by nationalistic frenzy. After the war it turned out that Rudolf Steiner had been profoundly right in his statements. Schuré later repented his temporary failure. (To this day there are ‘anthroposophists’ who are unable to overcome their ‘frenzied’ state regarding this question.)

When Rudolf Steiner began to develop the themes of *historic symptomatology* and *karma of untruthfulness* he was faced with an outright opposition within the Society, and it is certainly possible that the main thrust of this opposition is still to come.

It is now apparent that courage is certainly needed if we wish to follow the principles of Christian ethics, which encounter opposition everywhere because they contain a life-renewing character. These ethics are supported by a clear consciousness, are positive through and through, but compromises with evil are alien to it. It is like love – **we can only follow it if we do not expect a reward**. Man can become a truly ethical being only out of pure love for truth and justice. If an ethical person rejects something he is motivated by neither antipathy nor hatred. We find wonderful examples of such conduct in the New Testament also; reference to them, however, grows increasingly difficult, even in anthroposophical circles. – The bad translations and theology are partly to blame, but we should not lend too much weight to this aspect of the problem.

Anthroposophists read Rudolf Steiner’s commentaries on the Gospels. These do not want to replace them, but help us find a deeper relation to the texts of the Gospels; a relation that is built on the level of the **consciousness-soul**. It then becomes apparent that Christ and the apostles and prophets preach the ethical individualism to which the *Philosophy of Freedom* points the way, and this cannot be otherwise when we understand that, **with Anthroposophy, Christianity moves from the stage of preparation to the stage of its realization**.

In our time is not enough merely to seek the truth. Truth must also be realized today. We have to fight for the cause of Christ on earth but follow the principles of Christian ethics unconditionally. There are many Pharisees and Sadducees and scribes, not only in the outer world but also among anthroposophists. They extol the Christ in the loftiest terms and speak of His return but on closer ex-

amination give the impression that for them He did not live on earth the first time. How can one put a stop to their floods of empty words that poison everything around? We know one way: we must not allow either the dogmatizing or the profanation of Anthroposophy and must recognize its task ever anew in the changing conditions of the present. We must live through the tragedy of our time with a concerned and often pain-filled heart. Then we will learn to distinguish the liar from one who speaks the truth. And yet something else is needed: we must overcome the fear that lames our will, in other words – the overpowering force of Ahriman.

Fear and indifference sometimes also take hold of the spiritual researcher and drive him to the abyss of existence. Those who already carry this ‘companion’ within have difficulty ridding themselves of it because – figuratively speaking – it can pull a sack over our head. We came to recognize this through the realization that something is forcing us to dance around an issue that we should have understood and left behind long ago.

Leafing through catalogues of anthroposophical publishers and programmes of various conferences and seminars – what is not to be found there! ‘Social hygiene’, ‘social organics’, ‘social aesthetics’, ‘social understanding’, analyses of the crisis of civilization and much more besides. But it seems that, almost as though by agreement, no-one addresses the concrete reasons, the occult-political background of the evil that increasingly takes hold. We limit ourselves to general formulae such as: Ahriman exists, he is cunning etc. and then go on to report on the individual manifestations of decline. **The essential link in the chain, developed by Rudolf Steiner in his historical symptomatology, is omitted.** Today the problem can be stated as follows: either we devote ourselves in all conscientiousness to work with it or we must accept that the following applies to us:

*You are no more,
Than a brief, lying picture
Formed by your own illusion* (Strader, 1st Mystery Drama).

We will be forced to admit, with all the consequences reaching into life after death, indeed into the next incarnation and beyond: that we must not play cat and mouse with Ahriman – the existence of humanity is at stake.

Our century is sociological through and through, today all relationships and problems are reduced to the social level. **If they are not resolved in these manifestations they are not resolved at all.** Here lies the tremendous importance of social understanding which is not possible without spiritual science. Knowledge of history and of cultural history is required too. It is often asking too much of an individual to achieve all this alone, we must help each other. Maybe the true spiritual brotherhood of human beings united in spiritual knowledge and a quite concrete, in no way abstract, concern for the destiny of humanity and of Anthroposophy will arise in this way.

As the reader will readily understand, the principles of Christian ethics when viewed in this light do not contradict the spiritually appropriate action that was summed up in the guiding verse of a certain anthroposophical group: *When I am truly still, God works within me – when I truly act, I rest within myself.*

Spiritual-scientific knowledge is also the path of individual development. We acquire knowledge in order to learn how to think, feel and act differently. The latter requires the greatest effort. **But if we strive to know ourselves without at the same time wanting to become a different person, we squander our forces and will only do harm to ourselves.**

The condition of rest is attained on different paths. A person can be tranquil, out of indifference to the surrounding world and the cares of others – in short: an egoist. Another kind of rest is transmitted by eastern occult practices under the influence of Lucifer. We can come to rest through false mysticism, through renunciation of knowledge or by placing ourselves beyond good and evil. The inner rest we can acquire on the path of Spiritual Science is the more correct and at the same time the most strenuous. It is a stable condition controlled by our ‘I’, making the secret of good and evil accessible to understanding and allowing the heart forces to be active. It is clear that this condition does not come of itself and certainly not from the beginning. An imperturbable calm of soul has to be won over the course of years, sometimes even decades, through suffering.

We must add a few words on the personal attitude of the author. After publishing the brochure *Voice from the East*⁶ he was asked by several anthroposophists whether he had not been led by feelings of antipathy. In all conscience I de-

⁶ *Stimme aus dem Osten*, Moskau-Basel-Verlag, 1992.

clare: no, I had not. When I wrote of my concern for the soul-development of those whose behaviour contradicts divine as well as human law, it was indeed not hypocrisy. When a Russian expresses himself emotionally it does not necessarily mean that he bears a grudge in his heart. At times it is just this concern for people close to us that causes us to treat them somewhat more sternly.

Now, should we approach evil with force? – This is one of the questions in the ethical cosmos of the Russian person. Rudolf Steiner says that I can satisfy the demand of someone begging for my last shirt only under certain social conditions. **Under the present conditions** it is advisable to think about what the ingenious, famous Russian philosopher and dissident Alexander Zinoviev writes in his essay *The Ivan-Gospel*⁷: *it is a sin not to confront violence ... but it is an even greater sin to remain indifferent in the face of violence. Do not forget that silent thought is already a deed. It is just out of the invisible thought of protest that the mighty field of force of protest arises without which a visible deed is unthinkable. Already by your thinking you contribute a quantum of force to the common cause of the defence of man.*⁸

Anyone who wishes to ‘fight against the enemy’ should turn to politics. A Christian occultist cannot allow himself to have personal enemies. But if someone considers him an enemy, he will send him his blessings. Humanity is One. Whoever understands this and fights for the interests of humanity will think of the friends as well as the enemies of humanity’s true interests. This is the principle of Christian ethics.

⁷ Cf. the magazine *Voprosy filosofii* (*Questions of Philosophy*), No. 11.

⁸ This Russian ‘Max Stirner’ also says much that is contradictory. Sometimes he speaks utter nonsense in interviews; but these shortcomings should not obscure what is fruitful in his world of ideas – we have to be able to separate the essential from the non-essential in his statements.

III. The Archetypal Phenomena of the Social Life of Modern Times

In an age when the spiritual life is invariably turned into ideology, a reader, whatever he takes into his hands, has no choice but to search for the true sense of what is offered in the most varied and at times glittering 'packages'. These packages are designed to lame his attention or distract from an understanding of the innermost nature of things. One of the most favoured 'packages' is to argue endlessly on questions of humanism and morality. Very bad habit! If we know this we should do our utmost to avoid it. Those readers who interpret the conditions on which the author bases his work as mentioned in the beginning of the book, as an ideological chess-move, will misunderstand the essential content of this book. The author appeals to the reader's reason and feeling without acting on his will. In this he sees the only rightful means to oppose ideology and allow a dialogue with the reader to unfold.

If something or other should sound emotional it is due to the author's conviction that only those thoughts (especially in the social realm) should be voiced that not only have meaning, but also touch us, lend us wings, allow us to experience joy and sorrow. Do they evoke something similar in the reader? – May he judge this for himself. A lethargic and apathetic expression of the most important questions, on the other hand, is a sure sign of a sluggish intellect and an indifferent soul that is unable to enter into human destinies, even when these assume an ever more tragic aspect.

We are not at all spared such things in the Anthroposophical Society. We are rather (or at least should be) those who experience them, at the same time grasp their meaning, and are therefore able to find a way out of the crisis. It can hardly be denied that mass-suggestion, affecting everyone today, successfully works upon us, so that at times the disquieting question arises: are there still clear-thinking, reasonable people among us anthroposophists? Today this question must be asked **publicly**. We have to ask: **Friends, who still grasps the meaning of what is going on in the world, unswayed by suggestive influence? Is there anyone who is free of the syndrome of group and party opin-**

ions and group-egoism? It is a further aim of this book to answer this question also.

It is not enough to ask the one or the other anthroposophist: do you understand what is happening to the world and to all of us, and are you able to think independently? In all likelihood the answer would express very little, yet would be in the affirmative. It would be different if a symptomatological analysis were offered as a special kind of sociological investigation. Then – God willing – it would reveal who is capable of taking the helm of spiritual-scientific insight firmly into his hands – amidst the dark and murky streams of the political, spiritual and historical lie and the dulling of human consciousness..

This spiritual-scientific method of knowledge is based, as already mentioned, on the researcher advancing to the archetypal foundations in his investigation of individual phenomena. Only in this way can the forming of simplistic judgments be overcome, also in the humanities. If we believe the mass-media, all causes of the complicated battle within the maze of parties, confessions, Mafia-like organizations etc. are trite and trivial. We are told how, *deep in the province, in the town of Simbirsk,*¹ *the ordinary boy was born* (Vladimir Mayakovsky in the poem *Lenin*). Early on he recognized the injustice of the Tsarist regime; he fought it – and won. Wicked policemen once arrested him and asked: 'Where are you going? – There is a wall in front of you?' But he said: 'A wall, yes, but it is rotten. If one strikes it with a finger it will collapse.' He struck it ... and it collapsed! There we have the cause of the Bolshevik revolution in Russia.

But then came an 'evil uncle' – the 'monster' Stalin – and because of his evil tendencies brought the 'lofty' work to nought. But the years went by and another 'ordinary boy', Misha Gorbachev, was born. He became a high-ranking official of the party-apparatus and was admitted to the 'nomenclature'; but soon he recognized the injustice of 'developing socialism', fought it and won. This is how we arrive at 'Perestroika'.

Another example: owing to their permanent, inborn baseness and tendency to militarism, to wars of conquest, the Germans started a world war. All the other nations wanted to live together in peaceful harmony – only they did not! The lofty forces of the 'Entente' tamed the wildest nation on earth, taught it a 'les-

¹ Today's city of Ulyanowsk on the Volga (Publisher's Note).

son' – but in vain. It would not stop. It created Fascism and behaved even worse than before. The lofty forces were obliged again to unite – this time with the 'monster' Stalin! – in order finally to tame the congenital barbarians. But this time they were not only defeated, they were re-educated. Now even the Germans say: we are pathological criminals. That is how truth and justice triumph. – But the suspicion remains that Germans are only pretending, they are actually only waiting for an opportunity to jump at the throats of peace-loving and innocent nations like the English, the American, ...the Soviet.²

The majority of people live with such fables convenues, as Rudolf Steiner liked to call them. But it is not befitting for an anthroposophist to be satisfied with these. Encompassing knowledge of the forces that move not only history, but also meta-history and the whole of world-evolution, stands at our disposal.

In order to understand our own time we must turn to the cultural epochs through which the fifth post-Atlantean root-race passes in its development.³ The first epochs – the ancient Indian and ancient Persian – stood under the

² One American stands out in the final truth on the German question, Th. N. Kaufman, who became world-famous in 1941 through publication (before the USA entered into war) of the book *Germany must perish*. He declares openly: *Today's war (the Second World War) is not a war against Hitler. Nor is it a war against the Nazis* (emphasis by the present Publisher). *It is a war of peoples against peoples, of civilized peoples ... against uncivilized barbarians ... This is a struggle between the German nation and humanity.* (p. 5).

Kaufman considers further that at least 15 million Germans (more than 20%) are absolutely innocent in what lies as guilt upon the *entire nation*. At the same time humanism would not permit the endangering of the well-being of 300 million inhabitants of the earth, civilized, educated, progressive and peace-loving in the highest degree, for the sake of these 15 million who possibly are not barbarians but also *civilized people* etc. It is therefore unavoidable to sacrifice them as well! (p. 9-11).

Kaufman's mode of thinking, though not entirely original, is by no means lacking in a certain genius. At the time of the fight against the Albigenian and similar heresies, at the siege of the city of Béziers, the Papal Legate, later the Bishop of Narbonne, was asked: What should we do with the inhabitants of the city in which, together with the heretics, many devout Catholics live? He answered: Slaughter them all! It will be seen in Heaven who is guilty and who innocent!

The American 'wise man' has a Soviet analogue, also world-famous, in the writer Ilya Ehrenburg, who voiced the same opinion as Kaufman with regard to the 'nation of barbarians'.

³ The periodicity of world evolution is described by Rudolf Steiner in '*Occult Science, an Outline*' (GA 13).

leadership of great initiates who drew the motifs for their guidance from the higher worlds. It was similar still in the third, the Egyptian-Chaldean-Babylonian epoch, although a specific stratum of society was already developing that had control of the individual life on the level of the sentient soul.

The people of the Greco-Latin cultural epoch went a step further on this path. They gained increasing power over their intellectual soul, began to think in concepts and to set themselves goals of development.

The present, fifth cultural epoch, called the European, is based on a complex interplay of all three levels of soul-life, including the highest – the consciousness-soul. This enables a human being to acquire a stable centre of his personality – the 'I' – and, on this basis, to take not only his own, but also the development of society entirely into his own hands. Not every 'I' is ripe for such an activity, but each has the right to it.

By passing on the setting of aims to men, the divine world has withdrawn somewhat from human affairs in order to provide each one of us with the possibility to realize the free spirit within. But every advance also contains a lagging behind. What is old and outlived is not willing to give way, and tries to prolong its anachronistic existence by various illegitimate means. Thus destructive forces arise within civilization and culture; forces of decline and disintegration. They are rooted in the individual man as well as in certain spheres of the spirit and are today directed in particular against the strengthening of human individuality. They seek to destroy the human 'I' in one way or another and to bring about a retrogression to group-consciousness. If these forces are not held in check they will destroy everything. They bear within them a danger for the entirety of human existence and it is therefore futile to seek a compromise with them.

When we observe Western civilization we can see that here two mutually-opposed forces are fighting a battle against the rightful goals of human development. The main opponent of both is the independent personality, and thus all relationships throughout the world are permeated by the battle of these forces for rulership over men. One represents a relic from the Greco-Latin epoch, a shadow of the *Imperium Romanum* so to speak, that refuses to depart this world despite the fact that its time is long past. It succeeded in penetrating our cultural epoch in a new guise, and in taking hold of its most precious possession – Christianity. Leading representatives of the Imperium in the declining Hellenis-

tic period had developed a sure sense for the inexhaustible, life-giving forces of the religion of the 'living God'. Young European humanity proved inexperienced in fighting the Imperium. The latter was senile but nevertheless in its own way experienced and, though the Europeans were outwardly victorious, they were defeated inwardly.

However, this new humanity – the Aryan race originating from old Atlantis – was able gradually to curb the Roman influence and to metamorphose the cultural impulse of the Greco-Latin epoch. Thus it was able to begin work on its own task – the elaboration of the consciousness-soul and the self-cognitive 'I'. The Middle-European and Anglo-Saxon peoples have a special disposition for the solution of this cultural-historic task. It so happened that in this process a nucleus of the Anglo-Saxon race was constantly forced to fight against the spiritual pressure of Latinism and to struggle for supremacy in the world, with the result that this nucleus succumbed, as it were for the second time, was infected with the age-old poison and became itself an anachronism of our times. Within the Anglo-Saxon race there germinates the intention to eternalize itself, like the *Imperium Romanum*, to take on the role of a new Papacy and to work against the emergence of 'I'-consciousness as it develops in the German-speaking peoples. In addition it is tempted to prevent the metamorphosis of the present cultural epoch to the next, the Slavic-Germanic period. – Thus the second destructive force arose.

Both forces – Latinism as well as Americano-Britannicism – have extensive and impressive occult backgrounds from which to draw impulses for political struggle. They are on the one hand the religious-political Orders of the Latin world (one of them is the Jesuit order) and on the other the secret occult Lodges, often called Freemasonry. Here we must make a qualifying remark. Known concepts such as Jesuitism and Freemasonry do not by any means encompass the entire range of those forces today, but serve on the contrary to veil the deeper content of the forces in the background. These terms must be treated carefully. It is more important to understand the forces themselves than to rely on conceptual labels – whose content ever changes – thereby risking being hypnotized by them. The opposing forces often attach these labels to each other in order to confuse the mass of ignorant 'lay people' and pull them to the one side or the other. But it would also be wrong to think such concepts to be entirely without content.

The 'Ghosts of the Old Testament' (everything in history leaves behind shadows and ghosts) **as relics of the Roman Imperium on one hand, and the occult-political forces of the Anglo-Saxon world frozen into group-egoism on the other, constitute in their bitter mutual struggle the primary phenomenon of all disaster in the social, political, economic and spiritual life of the epoch of consciousness-soul.** A second – the great East-West polarity – superimposes itself upon this archetypal phenomenon.

One or the other anthroposophist may say: 'All this belongs to politics and I do not want to concern myself with it.' Our anthroposophist is gravely mistaken. Politics is only one of the outward manifestations of the described battle. The attempt to reduce everything to politics proves on closer examination to be a huge lie. This is why anthroposophists do not involve themselves in politics. They investigate the archetypal phenomena (also in the sphere of the socio-political life) – the spiritual forces and their struggle in the world. The complicated nature of the phenomena is then revealed.

Every human being is engaged in this battle, on the outcome of which both our Earthly and cosmic destiny depends. It is not enough to say, 'I trust in God'. Only too often this statement proves to be no more than empty words. We must be quite clear about what we have to do, how we must behave in order truly to serve God and not Mammon. In other words: continuous research into the nature of those forces that lie behind all human relations is of crucial importance.

Some might respond that this task of cognition is too difficult for many people. Very well, but then the responsibility borne by those able to grasp historical symptomatology is all the greater. For those who bring forward such objections we will add an example from Soviet history: in our country people were arbitrarily and indiscriminately put into concentration camps; they were not asked whether they were in a condition to bear these events or comprehend them. Some managed to survive and became 'victors'; to others fell the bitter lot of being 'fertilizer' on the soil of anti-history.

People have more experience at their disposal today than in the first half of the century, and it is rather a lack of will than of ability if someone does not know the background of events. How many anthroposophists have read the *GULAG Archipelago* of Solzhenitsyn? – Most do not read it because it might disturb their contemplative life or destroy the artificially constructed rose-coloured view of the world..

An irresponsible attitude towards life also casts a shadow on Anthroposophy. Often people fail to recognize its real importance in the world; they **do not know its value**, which cannot be said of its opponents. In the higher hierarchies of the Orders, Lodges, societies and brotherhoods the saying goes that a person who takes hold of Anthroposophy will rule the world. It is understood in one way – purely materialistically –; but what should keep us from understanding it in the correct sense?

My kingdom is not of this world – says Christ. Therefore ‘this world’ awaits its renewal. Anthroposophy contains within itself the power to renew the world in the Christian sense. This is why – in the cultural sense – ‘world-rule’ is predestined. But the opposing spirits – Lucifer and Ahriman – have something different in mind. With the help of people whom they make into blind instruments of their will they try to take possession of the world and rob it of all hope for its future. They definitely have the power to force all of us to take account of their intentions.

The battle of these two principles of cosmic opposing forces is visible everywhere in the world. Practically the entire conscious part of humanity is tied into this conflict; the so-called masses will follow without resistance. This antagonism polarizes religious, political and even natural-scientific movements and streams. But wherever the polarity of luciferic and ahrimanic forces is revealed, the human being should **not join either side**. Neither contains the truth. Truth can be found only where the force of Christ absorbs both sides and neutralizes them.

Recent development has taken on such a character that, if we were to live on in a traditional manner, we would sooner or later turn unavoidably into servants of one of these forces. – So profoundly have they already corrupted the entire structure of human existence. But the Divine Hierarchies have given us self-consciousness as a counter-deed to the activities of the opposing forces and it would be a sin not to use this divine gift. It is a still greater sin to place self-cognitive consciousness in the service of Ahriman or Lucifer. Yet wherever we look in the world: we meet the sin of today’s most popular apostle – Judas – the betrayer of the human ‘I’.

This sin strikes one as especially grotesque in those who to all appearances are already in the service of the God of the human ‘I’, – the Christ. A certain hopelessness of soul can be experienced in anthroposophists who are already caught

up in the inhuman conflict of atavistic forces, devoid of any positive sense, the struggle of the Roman world against the unbounded group-egoism of the Anglo-Saxon world.

When visiting anthroposophical branches in different countries, taking part in conferences and spending considerable time in anthroposophical circles, one has the growing feeling that here too everything is permeated by this battle in which humanity is betrayed. True anthroposophists are regarded as annoying troublemakers by the ‘centaurs’ locked in a life and death struggle – the spiritually corrupted descendants of the old Hellenes and the Pyramid-builders.

For them we represent no more than a troublesome misunderstanding, which one is ready to put up with for the time being because one cannot yet put all the cards on the table. We must put an end to this absurdity at all costs, although it is extremely difficult under the present circumstances. For today we are not merely driving the merchants out of the temple, but madmen too, in part. If someone with knowledge of Anthroposophy puts himself in the service of one of the said forces it is equivalent to a special kind of madness.

If we dare to address this topic openly we must be prepared to be counted amongst the ‘Right wing’, the ‘reactionaries’, ‘chauvinists’, people who want to track down the ‘Masonic-Jewish’ heresy etc., etc. The issue is not made easier by the fact that we investigate both sides, i.e. also the radicalism of ‘right-wing reactionaries’. But as anthroposophists we do not need to justify anything. We neither create political parties nor do we act behind the scenes, we do not strive for power – either spiritual or worldly. The problem lies in our being forced to defend ourselves. All we intend to do is to represent spiritual science and inspire people to meaningful and consistent actions. When someone decides to build a church, why should a cabaret be held there? It would be equally absurd to set up a banking institute and hold church services in it. – People who want to be Freemasons are best advised to found a Lodge – this is not prohibited in either West or East. People are just as free to become a member of a religious order, that of the Jesuits for example; they will be welcomed with open arms.

The anthroposophical movement and Society were called into life to carry the fruits of Spiritual Science into the world with greater success than would have been possible for individuals. Hence it would be quite absurd to transform the Anthroposophical Society into a Lodge or Order. Such pleas are disregarded; certain people even react with indignation to this obvious demand. It is there-

fore necessary to recognize the nature and intentions cultivated to perfection by those forces. Much that is purely demonic, inhuman is at work, making people into actual instruments. But the manners – to put it simply – of the devil are well-known: he loves to flatter his way into human company and to imitate human activities of all kinds. In the anthroposophical world he uses the same methods as elsewhere.

We must be socially alert to understand what forces we are dealing with, not only in the outside world but also within our Society and movement. – **If we do not meet this challenge we will destroy Anthroposophy as well as our own eternal destiny.** The divine hierarchies await the solution from us to solve it. They sound into our souls: **Only your ignorance strengthens the opponents. Take that strength from them and everything will change for the better.**

In my own specific case I thought it best to elaborate all the significant material that Rudolf Steiner has bequeathed to us for the understanding of the interplay in today's world, for the understanding of the battle of forces waged everywhere against the spirit. Countless books on the subject exist in the outer world but we cannot use them unprepared, as they are governed by half-truths. Rudolf Steiner's communications are thus all the more important for us. But how paradoxical! – anthroposophists are not familiar with these themes; unintentionally we find ourselves in the role of explorers. But where something of these problems is known in our circles we can often find **the same half-truths as in the outer world.**

Whenever I had the opportunity to speak with 'advanced' anthroposophists in the West (during my first travels I sought out such people in particular as conversation partners), I never omitted to ask them about the events in our Society. Some evaded such a conversation, others reported impressively on the dangers threatening us from the side of Jesuits. When I asked about their antipodes it was as though I had not been heard. In the course of such a conversation I repeated the question several times, always with the same result.

I experienced conversation partners who, as a poet put it, 'with brilliance and sarcasm' painted a panorama of today's political life and demonstrated how all-encompassing is its permeation by the activity of the Masonic Lodges. When I

pointed out that yet another side must be considered all interest vanished immediately. The conversation grew boring and I had no choice but to leave.⁴

These conversations made it clear that the seemingly straightforward, natural experience we had fifteen to twenty years before, based on the study of Rudolf Steiner's indication that only knowledge of both world-forces mentioned above can bring understanding of the origins of the crisis of civilization, is hardly accessible to people in the West. There are several reasons for this. One is the veil of silence that has, for decades now, kept this theme hidden in anthroposophical circles. Another is a fear of punishment for involvement in such matters. Apparently there are people all over the world who are permitted to occupy themselves with them, while others are prevented as if by a rod of punishment, invisible yet clearly sensed.

A third, metaphysical, cause could also be mentioned. It is the fact that the occult-religious and occult-political forces engaged in the struggle over the leading astray of the entire world-evolution are real and not ideological forces. They will not tolerate anyone attempting to see through their true nature. It poses a challenge for them. Certain 'prophylactic' measures are therefore necessary when we dare to advance to such insights. The most important is a clear appeal to the divine hierarchies; which means that we should always have before us the cosmic dimensions of the battle being fought over humanity. We are permitted to place ourselves consciously on the side of the divine forces without wishing to take on their task – for this would exceed human powers.

The theme of the struggle should become the object neither of superficial conversation nor of empty phrases, nor of 'manic-obsessive' preoccupation. In particular we must always bear in mind that we are dealing here, in as immediate a way as is possible, with manifestations of real infernal forces. It is our task to ensure that we do not move beyond the cognizing of these archetypal forces, but leave the battle against them to be fought by the hierarchies.

If someone asks: what can we do for the outer world? I am inclined to reply that under the present circumstances we cannot bring this theme to the general public, if only for the reason that one cannot take hold of the phenomenon

⁴ There were certainly other meetings too, in which, at times, seemingly 'non-advanced' anthroposophists expressed unusually deep and penetrating views.

without a serious grasp of the fundamentals of Spiritual Science. It is all the more necessary that we achieve clarity about it in our own circles. The consciousness of people who on the basis of Spiritual Science attempt to grasp what is happening in the world, is open to the hierarchies. Therefore its content is important for the world.

The hierarchies take upon themselves the battle with the forces of evil. They have the power to do so. We aid them through recognition of the continuously growing manifestations of luciferic-ahrimanic activity in the ever-changing world. Without our cognition these forms and techniques remain an unconquerable power. – Knowledge is power.

If only enough people would have the impulse today to say: we have first of all to gain insight into these things, the rest will follow! (Dec. 12, 1918, GA 186). Thus speaks a great Initiate of our times who **exhaustively proved** the objectivity of his supersensible experience and his ability to place it into a right relation to earthly experience. We have accepted his teaching out of a free decision; we must always recognize this. Then we have to **follow** what we have recognized as truth, as knowledge of the nature of things. This means that we must oppose the attempts to discredit spiritual science and Rudolf Steiner's personality, which are now made increasingly in **anthroposophical** circles too.

Our purpose here is not the fanaticism of a blind adherence to an authority but just decency, consistency and logic in the connecting of idea and deed. Half-measures, a certain 'woolliness', the inability to come to clarity about the impulse we have taken up – all this leads our movement to ruin. Rudolf Steiner had cause for the plea: *Oh, I see quite a few in our midst who would like to sleep especially through those things that **appear out of the fullest compassion, out of compassion for what in our time, if left to itself, must lead to ruin!** There are faint-hearted people who join this Anthroposophical Society and then say: yes, spiritual science, I like it; but I don't want to know about social activity, that doesn't belong there* (Jan. 1, 1920, GA 195).

'What can I do?' – one or another of those people will ask who experience a vague unease over the fact that despite their honest relation to Anthroposophy they may be making a tragic mistake. Rudolf Steiner has an answer again: *to respond with understanding to the concerns of the present time in the sense of our anthroposophically oriented Spiritual Science! For **no-one is a true anthroposophist who closes his eyes to the monstrous things that are happening***

in the present, who wants to let his consciousness be numbed by all those means of stupefaction used by certain wielders of power today, so that they might avoid the need to disclose what they are actually intending (Jan. 8, 1917, GA 174).

We must keep our eyes open to the forces causing the *monstrous things happening in the present*. Those forces are awake. And it is up to us to act. We must resolve to understand society's workings, however difficult and dangerous a path this may be. *For what we see here – explains Rudolf Steiner – is the final spasm of a world in decline; but it can still, though this is the final spasm, thrash about like a madman ... Therefore we have at least to recognize **out of what impulses** the wild thrashing about arises. With small measures we will accomplish nothing; **we have to appeal to what is great. Let us try to be equal to this appeal!*** (Apr. 17, 1921, GA 204).

IV.

Out of the History of the Main Spiritual Streams of Humanity

This chapter will look alternately at the reactionary occult forces that have become atavistic and other forces at work in social relationships today which have led to their total breakdown.

We turn to Rudolf Steiner's encompassing teaching concerning the development of the world and humanity, in which he has shown how human nature in its complexity was formed gradually through many metamorphoses. Even in the earthly condition man remained in the lap of the divinity for long ages, carried and guided by the beings of the divine hierarchies. Gradually God and man became estranged. Centres were created – the oracles and mysteries – where man could come into a mediated relation to God.

Around the middle of the Atlantean epoch the free will began to awaken in the human being and since then the guidance has gradually passed over into his own hands. Human aberrations and arbitrariness arose among men that also affected the relationship between man and God. Black magic arose next to white magic. Errors increased in proportion as the human being learned to use his rational intellect and supersensible perceptions gradually diminished. The task of cultivating a legitimate, conscious connection to God grew more complex because man increasingly felt the right to freely determine his goals, and a multifaceted, secularized cultural-historic life of humanity began to emerge.

Today we experience the final stage, the epoch of the consciousness-soul. From a spiritual point of view it is dominated by three streams that propel the impulse of Christianity forward. **One** leads through Latinism with its religious-dogmatic content; the **second** passes through Central Europe bringing **Goetheanism** as the Christianized form of the methodology of science and aesthetics born out of the intricate differentiation of thinking consciousness; the **third** has taken the esoteric path since the founding of Christianity. Joseph of Arimathea carried it from Palestine to Ireland, from whence it spread across Europe. It is complemented by what as esoteric schools of Christianity was carried into Hellenism

by the Apostle Paul. Knowledge of the Holy Chalice entered the world of the burgeoning new Europe. It found its expression in secularized form in King Arthur's Round Table.

The esoteric schools of Europe that turned to Christianity saw a seamless transition from the old to the new Mysteries, in which the path to a conscious, individual relationship to Christ, the Lord of the earth, was taught. The leaders of the schools followed the tradition that found its expression at the beginning of the consciousness-soul period in Rosicrucianism and whose task was expressed by Rudolf Steiner as *to be active in the sense of the whole development of humanity* (June 10, 1910, GA 121).

Rosicrucianism was already prepared before the dawn of Christianity. It owes its special form to the influence of the initiate Dionysios Areopagita who established the mystery-wisdom of Christianity in the esoteric school of Paul in Athens (June 6, 1907, GA 99).

The streams of the Areopagite and of the Holy Grail have much in common. One might say that they are two stages of one stream: the stages of preparation and service. Anthroposophy is a direct continuation of this most important spiritual direction. Esoteric Christianity combines in it with another spiritual stream that goes the path of secular culture and is known as Goetheanism. A time will come when esoteric Christianity will pervade all the Christian churches and lead them to unity, to synthesis.

When we speak of the major streams of European humanity that come down to us from the distant past we are dealing with the pre-history and history of Christian civilization. It is not at all justified to say that the arrival of Christianity meant a renunciation of the entire heathen past. On the contrary, it is deeply rooted in this past which is by no means confined to the history of the old Jewish nation.

The coming of Christ was anticipated in all mystery centres of antiquity. But not all were equal to the enormous metamorphoses unleashed through it in the nature of man and in the surrounding world. To this day humanity is still labouring at the task. True and false hopes, aberrations and secret wishes of antiquity reach down into our time, seeking a realization that is often impossible because they have hopelessly lost their connection to the present.

Anyone truly concerned for the good of the world would do well to come to clarity about this. Such a person would be well advised to understand that **already in the Mysteries of antiquity everything essential was determined by the emergence of the 'I'-consciousness**. This principle was particularly visible in the period when even in the outer cultural life it was possible to elaborate the first stage of the individual soul – the Sentient Soul. This was the old Egyptian epoch.

Regardless of all that is important and meaningful brought by the old Egyptian culture, it nevertheless carried within it a seed of decadence and was doomed to ruin. In those times already the teachers of the Mysteries, the priests, began inappropriately to interfere in life after death by fettering souls to the physical by means of mummification. These souls could not free themselves from the earth and enter Kamaloka. A special kind of spiritual being inhabited the mummies, with whose help the priests were able to gain knowledge of the guiding principles of humanity's development and the secrets of nature. This method of gaining knowledge was a kind of dark magic.

The Chaldean culture remained aloof from these mysteries of old Egypt. The old Hebrews detested them for the same reason, but through roundabout ways, by way of Moses for example, much of what was Egyptian could still flow into the Old Testament (Sept. 24, 1922, GA 216).

It is not justified to regard the Egyptian mysteries in the epoch of their decline only critically. For, in order to be able to retain leadership over their nation, the priests were truly in need of revelations from the spiritual world. However, supersensible experience was extinguished in the souls of those people who acquired the individual 'I'. After the Mystery of Golgatha, around the 4th and 5th century, the last imaginations of the supersensible were lost. Man understood that his soul would simply grow empty if he were to continue to receive his ideas from revelation. He therefore now began to win his ideas through knowledge of nature and later through experiment, though he still retained his striving to draw knowledge directly from the supersensible.

Out of this thirst people began to conserve not mummies but old, mainly pre-Christian, rituals. These took place in occult secret Orders and Lodges. In the rituals and ceremonies held there – Rudolf Steiner says – there is an extraordinary amount of what was already contained in them in antiquity. *But just as there were those among the Egyptian initiates who brought a wrong element*

into the education of man and the guidance of humanity out of the communications of the spirits indwelling the mummies ... in just such a way a wrong impulse is present in the mummified ceremonies of many occult Orders, to achieve this or that in the leading and directing of humanity (ibid.).

In modern times there arose again in Orders and Lodges the ancient intention to take the spiritual world by stealth and draw the knowledge needed for the pursuit of aims that do not serve the interest of humanity as a whole.

Rudolf Steiner confirms the Freemasons' claim that their movement is a continuation of the secret societies and brotherhoods of the Greco-Latin cultural epoch (Oct. 23, 1905, GA 93). We could add, of the Third, the Egyptian epoch too, if by this we mean the period of the decline of the Mysteries that continued into the Fourth cultural epoch.

The phenomenon of Freemasonry as a whole is many-layered. In earlier times it had, *through a peculiar linkage of conditions*, a relation to Manichaeism. The Masonic tradition of naming themselves 'Sons of the widow' originated here. A certain connection between Freemasonry and Rosicrucianism exists also (Nov. 11, 1904, GA 93). Freemasonry's importance lessened in proportion as the world was determined increasingly by the rational element. It is lost entirely in today's Fifth cultural epoch (Dec. 2, 1904, GA 93). It began to devote itself to the entirely inadmissible conservation of old rituals and now lays claim to the leadership of humanity as a whole.

Today, says Rudolf Steiner, the Masonic Lodges of the 'Grand Orient' have up to 96 degrees. The occult degrees in the real sense begin with the 87th degree but no-one can attain them (Dec. 16 and 23, 1904, GA 93). So-called John-Masonry has three stages: apprentice, journeyman and master. It is regarded as the lower kind of Freemasonry; Scottish Freemasonry with the Misraim or Memphis Rite, apparently conserved from the time of old Egypt, is considered high degree Masonry. The John-Masons on the other hand look upon this claim as a comedy, serving only to mask ordinary ambition, a striving for spiritual aristocracy (Jan. 2, 1906, GA 93). John-Masons *still speak today ... of how important wisdom, beauty and force are, but they no longer know that through them are formed the ether-body, the astral body and the I together with their organs* (Oct. 10, 1905, GA 93a).

Various symbols are employed in the Masonic Lodges: triangle, circle, set-square etc. and one often speaks of the 'Master Builder of all worlds'. Rudolf Steiner comments: *when we turn to the 9th, 10th, 11th century and look at the civilized world within which these secret societies, the Freemasons' Lodges, spread as an elite in civilization, we find that all the instruments that today lie as symbols on the altar of these Masonic Lodges were used to build houses and churches ... Speeches are delivered in the Lodges of the Freemasons in relation to these objects that have altogether lost their connection with life's practice and all kinds of wonderful things are said ... that are completely foreign to outer life, the outer practice of life* (Dec. 1919, GA 194).

Not too long ago, however, it was not only mummified rites and 'cultural coquetry' that made up the content of Freemasonry. At least into the first half of the 19th century, *there still existed very serious connections of Orders in which more was imparted than, for example, the average Freemason receives from his Order today*. They were able to transmit more because a certain longing in the hierarchy of angels exists to grasp the world of sense that is not immediately accessible to spiritual beings. And so the angels sent human souls, before they started on their path to earthly incarnation, so to speak as a test to still-existing serious occult Orders (Sept. 24, 1922, GA 216).

Goethe belonged to a Lodge devoted to this serious kind of occultism. *The other honourable citizens of Weimar – relates Rudolf Steiner –, at most with the exception of Wieland, Chancellor von Müller and a few others – were members of the Lodge just like anyone else. Whoever holds a proper office in Weimar has no choice but to go to church on Sunday and is at the same time, though this is exactly the opposite, a member of the Lodge* (ibid.).

The membership of outstanding personalities like Mozart, Fichte, Beethoven etc. has to be viewed in a similar light. It is common practice among Freemasons today to take every opportunity to point to the membership of persons of genius. They carefully avoid mention of the fact that these were the exceptions within the general poverty of the content of Freemasonry. We should also remember how truly gifted people like Fichte broke off their connection with the Lodges.

In order to characterize Freemasonry as it still existed in the 18th century a work that every Freemason will accept as reliable will now be quoted. George Sand (actually: Amandine-Lucie-Aurore Dupin), the outstanding French writer, knew

Freemasonry very well 'from the inside'. In her novel *The Countess of Rudolstadt* she lets the heroine *Sibylle Wanda*, who is able to change the decisions of even the highest ranking of the Lodges through her speeches, report the following. While speaking of her son, Count Albert, who occupies a high degree in the Lodge of the Rosicrucians, she says that *he came into contact with the various elements that make up the brotherhoods of Freemasons. He saw aberrations, prejudices, hypocrisy and even dishonesty beginning to invade the sanctuaries, already in the grip of the madness and the vices of the century* (emphasis by the Present Author). And further: With bitterness he turned against the methods used in the furtherance of our cause. He demanded that we should immediately stop acting in secrecy and compelling people through fraud to drink from the cup of spiritual rebirth.

*'Remove your black masks' – he said –, 'step out of the cellar vaults. Wipe out the word secret from the tympanum of your temple – you stole it from the Catholic Church ... Do you really not see that you are using the means of the Jesuitic Order?'*¹ etc.²

These are weighty, significant words. They were written in the 18th century, which was yet to be followed by the 19th and 20th. In the second half of the 19th century Charles William Heckethorn – a great expert on the occult, including the Masonic communities, and himself a Freemason of apparently no mean rank, wrote with even greater emphasis than George Sand concerning the decline of Freemasonry. In the introduction to his book *The Secret Societies of all Centuries and all Lands* we read the following: *Where freedom reigns secrecy is no longer needed for the accomplishment of great and useful aims. Secret*

¹ George Sand, *The Countess of Rudolstadt*, chapter 34.

² I advise all anthroposophists to read this novel. A variety of other remarkable revelations can be found in it too. The companion says to Konsuelo on her way to the initiation: *We are forced to make use of symbols and subterfuge ... Europe is riddled with secret Societies ... The key to these Societies lies with us and we strive to take over their leadership unbeknown to most of the members ... You will meet powerful personalities and make them into our allies. The means for attaining this goal will be the subject ... of a special science that we will teach you to master; in raising our souls to our holy zeal, we have to enter into a compromise with some laws of clear conscience.*³

³ Ibid., chapter 31.

societies were once needed for its triumph, now only open unity is needed in order to maintain it.

Heckethorn makes a statement at the end of his book that is instructive for his own time as well as for ours. *Egoism, partly cool calculation, vanity, worthlessness, gluttony and the urge to secrecy under the pious pretence of brotherly love and enlightening activity – this is what draws people into the Lodges today. The ease with which people who are not worthy are accepted into the Lodges and the frequent repetition of these occurrences, the neglect of the statutes, the enmity generally brought towards any brother who presses for renewal, the difficulty in removing members who arouse aversion in us, the introduction of bogus regulations and the deceptiveness of the regulations themselves, designed to awaken curiosity without satisfying it, the emptiness of the symbolism, the worthlessness of the secret that is finally revealed to the candidate and his barely-concealed distaste when he is finally admitted, to look behind the scenes, only to find an entirely rotted canvas whose front is adorned with a grandiose landscape – all this clearly affirms that the Lodges have expelled Freemasonry. Like the Orders of monks and knights they have become superfluous.*

There is hardly anything more to add. He ‘exhausted’ the topic, we can say in all earnestness, and whenever Freemasonry is spoken of we must now bear in mind that nothing but the name is left. Or, rather nothing but the lesson is left, which must be drawn from it by anyone who wants to socialize his spiritual-occult interests in one way or another. ... ‘Madness and evil’, ‘secrets’ ... the accusations against Freemasonry made by George Sand and Charles William Heckethorn will be further discussed with reference to Rudolf Steiner.

The moral **fall** of Freemasonry bears within it the greatest tragedy – the loss of the spiritual striving of humanity, without which human existence loses all meaning. The divine hierarchies open themselves to this striving. The connection to them has a character appropriate to the tasks of the time in each epoch. Let us take as an example the relation, as indicated by Rudolf Steiner, between the incarnate human souls and the human fellowship dedicated to spiritual striving on the physical plane. It stands in diametric contrast to that prevailing in old Egypt where one fettered the human souls that wanted to **leave** the earth to the earthly. Now one seeks for souls approaching incarnation. Lodges exist to this day however in which the pernicious magic of the Egyptian priests is

still practised. The true nature of Christianity is deeply connected to the Mysteries; its power originates in the Mystery of Golgatha. It transforms the old science of initiation into a new one at whose centre stands the God of the human ‘I’ – the Christ –, who became man on earth, suffered death and rose again. He is not a teacher, philosopher or Hierophant in a figurative sense. He is the highest God Himself. He became the centre of the new Christian mysteries; by comparison all else is of secondary, supporting significance, or – pure atavism.

The brotherhood of the Servants of the Holy Grail, the medieval Templars, the French ‘heretics’ – the Albigensians, Waldensians and Cathars –, and finally the Rosicrucians (the ‘true’ ones, whose community never had more than twelve members) – all provided or sought access to the new Christian mysteries **in a way appropriate to the epoch**. Access to these mysteries at the present time can be provided by Anthroposophy alone.

In earlier centuries a stream existed within Freemasonry in which political intrigues were not spun in order to make compromises with a clear conscience, but where one seriously devoted oneself to self-improvement and spiritual striving. The Lodges of this persuasion were called Rosicrucian; they were always a thorn in the flesh to the politically-oriented Lodges.⁴

The true Rosicrucians often used Freemasonry to bring new impulses into cultural-historical development. Through the Lodges the impetus was given to the unfolding of the epoch of Enlightenment. They also provided very strong impulses to prepare European culture for the unavoidable passage through the epoch of materialism. Freemasonry had yet another positive task to fulfil: it created a counter-balance to the deadening influence of the Papacy on the spiritual life of humanity.

There was a time when all spiritual strivings appropriate to their epoch, coming into inevitable conflict with the dogmatizing spirit of Latinism, led without exception to the Lodges. The Rosicrucians therefore came to the rescue when Freemasonry was moving towards decline and destroyed itself from within.

At the beginning of the 15th century, as Rudolf Steiner relates, Christian Rosenkreutz taught a small circle of initiates and gave them the so-called Temple Legend, which later formed part of the ideology of all Lodges. In it the secret of

⁴ Russian Freemasons of the 18th Century tell of this.

two families of human beings is revealed – the descendants of Cain and of Abel. It is here that the spiritual battle of humanity actually begins. *The sons of Cain are – in the sense of the legend – the sons of those Elohim who ... lagged somewhat behind during the epoch of the Moon. The epoch of the Moon is concerned with Kama. This Kama or fire was permeated by wisdom at that time ... Some of the Elohim did not stop at the marriage of wisdom and fire; they went beyond this. And when they formed man they were no longer filled with passions, so that they instilled in him a quiet, enlightened wisdom. This is the actual Jahve- or Jehovah-religion, the wisdom that was entirely without passion. The other Elohim, in whom wisdom was still united with the fire of the Moon period, are those who created the sons of Cain.*

Thus we have in the sons of Seth the religious people with their enlightened wisdom and in the sons of Cain those who have the impulsive element, who are set aflame and can develop enthusiasm for wisdom. These two families of mankind are creative through all races, through all times. Out of the passion of the sons of Cain arose all the arts and sciences, from the Abel-Seth-stream all clarified piety and wisdom, without enthusiasm (Nov. 4, 1904, GA 93).

The cosmic-evolutionary background of the important spiritual streams of humanity we are here concerned with is made fundamentally visible in this legend. And now we are also shown the sources of the conflict of the sons of Cain, who people the Lodges and Orders, with the sons of Abel – the theologians and clerics; the descendants of Hiram-Abiff and those of the priest-king Solomon.

The stream of esoteric Christianity has always taken up an intermediary position. It works for restoration of the brotherly bond between Abel and Cain, for the realization of an **organic synthesis of wisdom and enthusiasm with piety and love**. It is the stream led by Christian Rosenkreutz, the present form of which – Anthroposophy – was created by Rudolf Steiner. It is based on the fact that Christ became man, which caused the old piety – according to Rudolf Steiner –, a piety given from above, so to speak, to be replaced by another that was laid into ... *that element which came to earth through Christ. Christ is not merely wisdom, He is love incarnate:*⁵⁶ *a lofty divine Kama that is at the same*

⁵ In the Initiation conversation Konsuelo says: *Christ – he is a God-Man whom we venerate as the greatest philosopher and greatest saint of olden times ... We may call*

time Buddhi; a pure streaming Kama that desires nothing for itself but in infinite devotion directs all passions outwards... Buddhi is Kama in reverse. Through it a higher piety prepares itself within the type of men who are pious, the sons of wisdom, but now it can also be enthusiastic. This is Christian piety (ibid.). This is how Rudolf Steiner formulated the fundamental principles and tasks of anthroposophical life and activity, a life and activity **peculiar to Anthroposophy alone and not comparable to any other – one that is sovereign in the highest sense.**

The sons of Cain made great efforts to reconcile themselves with Abel through the creation of a temple for humanity out of earthly science and art. But the element of the personal, of the intense unfolding of egoism in the present cultural epoch, leading to the war of each against all, has corrupted the temple-builders also and installed in their temple ‘merchants’ of the new kind who render impossible the fulfilling of the tasks of humanity on the path of Freemasonry. With the arrival of Anthroposophy many honest Freemasons have drawn the logical conclusion and left the Lodges.

Freemasonry has been in steady decline since the 18th century. It was increasingly governed by simple and vulgar imaginations of humanity’s development and corresponding means of influencing it. Unquestionably prepared in the Lodges, the French Revolution set out to realize the Christian teaching of the kingdom of God in a base outer way. Rudolf Steiner says concerning the Revolution: *the spiritual teaching of Christianity: all men are equal before God was ... converted into a purely worldly teaching: all are equal here* (in every respect). This is why Christian Rosenkreutz, in his incarnation as Count Saint-Germain in the 18th century, became the guardian of the innermost secret of the Bronze Sea and of the Golden Triangle (spoken of in the Temple Legend). From the height of his position in Freemasonry (a high degree attained by no one before him) he warned: *Humanity should develop slowly* (ibid.). In other words – he turned **against** the Revolution. Through a lady-in-waiting of Marie-Antoinette he tried to move the king to a series of measures to prevent the revolution. European humanity would then have been able to go through the epoch of materialism and emancipation of the personality less tragically, without

him the redeemer of men in the sense that he taught his contemporaries truths which have hitherto revealed themselves to us only dimly!

⁶ Ibid., chapter 38.

enormous bloodshed and social chaos (including the fate of Russia). Subsequent events have confirmed the rightness of Saint-Germain's attitude.

Despite the depth of the spiritual truths taught by Christian Rosenkreutz – as Count Saint-Germain – there was no wish to understand him in the circles of Freemasons and he was denied a following. On the eve of the French Revolution he said: *He who sows wind will reap a storm*. According to Rudolf Steiner he had already made this statement in antiquity and it had been recorded by the prophet Hosea (Hosea 8,7). It applies to our European cultural epoch also, for it means: *you will free man; the incarnated Buddhi will unite himself with your freedom and make all men equal before God. But the spirit (wind means spirit = ruach) will first become a storm* (war of each against all; *ibid.*). **For this very reason the perfecting of human nature was of paramount importance in the Lodges with a spiritual orientation.** But this cannot be changed suddenly, through a revolution.

The history of all Orders, brotherhoods and Lodges oriented toward Christianity reveals one thing in common. Their period of flowering always lasts for as long as pure spiritual enthusiasm is able to hold man's lower nature in check, and the service of the spirit and mankind forms the main content of the religious or occult fellowship. As soon as factors of power, enrichment etc. appear, a decline invariably sets in.

In George Sand's novel we find the extraordinarily instructive confession of the man who accompanies Konsuelo on the path of initiation. *In the large numbers of greedy, inquisitive and boastful seekers after truth one finds so few serious, steadfast, upright souls, so few who are worthy of receiving the truth and are able to grasp it.*⁷ We, the people of the 20th century, are eyewitnesses to the catastrophic swelling of the storm of 'the war of each against all'. We see how the freeing of the personality unleashed hell in souls and spills over into social life, ready to extinguish all seeds of a living, free spirit.

This process took a deeply tragic turn, beginning in 1879 when the Archangel Michael overcame the dragon – Ahriman – and cast him down from heaven to earth. The 'sons of Cain' now found themselves in a particularly perilous situation and a new Rosicrucian, the great initiate Rudolf Steiner, offered assistance to the Freemasons, as Count Saint-Germain had done before him. He took on

⁷ *Ibid.*, chapter 31.

the highest degree of Freemasonry and gave the Lodges a new cult, a ritual that, had it been accepted by a sufficiently large number of Freemasons, would have renewed the movement, and given it an influx of pure spiritual forces. The hopes of those who have tried to find the spirit on this path would also have been fulfilled. But it was rejected. The forces of darkness, whose power within Freemasonry had in the meantime already grown too great, again intervened. A certain Yarker, who wielded great power and influence in the Lodges started a campaign of defamation against Rudolf Steiner, which forced him to withdraw.

Rudolf Steiner writes in his autobiography: *in retrospect it is obviously easy to ponder how much 'wiser' it would have been not to connect with an organization that can later be used by the slanderers. But I would like to remark in all modesty that I still, at the age in question here, belonged to the company of those who assumed that the paths followed by those with whom I had to do were straight and not crooked* (GA 28, chapter 36).

The defamation spread by the *others* continues to this day and have reached their apogee in the last two decades (only the actions are still awaited). In books and articles Rudolf Steiner has been made an 'Illuminate', then a member of an occult-political secret society of the kind of the notorious 'Thule', where he is supposed to have had a session with Adolf Hitler himself.

The outrageous lie, spread by members of Lodges as well as by Jesuits and Bolsheviks, takes on a world-wide character despite the fact that Rudolf Steiner's relations to the Lodges are well documented. They were described by Marie Steiner, and a special volume of five hundred pages (GA 265) in the Collected Works of Rudolf Steiner is devoted to the theme.⁸

⁸ Of the most recent publications on this topic the article by Irene Diet *Anthroposophical Society and Freemasonry* (Info3, No. 3-1995) is worthy of mention. She describes: *Rudolf Steiner did indeed join – even if purely outwardly – the Memphis- and Misraim Order of Freemasonry on November 24, 1905, led in Germany by Theodor Reuss. But in so doing he was merely observing, as when he joined the Theosophical Society three years earlier, an occult law regulating the development of occult communities: the law of continuity. This law says that those who wish to act in the sense of the progress of humanity must consciously place themselves into the living stream of past, present and future; into a stream of time where that which lies in the future 'rests on the past' just as what is past has to learn to 'bear what lies in the future'. For, it is only out of this conscious standing in the ether of time that – since the Mystery of Golgatha – a 'strong presence in the present' can arise ... It would have been*

On another occasion Rudolf Steiner attempted to give to the theosophical movement a Christian-Rosicrucian direction appropriate to our time. He wrote *No-one was left unclear about the fact in the Theosophical Society that I would only bring forward results of my own supersensible research. For I spoke of this at every opportunity ... And I wanted to show that in the old mysteries cultic pictures of cosmic events were given which then took place in the Mystery of Golgatha on the plane of history, as a fact transposed from the cosmos to earth.*

Nowhere was this taught in the Theosophical Society (H. P. Blavatsky opposed Christianity). *With this view of things I stood in complete contrast to the current dogmas of Theosophy, before I was asked to be active in the Theosophical Society* (GA 28, chapter 30).

But here too, leading personalities in theosophical circles set abhorrent machinations above divine wisdom.⁹ Rudolf Steiner had to leave. So he founded the Anthroposophical Movement in order to act in the sense of the *development of humanity as a whole* (June 10, GA 121).

The situation in the world is now such, that the other two spiritual streams, the 'people of the churches' and 'the Lodges', lead the great tasks of humanity in a continuous battle over world history behind the scenes, and will continue to do so. **But to find a solution – is no longer given to them! From now on these tasks can only be fulfilled within the stream of esoteric Christianity that in the 20th century has taken the form of Anthroposophy.**

This stream has already been all-determining. It was active in high Scholasticism for a time in the teachers of the 'School of Chartres'. While Rome instigated the crusades it opposed this religious-political imperialism. The Rosicrucians

inspired the 'apostle' of materialism, Francis Bacon, and the sarcastic master of the thoughts of the epoch of Enlightenment, Voltaire. Rosicrucianism, the bearer of Theo-Sophy, sought to make fruitful connections to the Theosophical Society. It sought to let flow new forces into the great work of the builders of the temple of humanity. But at the same time esoteric Christianity has its own individual character. **It is the stream of world-wide synthesis**, whereby in the future:

Male and female wisdom will be reconciled;
Cain and Abel will embrace in brotherhood;
Love and wisdom be united in one man.

These three tasks are fulfilled in today's world by Anthroposophy – **it has the form of esoteric Christianity corresponding exactly to the conditions of the world.** It would be **catastrophic** for any human being if, belonging to this movement, he did not fulfil the above-mentioned tasks or if he tried to do so with the help of one or the other form of atavistic occultism. Such a person brings chaos and destruction into our movement. He harms it and at the same time makes his own destiny more difficult, his own karma hopeless.

Rudolf Steiner said even of the Christian Community: its founders *were not seeking the anthroposophical path, but a specifically religious one* (GA 37, p.397). And if this movement for religious renewal were, for shortage of members, to look for them among the ranks of the anthroposophists, then *the impossible would be done, something that would of necessity lead to the ruin of both movements* (Dec. 30, 1922, GA 219). This was said about the Christian Community – what would one have to say about those who seek to combine membership of the Anthroposophical Society with membership of Orders or Lodges, or who try to combine Anthroposophy with yoga, Cabbalism, with the practical magic of Papus, Gurdjieff etc., etc.?

Involvement in Anthroposophy requires the highest sense of responsibility because its tasks are so great that even the divine hierarchies look into the world through it. Whoever has found his way to Anthroposophy will always need to bear this in mind. He should explain just as clearly to those who are only approaching Anthroposophy that this Society should not resemble a railway-station where anyone may come and go at their leisure and do whatever they please (which is not even allowed at a railway-station).

possible to ignore the Order only if it had itself 'rejected a mutual understanding' (GA 265, p. 68). Since this was not the case but, on the contrary, an offer had been made to him on their part, Steiner had no other choice in view of the above-mentioned occult law than to join the Order. – But he wishes this step to be understood solely from 'the standpoint of occult loyalty': out of the condition laid down prior to his entry, that any relation he engaged in with Reuss and his Order would have to retain an exclusively outward character. Marie Steiner also bears witness (and who could be better informed about this question?): The acquisition of the charter was the only contact that took place between Dr. Steiner and the Society of Freemasons. Rudolf Steiner has never been a Freemason nor received any directives from that side (GA 265, p. 102).

⁹ Annie Besant had proclaimed the youth Krishnamurti as the reincarnated Christ

The Society should not be restricted to a small circle of people but it should always be based on the principles given by Rudolf Steiner. These principles will always remain the same, though the manner of their realization in the world will of necessity change, just as the world is continually changing. But precisely here lies the danger of the lower human nature that inclines to arbitrariness and can even falsify the actual 'principles'. This danger can be met effectively only through spiritual wakefulness, through continuous intensive study of Spiritual Science and **free** discussion of the most important phenomena of life today.

There will come a time when human beings who unite the phenomena of Francis of Assisi and Goethe in one person will find their way into our circles; then it will be easier for us all to work. We have an example already, actually a still greater one. – Rudolf Steiner himself, of whom a noble anthroposophical heart once said:

You, who opened to us the way to the Christ.

Can he not be an example to us? – Not a sentimental one, not one for display, but a personal one in the realm of deepest being, in a time when, in anticipation of the great union of Manas and Buddhi, we strive in soul and spirit for the union of wisdom and morality.

Atma-Buddhi-Manas, *the higher Self, is the mystery* – says Rudolf Steiner – *that will be revealed when the sixth root-race (the Slavic-German cultural epoch) is sufficiently mature. Then Christian Rosenkreutz will no longer need to stand there admonishing us. Everything that has meant battle on the outer plane will find peace through the Brazen Sea (the union of wisdom with the fire of the astral sphere, with the fire of transformed passions), through the sacred Golden Triangle (Atma-Buddhi-Manas; this is the sign of the Triune God).*

*This is the course of world history into future times. What Christian Rosenkreutz with his Temple Legend had carried by the brotherhoods into the world is what the Rosicrucians (the Anthroposophists – we can now rightly say) have taken up as their task: **to teach not only religious piety but also science** to the world and to gain knowledge not only of the outer world but of the spiritual powers also, and to enter the Sixth Round from both sides (Nov. 4, 1904, GA 93).*

These then are our tasks. One question alone remains. Who among us is capable of fulfilling them? And what are we to do with all those who have not yet made contact with the fifth cultural epoch or who are not even mature enough for Christianity? Of course no-one may be turned away; we have no right to leave human beings to their own devices. For if we do so they fall prey either to the forces that aim to destroy civilization, or to their own everyday inclinations. We can help people to grow stronger only through learning to understand them. The members of the anthroposophical movement must feel that every human being who is able to stand on his own feet finds in his 'I' the power of Christ, which is **a joy to all but not an object of envy**. In Anthroposophy leadership and teaching activity are permitted, but they should never become an end in themselves or a means to exercise power over others or even to hold them up to ridicule. This is the situation of the present cultural epoch. It will be addressed again in a later chapter.

V. The Shadow of Roman Imperialism

Rome and the Human Soul

Every cultural epoch is continually hampered in the fulfilment of its positive task by forces that destroy its creative achievement and are finally victorious, so that the culture disintegrates and dies. But its fruits remain; they pass through a metamorphosis and work on in the following epoch. A stronger hand as it were takes up the spiritual flame of culture when the previous one is growing weak. Thus is revealed the law of the struggle of life with death in the cultural-historical process. It testifies to the living, by no means abstract or 'chance', nature of the cultures.

In the ancient Greek culture, for example, the luciferic spirits attempted to subordinate to themselves the spiritual forces of the Greeks, with whose help they took hold of the old imaginations of the Chaldean-Egyptian culture. These spirits wished to refine the Greek life of soul to such a degree that it would sink entirely, even in everyday thinking, feeling and willing, into the world of phantasms and imaginations with the character of fleeting shadows. They hoped thereby to entice at least a part of the humanity of antiquity into their world which, in comparison with the divine, was a secondary world, without being, a world of mere reflections.

Ahrimanic spirits (following the law of polarity) manifested in the founding of the Roman Empire and thereby opposed the realizations of the intentions of the luciferic spirits. *For, the ahrimanic forces – says Rudolf Steiner – reckoned with a certain rigidifying taking place on earth through Romanism, in a blind obedience and blind submission to Rome. The ahrimanic powers intended a Roman Empire to spread over the entire earth as it was known at that time. A Roman Empire that would embrace all human activity, that was to have been governed from Rome with the strictest centralism and the most ruthless exercise of power. A great and extensive state-machine proceeding from Europe so to speak, that at the same time would have assimilated all religious and all artistic life and subjected it to itself ... It would have let all individuality die out so that*

every human being, every nation, would have been only a member in this vast state-mechanism (Sept. 17, 1916, GA 171).

These ahrimanic intentions of Rome were again opposed by a luciferic element – the emotionalism, the recklessness of the Roman citizens and legionnaires. But it was mainly the invasion of the Nordic peoples which rescued the human 'I' that had matured in the Greco-Latin culture.

But the ahrimanic forces of Rome were never fully overcome. When Christianity came to the Roman Empire, it was used by the institution of the Papacy to mechanize culture, now that of modern times (ibid.).

In order to understand why in the first centuries of the Christian era a kind of combination of Christian development with the Roman Empire could arise, we have to look to the mighty process of degeneration that had taken hold of the mysteries of antiquity, and which had accompanied the decline of Hellenism and the appearance of the Caesars on the stage of history. The Roman Caesars intended to resurrect the old Egyptian power structures with the priest-Pharaoh as Initiate at the head. Under threat of violence they had themselves initiated into the secrets of the mysteries, although inwardly they were entirely unprepared for it.

During this time the first political occultism was born. The claim of Rome to world-domination now rested on supersensible knowledge. The aim arose **to consciously prevent all world culture from developing the intellectual-soul**, the wish was, *to ... conserve the sense, the feeling sense for the old cults, for the cults that were habitual in Egypt and the Near East thousand of years earlier... One wanted to exclude the human intellect, so to speak, to make the human intelligence ineffective, to bring only the sentient soul to development by performing before the people all the important, the great, mighty cults¹ that were meant to be effective in olden times, effective at a time when human beings had not yet come to intelligence ... There were great and significant cults that were to **replace reflective thought**. They were to inspire in the souls in a **semi-hypnotic state**, so to speak, the enlivening of consciousness of God and blessedness in God according to old atavistic customs ... A mighty cult was to come*

¹ Here lies origin and meaning of the grandiose 'shows' of today, the 'Disneylands', the rock-concerts and other 'cults' that sink the 'I' into the abyss of the sentient soul and the instincts.

from Rome that would lower consciousness throughout the whole world by removing the possibility of the rational soul as well as the later consciousness soul. Whereas the (Arabian) academy of Gondishapur was to have given to humanity (**before its time**) the consciousness-soul, so as to cut off what was to come later through what was to happen in Rome ... the consciousness-soul was **not to be allowed** to develop (Oct. 13, 1918, GA 184).

Thus it was during the time of Augustus and also later. When Christianity came to Rome the enlightened Caesars recognized the mighty force hidden within it and immediately first attempts were made to put Christianity into their service, similar to what is attempted with Anthroposophy today.

Rudolf Steiner says that already under Tiberius, the successor of Augustus, *the politics began, which were followed by the initiated Roman Caesars towards Christianity. Tiberius openly proclaimed his intention to include Christ as a God among the other Roman Gods* (Apr. 17, 1917, GA 175).

Hadrian tried to carry further the work begun by Tiberius. But the Roman authorities were opposed to this since the form had not yet been found that would have been appropriate to falsify the nature of Christianity, a religion unacceptable to these authorities, and not only to them. *Why – asks Rudolf Steiner – did such a strong antipathy develop in Rome towards what had appeared as Christianity in connection with the Mystery of Golgatha and why did it follow out of these impulses (of antagonism) that the spirit was abolished (at the Council of 869)?*

Things always have much deeper connections than we actually recognize. For the fact that Marx and Engels are Church Fathers will not be accepted by many people today;² but that is not a very deep truth. It does lead to a deeper truth if we consider the following: It was primarily Sadducees who acted in the courts of law through which the Christ was condemned by ... people who wanted to anathematize, to do away with, all that came out of the Mysteries, ... people who were frightened and horrified by every mystery cult. But they were the ones who had the lawcourts in their hands (Mar. 27, 1917, GA 175). Theirs was the power in Palestine; but in turn they were slaves of Rome. They bought their official function and extorted money from the Jewish people.

² In our time an understanding seems to be dawning in individual souls in connection with what is known as 'liberation theology'.

The Sadducees sensed – for their senses were already made acute by ahrimanic materialism –, that what came into the world with Christ was in accord with the nature of the Mysteries and was mighty enough to destroy Romanism. The subsequent war of Rome against the Jews in Palestine therefore had as its goal to extinguish all those who had any knowledge at all of the traditions of the great Mysteries that were not doomed to decline.

And there is a strong connection between this extinction – Rudolf Steiner continues – and the fact that the concept of pneumatic man (pneuma = spirit), the path to pneumatic man, was at first, I would like to say, blocked, closed off. It had become dangerous for those who, also from within Rome and Romanized Christianity, wanted to abolish the spirit. It would have become dangerous for them if many were still to be found, who out of the ancient schools of Palestine knew something about the paths to the spirit, who could still have testified to the fact that man consists of body, soul and spirit. Such people were a hindrance if one wanted to create an outer order that excluded all spiritual impulses. It would not have worked (at all) if too many people had known of the Mystery interpretation of the Mystery of Golgatha. For it was felt instinctively that that which was to develop out of Roman State was to contain nothing of the spirit. Church and the Roman State were wedded together (ibid.). Thus a form arose in which the old Roman Empire could make use of the power of Christianity and falsify its nature.

This happened for the first time under Constantine, when the materialistic strivings of the Roman dignitaries, in harmony with the ahrimanized strivings of the Sadducees, united with the luciferic heritage of the Roman Empire in order to hold humanity at a distance from the consciousness-soul. The word 'spirit' was not excluded from linguistic usage, but it was given a false interpretation. The situation did indeed take a dangerous turn when Lucifer and Ahriman ceased to cancel each other out under the phenomenon of the Roman Church.

Since then, *although the kingdoms of heaven are with us since the Mystery of Golgatha, the Imperium Romanum remained alongside in a descending development, in a decadent development. It remained what ... lives in our midst in the present time, permeating the nascent forms of Christianity. That is the spirit of the old Imperium Romanum, the spirit of Roman Imperialism!* (Apr. 14, 1917, GA 175).

Rome is rigidly set on retaining only that which is of use for the intellectual soul and which prevents humanity from striving towards the consciousness-soul. But where this goal is achieved already, Rome tries in addition to restore the spiritual conditions of the epoch of the sentient soul, the Old Egyptian epoch with the priest-pharaoh.

The Greco-Latin element became dominant in the world around the 13th/14th century, i.e. at the beginning of the epoch of the consciousness-soul. Rudolf Steiner says that from those centuries proceed the impulses that influence the events of the 20th century. We will not understand our own time if we fail to gain insight into the great reciprocal relationships that have been prepared over a long time and flow today into the outer plane of life.

As the sun of the old Roman empire set, so did the shadows lengthen that it cast into the epoch of the consciousness-soul, pervading all the emergent state structures in Europe today. The entire character of the states brought into being by the Italo-Spanish peoples is attributable – according to Rudolf Steiner – to the after-effects of the third and fourth cultural epochs. *Particularly in the way, emanating from Rome and Spain, the cult borrowed from the Egypto-Chaldean epoch manifests itself as religion ... This cultic-hierarchic, ecclesiastical element into which the Roman culture was transformed in the Roman Catholicism that streamed into Europe is one of those impulses which work on as retarded impulses through the entire fifth post-Atlantean period, especially through its first third ... until 2135, so that the last waves of hierarchical Romanism will last (into the beginning of the third Millennium) (Jan. 15, 1917, GA 174).*

The scale of this impulse is truly astounding. And so it is often very hard to acknowledge that it is no more than a shadow of the ‘Giant’ from Goethe’s fairy-tale of The Green Snake and the Beautiful Lily –, an atavism that does not want to depart this life. But this is precisely what it is, and Rudolf Steiner speaks of it in all explicitness. A longer quote from a lecture now follows, to which nothing need be added. If we take this statement seriously, we can no longer live with old conceptions. He says, *just as the first Mystery of Golgatha took place in Palestine, so the second was accomplished through Constantinism. For with the eradication of the Mysteries the Christ as a historical phenomenon was crucified, slain for the second time. For the terrible destruction that took place over centuries is such that it was not merely ... a destruction of the greatest artistic and mystical accomplishments, but it was also a destruction*

of humanity’s most important experiences. Only, one did not understand what one had actually destroyed in what had vanished outwardly, because the depth of concepts had already been lost. When the Serapis temple, the Zeus temple with their magnificent images were destroyed, people said: Yes, if this is destroyed, then the destroyers are right.³ Because we have been told in the old legends: when the Serapis temple is destroyed, the heavens will fall and the earth will turn to chaos! But the heavens did not fall and the earth did not turn into chaos, even though the Roman Christians razed the Serapis temple to the ground, the people said. Certainly, the stars have not fallen ... All the tremendous wisdom that spread mightier than the physical heavens in the eyes of the ancients; this is what fell with the Serapis temple. And this old wisdom, of which Julian the Apostate still sensed an echo in the Eleusinian Mysteries where the spiritual sun, the spiritual moon spread out above him and sent down their impulses ... what the ancients experienced in the Mithras-Mysteries and the Egyptian Mysteries when, in the sacrificial rite, they experienced inwardly the secrets of the moon and the secrets of the earth as they take place in man himself when he ... comes to knowledge of himself: this is what became chaos. It was true spiritually that the heavens fell and earth turned into chaos: for what vanished in these centuries is indeed comparable with what would vanish if we were suddenly to lose our organs of sense. Rudolf Steiner concludes: And we have to believe in the resurrection if we do not want to believe that all that vanished is lost altogether ... But for this it is necessary that people take into themselves strong and courageous concepts ...

*For people should feel that **through karmic, World-karmic necessity centuries have been from certain points of view lived through in vain** – of course only from a certain point of view is this a necessity –, that they were lived through in emptiness so that out of a strong inner urge for freedom the Christ-impulse can again be found ... ; but people have to cast off the self-complacency in which they live so strongly today (Apr. 24, 1917, GA 175).*

It can hardly be hoped that the outer world has heard these words, still less understood them. But it must be a cause for amazement that even in anthroposophical circles, where esoteric Christianity is frequently spoken of, **a great deal is done to ensure that the coming centuries will also be lived through in vain.**

³ An unusually effective method in our days also.

Man has the tendency to think in alternatives. If he rejects the one, this is already a guarantee that he will choose the other. Only few are therefore able to understand that we owe *materialism to the Churches ... And materialism will grow stronger and stronger if the Churches as religious confessional administrative bodies do not lose their power* (Sept. 8, 1919, GA 192).

Yes, the Church no longer destroys the sanctuaries of antiquity, but only because they are destroyed already. But it completely bars entry to the living culture of the **epoch of the consciousness-soul**. It does not oblige people to say that there is no God, but it clouds human consciousness, lets the place of God there, be taken by a luciferic Angel, who leads people to a materialism that is refined and consequently more difficult to eradicate (cf. Nov. 26, 1916, GA 172).

Examine, but examine precisely – Rudolf Steiner advises us – *the scientific literature of the Jesuits. In its attitude, its manner of conception, it is the most materialistic imaginable. It strives to keep knowledge entirely within the world of the senses and to strictly separate out the knowledge that has only to do with sense-observation, or with the facts that can be observed through experiment, from that which is to be the object of belief or revelation. No bridge may ever be built ... between the realm of outer science and the realm of faith* (Sept. 21, 1920, GA 197).

Already in antiquity there was a circle of people inspired by Lucifer who, translated into the language of today, called themselves the *representatives of the material*. They made it their task to eradicate the burgeoning science of the time and to obstruct the path of human freedom. When, in those days, knowledge of the supersensible was taught the intention was to suppress all interest in sense-reality. And just as in ancient times *one did not want mankind to descend completely to fulfil its earthly task, the intention now is to bind it to its earthly task, not to allow it to develop further from the earth. And those today who are the promoters of materialism call themselves 'spiritualists' or the priests of this or that faith, the representatives of the supersensible ... Today the most powerful source of materialism is not what came from Büchner, Moleschott or the fat Vogt, but this most powerful source is Rome and all that has anything to do with this centre of materialism ... That the supersensible was to be conquered for humanity through Rome is the world-historic lie of modern times, and this has*

to be recognized clearly and precisely! (ibid.). The Protestant and Evangelical Churches are in agreement with Rome on this last question.

Jesuit Catholicism

The last third of the Greco-Latin cultural epoch (until 1413) was altogether pervaded by attempts to prove that it is impossible to understand by means of human concepts what happens in spiritual reality, that the spiritual world can be known only through revelation. Thus the power of the Church was consolidated, and with it the dogma that the spiritual can only be believed.

With the transition to the epoch of the consciousness-soul faith grew weaker and finally the supersensible began to be rejected altogether. It was now assumed that man had simply invented the supersensible. According to the guardians of faith of the previous epoch, any mention of the supersensible led unavoidably to heresy and errors; only the world of the senses is knowable. *The modern Marxist, the modern social democrat, who is the rightful son of this attitude that is nothing other than the consequence of Catholicism from earlier centuries, says: all science worthy of the name can only be concerned with physical-sensible events. There is no spiritual science because there is no spirit; spiritual science is at most the science of society, the science of human life in community* (July 30, 1918, GA 181).

Here lies the origin of the actual 'liberation theology', which supports the Marxist movements in Latin America, and not only there. Of course the Catholic Church does not represent the whole of Christianity; even amongst the Catholics there are people who in their way of thinking follow mediaeval German mysticism and who have kept alive a faith in the living God. But we are speaking here of the world-historic role of Latinism, of its innermost nature, with which is permeated the entire religious-occult-political activity of the Papacy. Its nature is such, that since Paul IV⁴ we have 'Jesuitic Christianity' (Nov. 1, 1916, GA 292).

⁴ Became Pope in 1555. He had clothing painted on the figures of the *Last Judgment* of Michelangelo. The Inquisition raged in Italy with especial cruelty during his reign. He introduced the 'Index librorum prohibitorum'.

What kind of Christianity is this? Rudolf Steiner gives a truly depressing answer: *the society of Jesuitism, the purpose of whose existence is, basically, to drive the Christ-picture out of the Christ Jesus-picture and allow only Jesus to remain, as the tyrant over developing humanity* (Aug. 6, 1918, GA 181). In his lecture-cycle *From Jesus to Christ*⁵ Rudolf Steiner describes the occult preparatory training of the Jesuits, which is a kind of initiation, since the future Jesuit has to go through a strict will-training, without which he is not allowed to participate in any activity in the world.

The novice has first of all in deepest isolation to imagine a person who has made himself guilty of sin and who awaits a terrible punishment. The feeling has to ripen within him: *this is I myself, who came into the world and abandoned God and exposed myself to the possibility of the most agonizing punishments!* When this experience has been led to the level of imagination it is followed by the picture of the God of mercy who after a time becomes Christ who atones for the apostasy of men. The contempt for earthly existence has to transform in the pupil to a feeling of humility and of despair. The pupil lives for many years in strict discipline, painting in his imagination the pictures from the life of Jesus Christ. They are to work directly on the soul, **without the involvement of thinking**. According to the law of polarity, such exercises strengthen the will.

On the next level the pupil concentrates his attention on the picture of Jesus, no longer of Christ, holding sway over the entire world. Jesus becomes the ruler over this world, as he would have become, according to the Gospels, had he not resisted the temptation in the wilderness. The future Jesuit experiences at this stage the following imagination: in the plain before Babylon he sees Lucifer reigning supreme, seated on a throne amidst smoke and flames. He is sur-

⁵ *The Nachrichtenblatt* No. 61/1995 published an intense controversy on the question whether the French National Society could, without being harmed, hold a conference in a Jesuit Centre. Thomas Meyer, for example, argues: *'With the help of Steiner's lecture-cycle 'From Jesus to Christ', in which Steiner contrasts the Christian-Rosicrucian (and spiritual-scientific) path of schooling with the Jesuit training, we could try to form a clear picture of what occult-spiritual potency is inherent in the Jesuit principle of initiation. It is peculiar that just this cycle has in parts been twisted and falsified in a quite incredible way in the only published French version to date. The expressions 'Jesuits', 'Jesuitism', 'Jesuitical' appear nowhere in the translation. The unspecified 'Order' is even said to 'rightfully call itself a Christian path ...' (Publisher's Note).*

rounded by hosts of fallen angels. Here the soul has to *completely ... immerse itself in the imagination of the danger proceeding from the banner of Lucifer*. Thereupon he sees another picture: *Jerusalem and the plains surrounding Jerusalem, Jesus the King, his hosts around him*. He sends them into battle and they scatter Lucifer's hosts. Jesus becomes Ruler of the entire earth: his banner is victorious over that of Lucifer.⁶

Out of this supersensible experience the Jesuit concludes: we are the hosts of Jesus who is to become Ruler of the whole world. For a soldier of King Jesus it is a dishonour to betray his banner!

With the help of such exercises a will is acquired that can work directly, violently, on the will of another human being (Oct. 5, 1911, GA 131). When this is grasped, it is easier to understand the success of the Jesuits in the world. Their activity extends everywhere. And if during the 'Perestroika', on the wave of supposedly religious revival in Russia, we suddenly hear: *Jesus – our General!*, we can imagine what this means and who is the inspiration behind it. The Jesuits put Lucifer in the place of Christ; consequently Ahriman is in Lucifer's place. They sin against the Holy Spirit, says Rudolf Steiner.

Catholic Rome initially opposed the founding of the Jesuit Order despite the fact that it stood in unconditional submission to the Pope. The Order was later prohibited, but Frederick II of Prussia and Catherine II of Russia rescued it. It became one of the most important factors in the meta-history of modern times, because there stands behind it a spiritual leadership of which the members of the Order are conscious.

Jesuitism lives by the power of the kind of authority that weakens human beings; and only among the weak can the Papacy consolidate its power in the epoch of the consciousness-soul. Today the task of the human being is, by virtue of his 'I', to transform the astral body into the highest soul-member, in which he experiences universal-human interests as his own. Love for the other will then arise on the basis of an understanding of the unity of the destiny of all humanity. But the power is given to the Jesuit – the soldier of Jesus –, *to put his words in such a way, so to direct the manner of his speech, that what he pre-*

⁶ This theme is taken up in the novels *The Wrath of God* and *Death of the Planet* by W. I. Kryshanovskaya, a writer of the theosophical stream who claimed that a spirit dictated her works.

sents or what he does, insinuates itself, one might say, into the astral impulses of man (May 9, 1916, GA 167). This way of working is hypnotic in character.

Jesuitism works on a large scale. Among today's physicians we see a Jesuitism emerging that barely differs from Jesuitism in the sphere of dogmatic religion. We see how one **strives out of a certain medical dogmatism to increase the power of the medical profession** (Oct. 10, 1916, GA 168).⁷

In research of outer nature the Jesuits are opposed to seeking the spirit there. As scientists, they are *the most extreme materialists ... they try to keep the spiritual as far away from natural science as possible. You can observe this tendency at work down into the study of ants by Father Wasmann* (May 8, 1920, GA 201). And – we would add – to the 'scientific' principles of biology over which a fierce battle was waged in the period of Stalinism.

Jesuits are not only active where they are themselves present. Through many and varied channels they can also work in places where entry is forbidden them. Therefore nothing is achieved through refusing them permission to travel into a certain area. Only through spiritual science can we understand what is involved here. According to Rudolf Steiner, their activity cannot easily be made visible since various little-known channels must be indicated through which their influence is spread. An example will help us. Rudolf Steiner speaks about the founding of the Jesuit State in Paraguay in 1610.

On their journey over the waterways in the interior of the country the Jesuits made the tones of beautiful music resound everywhere, in order to mix *into the musical, into the vocal element much of what they knew well from their practice and that spread, so to speak, between the waves of the tones and the voices, something that may be regarded as belonging to religious cult, to sacramentalism*.⁸

⁷ We would like to bring a quote from Lenin for further consideration of the reader: *The socialist order of society can only be enforced if we succeed in socializing healthcare.*

⁸ They worked in a similar way in the Soviet Union. A large association of composers and poets was created (Dunajevsky, Bogoslovsky, Isaakovsky, Matussovsky, Rozhdestvensky, Frenkel, Solovyov-Sedoi, Pakrass, Fradkin and others) who were able to 'listen', to recognize – by means never clearly understood – how the soul of the Russian people reveals itself in the musical and poetic element. They even created the so-called Treasury of Russian Folksong by applying this knowledge. They

The result was that the Indians came completely of their own accord. They assembled in large numbers and it was not long before the priests had gathered a great crowd of people into ... a kind of state, which they in their own way permeated with organization. They introduced a strict working-regime. After the militarized assembly for morning prayers (Trosky intended to create something similar in Russia – a 'work-army') the Indians went out into their fields, bearing an icon of the holy Virgin Mary before them. The image of Mary was placed in a generally visible spot during work and was borne back to the settlement in the evening. Everything was pervaded by the cult, by sacrament. Thus the actions of the priest went directly into the astral body of the Indians, and he was so prepared that the entire state-structure was immersed in an aura of symbolism, of the sacramental. (It should not surprise us, therefore, that many people in Russia today simply cannot live without the Communist Party.)

The only punishment was the form described in the utopian schemes of Thomas More and Campanella where a person is hanged for not long enough – until he is conscious that he must hang himself. ('Confessions' of the accused in the notorious trials of Stalin's time).

There one worked – concludes Rudolf Steiner – *into the astral body, and then the brain vibrated with it ... through these musical and other cultic acts, the Indians were tied to the vibrations coming from these acts. They basically became complete members within a common astral aura* (May 9, 1916, GA 167). In other words, it was black magic practised on the scale of an entire state, putting man into the condition of group-soul of that far distant epoch in which he was not yet man, but man-animal. The same experiment, we may add, is done in Russia.

The principles of the Jesuit plan of a world-order have been impressively described by Dostoyevsky in the Legend of the Grand Inquisitor (*The Brothers Karamazov*), by Vladimir Nabokov in the novel *Invitation to a Beheading* and Zamyatin in the novel *We*. All these works are critical in their aim, warning humanity of the approaching danger. But Russian literature has another novel

wrote poems and composed songs that were gladly sung by the entire nation, for they seemed indeed to be close to the soul of the Russian people. But with these songs the Bolshevik ideology crept into the souls unconsciously. We can hear today how similar songs are created and sung in Israel. Without understanding the language, we can still know what is being sung.

on the topic that is not critical but apologetic. It is *The Earthly Paradise*, written by K. S. Mereshkovsky (not to be confused with the famous D. S. Mereshkovsky). The novel appeared in Russian in 1903 – albeit in Berlin – and will be hardly known to any specialist today.

K. S. Mereshkovsky claims that he arrived, on the basis of considerations of his own, at the Jesuit plan of a new world order and regards this plan as the best that humanity has ever conceived. The way he describes this plan in his novel is an absolutely brilliant illustration of what we have so far gathered from Rudolf Steiner's words. But we are not sure whether the author was so naïve as he tries to appear, and the fact that the novel was published as early as 1903 is certainly of extraordinary significance.

Mereshkovsky writes in the foreword that he represents a world-view which he calls 'Terrism' (from Latin terra = earth). It is to be accepted by everyone, regardless of personal viewpoints – whether idealistic, theosophical etc. Accordingly, people have *not only the right but the obligation* – *an obligation placed upon them by reason and logic as well as by their feeling, their compassion for human beings – to be exclusively interested in earthly things; to occupy themselves with these alone, and to leave it to the inhabitants of heaven – should such exist –, to devote themselves to heavenly things.* The organizing of earthly things, however, should be placed in the hands of only a few. He calls such a social order *paternalistic*.

The novel has been given the form of a Utopia, and this form allows the author to carry it to its logical conclusion, to the most extreme consequences of what existed already in his time as an idea, but which in our time creeps out of every corner taking on a thousand forms in philosophy, sociology, art, politics and, finally, social actions.

The hero of the novel, close to drowning in the ocean, loses consciousness and finds himself in a future world, in the 27th century,⁹ a time where – to put it simply – Jesuitism reigns over the whole world. The earth's population has shrunk to a few million, living exclusively in the equatorial zone; in a warm climate where living-conditions do not demand a complicated technology or a high level of production.

⁹ 'Utopia' sounds similar to the word for 'drowning' in Russian – 'utopitj'. In the true sense of the word 'útopia' – drowning – takes place.

The human beings are extraordinarily infantile. All day they play various games; they are of youthful freshness, spontaneity, and show child-like trust. They live together in small communities, looked after by a few mentors and teachers. In addition there is the caste of slaves whose task is the service of all. In most respects the everyday life of this 'happy' humanity reminds us of antiquity, but works of art are missing and only **mechanical** music is played. (The author describes this in 1903!)

The hero of the novel has a conversation with the mentor of a community and is told how it was possible to bring the world to this blissful state. The 19th century, he says, *bore the mark of indecision, it was a mixture of science and blind faith, inventions of industry and militarism, of capitalism and socialism, the heightening of national consciousness and the emergence of cosmopolitanism.* Gradually a striving for *education to be the same for everyone* crystallized out of this and impressed its stamp on the entire 20th century. *In the middle of the 20th century intermediate education was compulsory for all citizens in many countries.* As a result, the masses of workers had *considerably more knowledge than they had bread to eat.* The equality of education brought with it a longing for social equality. Countries began to adopt a socialist order. But not all countries joined this movement: England, America, Germany were *set on putting these 'dreamers' into their rightful place, and this did not take place without bloodshed.* (All this written in 1903!)

Since the changes were based not on moral ideals but only on material calculation, *the inhabitants of the poor countries migrated into the rich countries ... until life there became so cramped, and such a surplus of labour existed, that one began to squeeze out the immigrants, made further entry more difficult for them and at times refused them altogether.*

The solution of economic and other problems was hindered by the human egoism that had become necessary in previous centuries in the fierce struggle for survival, but which was completely out of place under the new conditions. The destructive spirit of individualism and heartlessness was especially marked in the Anglo-Saxon race *which in the 20th century had extended its rule almost over the entire earth.* The earlier struggle between individuals now gave way to the struggle of *human groups, each with its own irreconcilable interests, the struggle of economic blocs.*

The Anglo-Saxon race based its world-domination on the socialist principle. But in order to be able to retain power and let others work for it, this power had to be expanded without limits, which finally led to the moral decline of those in power. Everything went back to its former state: nothing was left of the socialist order – banks, shares, usury, bankruptcy, luxury, gluttony, drunkenness etc. returned.¹⁰ *And life flowed on aimlessly, without faith and trust, without hope of finding a way. Humanity lived 'on bread alone'. But such a life was more than men of so complicated a spirit could bear; for them it was worse than death.*

Terrible times began. Those who became aware of the hopelessness of their situation sank into despair. *But despair is the mother of bitterness, and this was everywhere present. All concepts became blurred; hatred took hold of people and turned them into animals ... Truly, the time had come that is described in the Apocalypse ... But no trumpets sounded, one could only hear the groans of desperation and curses.* (An exact description of what is happening in Russia today.)

And now the secret Society arose and made a resolve to put an end to suffering humanity. The members of the Society bombed cities, poisoned rivers and caused epidemics to break out. An agent *without smell, taste and colour* was discovered, that made men infertile. The *Society of destruction*, renamed the *Society of Renewers*, decided to eliminate by means of this agent all people whose hereditary make-up was not impeccable. First they wanted to make an experiment in one country. For this purpose the Congo was purchased from the *Latin Alliance* (philosophical reflections appended to the novel by the author make it clear that he actually means Paraguay!), and *experiments were made there openly in the artificial selection of human beings*. But the Anglo-Saxons prevented this from being carried through to its conclusion. A wave of genocidal persecution swept through the *Congo*, but was unable to cause harm to the *Society*.

Thanks to our wealth – the mentor tells the hero – *and our unity we were able to infiltrate our own people and our enemies ... We had made the resolve to destroy all Asiatics without exception. Neither the Mongols nor the Negro race was to be part of the new, renewed humanity ... The complete extirpation of the Semitic race and, beyond that, nations such as the Armenians, Persian, Syrians*

¹⁰ What a thing to read in the '90's of the 20th century in Russia!

etc. was planned, as from time immemorial they had been degenerate through and through ... whose character, steeled through millennia of hereditary succession, it would not have been possible to change by any kind of artificial selection. (It may be remarked here that we, matured by the events of this century, can no longer call the 'imagination' of our writer 'unbridled'. As a result of certain 'noises' in the brains of progressive intellectuals, a society for the development of a new science, 'eugenics', was founded in London. A eugenic-socialist experiment on a large scale was carried out, from Lenin to Pol-Pot, in which entire strata of society, the flowers of nations, were declared unfit for the creation of the *new man* and were physically annihilated.)

The nations were horrified – continues the mentor –, *when they recognized our intentions and saw that humanity was melting away like snow in the spring sunshine! They remembered how it had been earlier and, filled with hatred, began to search for us ... We were considered monsters, we were declared out-laws.* But it was already too late. The nations were dying out, the members of the 'Society' were multiplying unhindered. The whole affair was accelerated by the invasion from Asia – the Chinese and Japanese – of Europe, America and Australia.

Our brave, gigantic, magnificent conspiracy – exclaims the mentor –, *the conspiracy of a handful of people against all humanity – was successful!* Now we stood before the task of creating a *happy humanity*. *We had to approach this task with clean hands.* It was also necessary to thoroughly cleanse our own ranks, stained by the work of mass-slaughter. (It is remarkable how exactly this corresponds to the speeches of the leader of the bloody Cheka – [the first name of Soviet-Russia's secret police; abbr. for 'extraordinary commission for the fight against counter-revolution and sabotage'], Dzerzhinsky, and their later practices.)

It was further decided that humanity should *consist of child-men, simple and naïve beings*. But as such they cannot be without adults, without protectors and leaders. *Out of the most backward, half-animal people, it was decided to create a special race of slaves in whom instinct reigns over consciousness and intellect.*

Theoretical principles of 'renewal' were elaborated, for example: *mankind cannot be happy so long as human beings are not born anew through artificial selection and become like children.* Such men cannot live happily without pro-

tectors, or a simplified life, or without slaves, *because work has always been the root of all evil on earth*. The slaves, on the other hand, are to work without becoming conscious of their situation etc.

For the creation of a new humanity 650 women and 25 men of *the Latin race* with a minor admixture of Slavic blood (is the author paying tribute to his compatriots?) had been selected. Finally, however, one single man was chosen and by way of artificial insemination the entire humanity was begotten. (It sounds almost like the *Book of Genesis*!) This new humanity was few in number – there were only about three million people. Ten new commandments were ordained, including the following:

- Be simple and naïve like children.
- Live on earth in pursuit of earthly joys
- Love your protectors and listen to what they say.
- Do not seek to acquire your daily bread through work
- Do not revere progress: it bears hell within it.
- Do not multiply without the goal of artificial selection, etc.

After having heard all this, the hero, a person of the 19th century who has awakened in the future earthly paradise and is held completely spellbound by it, expresses a doubting thought nevertheless: *Don't you think* – he asks the mentor –, *that you have lowered the level of the human spirit?*

Oh, certainly, certainly! – he exclaims – *we have indeed lowered the level of the human spirit! We have simplified it! Our friends (the new people are meant) will never scale the heights attained by men of earlier times – we will see to that! ... All that we have done and will still do, all our principles, everything, absolutely everything is nothing other than the conscious realization of this fundamental idea, the greatest of all ideas ever brought forth on earth – the idea of the simplification of the spirit ... Who knows, the power of this idea may grow still further and spread far and wide ... maybe it will some day rule the universe ...*

In men of earlier times the level of the spirit was too high; such a flight of the spirit, such a flight of thinking and feeling contradicted the nature of man, it was incompatible with life; incompatible with a happy life on earth.

Then the mentor expresses something that, for people who with the help of spiritual science are able to look behind the outermost veil of life, is highly

interesting and symptomatic. He says: *But you are wrong to reproach us for doing nothing to prepare people for a possible further existence. For, even if everything is as you imagine it, our people will, upon entering another, a spiritual world as those that they are, i.e. as innocent and good children, most definitely be prepared for a new life whatever it may be. It will be a pure and unspoiled material from which one may easily form anything one wishes, and just in the preservation of this pure and unspoiled material lies the nature of our task ... In this, too, we are right, when we have changed people into children, for 'theirs is the kingdom of heaven' as their great Teacher has said.*

If, however, it should turn out, the mentor concludes, that life in another world promises not only bliss but also holds sorrow in store, who knows *whether we will then not have to do the same work there as we have done here*. *Maybe it will be our task there, too, to simplify life, to lower the spiritual level with the aim of providing human beings with an albeit simple but constant happiness!*¹¹

We wish to remark here that so far we have found nowhere in literature a more simple, convincing and impressive description of the world-encompassing intentions of Lucifer than in this unknown work by a mysterious Russian author. He writes that his thoughts are *ahead of their time* (in 1903), but that humanity, at a later time, when it has reached the threshold of absurdity on the path of progress, will look at them with different eyes. And this time has obviously arrived, but in another sense than that meant by the author. His thoughts serve once more as a confirmation of the fact that humanity sleeps, while Rome and the Jesuits, appearing today in the new form of the 'Opus Dei', are awake. Thanks to spiritual science we understand that political power cannot protect humanity from a reduction, a simplification of the human spirit. Only a spiritual battle can save us. Rudolf Steiner remarks: *Everywhere the Jesuits should be allowed to enter, but everywhere the possibility should be given to people in freedom to be as deeply informed in spiritual matters as the Jesuits are informed; then the Jesuits will do no harm. Only when one protects oneself and does not protect the other, but on the contrary fights against it, then Jesuitism will be dangerous. Jesuitism can be admitted everywhere if one lets the battle*

¹¹ Kaspar S. Merezhkovsky, *Rai zemnoj, ili Son v zimnjuju noch, Skaza-utopija XXVII veka* (The Earthly Paradise or the Winter Night's Dream – a utopian Fairy-tale of the 27th Century). Berlin, 1903 Friedrich Gottheiner-Verlag), p. 47ff. – A new edition of the German version is available from Moskau-Basel-Verlag, CH-4009 Basel, Switzerland; 1997.

that has to be fought with it unfold in the same freedom and with the same unprejudiced sense as what is coming from the other side. According to the life-habits of the present day we are very far removed from that (Oct. 13, 1918, GA 184).

Such is the one side of the question, namely where right-wing radicalism is at work. But there also exists left-wing radicalism. Without a doubt one of its most impressive representatives is Count R. N. Coudenhove-Kalergi. Unlike K. S. Mereshkovsky he does not write utopias. His ideological constructions could be characterized thus: he relates what is thought in the secret societies (but certainly not for the sake of the ‘sin of loquacity’). In the book published by the Paneuropa-Edition in 1925 under the title *Practical Idealism*, he writes: *The man of the distant future will be a cross-breed ... **The Eurasian-Negro of the future race** will be outwardly similar to the old Egyptian ... The forerunner in modern Europe of the planetary human being of the future is the **Russian** as Slavic-Tartaric-Finnish cross-breed (!); because he, among all European nations, has the least race, he is the typical polypsychic man with the wide, rich, all-encompassing soul* (p. 22-23). *The antipode of the Russian is the insular Briton, the human being* (here we may convey Kalergi’s meaning with the words of Mereshkovsky) *with the over-complicated spirit.*

It is interesting that the ideas of both writers – the idealist and the materialist – come to full accord in the modern ideology of Catholicism. For brevity’s sake we will give only one example. Whoever has the opportunity to visit the church of the small village of Bühl (between Guebweiler and Murbach) in Alsace can see, behind the magnificent altar of the 16th century, a new altar (since 1993). A huge fresco in which the ‘literary dream images’ of both the right-wing Russian author and the liberal, German-speaking Count, are equally well depicted: a racially mixed and entirely child-like humanity revels in the bliss of earthly paradise gathered around a Negroid Jesus at the centre.

Rudolf Steiner drew attention to the fantasies, the social utopias of left and right-wing radicalism threatening the peoples not only of Europe but of the entire world. He said *One aspires to be able to say at some future time: Centuries ago there existed a legendary humanity in the middle of Europe; they were successfully eradicated. They had to be eradicated because they were terribly haughty. They saw themselves as descendants of the Gods and even called their*

major poet Goethe so as to indicate that they had received a spirit sent directly from the Gods (Dec. 30, 1917, GA 180).

If only a tiny portion of humanity could awaken to the fact that there exist breeding-grounds of immense concentration of power, where the opinion prevails that 2-3 **Billion** superfluous, useless human beings live on earth, who are only poisoning the planet! To the narrow circle of the financial, clerical and occult elite these people count for nothing, they are not even useful as slaves!

VI. Britanno-Americanism, Latinism, Bolshevism

The Tyranny of 'Inverted' Dialectics

It is a widespread peculiarity among anthroposophists to admonish to a positive attitude in every life-situation. One or the other reader is therefore likely to ask: 'You are looking at global phenomena of world events, but only show their negative sides. Why is this? Is there nothing good and creative there as well?'

We could reply that instead of a short chapter a weighty monograph ought to be devoted to each one of the problems touched on in this book. But even then the causes of today's crisis would only become more impressively visible, an even more convincing picture of the penetration of *radical evil* into the world would be drawn. Of course this is only one side of reality. And if we were asked about the other side, then the history of esoteric Christianity, of culture and of philosophy would need to be written. We would have to write about Anthroposophy and social threefolding etc., with which all these forces of evil are quite unconnected – except in a negative sense.

But here we have set ourselves a different task. Certainly no-one would think of reproaching a physician for a negative world-view because he has made a discomforting diagnosis. We expect of a diagnosis only one thing: it must be reliable so that we know what therapy is called for.

Nor will anyone today question the assertion that our civilization is seriously ill. And there will be no sense in dwelling on joyful memories. It is first of all necessary to make a thorough and exact diagnosis of the illness, so that one can then speak constructively about the healing process.

Jesuitism, Pan-Americanism (Britannicism), Bolshevism – harbour within them mighty destructive forces that are able to send the whole of civilization to the grave, rob the entire earth-development of its meaning; indeed, destroy the whole planet. Most of us think about this only abstractly. But we should become conscious of the fact that if it were really to take place, all human souls would pass over into the supersensible world. After several centuries the necessity would arise for them to incarnate again, but there would be nowhere for the

incarnation to take place. A soul approaching a new incarnation cannot remain in the spiritual world; this world begins to burn it – just as a sunbather must seek shade after a while so that the benefit does not turn to harm. Something similar is true for humanity: if it were to lose the earth as the place of its incarnation, it would be condemned to indescribable suffering for millions of years, for as long as it takes for a new heavenly body to be prepared. Only a few – the great initiates – would not suffer that fate. The Apocalypse describes how, at the end of earthly time, souls who persist in evil, and are not ready to prepare for a prolonged, exclusively spiritual evolution, will suffer this tragic fate.

Modern humanism speaks merely of the possibility of a general physical death that can befall humanity. Even such a perspective helps people to learn to understand each other despite differences of faith, nationality, form of group-egoism. What is there to be said about the threat of the second death, the death of the soul?

The danger emanating from those forces which we absolutely have to learn to understand threatens also those peoples in whom they have their root. The estrangement of nations and nationalism of any shade give additional support to those forces, because through them people lose their ability to see and understand the **all-encompassing** general danger. Internationalism and humanism, viewed as an abstract complex of ideas, are of no help either but increase the harm done. **Such ideas are altogether falsified as soon as they are taken hold of by the representatives of the destructive forces mentioned here.** We can and must come to clarity in this matter by following Goethe's maxim, which we have allowed ourselves to change slightly:

Consider well the 'What',
The 'Who' still more (*Faust II*, Act 2).

Everywhere there are people who can see the world beyond their own nose. The unquestionably great English writer John Tolkien says in a letter: *It is easy to invent a green sun; it is difficult to create a world in which it would be natural.* But this is true only for man. For the dark, metaphysical forces of world-creation there is nothing more abhorrent than our radiant golden sun. These forces have made countless people into their servants. Consequently there is a danger that they might attain a universal, total power over humanity and lead it to a 'green', maybe even a black sun. Tolkien presented a similar idea, the idea

of the Ring that bestows power to rule over the world, in his famous trilogy *Lord of the Rings*.

*One (Ring) for the Dark Lord on his dark throne
In the Land of Mordor where Shadows lie.
One Ring to rule them all, one Ring to find them,
One Ring to bring them all and in the darkness bind them
In the Land of Mordor where the Shadows lie.*

There are various forces that wish to assert their claim to rulership over humanity. Two of them are already traditional in a certain sense; namely Latinism and Britannicism as two diametrically opposite forms of spiritual imperialism. The origin of their antithesis lies in the distant past, in the time when the great migration of peoples began after the Atlantean catastrophe. We know from spiritual science that the most advanced – in respect of the development of the intellect, thinking consciousness – of Atlantean inhabitants, the Aryan race, turned, under the leadership of the great Initiate Manu, towards those regions that extend from the Ural Mountains to the Hindustan Peninsula. Part of this stream formed the beginning of the first post-Atlantean cultural epoch; another remained for millennia in a slumbering state in complete inactivity. At that time Siberia had a warm climate. But then came the time when the entire gigantic continent rose, the cold winds came from the North and thus *nature itself brought it about that people migrated from East to West* (Mar. 15, 1924, GA 353). The inner cause for the migration was spiritual pre-determination.

The migration began approximately two hundred years before the birth of Christ and continued for several centuries. The tribes pressing to the West settled in the South of Russia for some time before they moved on and became known as the East-Goths. The West-Goths settled in the region of today's Romania and Hungary, the Saxons between Rhine and Elbe etc. Europe was peopled at that time by the Celts – the descendants of those Atlanteans who did not move further East with Manu. The newcomers pushed them in part to the West or mixed with them. From the South the Roman peoples pressed into Europe – descendants of a different migrating stream from Atlantis – and displaced the Celts. After some time a 'mixture' of the most varied old-Germanic tribes had established itself in Middle-Europe. From there, as though raying out to the periphery, groups of settlers were sent to the West, North-West, North and South. And, says Rudolf Steiner, *in the Lombards and the East-Goths, some-*

thing went to the South that we could call: the Wotan-element, spirit and life ... and this made possible the further development, the further unfolding of this southern culture.

With the Franks the Wili-element, reason and movement, went to the West ... To the British Isles there went what found its later formation in English empiricism in physiognomy, speech, sight, hearing (July 24, 1915, GA 162).¹

In another place Rudolf Steiner calls the stream that pressed to the South from Central Europe *cultic-hierarchical*, the one going to the West *political-diplomatic* and the one moving to the North-West, *mercantile*. One caste moved *to the South, the one with the priestly tendency, the priest-caste ... priestly in a good and in a bad sense. That which was left behind became the opposition ... The second caste moved to the West: the warrior-caste, kingly caste, royalty*. Only through various anomalies of development did this caste later become republican, remarks Rudolf Steiner (Jan. 22, 1917, GA 174).

In time the Latin element triumphed over everything that had come from the centre to the South. The Roman became the dominating element to a large degree in France, though not everywhere. But the impulse of Central Europe was preserved in the most noticeable way in the British Isles (cf. July 24, 1915, GA 162). At the same time occult impulses went out from three sides, making use of the priestly, the warlike and the mercantile for their group interests. Two of these forces turn towards the heritage of the third and, partly, the fourth cultural epochs. They follow again the path already trodden, so to speak; the third force on the other hand turns towards fulfilling the tasks of the fifth post-Atlantean cultural epoch (ibid.).

We need to reflect that the main task of each cultural epoch is only taken up by a small number of its representatives. The general masses only catch up in the course of development of the following epochs. The same applies to the inhabitants of the new Europe. The greater part is only now developing an individual sentient soul (the task of the Egyptian epoch) and the intellectual soul. For this it needed the above-mentioned mixture of tribes and races.

To Middle Europe fell the task of developing the phenomenon of the 'I' as a centre, that draws into a synthesis the experience of the entire triune soul. The

¹ Yet another impulse came from the North Germanic nations which, when it reached Russia, effected the creation of a form of statehood.

Italians learn to master the individual 'I' out of the forces of the sentient soul, the Spaniards and the French out of the forces of the intellectual soul, the Anglo-Saxons out of the consciousness-soul (cf. June 16, 1910, GA 121). *In Middle-Europe ... the national element lives itself as the 'I'*. We find a certain anticipation of the future in the Slavic world, in Russia, and *therefore this is the region where the 'I' lives itself out – although the expression is not entirely correct ... – as Spirit Self* (Oct. 31, 1914, GA 157).

The task of individually elaborating the Spirit-Self is set only in the next, the Slavic-Germanic cultural epoch. The peoples of Russia therefore live in a mood of anticipation; an apocalyptic mood prevails in their midst. The fulfilment of the present task lies with the Anglo-Saxons and this gives them their character as 'men of the world'.

The sentient soul contains in its deeper parts the eternal driving forces of human nature, those forces that pass through birth and death, says Rudolf Steiner (Mar. 7, 1915, GA 159). This is the archetypal phenomenal nature of the 'eternal' city, the centre of Italian culture. Much of what we find in the Russian character is grounded in the nature of the sentient soul, but differently from the Italians. Anticipating the future is only one side of our character; in their everyday life, the Russians live in the element of the sentient soul.

The intellectual or mind-soul contains half that is temporal and half that is eternal. This determines the archetypal phenomenon of the entire Roman culture, the archetypal phenomenon of the 'people of the Church'. *The consciousness-soul, as it now is, contains mainly the orientation of man towards the temporal ... so that the British people, according to a wonderful statement by Goethe, has nothing in the nature of deep reflection, but is directed to the practical, the outer, competitive struggle for existence* (ibid.).

Ideologues of the so-called 'Eurasian' and 'Atlantean' direction attempt to perceive these qualities. But since they reject spiritual science (as ideologues and non-scientists they must of necessity reject it), they do so as in a half-sleeping state. They hopelessly confuse what is evil with what is legitimate, throwing into disorder all judgments without exception – an approach that will, we may assume, bring further social chaos of a very special kind.

The leadership of humanity gave to the English people the task of evolving the consciousness-soul as it must be developed in the epoch of freedom and mate-

rialism, the epoch of the greatest 'God-forsakenness'. Herein lies the reason why the Anglo-Saxons experience their fellow-men as competitors. But it is the consciousness-soul in particular that experiences in this way the other human beings in the physical world. This is also why the entire British philosophy, as an expression of the individual spirit, has the air of being an 'observer' of life. The greatest herald of the British soul was Shakespeare (cf. Oct. 31, 1914, GA 157).

The positive task carried within a nation or race is anchored in its instincts. For this reason, in the sphere of English-speaking nations the intellect, the substance of the thinking spirit, is given as instinct. *The economic impulse and the spiritually productive impulse – explains Rudolf Steiner –, stand entirely in the shadow of what comes out of the instinctive impulse that tends towards the development of the consciousness-soul* (Dec. 8, 1918, GA 186). For this reason everything spiritual has to be materialized to a certain degree in these nations. Thus, too, they will incline to the firm conviction that everything mediumistic, i.e. the heritage of antiquity, derives solely from one single nation but not from the universal human nature (cf. Dec. 18, 1916, GA 173). This will give the direction for the occult strivings of the Anglo-Saxon peoples² now and in the future.

But these Anglo-Saxon peoples differ from one another in their inner dispositions. Those who settled in North America owe their existence to the **retarded spirit of personality**, who does not lead them to a development appropriate to the nature of today's cultural epoch (cf. June 8, 1910, GA 121). This is a fact **of utmost importance for understanding American geo-politics** and 'Americanism' as a cultural phenomenon.

Rudolf Steiner characterized the American soul constitution thus: *Overall one can see in the American attitude how souls do not quite sit in their bodies. Thus they want to grasp the body from the outside, and even the study of psychology in America takes on a character in which one basically has no true concept of the 'I' ... This 'I'-embodiment, as it now happens in the West (i.e. Europe), [will] not be properly developed. What appears then is, that one thought cannot be placed together with another. It is called 'Association-psychology'. Here*

² Hence the attempts of 'Eurasians' to ascribe this occultism to themselves, Romans or even the German-speaking world seem paradoxical.

man becomes as it were the plaything of thoughts that associate in this way. Curiously, something appears there, which ... is often quoted in a defamatory way against us [as] the teaching of repeated earth lives: one speaks of the 'wandering of the soul'. But in connection with repeated earth lives we may not speak of a wandering of the soul if it does not happen from a defamatory side (Dec. 14, 1920, GA 202).

Rudolf Steiner also said that the souls of people from Europe who gradually settled America were incarnated in Asia in the time before the Mystery of Golgatha. They then spent a long period in the spiritual world and did not incarnate. All of American culture with its love of material values is the creation of such souls *who now dive down into bodies where this physicality is alien to them. They are drawn down into the body with the concepts which had already been decadent in the past, and do not understand the body. They view it in a quite primitively materialistic way, and more or less pass the human being by, who has grown alien to them because they basically sought extreme abstractions in their previous earthly life. They cannot find their way into the present incarnation, but carry over from their previous earth-life all that then lives in the often sectarian religiosity that is divorced from the outer observation of nature. This goes even so far as the denial of matter by Mrs. Eddy (founder of 'Christian Science'; Dec. 12, 1920, GA 202).*

If in addition we consider that *something [develops] that tends towards the absorption of Britannicism into 'Pan-Anglo-Americanism* (May 21, 1918, GA 181), and that *Jesuitism and Americanism ... are two very, very related things* (Aug. 18, 1918, GA 183), then a certain **'Doppelgänger' aspect of the dialectic law of unity and conflict of opposites will be revealed as a law of the development of the human spirit which leads to infernal sociality and thereby prevails as a law of the total destruction of civilization.**

In all institutions of Society Latinism (Jesuitism) and Americanism (Freemasonry) are antipodes – an expression of the polarity of luciferic and ahrimanic forces. But both are ruled by a pronounced tendency to materialism and are furthermore united in the intention to find *an impulse through which one could put oneself in a position to lead people away from an understanding of the Christ* (Aug. 19, 1918, GA 183).

Therefore we may rightfully speak of a certain **'inverted dialectic'** contained in the luciferic-ahrimanic opposition to Christ. In its highest aspect this dialectic

leads to the creative synthesis of opposites, just as it was described with genius by Hegel and divined by Socrates. In its negative aspect Marx used dialectics for his sociology. Nowadays it is called a 'conspiracy theory' and is also discussed in the anthroposophical press. It is disputed whether forces exist that are striving for world-domination, or whether economic conflict or the desire for total control over the spiritual activity of people are the possible motives. We have to examine this question in its all-embracing significance.

If reality exists for us as a complicated sense-supersensible interweaving, the concept of the 'natural' must be regarded as synonymous with the concept of lawfulness, which is rooted in both spheres of reality. The laws of dialectics as an organic part of the totality of the laws governing world-development inevitably lose their natural character in their 'inverted' sense, in their reversed application. Thus that which dialectics brings, in the one case, as a revelation of the divine creative intention, is in the other case expressed by it in the usurpation of the divine goal of development, which is the nascent self-conscious, free individuality. 'Conspiracy theory' is therefore immanent in the falsification of the spiritual laws of development of 'I'-consciousness. This is, as it were, its methodological foundation.

All earthly events that testify to the existence of a 'conspiracy' are merely a consequence of the meta-historical-cosmic-transcendental 'conspiracy' of the luciferic-ahrimanic forces against the divine hierarchies. The Apocalypse of St. John prophesies the future course of this battle, at whose threshold we stand today. It is something global, world-encompassing. The luciferic-ahrimanic forces falsify not only cultural-historic phenomenology; they strive also to turn the **laws** of development to their own advantage. It would be helpful for man to know this so as not get burned while playing with this fire, through which we fall out of the human line of evolution and could sink directly into the sub-natural realms.

The Jesuits are active in two directions: in the dogmatizing of what man should seek for by way of knowledge and by working in science itself, in natural science. *And [the Jesuit activity] – says Rudolf Steiner – wishes for no other inner relationship than that between modern science and Americanism, between modern science and Jesuitism. Jesuitism excels in this: to do work of enormous significance in the physical sciences. The Jesuits are great spirits in the realm of physical, sense-oriented science, for Jesuitism reckons with this elemental*

tendency of human nature ... to fear the spiritual. And it reckons on being able to socialize this fear by telling people something like this: 'you cannot and should not approach the spirit'. We administer the spiritual for you; we bring it to you in the right way (July 30, 1918, GA 181). How they do this we know already – through the reduction, the simplification of the human spirit, through the introduction of Terrism to which, in K. S. Mereshkovsky's opinion, spiritualists may also confess. And this they do already in every sphere – by devoting themselves to parapsychology, suggestion, psychoanalysis, the UFO-inquiry, TV-healing, by developing further scientific-technological fantasy etc.

If on the other hand we turn from Jesuitism to Americanism, the latter proves that monotheism was victorious over polytheism because it was **cheaper**. (We should compare the book *The Law of Civilization and of Decline* by a certain Brooks Adams, to which Th. Roosevelt wrote the foreword; Rudolf Steiner referred to it on December 16, 1916; GA 173). Protestantism is stronger than Catholicism for the same reason; but atheism is even stronger than Protestantism, for it is cheaper than all religions (cf. GA 65, p. 678). Americanism and Jesuitism thus work inwardly into each other. Rudolf Steiner advises us not to take this in an over-simplified, superficial way.

Their immanent affinity has its roots in the entire crisis of European culture. *In the threefold constellation: Montaigne, Locke, Comenius* (we should recall that the latter belonged to the initiators of the impulse of Gondishapur in an earlier incarnation³) – says Rudolf Steiner – *one can effectually see how the turning away from the Logos and towards the things of the senses becomes the greatest impulse in the civilization of humanity. One was afraid of the idol (Francis Bacon) in words ... And so we see with what anxiousness Montaigne, Locke, Comenius want to turn humanity away from anything supersensible, that lives in the Logos ... How they ... seek to avoid all that cannot be given through the senses, how they strive to bring as much as possible of sense-content to young people through pedagogy. We see how Comenius designs books in order not to act by way of the word, but through artificially made sense-perception ... We see how our entire civilization can no longer inwardly take up something like 'In the beginning was the Word', but how humanity attaches its civilization to*

³ Some Waldorf pedagogues are now busy rediscovering the 'treasures' of his educational wisdom. The system of Comenius served as a basis for Russian pedagogy to develop, out of it, its method. We all learned at school: A- apple, B- bee etc.

the outer facts of the senses and how the Word, the Logos, is taken only because it has become a tradition (Aug. 9, 1923, GA 307).

Truly unlimited possibilities are offered for the failure of civilization. In our century in particular one looks for practical ways to make it fail. A new science was inaugurated in 1912, 'eugenetics', by means of which we allow the human race to 'grow healthy' through selecting, by criteria that lie between those of political economy and anthropology, men and women for the purpose of reproduction. By taking the skull measurements of rich and poor one wishes to ascertain in advance what the human being will be like, depending on the character of his work, and of his working functions (cf. Oct. 7, 1917, GA 177). These are no longer an author's fantasies, but social Darwinism experimented with in real life, that brings baffling successes such as the clarification of organic structures.

Rudolf Steiner calls this the *noises* in the brains of those who have **freed themselves from the soul**. We meet these people amongst the scientific elite of the Anglo-Saxon world and ... in the novel of a Russian author propagating the Jesuitic model of the 'renewal of humanity'. And if, as is claimed, eugenic experiments were carried out under the auspices of national-socialism, there is no reason whatever to look upon them as original. Already in the epoch of old Atlantis people were occupied with similar things. At the time one tried to let various beings arise out of the union of man and woman *as black-magical foolery* (ibid.). It is now coming to life again, even scientifically!

The central purpose behind all this is to erect an insuperable barrier on the path to the consciousness-soul. Rudolf Steiner undertakes a comprehensive analysis of our epoch and describes in great detail how this barrier can be overcome. Those who do not want to know about it rob their life of its **true meaning** because they refuse to fulfil the task for which they were born in the 20th century.

In order to fulfil the task of the century, and of the epoch, it is first necessary to master the consciousness-soul. As a personality one has to emancipate oneself from the old group-consciousness, but without simultaneously connecting oneself to a new centre of group-consciousness. This process is extraordinarily complex; it requires joint human efforts, social and spiritual relationship of a special kind. The Anthroposophical Society should actually be engaged in these tasks. If, however, as Rudolf Steiner says, one were to abandon the human being to what is contained in the free impulses of culture in its onward movement,

if one were to let him swim freely on the open sea of the quest for the consciousness-soul, Rome would have attained still greater power. But the human being would lose all connection with his further development. Confirmation of these words can be found at every step.

Yet this is not enough. An age-old principle is applied, which becomes effective *when the progressive impulses are divested of the force of progress and the old is allowed to prevail. It had been brought from the Orient by esoterically initiated Templars, but originally with a different intention. But after the force of their striving had been weakened ... there remained what had been brought as culture from Asia ... By way of many channels ... there filtered through what the Templars had brought, but the actual spiritual content had often been removed ... This was essentially the content of the third post-Atlantean period. Catholicism brought the content of the fourth. And that which was propagated as esoteric Freemasonry, the Scottish or York-Lodges or whatever, from which the spirit had been pressed out like juice from a lemon, that which was taken hold of by the false esotericism of the English-speaking peoples, this is the pressed-out lemon which therefore, after having been pressed out, contains the secrets of the third post-Atlantean, the Egyptian-Chaldean epoch, and which is now used to send impulses into the life of the consciousness-soul* (Oct. 19, 1918, GA 185).

In a certain sense something similar is created (due to the repetition of cultures: the third in the fifth, the second in the sixth; the fourth lies in the middle) *to that which wants to take place in the world when the esotericism, the cults of the Egyptian-Chaldean era are carried over. But one can now use what is carried over not only to remove by suggestion the independence of the consciousness-soul, but, to subdue, to lame the central driving force of the consciousness-soul* (to simplify the spirit) ...

Rome – figuratively speaking – *uses incense and puts people half to sleep through causing dreams to arise in them* (ibid.). This is what is done from the one side. From the other, one proclaims the slogan: Liberty, equality, and fraternity! But what is coming from the first side works against an understanding of the whole – **for an understanding is possible only through the consciousness-soul!** *When men awaken in the consciousness-soul, then they first of all feel themselves* (today) *in the body, the soul and the spirit.*⁴ *But it is exactly this*

⁴ The Catholic Church rejects this trichotomy.

that is to be put to sleep. So that we have these two streams within modern history: on the one hand one wants, now that the impulse towards the consciousness-soul is there, fraternity, liberty, equality in a chaotic way (out of the momentum of the French revolution). *There is on the other hand the aim of the various Orders to extinguish the awaking in the consciousness-soul, so that a few individualities* (the guild of ‘Mentors’) *can use this awakening in the consciousness-soul for themselves. These two streams merge throughout the entire course of the historical life of modern times* (ibid.). Through these streams the luciferic and ahrimanic spirits, who pursue to the detriment of humanity their own exceedingly far-reaching – one could even say cosmic aims –, penetrate the spiritual life of humanity. These spirits, antipodes by their nature, always appear together.

The geo-politicians of a Marxist bent try, as the expression goes, to grab the devil by the tail with the aid of the law of unity and the conflict of opposites. But the unity appears in this case as the phenomenon of penetration of **asuric spirits** into civilization. The human being needs, not this unity, but the unity that can be attained through Christ, whom today we seek in vain in the Orders and Lodges (Brotherhoods). A modern author writes with reference to the ‘History of Freemasonry’ of G. J. G. Findel: the representative of English Deism, Toland, proclaimed solemnly: *There is no need for a dogmatic teaching*. He found support from Shubb: *No! To dogmatic Christianity*; Bollingbrock went a step further and concluded: *There is no need for Christianity at all*.

It is a peculiarity of man to be incapable of moderation. Because of this failing many noble works have been destroyed. Anthroposophists would do well to impress upon themselves this experience. For in our circles too there are some (people of the older generation) who ever more frequently repeat the statements of Rudolf Steiner concerning Christianity in an abstract, indifferent and hypocritical way. While others say: ‘Leave this theme alone, it only offends people of other beliefs, we subscribe to the principle of tolerance towards all confessions’. The younger generation (not that of the Moslems – of course) proclaims, or increasingly lives by, the principle: *There is no need for Christianity at all*.

The New Impulse of Gondishapur

We are approaching the year 1998, where the number of the ahrimanic rhythm – 666 – will be repeated for the third time. In the period of time around his

‘jubilees’ Ahriman intensifies his striving to anticipate future developments, and prevent their occurrence at the right time. In the surrounding world active preparation is taking place for **the second impulse of the Academy of Gondishapur**; this time almost on the scale of mankind as a whole. Everywhere the plea for the emancipation of the personality can be heard, for the most extreme individualism to the point of *narcissism* (Jacques Attali), *gentle lawlessness*, for the complete intermixing of races, nations and genders. This process has moved forward with especial vigour since the French Revolution. At first the balance tipped quite strongly to the side of Lucifer. Thus everything took place in a stormy way, in crass contradiction to every human rhythm. This called forth a counter-attack by the ahrimanic forces, with the scale inclining strongly to the right. Napoleon appeared – a body in which, as Rudolf Steiner remarks, everything was subject to a strict rhythm. The power that is the enemy of mankind works within a rigid seven-year rhythm in such a body: the preparation for the ascent to power lasted seven years, likewise the triumph and the destruction of Europe; and a further seven years of decline (ibid.).

The result of this confrontation of luciferic and ahrimanic forces was their mutual extinction. Europe had once more the opportunity to develop the impulse of the consciousness-soul, an impulse that leads to the freeing of the personality and the overcoming of national barriers. But it does this exclusively on the basis of the **elevation of the personality**, not through the instigation of chaos and lawlessness. Therefore it is futile to look for anything positive in the French Revolution or the reign of Napoleon. But no conclusions have been drawn, nor has the most important fact been recognized, namely, that these two forces of evil extinguished each other and that the path was thereby freed for normal evolution. It was not long before the consequences of this failure materialized.

Already in the middle of the 19th century the impulse for the consciousness-soul development of humanity was again extinguished. It lost its **autonomy** *because [of] the opposing stream ... of the Orders that, especially in England, infect all of public life to an appalling extent, much more than the outer world can imagine*. Because of these Orders the unfolding of the free personality cannot progress. *And thus we see remarkable personalities appear, like Richard Cobden*

*or John Bright.*⁵ *On one hand they are true bearers of the impulse for the emancipation of the personality, the overcoming of what is national through the personality over the whole earth. They came so far that they touched upon something that could be of tremendous significance politically if it would dare to enter modern historical development, but differentiated geographically ... But hardly had it appeared than it was completely stifled by the other striving that arose out of the impulse of the third post-Atlantean time. And we see how up to the middle of the 19th century there arises in the West what is usually called liberalism, the liberal attitude – soon it will be called free thinking –, well, whichever one prefers ... and (which) died out in the last third of the 19th century (ibid.).*

For a certain time the impulse of the consciousness-soul brought forth a wave of liberalism whose representatives **let themselves be influenced by no-one**, and had good control of themselves. *But from the middle of the 19th century the fruit of what came out of the Orders and secret societies of the West increasingly showed itself: the putting to sleep, the lulling to sleep of the consciousness-soul as such. Then all that is of soul and spirit is no longer active; only what is present in the outer, physical sense world is active. And this appeared in recent times ... in all the possible forms of the socialism that is conscious of itself (ibid.).*

The exercise of power in an ahrimanic form hindered and lamed the development of the consciousness-soul in a large number of socialistically-oriented countries. In the rest of the world the impulse of the consciousness-soul was stifled in the chaos of immorality, of ‘everything is allowed’, of participation of **the masses** in a form of pseudo-art that acts as a substitute for the fury that in other instances can discharge itself in revolutions. **The personality is emancipated because the present time demands it and at the same time it is everywhere weakened**, only to be hardened in the next moment in an even more rigidly ahrimanic social structure. The next step on this path will be **to disconnect people from the leadership of the folk-spirits, the archangeloi**,

⁵ R. Cobden (1804-65), leader of the Manchester Movement (extreme liberalism in economy: free trade, competition without state interference in the economy), chairman of a party that demanded the abolition of the bread-grain taxes.

J. Bright (1811-99), English statesman. After 1843 leader of the Manchester Movement.

through a mixing of the nations and races, through abolition of a differentiated approach to the question of emancipation. Marxists practised this throughout the earth – in Russia, China, Ethiopia, Cuba, Vietnam – where they introduced a unified form of socialism. Under the pretence of liberating the personality they in truth subjected it to a form of unified slavery. Today this method appears to have fulfilled its purpose. In its place another is used to create globally and on a **unified** basis the semblance of the emancipated personality, where in reality emancipated cripples of soul and spirit already now appear. But this means that **the new impulse of Gondishapur allows the so-called evil race to arise in humanity before its time.** This race is supposed to appear only in the distant future. They would be people who consciously reject the principle of the emancipation that takes place with the help of the Christ-power. They would develop an extreme egocentricity leading to the ‘war of each against all’. In that race all that is national would also have been overcome, but in a different way than in the ‘good race’, which would then bear the name ‘Michaelic’ (after the archangel Michael). Human beings would be led to this race by the folk-spirits, by way of the cultural process. And on this path Social Threefolding should become the form of the life of society in our time.

Three Papacies

We, the people of the epoch of consciousness-soul, should understand how fundamental are the changes undergone by the soul and spiritual nature of man, and with it all factors of civilization, in the transition from the fourth to the fifth cultural epoch. We need to know that the fourth post-Atlantean epoch, which encompassed Greece, Rome etc. and lasted until the beginning of the 15th century, elaborated **in an entirely human way that which** had previously been **spiritual revelation.** In the fifth epoch man began, to a still greater degree, to live entirely for the physical without developing new concepts, but by using what had lain at his disposal in the fourth epoch. Learning how to master the physical plane is, however, a legitimate task of our epoch and the Anglo-Saxon race is best equipped to fulfil it.

But the Catholic Church rejects the forces of revelation of antiquity, the old clairvoyance, for entirely different reasons. As we have already pointed out, it is led by fear of the supersensible. Already in the 9th/10th century the universal Church makes its entrance into the entire configuration of Europe through the

battle it waged everywhere against the clairvoyance of antiquity, which had its rightful place until the beginning of the 15th century. When the Christian-Rosicrucian mysteries arose in Europe, which were in part described in the legends of the Holy Grail, they were in no way opposed to the mysteries of antiquity but were their continuation. This was the esoteric path of Christianity, which could be followed only by those who were sufficiently prepared spiritually. In this **most genuine** Christianity Catholicism recognized its enemy.

We can see, says Rudolf Steiner in this connection, that *where worldly power and the power of the Church enter into a compromise ... we speak of Princes and Popes ... leading the battle against the heretics. Just think of the Waldensians ... the Cathars; there are such heretical elements everywhere ... The remarkable thing is that from amongst the heretics people gradually came forward, who looked at Christianity from out of themselves and could recognize that what comes from Rome is something different from Christianity ... [They were] actually fiercely-persecuted Christians, who often remained quiet, founded all kinds of communities, spread a veil of secrecy over this* (Jan. 17, 1918, GA 180).

Having degenerated to a purely political force, Rome had to look for means to instil enthusiasm into the masses artificially. The crusades were one of these means, but the ‘heretics’ took part in them as well. One of them was Godfrey de Bouillon. *And for them the aim was initially a Christian one: with the help of the crusades, by founding in Jerusalem a new (spiritual) centre against Rome, they wanted to put a true Christianity in the place of the Christianity of Rome ... And the secret motto of the Crusaders was: Jerusalem versus Rome.* This attempt failed when the Papacy proved to be too powerful. But the Crusaders found the opportunity to widen their horizon; they were able to continue to work secretly, to found Orders and alliances. *Actually at that time the difference developed which today can only be met when one is visiting a church in Italy, and in there someone has preached a sermon against the Freemasons shortly before* (ibid.). The Reformation also fights this battle with Rome.

With the struggle against the heretics and the disappearance of the last remaining elements of legitimacy from Roman Catholicism, the intention grew to extend its domination over the whole of Europe. The ideology developed by Catholicism in the fifth cultural epoch was brilliantly formulated by Count de Maistre (1754-1821). This Jesuit philosopher considered man to be a fallen

creature. With the beginning of the epoch of materialism, so he reasoned, the whole of civilization has also fallen into decline. Humanity divides into two categories: those who are representatives of the Kingdom of God and those who represent the earthly realm. The people of the first category believe in the age-old truths that have lost their place in civilization since the 15th century. These people are predestined (and St. Augustinus had spoken of this) for salvation. The people of the earthly plane, already given over to superstition in antiquity, turn away from faith entirely today. Their fate will be damnation. All people appear mixed together – but the eye of the spiritual world distinguishes strictly between sheep and goats (de Maistre does not use these concepts). This opinion of the French Jesuit is also shared in many aspects by the world-view of the Eastern Church. And in recent years it can be heard increasingly from Islamic fundamentalism and the ‘New Right’ in Western Europe, and also in Russia where it is made into the basis for a new ideology and geo-political theory.

De Maistre developed grandiose ideas with regards to Russia. He dreamed of uniting the Eastern way of thinking, which extends into Russia, with Rome. And it seems as though today the time has come in which de Maistre’s ideas are the blueprint for a new movement that intends to lead Islam, the Eastern Church and Catholicism to synthesis in a unified Eurasian bloc and place it over against the decaying world of Pan-Americanism. This movement upholds tradition and the imperial form of organizing society, as a counterweight to the process of Western emancipation that destroys the personality.

The ‘New Right’ supports the restoration of the Middle Ages, when the principle of statehood still possessed something of the sacred. In 1810 in Petersburg de Maistre wrote the book *Essay on the Creative Archetypal Ground of the State Constitution*, in which he basically turns to the Christianity of the epoch before scholasticism, to Augustinianism, for de Maistre is an opponent of Aristotle; he would like to banish him from culture altogether, despite the fact that the Church Father Thomas Aquinas was one of the most fervent pupils of Aristotle.

In another work, entitled *Concerning the Pope*, of which Rudolf Steiner said that it stirs the heart as only spiritually-inspired books can do, de Maistre attempts to present the Pope as the **rightful Prince of modern civilization**; in other words, as the **Prince of this world!** The Popes and the Papacy, he writes, are not one and the same thing. In the Papacy there is in a certain way the in-

corporation of what, as the spirit of the earth, is to take over the rulership of the whole planet.

When we familiarize ourselves with these things in the face of all that takes place behind the scenes of outer events in our century, we find astounding interweavings of seemingly incompatible things. Two books recently appeared in Russia by a certain Gregory Klimov (hardly known to the wider circle of readers, but all the more so by Western Sovietologists).⁶ The then officer of the NKVD⁷ fled to the West in the late ‘Forties and worked for many years in an American institute that carried out research into the Soviet Union. He has now reported for the first time on the ‘Red Pope’, the mightiest ‘Prince of this world’ existing in the very heart of Bolshevism!

De Maistre’s final work is called *Evening Hours in St. Petersburg*. After recapitulating the above-mentioned ideas, he dedicates the book to the radical struggle against Britannicism, and sides with Roman Catholicism. This time he turns against John Locke in particular. Disciples of de Maistre today have shifted his struggle into the sphere of a not merely spiritual but also political resistance against Anglo-Americanism. Sometimes centuries lie between the ideological ‘seed’ and its ‘shoots’.

Rudolf Steiner characterizes de Maistre’s view of life as follows: *de Maistre basically saw the Godhead present in the development of man only into the fourth post-Christian century. He did not want to confess to the continually active Christ ... he wanted to return to olden times and thus the idea he had of Christ took on something of the old Jahve quality, something of the old heathen Gods; he basically went back to the Ormuzd cult.* There, of course, the divine was sought outside the consciousness-soul. De Maistre said that the Gods had a loathing of blood, and if people were to sacrifice it they would be able to be reconciled with the Gods. This might appear ridiculous, concludes Rudolf Steiner, but we should not forget that de Maistre has a great many followers in the Roman Church, that he is an illustrious representative of the French element that revealed itself in the clergy and in politics (May 1, 1921, GA 204). Today we have to add that the ‘illustriousness’ of the famous Frenchman has blinded

⁶ The situation is changing now; the books by Klimov are published in editions of hundreds of thousands (Publisher’s Note; 1994).

⁷ NKVD – Russ. Abbreviation for People’s Commissioner of the Internal; Soviet political secret police 1934-1946 (Publisher’s Note).

the 'New Right' in Russia. This 'brightness' helps us to explain and understand their truly dark call for the spiritual values of the Orthodox faith, behind which the nostalgic longing for the heathen, pre-Christian past of the Slavs is habitually exposed. And does not de Maistre's Zoroastrianism possibly explain the attempt to build a bridge between Christianity and Islam?

Of course, in our time all relationships are reduced to the political struggle, in which all means are permitted. But de Maistre was an outstanding thinker. The spiritual succession is unmistakable, however, and it is of the greatest importance that we are dealing here with one and the same basic fact: the shadow of the old Roman Empire that has taken Christianity captive. But Christianity is full of life-forces and that is why Rome, acting in its name, is able to give political and spiritual form not only to Europe but even to all world-wide connections.

In Spain, says Rudolf Steiner, this is visible in the cult borrowed from the Egypto-Chaldean epoch. It is the cultic-hierarchical-ecclesiastic element into which Romanism was transformed. It becomes apparent that *what gradually ripens in modern times as a state structure is more or less permeated by this Roman Catholicism. We see how the emerging English state structure at the beginning of the fifth post-Atlantean period is, to begin with, in the hands ... of this Roman-hierarchic-cultic element ... There exists in Rome the aim to saturate, to completely permeate the culture of Europe, right up to the bulwark that it created for itself in Eastern Europe, with this hierarchical Church element.*⁸ – But remarkably enough, such a striving, when it is a retarded impulse, takes on an outward character ... It flows, so to speak, into the widths and does not have the strength to penetrate its own depths ... we see, that ... Roman hierarchism ... in the countries from which it rays out, undermines its own population, it provides no inwardness (Jan. 15, 1917, GA 174).

To make this clear Rudolf Steiner suggests that one should study the example of France; looking particularly into the way the statesmen – Richelieu, Mazarin – ceremoniously inaugurated world-politics while the inner hollowness is re-

⁸ For the first time in the history of Catholicism a change comes about in this question. It is as if the 'bulwark' is removed. This is accompanied by the most fantastic transformations of Jesuitism. Which is why it is so extraordinarily important to understand the current events in Russia. But who is capable of this? Who indeed tries at all to do so?

vealed in the revolutionary uprising of the people – the exact opposite of the principle of hierarchic rulership, of the kingdom.

From the vantage-point of the experience of the 20th century as it approaches its close it may be added that through its revolutionary upheavals the cultic-hierarchic principle of Romanism comes to life again in Bolshevik dictatorships. Though one is there forced to forsake Christianity entirely and turn instead to the 'religion' of atheism. But this should come as no surprise when we consider that the whole process boils down to no more and no less than the principle of ruling the masses with the aim of preventing the unfolding of the epoch of the consciousness-soul. For this reason the Roman-Jesuitic principle, in whatever form it appears in the world, will **always proclaim the precedence of the group over what is individual. By this criterion one will be able to recognize it behind any mask.**

This principle that is actually luciferic in nature is everywhere opposed by the ahrimanic nature rooted in Pan-Anglo-Americanism. It is the intention of the latter *to prolong the present moment*, to eternalize the epoch of the consciousness-soul in its material-instinctual aspect. Ahriman cannot fulfil this task alone. He needs the support of the retarded, ahrimanicly retarded (the American folk-spirit is luciferically retarded) spirits of personality, i.e. the Asuras. This is a special problem that has still to be addressed. Suffice it to remark here that the 'socialistic experiment' in Russia is the child of thoroughly abhorrent parents – ahrimanized Britannicism and luciferized Jesuitism. **It has become**, next to them, **the third force in the world**, and yet is their fruit. Hence its double nature – on the one hand, constant dependence on the 'parents' and, on the other, the longing to devour them. This is in its innermost nature an asuric phenomenon. To understand it we have to be able to lift the veil from politics and ideology. This phenomenon can lead a parasitic existence in any ethnic group, not only the Slavs.

But let us return to the Anglo-Saxon world. The impulse of Britannicism as such contains much that accords with the tasks of the fifth cultural epoch. *Hence the pretension of the British element towards (different) universal-commercial-industrial world domination ... No-one should believe that British politics will be converted morally and, out of special consideration for the world, renounce its pretension to take the world completely into its hands industrially and commercially. For this reason we need not be astonished to find*

that those who see through these things have formed associations for the sole purpose of realizing something of this kind, and realizing it by employing means that are at the same time *spiritual means*. Here we have the beginnings of a forbidden interaction. For occult principles, occult means, occult impulses may obviously not be used to further, to promote, especially not in the fifth post-Atlantean culture, which has to be a purely material culture ... One wants to further this culture (but not politics) with the help of the impulses of occultism, of the impulses that lie in the world of the non-manifest.

Thus one works with occult means, no longer for the benefit of general humanity, but only for the benefit of a group (ibid.). Rudolf Steiner advises in conclusion: When you connect such insights, which arise for you out of deeper knowledge, with everyday events, you will come to a thorough grasp of many things (ibid.).

We will then understand that everything with which our times are plagued has arisen and ripened through the course of centuries – ripened as great world-opposites that set development in motion. It can also bring it to its grave if people thoughtlessly and without will give themselves over to religious or political fancies which are so tightly interwoven with one another and form unthinkable symbioses that are inwardly torn apart by century-old polarities.

Rudolf Steiner elaborates that already in France the impulses of liberty, equality and fraternity collide violently with the pretension of Roman Catholicism.⁹ We should pay attention to the reaction of the clerics during the social experiments of Gambetta, to what lives in Napoleon III, in Boulangism¹⁰, in the struggle over the personality of Dreyfus and what lives on in our own time (in the ‘New Right’ – Author’s note). *There lives here what is in inner, spiritual, archetypal-radical contrast to what is across the Channel and is basically incorporated in*

⁹ This is also the case in all other revolutions.

¹⁰ Léon Gambetta (1883-1882), Prime Minister of France, leader of the left-wing republicans; turned against clerics and monarchists.

Napoleon III. (1808-1873) was elected President, later Emperor; the Crimea war and the war against Austria fell during his reign.

Boulangism – movement of the ‘80’s of the 19th Century; it was led by General Georges Boulanger. This movement was nationalistic and was in favour of war against Germany, a revision of the constitution and dissolution of the parliament. An echo of this point of view can be detected in de Gaulle’s politics.

what is left behind from something else, what has **remained behind** in the various Freemasons’ Orders, Lodges. If, on the one hand, we have initiated Roman Catholicism, then on the other we have those secret societal streams ... that represent the *ahrimanic stream*. Rudolf Steiner advises us to compare the parliaments in France and England. In France everything arises out of theory, a certain ideology (this was also the case in Russia under the Bolsheviks and the same emerges from the ‘New Right’ – a large-scale theory of geo-politics). In England it is based on the immediate practical relations of trade and industry (Russia’s present liberals try unsuccessfully to copy Anglo-American capitalism, they will never master it). In France one fights for freedom etc., for the independence of schools from the Church, for a general restraining of the Church. (In the same way one could also fight for the mutual adaptation of Church and State.) But the restraining is unsuccessful because all this lives in the unconscious depths of the souls but is fought out in the realm of **dialectics**, in a certain debate. In England, on the other hand, the question of **power** is decisive (May 1, 1921, GA 204).

How far does this will to power extend? Rudolf Steiner has the following impressive answer: at the beginning of the 15th century there was a danger that the exclusively physical strivings of Britannicism might mix with the spiritual life handed down from antiquity. This happened at the time when the English sphere of rulership extended across the Channel to include a part of France, while Roman aristocracy advanced towards England. But the rise of Joan of Arc decided Europe’s destiny.

The occult life of Britain, which was no more than a continuation of the occult streams of the fourth cultural epoch, was formed as a result of these processes, which also found their reflection in the War of the Red and White Roses, in the battles of the Scottish, the Norman and the French.

The occult schools of England were founded, but their members were not able to advance to supersensible cognition, since the ether-body of modern man has become very inert. *But they preserved the old traditions in the occult schools; they preserved what had been handed down by the old clairvoyant observers and sought to penetrate it with concepts. An occult science arose that in reality only works with the experiences of the clairvoyants living in the fourth and even the third post-Atlantean epochs. But ... one worked this through with purely physical concepts, with the conceptual material that one has if one thinks only*

through the physical body (Mar. 28, 1916, GA 167). (This is the work with the symbols that is carried out in the Lodges.)

The following dogma was fixed in these schools: The fourth cultural epoch, in which the Greco-Roman element was dominant, was succeeded by the fifth cultural epoch in which the Anglo-Saxon element prevails. The role of Britain was described as being that of a nurse to the child-like Slavic nations. Poland, it was said, has to join the sphere of the Russian element; the independent Slavic nations along the Danube will exist only until the great European war and will then have to forfeit their independence etc.

Similar ideas spread through the occult brotherhoods in other countries. And in those days it was understood why an English politician for example publicly expressed his good-will towards a Danubian state that belonged to Austria. At the same time a book was published that contained a string of insults directed against that same state and its citizens in order to undermine what was seemingly built up on the other side.¹¹ This was a devilish, a purely ahrimanic tactic (ibid.).

All these methods have been kept alive to the present day. We find them in the period of the Cold War as well as the era of 'Perestroika'. Only they are no longer hidden, they are completely open. What could this mean? We will now try to answer this question.

There are in civilization two Papacies who oppose each other in the starkest antitheses: the Roman (old, 'white') and the British-American (new, 'black'). And above it all there arises as a terrifying spectre the 'red Papacy' – mysterious, unrecognized. Three deputies of certain 'Divinities' – ahrimanic, luciferic and asuric – threaten to settle scores with the entire planet earth. Those who do not wish to know them will not be able to resist them; they will become their slave or servant and it may mean the second death, the death of soul for them.

¹¹ In this connection we would advise Germans to consider the compliments paid by US-President Clinton in Berlin in 1994, when he declared Germany a major power. Most dangerous, terrible omens lurk behind it. Behind the scenes of world politics it has possibly been decided to assign Germany the role of a European or World scoundrel. In this case the Germans would be condemned instead of the Yankees, which is especially dangerous because Germany has no influence whatsoever on world ideology, which still remains in the hands of the USA.

VII. The Spiritual Life of Europe and the Crisis of Freemasonry

Esoteric and Ecclesiastical Christianity

If the reader has the opportunity to speak about the occult-political manipulations in the world with an ordinary Freemason he will experience that the latter will reject them as the fantasies of Roman Catholic circles. At best he will say that true Freemasonry is represented by the regular Lodges where self-knowledge is cultivated and faith in traditions is preserved etc., but that irregular Lodges exist too, the 'P-2' Lodge for instance, which is possibly involved in wrong practices. These are neither tolerated nor acknowledged by regular Freemasons.

But in truth it has long been the case that in the Lodges **there are only a few individuals who remain faithful to the purely spiritual interests**. The leadership, however, is without exception entangled in the most varied affairs going on behind the scenes.

The tragic destiny of Freemasonry is now beginning to repeat itself in the Anthroposophical Society and movement. Here too the majority of members live in the firm conviction that the work in the branches and the national societies is still done in the spirit of the principles as given by Rudolf Steiner. Sadly enough, in many cases this is not so. But even though nothing is left in the world of the brotherhoods we must not at the same time lose all hope for a healing in our circles. Each individual anthroposophist carries responsibility for this. It is **engraved in his karma**; it is part of his spiritual being.

If we lose hope, then everything will be lost. Anthroposophy is the last hope for the world, so long as the capacity for the renewal of life still lies in it, the power to understand events and find a sure orientation within them. Because *the first thing that one can do is to try to understand things, to penetrate them. Then thoughts will be there that are forces and will have their effect* (Jan. 15, 1917, GA 174). For the divine hierarchies hold sway in true thoughts. And however mighty the assault of the ahimanic-luciferic forces may be, it is secondary and lacking in true being, in relation to the real world of God.

Rudolf Steiner therefore emphasizes in one of his lectures: *if only enough people today would have the urge to say to themselves: we must above all gain insight into these things* (i.e. the occult-political struggle and its background), *all else will follow!* – *And especially if one wants to have insight into social matters, it is essential for waking life that above all we have the will to acquire insight. The stimulation of the will – that will look after itself, it will come, for it develops of itself ... A great deal can be accomplished if only we have the earnest will first of all to gain insight. All else will then come. It is not so tragic that not many people can do much today; but it is unspeakably tragic if people cannot decide at least to get to know the social laws spiritual-scientifically, to study them. The rest will come, if they are studied* (Dec. 12, 1918, GA 186).

But precisely this is not taking place, because not only in the outer world, but also within our Society, thorough measures are taken to exclude social understanding, to disperse the members in groups with differing herd-opinions that are hostile to one another. We simply must understand that **the question: to know or not to know? is identical with another: To be or not to be?**

Many faint-hearted people pale with fright in face of the reality of today's world and fall victim to opportunism. Even behind the mask of a spiritual world-view there often lurks the inhumane attitude born in the horrors of the concentration camps (GULAG): you die today, my turn to die tomorrow! How is one to explain to such people that there is a second death and that it comes to the very ones who decide in this way to put off the first? Indeed, the situation in the world can be frightening.

Political occultism is a form of madness of the world. But madness represents the most extreme form of corruption of what constitutes the highest value of the human spirit – self-consciousness. Thus it stands with the phenomena that are important for the world. Healthy occultism, the teaching of initiation – forms the quintessence of the best strivings of all that which lives in the self-consciousness of the epoch. At the same time it is the wrong use of occultism that dooms all of civilization to inevitable ruin.

Freemasonry is one of the most significant spiritual streams of humanity, but in its present form it is truly the grave-digger of culture as well as of civilization. The situation today is such that it is not only people within Freemasonry who hasten the destruction of the world, but also those who criticize it, not in an

objective way, but from a confessional or ideological standpoint. We can only escape this vicious circle with the help of spiritual-scientific knowledge.

In Anthroposophy we have been given a profound teaching of the spiritual evolution of humanity, corresponding in the highest degree to the true facts. It speaks of three spiritual streams in which the Greco-Latin culture flows into our fifth cultural epoch. The ancient world rested fully and entirely on the Mysteries. But in proportion as the consciousness that thinks in concepts consolidated itself, the actual initiation principle of antiquity disintegrated. It experienced a fundamental renewal in the Mystery of Golgatha. It gave to a certain category of the **Great Mysteries** of antiquity the possibility to continue in a metamorphosed form on the path of esoteric Christianity. For the simple people the Church ritual was created as an equivalent to the **Lesser Mysteries** – a possibility accessible to every person to partake in the divine without special preparation (which is not to say that preparation is altogether unnecessary). And we see how in the ancient Orient a deepened, inner veneration for ritual develops very far. The pilgrimages to the grave of the Lord also had cultic significance; it was experienced as the crowning of cultic experience, a great deed of ritual.

In the meantime intellectualism was consolidating itself in Europe. Towards the 9th century Rome had finally understood that the inhabitants of Middle- and Western Europe could not remain dependent on simple observance of the cultic-religious ceremonies that merely spoke to the heart. Although these observances (Anschauungen) still gave people the experience of the unity of their soul-world, they became inaccessible to the European. Therefore one began, under Pope Nicholas I (858-867), to give dogmatic forms to the spiritual heritage of the Orient. Words were sought, sayings with the help of which one was able to speak of the experience and, in addition, the utmost was done to hinder the supersensible perception of what was being spoken of. Thus, says Rudolf Steiner, the idea of faith arose (not, of course, in the sense of St. Paul). *The idea arose: one has to give to people the content (of religion) in an abstract-dogmatic form in which they can believe, without giving them the possibility of perception* (Oct., 1, 1922, GA 216).

But in the esoteric stream that had gone to Ireland with Joseph of Arimathea, people continued to try to enter with their feeling into the connection of the soul with the spiritual world. They stood before the great question: *how can the*

human being find his way in the etheric world, in the etheric cosmos? – For the visions, which in this way also included the Mystery of Golgatha ... related to the etheric in the cosmos (ibid.). The second coming of Christ, in the expectation of which the entire Christian world lives, also takes place in the etheric world.

Rome too, had knowledge concerning the secret of the etheric cosmos. What moved to the East, however, and became the Eastern Church did not carry within itself the question of the etheric cosmos, but the question how one can bring this into harmony with the etheric organization of man, with the ether-body. *But if man – explains Rudolf Steiner – wants to live with his etheric body here on earth, he can do this only in an external way, when he lives in ceremonies, within ritualism, when he lives within events that are not reality of the senses, of earth. In the East one wanted to live into such events in order to experience the inner peculiarity of one's own human etheric organism* (ibid.).

The Roman Catholic Church gave the cult a new aspect. *Visible symbolism* played a special role from then on; *one strove to illumine the cult by means of the dogmas*. For this reason the Church radically opposes esoteric Christianity because the latter is based on the supersensible vision taught in it.

That which went to Eastern Europe was able to preserve something of the mood in which the Christians of the first Christian centuries had lived. To a limited extent it also advanced to the West, where there lived a passionate striving to relate to the Christianity of the Holy Grail, to Rosicrucianism. Here too there was a longing of the human ether-body for the holy act of consecration (Bernard of Clairvaux, Peter of Amiens lived in this mood). With the crusades it also reached Jerusalem; and from there it rayed back to Europe where it fanned out widely in a range of Orders and heretical teachings and gradually took the form of occult societies and Freemasonic Lodges (ibid.).

All this – it must be emphasized again – **sought the connection to esoteric Christianity but always remained something different from it**. Only very few could ascend the heights demanded of its pupils by esoteric Christianity in connection with the elaboration of a special force of ideas necessary to penetrate the secrets of the etheric cosmos. And this was the main principle of the new initiation. With Goethe it finally enters the wide field of exoteric culture as the doctrine of metamorphosis and of the power of judgment in beholding ('anschauende Urteilskraft'). In Anthroposophy Goetheanism becomes the teaching

of the all-encompassing metamorphosis of being, the teaching of reincarnation and karma, which has very little in common with the seeds sown in the Orient.

Thus Anthroposophy represents the newest form in which esoteric Christianity has stepped forward into the wide spheres of human life. It bears within it the power to initiate a metamorphosis in the most important spiritual streams of humanity of which we have already spoken. All are hopelessly outdated, since there is no form of development that could exist eternally. **Because of the infirmity of their 'old age' they must either die away altogether or 'die and become', i.e. go through a metamorphosis in order to become something qualitatively new.**

For this, and only for this reason, the world received from Rudolf Steiner – the great Christian initiate who had realized within himself the principle *not I, but the Christ in me* – a renewed cult as a gift for the Christian churches – a cult that can still the longing of the human ether-body, in its present-day constitution as an expression of the fifth cultural epoch, for a holy ritual. **This cult was given to mankind through Rudolf Steiner by the Divine Hierarchies themselves.**

Goetheanism as an all-encompassing theory of science carries the life of the spirit into dead, obsolete, materialistic natural science. It is an illusion to think that a new departure is possible on the basis of parapsychology.

The Spiritual Background of Rituals and Ceremonies

Rudolf Steiner attempted, as already mentioned, to give, for the use of the Masonic Lodges, a renewed cultic-ceremonial ritual which could have led to true spiritual work. **But it became apparent that all streams of spiritual life had taken into themselves too much of the force of death and, instead of renewing themselves through a fresh spiritual impulse, threatened to dismember, suppress and dissolve this impulse in their own process of disintegration. And if these things go too far, if the helping hand stretched out from the divine world is rejected or misused for evil purposes, humanity will be faced with the most difficult trials. The 20th century has shown that this bitter and painful process has already begun.**

Anyone who does not grasp this will obviously have joined the Anthroposophical Society on the basis of a peculiar misunderstanding. Those who do under-

stand should not omit to develop occult-social perspicacity, for in our century all significant spiritual processes unfold in the social sphere.

We must recognize what other groups in the world also recognize, whilst we follow a different methodological procedure. When we speak of a decline of traditional spiritual movements we try to penetrate to their archetypal phenomenal foundations and at the same time leave all ideological aspects completely to one side. Thus for example we emphasize, when investigating the decline of the spiritual quest in the fifth cultural epoch, the fact that the ancient Egyptian culture had already brought forth much that was decadent. Dark and magical procedures were used that bound the souls of the dead to their conserved physical form, the mummy.

When intellectual culture, strengthened through the materialistic influence of Arabism, began its activity around the 14th/15th century it brought with it a dangerous weakening of the deepest spiritual search in the realm of the ceremonies and cultic acts that enliven the ether-body. Now various Orders and Lodges began **to conserve the ancient cults**. Rudolf Steiner characterizes it thus: *These are truly mummies, just as much as the human mummies of Egypt. They are mummies if they are not glowed-through, warmed-through by the Mystery of Golgatha. An extraordinary amount is contained in such cults and ceremonies, but from what once lay in them in very ancient times they have (now) conserved only what is dead, just as the mummy had only retained the dead form of the human being. And to a great extent it is still the case to this day ... Just like the ordinary Egyptian, who only felt a kind of shudder when he gazed at the mummy, so a modern man experiences, if not exactly a shudder, something that is not a true feeling of soul when he comes near to these mummified spiritual acts* (Sept. 24, 1922, GA 216).

Such an experience has a very serious, quite concrete occult foundation. Rudolf Steiner gives an explanation that is not easily accessible to quick understanding. He speaks of the elementary spirits active in the process of human in and out-breathing. Breathing is an extraordinarily spiritual process. In antiquity man gained great spiritual knowledge through developing a conscious relationship to the spirits active on the path of in-breathing. When this experience began to fade, the Egyptian priests turned to mummification; a refuge for the elementary spirits was created in the mummies.

In more recent times a conscious relationship to the elementary spirits active in out-breathing is growing in importance, as it is their task to carry the inner form of man into the etheric world. They find this path into the outer world within the ceremonies that are enacted in occult brotherhoods, even if they are incomprehensible and mummified.

During the daytime it is still possible for these spirits, whose mission it is to be man's helpers, ... *to live in the breath in an honest way. For in the daytime man thinks and he is at least sending out his intellectual forms of thought with his breath ... But at night, when man does not think, thought-forms are not going out, there are no little etheric ships on which the earth spirits can go out from man into the world in order to imprint his form there in the ether-cosmos* (ibid.). And here, such spirits make use of the mummified ceremonies. This activity would be justified only if it had made a connection to spiritual science.

Without spiritual science these activities would be unjustified, particularly since the beginning of the epoch of the Archangel Michael (since 1879; Goethe had participated in these acts at the turn of the 18th and 19th century). In the previous epoch (each of which lasts about 300 years), when the Archangel Gabriel had leadership, the elementary spirits we are concerned with here and whose activity had already begun in the medieval period, were justified in living parasitically in the human consciousness, while people in the secret societies were celebrating rituals or listening to the Mass without comprehending what was going on. These beings thought the deeds that were being enacted by the passive human understanding. But around the end of the 19th century it became dangerous to sleep during religious or occult ceremonies, for with the beginning of the epoch of Michael *these elementary beings who thought with the human brain and then, by taking hold of human feelings and bringing about the social connections of the 19th century, actually spun those threads (of the forces working between people), these beings had now had enough. They had fulfilled their world-historic task, or rather satisfied their world-historic need (also of use to man). Ever more people came to earth who hoped for much from earthly life itself, and who had their own ideas concerning the organization of life on earth. Since then, these elementary beings, who once held sway in human thoughts, no longer come to man* (cf. Aug. 9, 1922, GA 214).

The result was **that human beings no longer knew what to do with their thoughts**, and this was mirrored in the crisis of knowledge and of life. So long

as thinking had not been entirely independent man appreciated it, but as soon as he was able to dispose of it as he wished, it lost all attraction for him. He began frivolously to play with it and develop various theories without considering his responsibility. Everything became relative for man. And consciousness that had become superficial fell more and more into a sleep in its depths; but out of the subconscious, out of the realm of the dream-pictures, utopian, spectral ideas – monsters – pressed into the intellect of man.

This went so far that, as Rudolf Steiner says, *there are really a great number of people who are, fundamentally speaking, not simply reincarnated human beings, but the bearers of beings who... show a premature path of development, who are actually only supposed to appear in a human form at a later stage of development. These beings do not use the entire human organism but they preferably use the metabolic system of these Western people ... Such people also reveal outwardly, to those who can look at life in the right way, that this is the case. For example, a large number of those people belonging to Anglo-Saxon secret societies ... and who are influential, are actual bearers of such premature existences who ... work into the world through certain people, and who seek out a field of activity for themselves through the bodies of people who do not live in regular reincarnations* (Oct. 22, 1920, GA 200). Often these 'people' wield authority in sects with a large following. It is easy to imagine how tragic-comical it is when people who have retained control over their own consciousness try to come to a rational understanding with them.

Rudolf Steiner says quite openly: ***One should not think in an abstract way that human beings everywhere and without exception are subject to repeated earth lives*** (ibid.). Of course it is inconvenient to have to grapple with such truths. It is much easier passively to follow those in authority. And this is exactly what happens: some want to know nothing, so as not to risk their comfortable existence; others help them to satisfy this wish. But it is urgently necessary to break this vicious circle.

Three kinds of spirits today illicitly ensoul a large proportion of those people who know how to forge a path to the levers of power. The first strive especially towards *what are, so to speak, the elementary forces of the earth ... they are able to detect: how is a colonization to be carried out here according to the natural climatic conditions ... or, how is a trade-relationship to be started, and so forth. A second kind of such spirits are those who make it their special task*

... to suppress self-consciousness, not to allow full awareness of the **consciousness-soul** to arise, and thereby to produce among others in the environment, where something like this **spreads like an epidemic, a certain compulsion not to hold themselves accountable for the true motives of their actions** ... The third kind ... (make it) their task ... to make people forget what their individual capacities are – capacities we bring from the spiritual world. They allow us just as little to come to individual spirituality; they make us into ‘stereotypes’ of our own individuality. Empty phrases, lies, hostility to social threefolding, refined egoism, false mysticism – all these are attributes that these three kinds of beings cause to arise in us¹ (ibid.). They infect civilization powerfully through the secret societies of the Anglo-Saxon race, which are responsible for every kind of spiritual, cultural and political mischief we meet in the world today.

It is precisely these beings who promote a continuation of the secrecy of occult societies, even though the reason for it – the danger from Rome – no longer exists. There are possibly still people in these societies who wish to receive the gifts of the true spirit. But any possibility of openly coming to an understanding with them is out of question. How in these circumstances are we to distinguish between a spirit-possessed occultist and a legitimate one? The only criteria are evidently the striving for power, aloofness, falsity and refined egoism. And these are attributes that increasingly set the tone in our Society and movement – people who have to a certain extent been replaced in their consciousness by elementary spirits who have no right to interfere in the spiritual life and in the social relationships of human beings in our epoch.

In their mass – Rudolf Steiner explains – these beings infiltrated people who belong to the Anglo-Saxon race, as a result of what comes *from the language*, because of the unstable equilibrium which the Germanic nature, transferred to the British Isles, attained at the time. It established itself there, but to a lesser degree than the Latin element that was woven through with the Roman, etc. (The question cannot be dealt with extensively here, since it would divert from the actual theme; the interested reader should study Rudolf Steiner.) In Middle Europe and the Roman world these beings are far more bound, they are not in a position to act arbitrarily (cf. Oct. 23, 1920, GA 200). Therefore the tendency

¹ We want to advise all readers of the last issues of the *Flensburger Hefte* (No. 40/41) to consider this when they read the abominable accusations scattered throughout against Rudolf Steiner.

exists in the world to found Lodges from England, in order to import Pan-Americanism with its political and spiritual-cultural criteria.

People involved with occultism have to be especially careful in these matters. They risk becoming the prey of these beings if they approach the threshold of the supersensible without the necessary preparation. The preparation is the **practice of mastering the consciousness-soul**, which seemingly in all its forms of manifestation is opposed by our civilization. But one should not believe that the moral disintegration of humanity is a natural occurrence. The destruction is taking place deliberately and according to plan. And the actual purpose to which everything is directed is already apparent: the creation of favourable conditions for the incarnation of Ahriman.

In the outer world the opinion is consistently propagated that Brotherhoods and Lodges are apparently nothing more than harmless playgrounds for slightly eccentric idealists, similar to those described by Leo Tolstoy in his novel *War and Peace*. For the above-mentioned elementary beings what Rudolf Steiner said about them and the secret societies is unbearable. **That is why they also wage their war against us from within our own midst.** It is no coincidence that the ‘established’ anthroposophist Rudi Lissau who lives in England wrote the foreword to a series of lectures published in English translation on this theme, turning practically everything that Steiner says in them to nought.² But all of Lissau’s reproaches against Rudolf Steiner are foolish and completely unfounded (e.g.: that he did not research everything by means of clairvoyance!) – and are not at all new.

Rudolf Steiner remarks in a lecture from 1920 that when, a few years before, he had started to speak about the secret societies, his communications were met with an ironical smile. But already by 1920 this had fundamentally changed: *the matter-of-fact English press, truly not given to special leaps, is now for weeks publishing articles about the existence of secret societies* [*The Morning Post*, London 1920, July 12-30 also appearing as a flyer with the title *The Causes of World Unrest*, London 1920]. *And even if these articles deal with suppositions that are nothing more than a ludicrous Jesuit hoax, one nevertheless has to say: Even if people sense the wind from a completely wrong corner,*

² The preface is printed in the weekly *Das Goetheanum*, No. 11, 1992.

one takes notice of such things today (Aug. 15, 1920, GA 199; remark by the R. Steiner Nachlassverwaltung).

Not so some present day ‘anthroposophists’. For them there is no more ‘wind’ – only the silence of the graveyard. But the more the dusk settles over our waking consciousness, the more distinctly the shadows – of what has been condemned to death and is practically dead – appear from behind the gravestones. And these shadows begin to guide the destinies of the living.

VIII. Freemasonry, Britannicism and Jesuitism

Three Forms of Imperialism

When the effect of the elemental beings of the kind mentioned above was added to the conservation of old cults in the Anglo-American secret societies, the new 'priesthood' of the Lodges was seized with the fanciful ambition to assume a leading role in the guidance of humanity with the help of the mummified ceremonies (cf. Sept. 24, 1922, GA 216).

Rudolf Steiner describes the three forms of imperialism which arose in various historical epochs and appear simultaneously in a number of different ways today – but under social conditions that actually have no room for any of them.

We meet imperialism for the first time in the ancient Orient. There it was characterized by the fact that the ruler of the kingdom was revered as a divine being. People did not yet think, as we do today, that the hosts of spirits exist beyond the clouds. In Egypt, for example, the Pharaoh was indeed a son of heaven come down to earth, or actually the Father of Heaven himself. In those days the right of conquest was justified by the necessity to extend the kingdom of God (cf. the Assyrian legends). The subjugated peoples on their part revered the conqueror as God. This, then, was the first form of imperialism.

The second form showed the ruler as ambassador of God, he was inspired, pervaded by God. In the first form man had to do with a kind of reality, in the second the ruler appeared in a 'garment', indicating that such a garment is customary among the Gods. Dionysios the Areopagite describes the Church hierarchy – the deacons, archdeacons etc. – as mirroring the Divine Hierarchies.

This form of imperialism later branched off into two directions. In one case the ruler remained king and priest, in the other he took on a rather more worldly character: the king became the Anointed of God. In historical development the two directions manifested as the unification of the Church on the one hand, and of the State on the other (cf. Feb. 20, 1920, GA 196).

The shadow of the first form – the first stage – of imperialism remained intact in the Catholic Church, where it *condensed into a kind of imperialism of the soul*. Consider, Rudolf Steiner reminds us, the monks of Cluny (11th century) who attained great influence in Europe; Pope Gregory VII came from their circle – *the mighty, imperialistic Pope* (cf. Feb. 22, 1920, GA 196).

Mohammedanism too has the first form of imperialism: Mohammed is not God but God's prophet (i.e. the second form). Nevertheless, the spreading of Mohammedanism takes place under the sign of total religious intolerance. Something of the attitude implanted in the souls of the subjects of Russian monarchs, arising again in particular in the new ideology of the restoration of the monarchy in Russia today, derives from the second form of imperialism. The now increasingly propagated thesis, already expressed by Dostoyevsky, that to be a Russian means to be a faithful member of the Eastern Orthodox Church. A throwback to the first, combined with elements of the third form of imperialism yet to be described, is represented by Bolshevism, since a meta-physical 'will of the people' is proclaimed as the immediate, universal, world-encompassing will, a principle transcending all others.

The third form of imperialism was formulated by Chamberlain and his associates in the 20th century. The concept of *Imperial Federation* has been part of official usage in England since the beginning of the 20th century. But its origins are already found in the 17th century, a time when the will of people began to speak and the right to vote was introduced. This form of imperialism arises out of parliamentarianism. What earlier had been a symbol or sign, now becomes a **phrase. An abyss opens up between the spoken word and the reality.**

'King-anointed' thus remains an empty phrase. The opinion of the majority does not become a reality but is transformed into a phrase. Parallel to this, economic colonization begins to play an important role. An adventurer or vagabond not able to establish himself in the kingdom sets sails, let us say, to Africa, becomes rich, acquires territory and incorporates this as a new possession into the metropolis (cf. the history of Rhodesia). At first he is condemned as an adventurer, but soon this changes and everything is respectable again. This is Western imperialism, but below the surface the second form is preserved. And this is the symbolic imperialism of the secret societies which one tries to keep hidden from the wider populace (ibid.). *England* – Rudolf Steiner says – *was until the 'Nineties the exemplary country of honest and upright parliamentari-*

*anism since it depended on the parliament to give impulses to outer politics ... the public (was) really co-active in outer politics. But then the initiative passed into the hands of the inspirers behind the scenes. The running of foreign affairs was taken out of parliament and out of the ministry of foreign affairs, and entrusted to an inner committee to which only the cabinet office belongs and a certain chancelry of the ministry of foreign affairs (Dec. 18, 1916, GA 173).*¹

This was basically the final step in a long process which led to the absolute domination of secret societies over politics in the Anglo-Saxon world. Rudolf Steiner points out that Freemasonry within the British kingdom continued to represent very respectable interests. *But everywhere in a different way, in many places outside the actual British realm, Freemasonry pursues exclusively or mainly political interests. Such political interests in the most palpable sense are pursued by the 'Grand-Orient de France', but also by other 'Grand Orients'. One might now say: what has that to do with the English? ... But view this in conjunction with the fact that the first High-degree Lodge in Paris was founded from England, not France! Not French people but Britons founded it; they only wove the French into their Lodge ...*

Then followed, again from England, the founding of Lodges in Gibraltar 1729, Madrid 1728, Lisbon 1736, Florence 1735, Moscow 1731, Stockholm 1726, Geneva 1735, Lausanne 1739, Hamburg 1737. I could continue the catalogue for a long time ... like a web, though of a different character than in the British kingdom, these Lodges were founded as the external instruments for certain

¹ Among anthroposophists, from England again, a rumour is passed around about a private statement made by Rudolf Steiner to Walter Stein in 1924, according to which the influence of the occult brotherhoods in politics ceased with the victory of the Labour Party in England. This is obviously a lie, representing the distortion of a statement made by Rudolf Steiner at a pedagogical conference on February 5, 1924 (GA 300/c, p. 113). Here are his words: *It is amazing how thoughtless humanity is today, so that it lets the most important symptoms go by without giving them a thought. That through the system of MacDonald a century-old tradition was broken within England, is something momentous ... On the other hand it should be well observed on the part of Anthroposophists how outer events clearly show that the era whose history can only be written from the physical plane, is over. We have to understand that the ahrimanic forces gain ever greater access into historical development.*

James Ramsay MacDonald (1886-1937) was one of the founders and leaders of the Labour Party. He became Prime Minister in 1924 and established diplomatic relations with the Soviet Union.

occult-political impulses. Next to the rapid changes exemplified historically in the fury of the Jacobins, the political activity of the Carbonari, the Cortes in Spain and other similar connections, they also play strongly into cultural-historic development and grow tendrils that one can trace into the works of the greatest spirits of the time. Think of the nature-philosophy of Rousseau, of the critical philosophy of Voltaire working at first as 'enlightenment' but then growing increasingly cynical, and of the attempts of the Illuminati and similar circles to overcome the cynicism of the time. These progressive circles were crushed by reactionary forces and continued their underground work in many different forms. This means that we must not reject them from the outset as being dedicated to evil. Much of their activity corresponded to the tasks of the initial period of the epoch of the consciousness-soul. But some significance must be seen in the fact – Rudolf Steiner continues – that the British Freemason can say today: look at our Lodges, they are very respectable – and we are not concerned with the others. But if one can see through the historical connection and the driving forces in an interplay of mutual opposition to one another, then it is indeed high British politics that is concealed behind it (Jan. 8, 1917, GA 174).

The Anthroposophical Cause

One or the other 'anthroposophizing' reader will rejoin that Rudolf Steiner could 'err', that he too was a product of his time (R. Lissau). But the explanation for such a statement can only be that the words of Rudolf Steiner are not to the reader's liking, for reasons he knowingly keeps to himself. Such a reader will also do his utmost to ensure that this book does not fall into the hands of anthroposophists. Experience has shown that this is indeed what happens to an alarming degree (remark in 1997). Not because false conclusions are drawn, but just because everything said in it corresponds to the truth. It would be saddening if a reader who feels himself to be an anthroposophist were to behave in this way. If he is aware of the responsibility we carry towards Anthroposophy in the difficult conditions of our time he should try, at least to the degree possible in the anthroposophical community in which he is active, to bring about a consistency between these insights and his work.

We are not concerned here with the fanatical stirring-up of hostilities but with a methodologically correct knowledge and mode of action, in the way that is usual everywhere – in all movements, streams and associations.

Why should Anthroposophists be an exception and, because they have made spiritual science the basis of their view of the world and life, act in contradiction to it? Why, for example, should they accept standards of behaviour normal in a Lodge or a Catholic Order? If one of us were to try to be active in such an association in the sense of our principles, he would very soon be asked to give up his membership. I will give an example.

In July 1990 in Basle the annual conference of the research Lodge *Quatuor Coronati* took place, in the course of which our president, Mr. M. Schmidt (Brabant) held a lecture. Despite the fact that the lecture corresponded to the theme and did not contain the slightest hint of what we are speaking of here, the following was said in the report on the conference: *The organizers (of the conference) were ill-advised to invite the president of the General Anthroposophical Society to speak on the theme: 'The future of Freemasonry in the light of Anthroposophy' before the members of the Freemasonic Lodge 'Quatuor Coronati' (Germany) ... As Freemasons they should have been gifted with the instinct* (author's emphasis) *to realize that a non-Freemason cannot speak about the present, past or, indeed, the future of Freemasonry. It needs to have become a certainty to every Freemason that the inner sanctuary of Freemasonry is veiled to the profane.*^{2 3}

When I, an anthroposophist, read this I said to myself: well then, they have the right to see **their** cause in this light. We are, by contrast to them, an open society, but we should not allow incompetent or ill-intentioned people to judge us either, even when they come from our own circles. 'Not allow', not in the sense that we should 'stop their mouths' – as they do to us (isn't it paradoxical?). But with competent, well-founded and, what is especially important, **public** exposure of their lies, their distortion of the facts and the methods by which they falsify the form and the content of Anthroposophy.

² It is remarkable that in the weekly *Das Goetheanum*, whose task it is after all to inform us of everything that is happening in the Anthroposophical Society, not a word was said about this interesting and significant event.

³ Report on the annual meeting of the research Lodge *Quatuor Coronati* (West Germany), July 5-8, 1990 in Basle. Hamburg, 1990 (Christian-Rosenkreutz-Verlag).

One should not be shocked by the fact that here we are dealing with the same questions as those on the 'knife-edge' of the purely political struggle. For, firstly, we live in this world and therefore its destiny is the same as ours, and secondly – **we do it in a different way**: we always bear in mind the spiritual aspect of relationships in the world, and strive as Goetheanists to recognize the archetypal phenomena of current events. Our considerations cannot be reduced to ideological slogans or the simple communication of sensational facts.

We announce publicly that we have obtained our method from Rudolf Steiner. To us it is neither limiting nor one-sided. On the contrary, all other methods reveal their one-sidedness by comparison. It is not the method that limits us, but at times we lack the spiritual strength to learn to master it fully.

Our task always remains a spiritual-**scientific** one, oriented at the same time towards **practical life**.

Democracy and Aristocracy

But let us continue with our observations. If, says Rudolf Steiner, we search for the origins of English politics we must turn to recent history. *Since the 17th century – preparation had already gone on since the 16th century – its aim has been to democratize, with more speed in one country, less in another, by taking power from the few and spreading it over large masses of people.*

I do not engage in politics, therefore I will not speak for or against democracy; I only want to place the facts before you. In recent times the democratizing process has gone forward at a rate that accelerates to a greater or a lesser degree, so that different streams are formed. But it is a mistake wherever several are to be considered, to follow only one ... Let us say: a green and a red stream are flowing alongside each other, the colours have no occult meaning ... (and) people are, let us say, usually hypnotized to look always at one stream only and not see the historical parallel stream ...

As a parallel stream to the democratic one there arose the use of occult motifs in the various Orders ... They are not spiritual, because of their purposes and goals, but, let us say, there developed a spiritual aristocracy parallel to the democracy that was at work in the French Revolution, the aristocracy of the

*Lodge developed.*⁴ *If one wants as a person of modern times to see clearly in order to meet the world openly and understand it, then one should not let oneself be blinded by democratic logic, which is justified only in its own sphere, or by phrases concerning democratic progress etc. One would have also to point to the interposing of something that reveals itself in the attempt to give rulership to the few through the means available within the Lodges – namely, ritual and its suggestive effect.* (These words truly contain the key to an understanding of what is going on in the world and with us in Russia today. We can find them confirmed at every step. The question that needs to be asked today is: must we deliberately close our eyes to it?) ... *It seems that one has forgotten this in the materialistic era, but people still pointed these things out before the 'Fifties. Just look into the works of philosophical historians from before 1850 and you will see that they point to the connection of the French Revolution and all subsequent developments, with the Lodges ...*

Emancipation from these conditions and the placing oneself purely into unbiased humanity indeed occurred only under the influence of such great spirituality as was developed on into German philosophy, on the basis of the work of Lessing, Herder, Goethe (Jan. 8, 1917, GA 174).

People in anthroposophical circles who speak or write about political activity behind the scenes have made it a habit to regard the secret societies as something other than Freemasonry. (Since they keep silent about it we can only assume that they tacitly count them amongst the irregular Lodges.) Rudolf Steiner says the following: *If you look back to 1720, you have in England a few followers of these associations. As a rule, followers are merely instruments, the actual operators stand behind them; but even followers were very few at the time. If we look at statistics today we have 488 Lodges in London, 1354 Lodges throughout Great Britain, of Masonic societies, societies that are a useful instrument in the hands of the secret societies ...*

First, it is necessary to look at the substantial content of what exists within the Lodge as an instrument for the actual moving forces. And then one needs to investigate the reasons why these forces have to this day been of extraordinary importance (Feb. 21, 1920, GA 196).

⁴ It is not by chance that 'Elite, elite, elite' continuously resounds in the present political agitation of all parties in Russia.

Let us add to this, what was already indicated about the 'Grand-Orients' founded all over the world from England. It is also useful to think about the American Lodge that represents the special 'smithy' of the ruling circles of the United States – 'Skull and Bones' (also known as 'bone-men') etc., etc. and the one question still remains: whom or what should we still regard as regular Freemasonry? Has not 'regularity' now become the most radical form of 'irregularity'?

Rudolf Steiner concedes that the habit of looking for the origins of Freemasonry in the distant past has a certain validity even though they are, *as they are presented, often nebulous, maybe even fraudulent.* During the first stage of imperialism Gods did indeed walk in human form among men on the earth. Later this became a symbol, a symbolism that was preserved in the Lodges. In outer exoteric life symbolism has sunk into cliché. (We paint symbols on tanks and aircraft). In the Lodges it is 'elevated' to ceremonial cliché. *But it can happen that people who are especially gifted through their karma can, at some point, arrive at the actual meaning of these symbols. Sometimes even a blind hen finds a grain ... then they are removed from the secret societies concerned. But steps are taken to ensure that they cannot harm these secret societies. For power is of special importance for these secret societies, not insight (ibid.).*

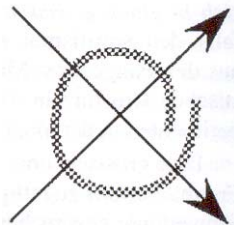
Internal Battle of the Lodges and Orders. Spiritism

It must be admitted that Freemasonry did not surrender its positions at once. A struggle took place in which the healthy forces were finally overcome. In those Lodges or Brotherhoods where people had knowledge of the impulses of human development, some individuals perceived the great event that ended in 1879 with the fall to earth of the forces of darkness conquered by the Archangel Michael. Such people were faced with the question: what must we do if we are to take account of this fact, this new presence of the ahrimanic spirits in the materialism of the epoch? And they resolved to help people to perceive something of the spiritual directly in the physical. Thus Spiritism arose out of a good intention in the 'Forties of the last century. At that time, when on the earth the spirit of criticism and of the intellect directed only to the outer world became the all-prevailing force, people had to be given at least a feeling for the existence of the spiritual.

Other members of the Brotherhoods, who preferred to give no spiritual knowledge to humanity, expressed their agreement with this intention, despite the fact that they formed the majority. Thus the well-meaning spiritualists, all of them members of Lodges, decided – and this was a mistake – to convince people, with the help of mediums, of the existence of spiritual forces. They intended later to bring higher truths to humanity on this basis, since they hoped that the mediums would speak in general terms of the elementary world. But in the spiritist séances the mediums began to speak of the dead.

Gradually the initiators of spiritism found themselves in the minority. But in the Lodges there were still other initiates, known as *brothers of the Left*, who – says Rudolf Steiner – *[exploit] in the sense of a question of power whatever impulse is given for the development of humanity* (Nov. 19, 1917, GA 178). They too had hoped for something from spiritism because in their circles they operated with the souls of the dead who, with the help of the materialistic world-view, had been bound to the Lodges after death. They gradually took control over the entire field. *The well-meaning initiates gradually lost all interest in spiritism, even felt ashamed in a certain way. The brothers of the Left also began to discredit spiritism because they did not want to release people at all from the grip of materialism (ibid.).*⁵ It was they who brought about the Bolshevik revolution in Russia and who stand behind all socialistic experiments throughout the world.

The greatest and at the same time most decisive damage done to Freemasonry came from the Jesuits. We can basically speak of three levels of initiation in Freemasonry. The ritual enacted on these levels, clothed in verbal formulae, represents a certain reciprocal relation-



⁵ In a further lecture Rudolf Steiner gives the following explanations: Since the 'I' as well as the astral body of the medium is suppressed by the hypnotist or inspirator, it cannot gain access in a healthy way to the realm of the dead. This is why the purely luciferic teachings arose via the mediums, combined with exclusively ahrimanic observations; and therefore one had to give up the spiritists.

The leading personalities of the Theosophical Society were also active in the sense of the above-mentioned compromise, i.e. they received their knowledge of the supersensible (Leadbeater i.a.) through mediums, and this was not legitimate. The greatest hopes of well-meaning initiates of the middle of the 19th Century found their realization in Anthroposophy transmitting spiritual knowledge only through an awake I-consciousness (cf. May 11 and 13, 1915, GA 254).

ship between the mysteries that existed before the Mystery of Golgatha and the tasks of humanity since that time. A whole series of further levels is 'woven' into them, up to 95 in total. And from a certain point in time what is described below takes place.

When there are people in the Lodges who, as they pass through the three stages of initiation, really reflect, *then what they have inwardly anticipated in the lower three degrees will be completely destroyed by what is implanted into them in the high degrees. A terrible fog is poured out over all that can in some way be feelingly anticipated in the three lower degrees. And while the people are usually lacking any kind of clarity about it in their consciousness, they are confused in these high degrees ... This is because in certain periods, at the end of the 18th and beginning of the 19th century, but also on into our times, certain people infiltrated themselves into Masonic Orders, worked within them and carried into them these high degrees, developed these high degrees within Freemasonry ... People are gullible, often even when they are initiated into those things. And those who smuggled themselves in, those are the members of the 'Society of Jesus', they are Jesuits ... So that you will find Jesuitism not only where Freemasonry is railed against or where one preaches against Freemasonry, but you will find in the high degrees very, very much of the purest Jesuitism. It does no harm from the Jesuits' point of view that one attacks what one has set up oneself, because in this realm it belongs to politics, to the right steering of men. If one wants to guide people to a particular goal, a clear one, a goal clear to man ... then it is good if one takes hold of them from just one side and shows them **one** path to this goal. **If, on the other hand one wants to keep them as dull and sleepy as possible, one shows them two paths or maybe several, but two are sufficient at first. One path goes this way, another that way** (see drawing). **One is a Jesuit by officially belonging to the Society of Jesus and goes this way (↗), or one is a Jesuit and belongs to some high-degree Masonic Order and goes this way (↘). Then a man takes a look at this** (he will hardly be able to know what is going on). *It is very easy to confuse him* (July 3, 1920, GA 198).*

This, one may say, is the **main methodological principle** behind the activity of all secret societies in the world today. Without knowledge of it we keep coming up against contradictions in the, at times, relentless struggle waged by representatives of one Order against another. In this conflict the physical elimination of members of the opposing Lodge, of those on the profane level, is permitted, not

to mention the masses living in the territory governed by the warring Lodges. But at the same time we can observe in the first place a certain unity of goals in the superiors of bitterly antagonistic Orders.⁶ And secondly, against all those who are knowingly or unknowingly caught up in this battle one uses the tactic of ‘two daggers’. Whoever draws back in fear from the one must himself dash into the other.

Anthroposophists have the task **to do neither** of these. But first of all it is necessary to stop hoodwinking us and throwing dust into our eyes. Everyone is led by the nose, who, even if only passively, swims in the current of public opinions spread abroad just as much by the anthroposophical press as by many of our power-wielding educators. We need to understand that we then serve at least one, if not both adversaries, whatever we may proclaim in flattering tones.

If the Lord God has not robbed us of our senses as a punishment for our egoism, then let at least the tragic experience of others be a lesson so that it will not be repeated in our circle. Let us investigate the history of the destruction of Freemasonry and learn from it, for healthy spirituality in the world is always fought against with the same methods.

⁶ Actions of this kind proceed from both sides. It could be rumours suggesting that the present Pope may be a figure of Western Lodges are not without foundation. Today’s struggle behind the scenes has been driven to such a devilish absurdity that it assumes no longer an occult-political, but rather an **occult-mafioso** character.

IX. The Unity of Shadow Occultism

The “Soviet Wise Men” and Psychoanalysis

In 1946, shortly after the Second World War, an officer of the Soviet secret police, Gregory Klimov, escaped to the West. With much inside knowledge of the phenomenon of Soviet power he then worked for many years on what was known as the ‘Harvard Project’ in Munich. The aim of the project was to study the phenomenon that Alexander Zinoviev later called *Homo Sovieticus*. In the foreword to the novel *The Prince of this World* by Klimov, published in Russia in 1992, the Russian émigré professor at Stratford University S. P. Novikov says that the project had a bad reputation among Russian émigrés. They said of it: the wish is to save Mother Russia from the Bolsheviks – with the help of the Trotskyists and Mensheviks.¹

As the leader of one of the most high-security special projects of the CIA, Klimov had the opportunity inside the project to compare the work of Soviet and American counter-espionage. He concluded that in the fields of psychological warfare and social psychology they *use exactly the same scientific principles* – namely the psychoanalysis of Freud and Jung!

It is good for the reader to know that Jung already revealed his religious credo (and this is little known) in the very earliest stages of his work. In the first edition of his book *The Psychology of Unconscious Processes* he writes: *The concept of God is an absolutely necessary psychological function of irrational nature that has nothing whatever to do with the question of the existence of God. For the latter is one of the most stupid questions one could ask.*² Klimov shows how this Jungian conclusion is valued by the Soviets from the point of view of dialectical materialism and how it establishes that the Biblical devil,

¹ The origins of today’s Perestroika can be found here. – The Mensheviks were the minority in Russian social democracy from 1913, forming the contrast to the majority led by Lenin, the Bolsheviks.

² C. G. Jung, *Die Psychologie der unbewussten Prozesse (Psychology of the Unconscious Processes)*, Zürich, 1917, p. 210.

whose number is *legion*, is simply *a complicated, complex social illness*.³ Illness – is the devil himself; thus conclude the psychoanalysts and dialecticians who work in the depths of the KGB. Correspondingly health equals God.

In various ways and for many centuries humanity has been battling with this principal illness which signifies the decline of the human race. The **Fathers of the Inquisition** sought a cure for it, as did the **Soviet secret police!** The author of the foreword to Klimov’s novel thinks that the *religious approach* is the most rational in this case, *because whenever other alternatives were sought one ended up with purges, concentration-camps and gas-chambers*. Jung also thought that the question regarding the existence of God belonged to the *most stupid* questions, but that religion is nevertheless necessary as a means applied by psychiatry under certain conditions for the treatment of pathological complexes.

Another book by Klimov, *The Protocols of the Soviet Learned Elders*, is a summary of lectures of *high sociology* said to have been delivered by *the black professorship* before the most powerful members of the Soviet Hierarchy.

The world wonders and disputes over whether Klimov wrote these books, or whether they are the fruit of collaborative work. What are his sources? Does he rely on existing documents – or intuitions of genius? From our personal experiences in the Soviet Union we would say that – **in spirit** – the *Protocols* are genuine. They are the totally undisguised expressions of the ideology of the new dark-spiritual force whose synthesis carries out a substantial piece of work for Ahriman and Lucifer in cultural-social life and reveals itself as the **asuric** force. Of this Rudolf Steiner says that as it encroaches into the social life of men it does **irreparable** harm to the human ‘I’. This force so to speak tears pieces out of the ‘I’, and it will **not be possible to remove** the consequences of this process in the course of future incarnations.

Reading the *Protocols* poses a difficult spiritual and ethical test. But they should be read. They show that the Eastern side is playing ‘va banque’ in that it makes visible what has its origin in the West and finds its practical expression in the East: namely the ‘noises’ in the brains of Western intellectuals that are carried to their logical conclusion and even make the hair of the Western Marx-

³ Gregory Klimov, *Kn’az’ mira sego (The Lord of this World)*, Moscow, 1992, p. 17.

ists and Freudians stand on end. Why this 'va banque' step was taken 20 to 30 years ago is only becoming transparent today. But more of this later.

In the introductory lecture, *Protocol No. 1*, a professor in the uniform of a KGB General tells his audience – highest Party and State functionaries – that a number of special laws are to be revealed, *that guide the destiny of the world ... In principle it is the same as what used to be called God and Devil.*⁴ Several interpretations of the Bible, he continues, exist in Protestant sects as well as in Freemasonry, *which put the Devil in God's place and swear by the Bible*. The time has come for us to look at them with the help of dialectical materialism. In accordance with this view devil, demons and evil spirits are to be regarded as *objective realities*. They are *nothing other than various forms of illness of psyche and soul. The soul – that is the spirit. Illness of soul – is the evil spirit, the devil*. Marx, Lenin, Hitler, Stalin – all of them are *the work of the devil*. *In the good old days such people were called warlocks and sorcerers – in the worst sense.*

The devil represents an *involved and complex process of degeneracy or retrogression that in the main consists of three parts: sexual deviations, psychic illnesses and some physical deformities of the organism*. The number of humans already afflicted with this degeneration is legion – it is that legion of which the devils speak to Christ. With the help of sociological and psychological tests the American Dr. Kinsey⁵ calculated that in American and any other society the percentage of 'legionnaires' is on average 37%; among intellectuals 50%; among poets, writers and the intellectual élite as much as 75%. Thus the question arises: who rules the world? The dialecticians from among the psychoanalysts reply: *the Prince of this world*. And they formulate one of the fundamental laws of *the new Soviet system of belief, dialectical Christianity*: ... *90% of all criminal acts, including political crimes* (all Soviet dissidents are considered political criminals – Sacharov, Solzhenitsyn etc.), *90% of all evil and all misery of the human race – starting with the simple divorce of husband*

⁴ Gregory Klimov, *Protokoly sovetskikh mudrekhov (Protocols of the Soviet Learned Elders)*, San Francisco, 1981 (Globus Publisher), p. 2.

⁵ Alfred Charles Kinsey, 1894-1956 attempted, by means of a system of anonymous questionnaires, to collect information about sexual behaviour in civilized society. Reports appeared in the media lately claiming that Kinsey faked the statistics. There are no scientific counter-arguments to refute this (Publisher's Note).

*and wife, up to world wars and revolutions – are the result of the hereditary degeneration manifesting in psychic illnesses and sexual deviations.*⁶

The authors of this law admit readily that they are not its inventors. Already in 1932, during an international congress of eugenics, Professors of the University of Columbia, Dunn and Dobzhansky (non-communists) made the following statement: *There is no doubt that, if the law regarding sterilisation were to be applied more widely in the U.S.A., in barely 100 years we would have eliminated at least 90% of criminal acts, insanity, mental retardation, idiocy and sexual deviations, not to mention the many other forms of defects and degeneracies. In this way mental hospitals, prisons and psychiatric institutes would be almost freed of the victims of human pain and suffering within the course of a century* (Heredity, Race and Society, New York, 1957, p. 86).⁷

If we recall at this point the dreams of the Russian utopianist K. S. Mereshkovsky, who had come to these conclusions already in 1903, the circle will close between some of the alarming 'endings and beginnings'. Alarming, because **the statistical results on which they are based correspond to reality, while the conclusions drawn from them are an expression, to the highest degree, of the decline of the human spirit. Behind it, as its source, there stands a truly demonic power. The ingenious theories serve this power merely as a camouflage.**

The 'black' professor of highest sociology tells his listeners: *comrades, we will place into your hands the Biblical keys to the knowledge of good and evil, of*

⁶ Ibid., p. 11.

⁷ The entry regarding Eugenics in the 1976 edition of *The New Encyclopaedia Britannica*, (15th edition) is of interest. The Englishman Sir Francis Galton was the pioneer, making the first investigations in London in 1904. *In 1926 in the U.S.A. men who represented then-fashionable attitudes founded the 'American Eugenic Society'*. They investigated how through sterilization one could 'eradicate' inferior elements, criminals and mentally handicapped. After one had succeeded in proving statistically that such defects are hereditary the matter was pursued vigorously and by 1931 *sterilization laws had already been passed in 27 [US]-states. By 1935 laws were in force in Denmark, Switzerland, Germany, Norway and Sweden ... These laws were rarely drastically enforced in the US-states, and only in few cases did the number of sterilizations exceeded 100 per year (and state). California was the exception, with more than 350 sterilizations annually, totalling 9,931 by 1935, and some of the Southern states with quite high rates of sterilization per head of population. With scientific progress these laws were increasingly called in question ...* (Publisher's Note).

reason and madness, of life and death, the keys to happiness and misery. But remember that these keys are poisoned and that one needs to handle them with great care. We have already had in this connection a number of murders and suicides. And this is quite understandable if we put ourselves in the position of a person who, so far used to the continuous consumption of a certain poison – dialectical materialism –, is now suddenly confronted with the task of actively and, what is even more important, independently, perverting the ‘I’-consciousness, because he is told: *this has nothing to do with the ‘Brief Outline of Party History’ you once studied as the bible of communism and which now proves to be a falsification of history.* – This person does not find the strength to experience the metamorphosis of the ‘devil in oneself’ in his own soul, and abandons the game.

Christ asks: can the demonic power remain intact if it splits in two? In our century the demonic power replies: Yes, it can! – corresponding to the dialectical law of the unity and conflict of opposites. In the language of spiritual science this means the appearance of the Asuras. This is why the life of a human being in the 20th century is associated with an enormously high risk. And one sees oneself obliged to speak of this again and again. It is truly not the time for complacent, negative criticism in an epoch where human beings are about to lose their **‘I’-substance**.

The “Dialectics” of the Secret Societies

Modern man is under massive attack from two sides. This is done with the help of means that at first sight appear to exclude each other. On the one hand everything possible is done to speed up the processes of decline in the human being: the noise and stomping of pop-culture grows ever louder, the sexual revolution marches on ‘triumphant’. On the other hand the materialistically-thinking eugenicists point their finger at these phenomena and speak of the necessity for *artificial selection*. It is tempting to believe that these things are entirely opposite, which to a certain extent is true. However, these polarities are already being woven into a certain synthesis, into a dialectical-materialistic Christianity – a Utopia which aims to turn the whole of human life into a nightmare, to create a parody of evolution and to drive humanity into the Eighth sphere, into that infernal world where the **anti**-substance of the future planetary cycle is woven.

In face of the monstrous reality, from Lenin to Pol Pot, and whose end those alive today will not live to see, no-one will dare to call this an exaggeration.

The ideologies of ‘the end of the world’ – as we may call them – are constructed in the light of the objective laws of development, though these are either turned back-to-front, or transferred into a sphere to which they have no relation. This is the method of the luciferic-ahrimanic spirits who, with their spectral existence in the world of secondary reality, strive to compete with the Divine creative force. But they can only do it in their own way, out of the opposite principle, in that they reject the highest, the truly real. Just consider the law of unity and conflict of opposites – discovered not by Marx, but by Hegel. But Hegel meant only the pure phenomenology of the spirit, not class-conflict. Marx, who had learnt from Hegel, transferred the law to social-economic conditions. The primacy of the spirit over matter had been transformed in the course of evolution into a primacy of ideology over concrete life. This is how the ‘business is done’ – not amateurishly in the least.

In the secret societies of the West, says Rudolf Steiner, Hegel is meditated inwardly and in depth, there his works are considered esoteric (cf. Dec. 4, 1920, GA 202). The practising ‘dialecticians’ of secret societies and Orders know very well that if one wants to launch into a world-wide adventure on one side, it is necessary to create for oneself a counter-effect from the other side. Reduced to its simplest terms, this means that as soon as we let the dogs off the leash on one side, the same has to happen on the other; it will not work otherwise. But both the one and the other have to be controlled from a unified centre. Only outwardly can everything, though always within the limits of the planned experiment, be given over to the ‘free play’ of forces. When Rudolf Steiner analyzed the so-called *Testament of Peter the Great* (a forgery), he explained the effect of the principle of the ‘two daggers’. He said that, in the *Testament*, two things had with historical genius been combined, that work together with extraordinary effectiveness – sympathy and antipathy. (The human being lives through the most deeply Russian, i. e. most deeply national, relations as well as the hostile surrounding world.) In these situations, Rudolf Steiner continues, *it is such that one activates not just one stream but lets one stream always be crossed by another, thereby causing both to influence each other in some way* (Dec. 9, 1916, GA 173). Thus a confusion can be made to arise in which nothing can be clearly identified; the socio-political scene of action can be transformed into a minefield with the safe paths known only to the select few.

The various occult directions sometimes take on entirely opposite tasks. Rudolf Steiner speaks of Belgium as *a country between Holland and France* in which *at a given time, when something important was taking place, ... certain people [acted] under the suggestive influence of certain Masonic societies which had an occult background. Then it was a matter of obscuring the traces. Therefore some Jesuitic influence was led to the same place so that Masonic and Jesuitic influence met. For there **certainly are people in higher places who are Freemasons as well as Jesuits**, Imperiums (it only remains for us to interpolate a 'certain' country that lies between Japan and Poland), *that can make use of Jesuitism as well as Freemasonry in order to achieve what they wish through the working together of both* (ibid.).*

But in the collaboration with Freemasonry, only a select few gain entrance. The fact is important that Freemasonry as well as Jesuitism basically has three stages of initiation. If 33 stages are mentioned, it is not the decimal, but another system that is meant. The number 33 reads 3 x 3; nine stages of initiation. But among Freemasons or Jesuits there is hardly anyone able to pass through the nine stages. A few are able to advance beyond the first three stages to the next three. These people form within *certain brotherhoods – not all of them, of course, only certain ones – ... a kind of association where it is absolutely possible, for example, for a superior of a Jesuit community to belong to this society*. The Jesuits, of course, fiercely oppose the communities of Freemasons, the communities of Freemasons fiercely oppose the Jesuit communities; *but superiors of the Freemasons and superiors of the Jesuit community belong to the higher degrees of a special brotherhood, form a state within a state encompassing the others*. Rudolf Steiner concludes: *Just think what can be achieved in the world ... when one has an apparatus of this kind at one's disposal* (Apr. 4, 1916, GA 167).

Rudolf Steiner expresses these thoughts in 1916; four years later he defines them further. *I now speak – he stresses –, and I want to say it again, not of the high degrees in general, but of certain high degrees of certain Orders of Freemasons and other occult societies, the 'Order of Oddfellows' etc. For in this sphere it is extremely difficult to distinguish what is genuine from what is not; but I speak of certain widely distributed streams in this sphere* (July 3, 1920, GA 198).

This fact should always be borne in mind, so that we do not copy the Jesuits in their indiscriminate denunciation of Freemasonry. At the same time we must not forget that it is **only those of high degrees who lead the destinies of the occult Orders and of world politics**. Already since the end of the 18th century newcomers have entered the Lodges and set up high degrees; and *you find very, very much of the purest Jesuitism in the high degrees*⁸ (ibid.). In the same lec-

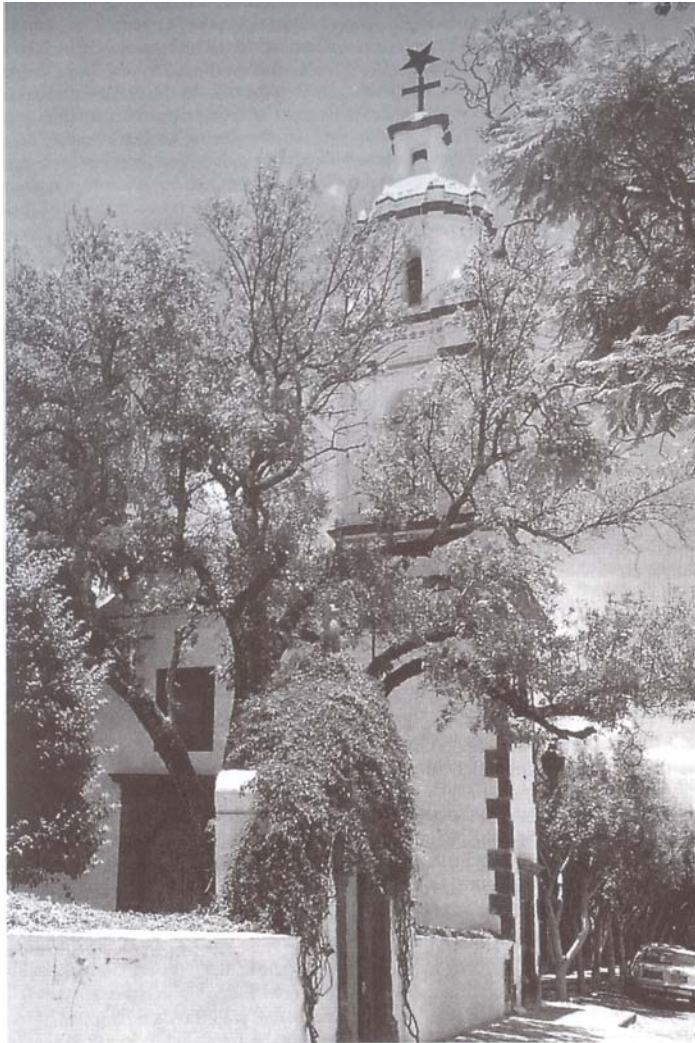
⁸ We would like to quote another source that in this case can hardly be surpassed in objectivity. The Freemason's Dictionary of Lennhoff/Posner from 1932 says under the caption Jesuits: *While one has to see in the Jesuits the most militant opponents to Freemasonry within the Catholic camp, the thesis that the Societas Jesu had called to life Freemasonry towards the end of the 17th Century or had tried to steer it into a certain direction soon after the formation of the first Grand Lodge (especially in France and Germany), has been adhered to for quite a while. Bode, Biester, Knigge, Schröder, Nicolai in Germany, Nicolas de Bonneville, Rebold, Ragon in France, Capt. Smith in England were main advocates of the theory of decisive Jesuit influence on Freemasonry. Bode was the first to write about it in its most far-reaching form. He called ... the Jesuits the inventors of Freemasonry ... Ludwig Friedrich Schröder did not share the opinion that the Jesuits had founded Freemasonry, but he too tried to decipher, in accordance with the purposes ascribed to the Jesuits, the mystical content of the Scottish Degree said to have been invented by them.*

Most adherents of the Jesuit theory tended to the view that the Jesuits took control of continental Freemasonry for the purpose of politicizing it in their sense, to bring the exiled House of Stuart back to the English Throne and Catholicism to power again in the British Isles and strengthen it in the other Protestant countries. In order to prepare souls for this purpose, the 'unknown Superiors' had created a Catholic ritual out of Protestant English Freemasonry with its three degrees rooted in Building symbolism, by grafting onto it High Degrees put together by them. They invented the Masonic **Legend of the Masters of the Temple**, pervaded the Lodges with their own emissaries and attempted by all available means to bring the whole of Freemasonry under their control.

If again and again it was stubbornly asserted that the Jacobite (Stuartist) Chevalier Ramsay, active in France, invented the Templar degrees of **Scottish Masonry**, and made this known in his 'Discours', then it is intimately connected to assertions regarding its supposed Jesuit origins. To the opponents of Jesuitism Ramsay was a fervent disciple of Loyola, as was Baron von Hund, Johnson, Gugomos (brought up by Jesuits), the cleric Starck, who were believed to have spread **their** Freemasonry only in the interest of the Catholic Church. The combining of Strict Observance with the clerical system of Starck, which undoubtedly pursued catholicizing tendencies, seemed especially flagrant, no less the fact that after the abolition of the Order of Jesuits by Clement XIV (1773), many ex-Jesuits indeed sought and found entrance to the Lodges (par. 775-777).

ture Rudolf Steiner warns that all kinds of cliques want to introduce ‘nonsense’ and false mysticism into our circles as well.

To discuss the superiors of these Lodges with ordinary members is quite pointless, since every means – including occult methods of influencing conscious-



Christian church in Mexico (photo from a travel brochure;
note symbol on church tower!)

ness – has been applied **to arouse in them unqualified trust in the holders of high degrees**. Rudolf Steiner’s communications are basically the only untainted source from which true knowledge can be drawn.

The members of the special ‘brotherhood’ of high degrees have an exceptional status of inviolability. They confer this status also upon those who immediately carry out their intentions – their life is guaranteed, regardless of the development of the game they are playing. Such figures were, for example, Kerensky and Trotsky. No-one would have ever touched the latter if he himself had not driven the game a bit too far. The younger brothers are granted unrestricted liberty to kill each other off in the name of world-wide dialectics.

We must try to understand Rudolf Steiner’s words if we do not wish, as anthroposophists, to be drawn into this terrible dialectic, and to find ourselves on the side of one or the other power while they settle their scores under the leadership of a unified centre. This does not mean that our life becomes free of danger. No, our task is different: it is to be representatives of the purely anthroposophical task in the world despite all disagreeable outer conditions. For then the opponents of Anthroposophy will have less to do with us than with the Divine Hierarchies themselves. With regards to our personal fate, all may be left to the will of God. It is important not to be so foolish as to serve ahrimanic or luciferic forces.

Already at the beginning of the century people had an inkling of the existence of a certain highest centre of power behind the scenes. On several occasions Rudolf Steiner speaks of the Austrian writer Hermann Bahr and his novel *Himmelfahrt* (Ascension). The novel tells of an Englishman who travels the entire world in search of the key to an understanding of human destinies. Finally he discovers certain invisible threads woven as a unified power around the whole world. The Englishman has the wish at all costs to penetrate to the inner circle of this power. It says in the novel, that *he was not averse to holding the Jews in high esteem and occasionally voiced in all seriousness his suspicion that maybe in the innermost circle of this hidden world-web Rabbis and Monsignori sit together in perfect concord.*

Rudolf Steiner adds to this quote from the novel: *And you can be quite sure ... Hermann Bahr got to know this Englishman! All this is from life* (Dec. 10, 1916, GA 173).

At the end of the 20th century the existence of a unified centre of power invisibly guiding the affairs of the world is no longer a secret. Articles are written about it in newspapers and magazines. But this is done by people acting **on the instructions of this centre**. Such publications therefore merely serve the purpose of disguising still further the true state of affairs. One will not be able to understand it at all without the help of spiritual science. This is also why Rudolf Steiner says: *The more we show in certain circles that we have the truth, the worse the opposition will be; and the more this truth proves effective, the more intensively it will appear* (Sept. 22, 1918, GA 184).

Such are the prospects for our relationships to the outer world. To undertake to explain the true state of affairs to someone there, would be a futile and dangerous exercise. Not so with anthroposophists, who have a consciousness directed to the Divine Hierarchies. Before the supersensible world they have to testify to the true situation on earth. Hence with them any error is transformed into guilt with far-reaching karmic consequences.

We are obliged in our process of cognition to reach through to the archetypal phenomena, but not to crave for sensations or raise cowards to heaven. Rudolf Steiner emphasizes that in the unified circle of Western secret societies there is a direct orientation towards Ahriman. Christ is known there and is believed to be weaker than Ahriman. From there earthly civilization is being prepared – through mass-culture and the most varied monstrosities that destroy morality and the relationships of people to their spiritual and historical past – in such a way that the best conditions are being created for the incarnation of Ahriman. **Nothing in the course that all forms of spiritual life, politics and economic relations have taken in the 20th century is arbitrary, coincidental or natural.**

In very recent times it has been written about with great openness in the media of the so-called 'New Right'. Many facts indicated by them correspond to reality. For instance, it has been correctly pointed out that Ahriman's number – 666 – is cunningly exploited, that humanity is educated to anti-aesthetics and anti-morality, that the traditional concepts of beautiful and moral are turned into their exact opposites etc. But an entirely wrong aim is pursued through such publications. All this represents no more than the game that is being played with the conflict and unity of opposites. These media declare openly that the coming of Ahriman is imminent. But it is done in a purely **luciferic** way –

harmless to Ahriman – in order to arouse fear in people, to herd them behind the walls of a church or a new ideology, or unite them under a banner bearing the already familiar slogan *Jesus – our General!* The unmasking of occult societies, all of them allegedly worshipping *Baphomet*, is pursued to the same end. In practice this is equivalent to saying: Beware of that occultism and join ours. To this the other side replies: If you are not so primitive as to believe these fabrications, then come to us. – Simply put, it speaks again of the familiar tactic of the 'two daggers'. A third has recently been added to the two, and has made the situation even more complicated. Dense swathes of lies poison like a smog the whole atmosphere of social life. Who will survive in such conditions? Who will endure to the end?

If one wanted, with the help of commonly-used terminology, to formulate a conclusion that might serve as guideline for those who strive to be awake in the present it would have to sound something like this: Through the Inquisition the Catholic form of Christianity was compromised absolutely and irrevocably. Through the French Revolution and the Bolshevik revolution in Russia Freemasonry was compromised absolutely and irrevocably. Regardless of whether there are still truly faithful Christians in the Catholic Church, whether honest people dedicated to a spiritual quest still exist in the Lodges – both directions have been usurped in their essential being through the hierarchy of power by the forces of evil. The Masonic elite plays with hell; the Catholic (the Jesuits, the 'Opus Dei') consciously wages war against heaven. The first – proclaiming internationalism – sets nations under the power of the ahrimanic double of the folk spirits. The second, proclaiming political nationalism, battles against the archangelic leaders of the peoples in order to subject them to the leadership of the luciferic double – the demons of nationalism.

Both directions come to **a synthesis in the asuric spirit** of the time, which stands in total opposition to the legitimate time-spirit – the Archangel Michael – **in that it strives to disconnect culture, the spiritual life, spiritual creativity, from of the inspirations of the folk spirits and the genius of language (since it is internationalist); and in that it attempts to subject socio-political, inter-state relations to the narrow-minded egoism of nations, the nationalistic striving for isolation, which was intended to play an increasingly subordinate role.**

It is the Janus-headed, asuric character of the distortion of Christian civilization in its entirety that confuses those people who try to understand events. The Russian philosopher, historian and sociologist Konstantin Leontiev encountered this problem already in the 19th century. He wrote in his article *Tribal politics as an Instrument of the World-wide Revolution*, published in 1888: *How is it that people seek for something, but then find something entirely different? I intend to write a short political history of this great and almost universal fraud ... The political outcome is obvious; the course of events is clear, although convoluted. The causes are mysterious.* Then Leontiev goes on to analyze the national movements of his time – the national struggle for freedom of the Serbs and Greeks, the Italians, the national uprisings of the Poles, of Hungary, the unification of Germany etc. – and he concludes: *All these nations, these states, have taken a mighty step in these 30 years (from 1859 to 1889) on the path of egalitarian liberalism, democracy, equal rights, on the path of the inner mingling of the classes, provincial powers, ethics, laws etc. But at the same time they have 'progressed' mightily on the path to great similarity with other states and other societies. All societies of the West have in these 30 years become more similar to each other than they were before.*

A grouping of states according to tribes and nations, in part greater, in part purer in comparison to before is therefore nothing but a preparation that is baffling in its clarity and force, for the transition to a cosmopolitan, at first Pan-European, later possibly a world-wide state (latter emphasis by the present author).

This is terrible! But still more terrible in my opinion is the fact that to this day there is no-one in Russia who is willing to see and understand this.

Today, after more than one hundred years, we still confront what Konstantin Leontiev recognized, despite the fact that his purely emotional exclamation 'terrible!' has been transformed for us into the incarnated horror of the 20th century.

The staunch democrat of today does not tire of repeating that there is nothing wrong with nations forming closer links with each other culturally. And it is quite impossible to make him, a cultivated barbarian, understand that his objection bears no relation to culture. We will quote Leontiev once more: *Italy* – he writes in the same article –, *was still famous in the first half of the century for its uniqueness and variety. Very close to France and Spain in language and*

ethnic composition, it was nevertheless entirely distinct from them in laws, spirit, customs and traditions etc. A benevolent patriarchal nature and wild cruelty; disorder and poetry; naivety and cunning; ardent piety and refined vice; deep antiquity and the flaming up of an entirely revolutionary spirit ...

All this was united in the most original way in the Italy that was divided up into individual states and was partly oppressed. Was there anyone in those days whom it did not inspire?

Byron, anticipating with the genius of his instinct the approaching democratic banalization of the civilized lands of Europe, fled into the savage gardens of Spain, Italy and Turkey. – There he could breathe more freely! ...

Goethe owes to Italy his 'Roman Elegies' and the famous character of 'Mignon'; Pushkin dreamt of Italy and wrote about it. George Sand ... Alfred de Musset ... Gogol ... They all agreed that Italy was not grey, bourgeois, stereotyped ... For the English, French, Russians and Germans a true wonderland began beyond the Alps. As Italy became unified and politically independent, it began to resemble France or any other European country ... As Italy grew more powerful it almost immediately lost its cultural uniqueness.

After 1866 and 1871 the face of Germany also began to change; *to change for the worse, as with the growth of political unity, independence and international superiority its actual national-cultural character was transformed.*

Leontiev writes the following about Russia. (Since the 'Sixties) *we have thought much about Slavic nationalism within as well as outside Russia's borders, when in our institutions and customs we began suddenly and rapidly to come closer to Pan-Europe ... We even put the French tchako on our soldiers' heads; this is a very important symbol!*

The process of inner alignment and outer conciliation of peoples, which began already in the second half of the 19th century, was by no means a natural process. At the time the frightening symptomatology of political manipulations could already be recognized behind it. In the widest sense it was possible then to anticipate what the world is going through today. In our day and in the course of the following years we shall probably bear witness to the correctness of Leontiev's predictions regarding the creation of a World state, just as we already had the opportunity to recognize that his anticipation of the events at the beginning of the 20th century was entirely accurate. *The conflict with Ger-*

many – he writes – is inevitable for France in the near future and it is hard to believe in her glorious victory. And even if what the French dream of came true, even if they were to fight in an alliance with Russia, it seems to me that the same would happen to them as happened to the Italians in 1860. The Germans would defeat them, but they would possibly come out victorious after all thanks to the fact that **the Germans would possibly be defeated by the Russians**. And, I hasten to add, I do not believe in our victory because I understand much about our preparations for war, nor because I count on a numerical superiority of the united Franco-Russian force over the military forces of the ‘Middle-European League’. But **because Russia will in this case be serving the principle of tribes, national-cosmopolitan politics, the deceitful Proteus of universal mixing**. For us, the war will nevertheless be **about the Slavs, about our rights to Bulgaria and Serbia**. Let us suppose that there is a war with Austria; if it does not occur to Germany at the right moment to deceive her allies, but she really comes to their assistance, **she will suffer terribly, just as all others have suffered, who set themselves against the tribal stream**.

This is how a Russian philosopher perceived world events 35 years before the beginning of the irrevocable, total destruction of Europe, the world-wide drama whose final act is imminent.

X. World and Power

Dictatorship and the Anglo-Saxon World

The ancient Kingdom of Klingsor, the epicentre of ahrimanic initiation, builds today a kind of 'black sun' of civilization and stands in opposition to the entire cultural-social sphere of the normal evolution of humanity, which is moving towards the consciousness-soul. It was not the romantic fantasy of the medieval poets that brought forth the theme of the two basic principles – light and darkness. Their contrast becomes effective today in individual souls as well as in the entire structure of social relationships. Klingsor is celebrating cruel victories in our time. It is he who, like a Grand Inquisitor or a high degree Master, is the creator of the ideologies of totalitarianism, who provides the buttress for violence over personality, who sends an altogether disreputable Kundry into the world to inspire the sexual revolution and pop-culture and to celebrate black mysteries of the frenzy of the masses.

Only what is able to appeal to the Holy Chalice, the Mystery of Golgatha, can withstand the world-wide unity of Ahriman. But, for this, **spiritual freedom** is necessary, the ability to penetrate the secrets of the world **right down to their archetypal phenomena**, as well as the ability to bring life to **moral intuitions**. These are the qualities of the members of today's brotherhood of the Grail; they lay the foundation for the service of the Christ *in spirit and in truth*. And this alone enables us to act against the complete destruction of culture and the enslavement of the human 'I'. It is not enough to study the history of the Mysteries of the Grail, visit the places where men served it in times long past. We must work on ourselves. *If anyone desires to come after me – says the Christ – let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it, and whoever loses his life for my sake will find it* (Matthew 16; 24-25). Hypocrisy is of no use whatever, only the development of the three attributes mentioned above. Only through acquiring them will we be able to realize Goethe's 'die and become' at every moment of our life, which means nothing else than to *practise periphrastic self-denial* and ... *follow Christ*.

The main attribute of our 'opponents' – those, too, within the Anthroposophical Society – is the utter inability to take such a step. Here lies the source of the superabundance of empty phrases and corruption in the world. Countless simple souls are altogether taken hold of by the idea of the limitless growth of consumption. They are willing to do anything for the sake of its realization because it has already become the global existential philosophy and an article of faith. And the masses of the profane who populate the lower degrees in the Orders and Lodges are convinced of it. Fear of death, followed not by resurrection but by absolute nothingness, leads souls to be reconciled to *known evil*. It lets them blindly follow the doctrines sent down to them from the mysteries and awesome high degrees. The rest is taken care of by strict discipline and the unprincipled exploitation of human weaknesses.

It seems that it is already beyond man's power to halt the stream of this death-bringing development. But it is equally impossible to do nothing. For there is no condition that could not become even worse. *Formerly – Rudolf Steiner said in a lecture held in early 1917 –, there was a tyranny by which certain people were obliged, for a time, only to hold true what was recognized by Rome. The tyranny will be far greater when the time comes where not what the philosopher decides, not what the scientist decides, is the basis of faith, but what the organs of those occult brotherhoods will allow one to believe: that in no man's soul anything else will be believed than what is prescribed from those quarters, that no other conduct can be introduced into the world from any other side. This is what these brotherhoods strive for. And it is a naïve belief of many idealists ... when they imagine that these things are only temporary ... and the possibility of averting such things lies only in the clear, proper understanding of what is; all the rest is pointless. Therefore it will be necessary, even though from a certain side one will not like to see and hear, and measures will be taken to oppose it, that there should always be people who really point out the whole, full intensity of what is happening; who are not afraid to point out the whole, full intensity of what is happening* (Jan. 22, 1917, GA 174).

In Russia the things that Rudolf Steiner anticipated soon became reality. But despite all the horror done to us, this was no more than a beginner's 'writing attempt': **an experiment for future realization through the entire world**. There are still only a few details that remain to be corrected. The brotherhoods are at present thinking through in a comprehensive way the results as well as the miscalculations of the experiment so that a universal net can now be woven, whose

meshes will be so tight that not even the smallest ‘fish’ will slip through. Once the net is complete, the whole of humanity will be enclosed in it. Only few people notice this – and when it has become clear to many, it will already be too late. The greater part of humanity will continue to be influenced by America, but not the America we know today. *It will not be long after the year 2000 has come round, that not a direct, but a kind of prohibition on all thinking will issue from America, a law whose purpose will be the suppression of all individual thinking* (Apr. 4, 1916, GA 167).

Rudolf Steiner made this prediction in 1916. Only a few years are left until 2000. Should someone today still not recognize the ominous signs that point to the prediction soon becoming reality, he should at least not force his foolish will on others. On the other hand, those who understand what is going on, but continue to tolerate and support the death-bringing tendency, ought to think about another statement of Rudolf Steiner: *truly, not only Germany and the middle countries and Russia, but the whole civilized earth, will ... gradually ... be encompassed by a terrible bond of slavery, and never become happy again. For, through what comes only from the past, the world is at an end! ... Something new must come from the spiritual world* (Dec. 31, 1918, GA 187).

And the new is coming. It is enough, in devotion to knowledge, trustingly to open our hearts to the new and develop the capacity of soul to be unprejudiced, something practically no-one is willing to do. Wherever we look, spiritual-scientific communications are received in very peculiar ways – as though they had nothing to do with real life and the concrete destiny of human beings. People nod their heads, give their assent: ‘Yes, indeed, mass-culture is generally pervaded by magic; yes, they really exist, these dark occult brotherhoods.’ But as soon as the concrete deeds of these brotherhoods, taking place right next to them, are pointed out, or when the behaviour of concrete people is described, one is brusquely pushed aside, accused of prejudice and envy etc., etc. Thus no choice is left but to trust the small flock of people *who do not let themselves be intimidated*. For the lack of willingness to acquire concrete clarity about these things is rooted mainly **in fear**, springs therefore from the presence of Ahriman in the soul. He is the spirit of the lie, the spirit who sows fear in us. But despite having accepted spiritual science into themselves, people continue to think that fear is the product of a given state of electrons and their behaviour towards the atomic nuclei. – It is deeds that inform us about the spirit of a human being.

To those who are able to overcome fear, who are able to put aside their ‘narcissism’ – excessive self-love – Rudolf Steiner gives insights such as the following: *The Anglo-American world has its initiates, it has people who know how to appreciate spiritual forces ... In the Lodges of initiates these people said: we in the West are preparing everything, so that in future, with all the means that can be won from the spiritual world – but illicitly – for the elevation of national pride we have obtained people who may become their rulers, individual people on a plutocratic basis* (June 22, 1919, GA 192).

The initiates and the *plutocratic* principle – this is the all-destroying alliance that has arisen in Klingsor’s latest kingdom – and, if it is not overthrown, it will not only destroy culture but also cause a global ecological catastrophe similar to that which befell Atlantis when a number of initiates had betrayed the Mysteries. The spiritual and ethical world of man is closely linked to the elementary spirits of nature. If we destroy this world, we also destroy the physical basis of the earthly existence of human beings.

Above all the Anglo-Saxon nations must gain clarity in all these matters because Rudolf Steiner has already raised his voice in warning. *I wanted to differentiate between this British people and those whom I call, to use a trivial expression, ‘wire-pullers’, who stand behind what happens ... It is also not necessary to identify oneself with these impulses even though it can obviously not be my task to prevent someone from identifying with them ... Only, he should say what is true and not that he identifies with the ideals of the right of small nations and so on; but he should be clear that it is his will to rule the world* (Jan. 6, 1917, GA 174).

But why is it the English-speaking nations in particular who have become the field of activity of the ‘wire-pullers’? A certain logic can definitely be recognized. Rudolf Steiner gives the following explanation: *These occult brotherhoods do not work out of a special British patriotism, but ultimately they want to place the entire earth under the domination of mere materialism. And since, according to the laws of the fifth post-Atlantean period, certain elements of the British people* (today it would be more correct to say: of Anglo-Americanism) *are most suited for this as bearers of the consciousness-soul, they want through the use of grey magic to bring these suitable elements as promoters of materialism ... Other components of the nation could never be used in the same way, as material for the transformation of the whole earth into a realm of materialism*

... *This is why one must place one's foot on the neck of this component of the nation and divest it of all spiritual striving* (Jan. 15, 1917, GA 174).

We have already indicated that these aims did not 'fall into the lap' of the English-speaking peoples overnight. At first there germinated – again by virtue of the instinctive mastering of the consciousness-soul – the ideas of the third form of imperialism. **Gradually they were woven through by ahrimanic spirits** who began to look for *those personalities who are able to wait, who prepare their actions not over years but through decades, when they are the actions of high politics*. But today *a spiritual discipline* already rules in the English-speaking world *in the highest degree. It is so strong that it can make men like Asquith* (English Prime Minister, 1908-1916) *and Grey* (Minister of Foreign Affairs in Asquith's Cabinet) – *who are basically innocent rabbits – into its puppets, its marionettes ... A colleague in the ministry said about him (Grey) a long time ago ... : he is a person who always wears an expression of concentration because he never had a thought of his own. – But such people are sought out when one wants to have the right puppets for the world theatre* (June 22, 1919, GA 192).¹

This is the present state of affairs with regard to our instincts and traditions. We should not thoughtlessly break off all connections with them, but it is far more dangerous to submit to them without reflection. This applies to the individual as well as to entire peoples. We need to have precise knowledge of the past and

¹ How great is the number of these 'always-concentrated' people in the governments of Eastern Europe in the times of Perestroika! Indeed, even in the USA a person was made President, who is the spitting image of our young renewers. The first thing to be immediately noticed with all these people is their subservience. None of them gives the impression of being an independent person. Their faces reflect their unbroken attention to what certain 'elders' are whispering in their ear. But times have changed and newspapers openly reported that Yeltsin (one of the 'experienced ones') was received as a knight into the Maltese Order. The ceremony was performed by the Georgian faith healer (a medium) Djuna, authorized representative of the Order. We must wonder who Gorbachev actually is. (Though all this is only mummary.) The tragi-comic reality is that if in Russia an inhuman dictatorship returns or a civil war should break out and the USA pushes the world to the edge of a world war, the unknown scientific advisers and the man whose rightful position would be that of captain of a small basketball team, and who plays the saxophone at home a bit, are the ones who carry the blame!

where the origins of today's events lie.² We should make the evolution of the world and of man an object of spiritual-scientific investigation and history an object of symptomatological research.

The Origin of the Idea of World Rule

If we want to understand our century we need to know that the time when Christianity became a state-religion is of special importance. The roots of the tragic processes of our time lie in the Byzantine Empire. In 325, at the First Ecumenical Council summoned by Constantine in Nicæa, two interpretations of faith collided irreconcilably. Advocate of one was the Alexandrian Presbyter Arius, while the deacon and later Alexandrian bishop and Church father Athanasius proclaimed the other. What the Church reveals about the conflict of these two men does not at all clarify the root of the phenomenon that has left deep traces in Europe's history. Arius taught that God, when he created the world, also created a mediator between himself and the world – the Son of God. Athanasius, on the other hand, declared the Son of God to be the same in nature as the Godhead of the Father for all eternity.

These different opinions regarding the Holy Trinity reveal in essence that the population of Europe was, already in the 4th century, a complex configuration of widely diverse spiritual attitudes and views of life and world. *What Arius taught* – Rudolf Steiner explains – *can be brought to people through the appeal to certain feelings* – the noblest feelings. That which lies in the creed of Athanasius *speaks very little to the human sense of understanding*. In order to make people receptive it has to be prescribed and made into a law similar to a worldly law. This is what took place. *The utterly incomprehensible and strange conception of the oneness of the Son with the Father, who are both from all eternity and in the same measure God, and so forth, this was also later approached in such a way that it was said, one does not need to understand it, one must believe it. It is something that can be prescribed. It was also possible to ... introduce the Athanasian creed into a political Church organization ... In this way, what came up from the South, from Athanasianism, merged with the tendency to*

² It is not by chance that history, as taught in the State (and not only in State) schools in Germany is distorted beyond recognition. I had the opportunity to meet young people who have gone through this. They present a tragic picture because we recognize how far manipulation of the human soul can be driven.

prescribe, with the instinct for organization (Nov. 3, 1918, GA 185). On this basis the peoples of the Church arose.

In the Anglo-Saxon world (and later in America) one had preserved a relic of an old spiritual attitude that was rooted formerly in the princely-aristocratic element. Over time this became visible in the striving to found societies permeated by the spirit of a unified organization. But an organization is best founded *by spiritual means* on the condition that others know nothing about it; *otherwise one has to decree*. The issuing of decrees was first tried in the Roman world and in Middle Europe. Organizations in the form of Lodges spread as a form of rulership in the North-West, where the early-European Celtic element had found its continuation. Here *arose the peoples of the Lodges ... in whose essential character we can recognize that which does not organize humanity as a whole, but brings together in the form of societies, in the form of Orders*. The bringing-together in Orders lies in the continuation of what connects to the Arthur-legend. In the course of development, however, a fusion of different phenomena occurs so that finally the entire principle of Lodges, *which has created its monkey-like caricature in the Freemasons, ... is inwardly related to Jesuitism* (ibid.). Ignatius of Loyola also had Celtic blood in his veins. In Jesuitism the principle of issuing decrees took on a Lodge- or Order-like character. And this tendency is even more pronounced today, when in the Catholic world the basically secret occult society ‘Opus Dei’ is founded. Regarding the other side, it led Rudolf Steiner to exclaim: If you ask me: *who belongs to this Enlightenment-Deism? – Well, strangely enough it turns out that a purest type of this Enlightenment-Deism is Harnack³ in Berlin!* (Ibid.).

Thus a certain unity forms beneath the surface of the polarizing of the confessions and the differing opinions in matters of faith and knowledge. But if the first (the polarization) represents the natural path of development of the consciousness-soul, the second (unity) gradually becomes an insuperable obstacle on this path. Out of the chaotic experience of the consciousness-soul in the first moment of its appearance arises the wish – to be pope and king at the same time. The contradictions deepen steadily. Rome rigidifies in the striving to prevent by any means an emancipation of the personality. The idea is born, *of simplifying the spirit*, in order to manage it more easily and lead humanity back to

³ Adolf Harnack (1851-1930), evangelical liberal Church historian; author of *The Nature of Christianity*.

the archetypal conditions of group-consciousness. With the English-speaking nations, due to the instinctive working of the consciousness-soul, politics moves to the foreground and is pursued on a world-wide scale. So that, as Rudolf Steiner remarks, *self-seeking and political purpose coincide entirely, so that all politics can be put ... into the service of self-seeking in a quite naïve way*. The Anglo-Saxons do not thereby experience any feelings of guilt in their actions. And the world begins to see English politics, the English parliament, as an ideal. But this indicates, and it must be acknowledged, a *certain world-historic necessity, for to rule through force will be accepted as something quite obvious in the fifth post-Atlantean period* (Dec. 8, 1918, GA 186).

Added to this are the attempts to rule on a universal basis of commerce and industry. But through the founding of secret societies one attempts to realize one’s own aims with the help of spiritual associations, which is already **illicit**.

These are the essential ingredients out of which was born the idea of world-domination. In his book *Lord of the Rings* J. Tolkien tried without success to discover the origins of this idea. We have found an answer to the question. It was taught as an obvious truth in the occult brotherhoods already at the time of James I. (1566-1635) (during the lifetime of Gollum’s great-grandmother), *that ... all world-domination in the fifth post-Atlantean period has to pass to the Anglo-Saxon race, so they will find a system in the overcoming and elimination of the rulership of the seas by others* (Dec. 26, 1916, GA 173).

Rome once laid claim to ‘... world-domination’, and this was partly justified in the time of the Greco-Roman culture (until 1413). To appear as a world ruler in our epoch means *to take over the forces of destruction, the forces of the sickness of man* (for we live in the epoch of materialism), *to live within them ... And responsibility falls on the side to which world rule is granted* (Dec. 14, 1919, GA 194). That this is the truth of the situation was precisely sensed and wonderfully presented by Tolkien in his trilogy. But how great is the number of ‘Hobbits’ and people of the ‘Middle Land’ that have understood this too?

A feeling of great responsibility accompanies the claim to world rulership. Where such a tendency exists, the striving must also be present to imbue everything one aims to do with the *spiritual impulse demanded by humanity’s present development*. Otherwise *one will lead the development of humanity to its downfall* (Jan. 30, 1920, GA 196).

It is highly regrettable to see that where this claim to guide the destiny of the world is made, the very opposite course of action is followed, and in a way that could not be worse. Rudolf Steiner remarks: *It must be seen as a mockery that in the British Isles (we should always bear in mind that England is part of Pan-Anglo-Americanism today) an economic empire is established over the whole world and that then, if one wants an especially deep mystical spirituality, one goes to those one has conquered economically, those whom one economically exploits, and acquires this spirituality from them* (Feb. 22, 1920, GA 196).

Some people would reply that the aim of world rule is to bring an end to all wars in the world – a noble aim. But if the price to be paid for this is the simplification of the spirit, it is a dangerous utopia. And the freedom striven for by industrial-commercial society – is this the freedom mankind hopes for? At times, says Rudolf Steiner, *this love of freedom ... can take on peculiar forms. One declares: I don't want to harm you, I will not even touch a hair of your head, I will only lock you up in a dark cellar and give you nothing to eat!* If someone is not pleased with the domination of the world by commerce, then this is absolutely unacceptable for the other side. The love of freedom shown by commerce stops at this point (cf. Jan. 15, 1917, GA 174). We who live at the end of the 20th century can only add: It has already stopped!⁴ **And one is now on the way to the establishment of not only a commercial, but a spiritual world dictatorship.**

Anthroposophists (and not only they) should thus take note of the following thought: *Some kind of society may arise here or there with wonderful programmes, splendid ideals ... But in them lives, without their realizing it, not only what they speak of, but there are ways and means of letting flow into all these things that which the initiates (the aberrant ones) wish to instil into them ... Within the circles of [these] initiates ... those frightful, terrible things that have engulfed the civilized world (i.e. the First World War and its consequences) were forecast with great accuracy. All these things were by no means*

⁴ James Warburg made the following statement in 1950: *Whether you like it or not, we will have a world government either with universal consent or through the use of force.* The age-old intention to bring happiness to mankind by compulsion speaks through these words. The Grand Inquisitor in Dostoyevsky's novel *The Brothers Karamazov* already expressed it, and the Bolsheviks did nothing else in those 70 years than to keep us by force in the earthly 'paradise'. Obviously the time has now come for all of humanity to drink this draught of 'happiness' to the last drop.

hidden from the initiates of the English-speaking people, and the following discrepancy goes through all the discussions: on one hand, lofty exoteric ideals, the ideal of humanity with the genuine belief in this ideal of humanity in the most varied forms on the part of the uninitiated. And on the other hand the doctrine, the conscious, strictly taught doctrine that all that is Roman, all that is Middle-European culture has to disappear from modern civilization, that the culture of the English-speaking peoples must prevail, must ascend to world-domination (Jan. 9, 1920, GA 196).

These are – alas! – no mere words, but a methodical path of action arises out of them, in consequence of which Hegel is declared a Teutonic philosopher, Richard Wagner a racist, and the continuous evolution of culture is undermined, as an African impulse is made to penetrate into it, which has the effect of extreme decadence, glorifies the unconscious etc., etc.

What is intended for the Slavic world? – A new kind of tutelage by the Papacy, and something else in addition – but this will be dealt with later.

The striving for world rule gave an absolutely new character to civilization in the 20th century. The evolutionary principle of development was replaced by a revolutionary principle with the following consequence: **the elimination of all boundaries to lower human nature, the striving for freedom on the basis of arbitrary will and, necessarily connected with this, the selection of the worst in the structures of power; but in this case there remain – as the only means of retaining power –, thought-control, compulsion and violence.**

All states throughout the world are robbed of their sovereign development. The psychology of a small criminal group – the Mafia – extends into all large social communities and takes on a world character. The conspiracy spreading out in the form of social carcinoma becomes the basis and norm of all international relations, even of spiritual and religious life. All this is the inevitable consequence of the operation of those laws which belong to the revolutionary (in the modern sense) course of development, but which have nothing to do with the renewal of the world. How can we escape from the closed circle of unnatural law? – This is the main question, upon whose solution – possible only through Social Threefolding – the very existence of our planet depends.

XI. Materialism, Ceremonial Magic. The Battle Against Christianity

The true Nature of Materialism

The history of the epoch of materialism is an important theme in itself. In it are united all the complex problems of modern times: the emergence of 'I'-consciousness, the crisis of civilization, the crisis of knowledge, and even the problem of the end of history, as well as the transformations that are taking place on the level of meta-history. This latter theme will only be touched upon here insofar as it relates to the complex of questions indicated in the title of this book.

The complete incarnation of man in 'I'-consciousness presupposes a mastery of the experience of sense reality, an understanding of the material universe in all its unquestionably grandiose variety of macro- and micro-world. But two serious dangers await any one who pursues this path of knowledge. On one hand the material world, beyond the boundaries of 'I'-consciousness, presents – in the language of philosophy – an 'otherness' of the spiritual world, i.e. a non-being from the standpoint of real being. The world of 'otherness' maintains its unity within itself, since the higher worlds allow this as an opposition against itself – the world of the true God. This opposition, entirely justified in the sphere of the inorganic and partly also the organic world, gradually extended into the realm of 'I'-consciousness, where not opposition, but unity with God is the task of development. On the other hand since the beginning of the epoch of the consciousness-soul, man to an ever-increasing degree is afforded the right to shun the guidance of higher powers and, supported by his own experience and his thinking, to determine, himself, the course of cultural-historical development of the whole of civilization.

In the epoch of materialism, particularly in the last 150 to 200 years, *the Great Masters of Wisdom and the Harmony of Sentiments*, also known as the *White Brotherhood*, have withdrawn to the East. (the word 'East' is used here in the sense of a 'technical' concept), and no longer have influence upon Western civilization (cf. Sept. 3, 1916, GA 170). (Representatives of Eastern occult streams in Europe say much about them, including much that is false, since

they mistake them for a certain group of luciferic initiates.) To help man, they bequeathed to him knowledge, knowledge of the spirit in the first place. *But the materialistic attitude* – Rudolf Steiner warns – *is increasing and will continue to increase for four to five centuries*. And those occult brotherhoods who advance the opinion that materialism is in decline only contribute to its further progress (cf. Nov. 18, 1917, GA 178). All that the mass-media present today as parapsychology, faith-healing, psychotronics, Ufology etc. has as its goal not a striving after the spirit, but the creation of a still more universal, all-encompassing, materialistic world-view into which one can mix all spiritual views that have existed, after they have been re-interpreted (and not rejected) in terms of endlessly refining energies that in their essence are nonetheless materialistic.

Spiritualists, Rudolf Steiner warns, should be clear that there are no means whereby materialism can be proved false. *One cannot prove from the portrait that the original exists. Just as little can one prove on the basis of the material counterpart of the spiritual world that spirit exists. There is no refutation of materialism. There is only one way – to point to the will active in the quest for the spirit as such. One has to find the spirit quite independently from matter, but then one also finds it creatively active in the material world. But the spiritual can never be deduced through any description of, or logical inference from the material world, because in matter everything exists as a reflected image of what is in the spirit.* The historic conflict between idealists and materialists cannot be resolved by way of demonstration, but only by way of power (May 5, 1923, GA 225). One might add – even through violence, to which Marxism resorted in the course of its social experiment.

The origins of the materialistic world-view lie in the far distant past (but not with the ancient Egyptians or with Heraclitus). The first significant impulse towards materialism came, in the 8th century, from that part of the world in which Caliph Haroun al Rashid (766?-809) had brought the Academy of Gondishapur to an especially high cultural flowering. Rudolf Steiner is the only one to have revealed the true meaning of this academy and its importance for the spiritual life of Europe. He said that at that time something grandiose – though not in the positive sense – happened to humanity. *It happened at the time that humanity, which was subject to the impulse of Gondishapur, this new Persian impulse which brought back the Zarathustra impulse at the wrong time, that the whole of humanity, if I may put it so, if I may express myself trivially, was*

stricken with an inner deformity right down into its physical nature. Humanity received at that time an impulse that enters right into physicality, and which we continue to bring back with us **at birth** ... The illness was injected into humanity which, when it lives itself out, leads to the denial of the Father-God (Oct. 16, 1918, GA 182), i.e. to complete atheism.

When members of the Soviet secret police obtained this communication by Rudolf Steiner, in which he speaks of disbelief in the Father-God as an illness, they even felt insulted, as one of their articles shows. One can understand them for, after all, they were used to calling everyone who believed in God, sick, and they had never met anyone who would have questioned their own health of soul. But it is just as Rudolf Steiner says: disbelief in Christ means a great misfortune for the human soul, while disbelief in God reveals no less than an illness of soul and spirit. Only a sick human being becomes a real atheist.

The wise men of Gondishapur wanted to make man great and wise here on earth. But when they gave him earthly wisdom, it was their aim to have the soul **partake of death**, so that as it crossed the threshold of death it would lay aside the wish to participate in the life of the spiritual world and also in future incarnations. They wanted to conserve man in his earthly life, sever him from all development and prepare him for the ahrimanic world.

Only the Mystery of Golgatha saves the human being from this relationship with death. But in order to prevent men from recognizing this, Lucifer lent his help to the ahrimanic intention. *The Catholic Church*, – so we learn from Rudolf Steiner – *which stood very strongly under what remained of the impulse of the Academy of Gondishapur, decreed dogmatically at the Universal Ecumenical Council of Constantinople in 869 that one is not to believe in the spirit – because it did not want to enlighten about the Mystery of Golgatha, but to spread darkness over the Mystery of Golgatha* (ibid.).

It is of interest to know in how complicated a way the preparation of the materialistic conception took place, by means of which a very concrete caste of initiates hopes to thrust cultivated humanity into barbarism in order to rule over it without difficulty. Already in the 18th century an association of people was formed which still exists today. They know in advance what will enter the world in one or two centuries' time, and already in the 18th century were *preparing certain thoughts, certain views that are insinuated into human souls and become active forces in the realm of what such societies want, and then enter*

social life, determining how people behave towards each other. The people concerned do not know where the things come from, that live in their emotions, their feelings and their impulses of will. But those who understand the principles of development know how to conjure forth these impulses and emotions (Oct. 20, 1917, GA 177). People in these circles worked on a book, for example, in which it was asked which part of the various animals belongs to the devil. And when Darwinism arose in the 19th century and people acquired the idea of man's descent from animals, many had in their souls the idea that an animal – is the devil.

This method is applied everywhere today: in film, literature, advertising etc. It is called '**allusions**' (a concept of our time). In the Soviet Union a special censorship committee existed whose task it was to check every cinema production for possible unplanned, foreign *allusions*. The Bolshevik insurrection was prepared with the help of *allusions*. A great master in their construction was N. A. Rubakin (1862-1946), known in the outer world as an amiable person, an intellectual, a connoisseur of literature, and bibliophile.¹

¹ From 1907 he lived, like Lenin, in Switzerland. From 1930 (during the time of darkest Stalinism) he received a pension from the Soviet government. He was buried in Moscow.

A further example to clarify the concept of *Allusion*. When we had read Issue No. 32 of the *Flensburger Hefte* we were firmly convinced that its title was *Anthroposophy and National Socialism*. We were very surprised to discover later that it read: *The Anthroposophists and National Socialism*. But all this became clear when Issue No. 41 appeared under the heading: *Anthroposophy and Racism*. What do we mean by this? – That we had not been mistaken when reading Issue No. 32, because even there Anthroposophy was meant and not just individual anthroposophists. Only at the time they did not yet dare to openly admit this. They still feared that a wave of indignation could arise, so the word Anthroposophy was encoded on the level of the unconscious and the journal and its contents designed in such a way that the eye saw one thing but the soul perceived another. Having satisfied themselves that there was no indignation, they decided to come forward openly. As a preparatory step Issue No. 40 had already been published under the title *Nationalism, Racism, Xenophobia*. The word Anthroposophy did not appear at all, but everyone knows that this is a product of the anthroposophical press. We think it need not be stressed that the xenophobic violence in Germany should be thoroughly condemned, yet something else is important in this connection. Just look at the photographs that appeared in this issue, especially on pp. 49 and 53 – they can mean all kinds of things, one could put any caption whatever underneath them. In the context of the *Flensburger Hefte*, however, they work as Allusions. It is deeply regrettable that the human beings who have taken

When we have recognized the background of materialism we can observe the process of alienation and of the destruction of morals in the West from a somewhat different point of view. **No anthroposophist can be truly creative if he remains a creature of outer circumstances, not even when these are transposed into our own anthroposophical midst.** Hidden barbarism and the sting of materialism, with which we are **born** – these are the prerequisites each one of us carries within. The ordinary person of today – as a product of school education and of mass-culture – is implicitly the total destroyer in every sphere of activity. For this reason civilization in its present form is doomed to ruin and Anthroposophy bears within it the **only** hope for the salvation of the world, for it alone provides the means **for the transformation of man himself.** Therefore in those anthroposophical associations where everything proceeds mechanically in ordered channels, and where compromises are made with the forces of death, Anthroposophy as such does not exist.

The secret forces that work with materialism know as a rule what signs are given by the times, what should rightfully take place on earth, and they allow more or less free rein to the rightful impulses in order then – as from an ambush – to distort, profane and divert them. The epoch of materialism was unavoidable. But this does not apply to the ethical consequences drawn on the basis of materialism, that have led to atheism and to the complete ahrimanizing of man's soul and spirit.

A detailed analysis of the way materialism is worked with in the secret societies in order to gain power and manipulate the destiny of the whole of mankind, would lead too far here. Therefore we will look at only two particularly important aspects: the role played by the English-speaking peoples in these manipulations, and ceremonial magic.

The secret occult societies who are preparing the incarnation of Ahriman intend to subject the entire earth to the rulership of materialism. *And since according to*

upon themselves the task of standing wakefully in the present, should leave their unconscious unguarded and, just like any other person of today, expose themselves to the suggestive influences. – Compare:

No. 32: Anthroposophists and National Socialism

No. 40: National Socialism, Racism, Xenophobia

No. 41: Anthroposophy and Racism

This is the way an *Allusion* is built up!

the laws of the fifth post-Atlantean time certain elements of the British people – we already spoke of – are, as bearers of the consciousness-soul, most suited for this, they want to bring it about through grey magic, that these suitable elements are used as promoters of materialism ... Other elements of the population could never in the same way be useful as material for transforming the whole earth into a realm of materialism, no other nation, no other section of the people. Thus it is the aim of the occult brotherhoods to make the physical plane all-prevailing. And of a spiritual world one wants to speak only as an outcome of the revelations of the physical plane (Jan. 15, 1917, GA 174).

The work is done from two sides. *While on the one hand the strong tendency exists to scleroticise the human being ahrimanically, an especially Jesuitic tendency;² on the other exists the decided tendency to place the luciferic beings in the service of the materialistic world order, so that through materialism a luciferic spirituality, a spiritualization will result, which is luciferically oriented* (Sept. 22, 1918, GA 184). We would like to add that there is no more profound thought than this, in that **it unveils the nature of what in Russia today is called spiritual resurrection, but which is in reality the unleashed luciferic spirituality which in the near future will be channelled entirely into the sphere of materialistic interpretation.** We are standing at the threshold of a global materialistic view of life and the world, compared to which the most diehard dialectical materialism appears like child's play. The entire Bible is already interpreted in the materialistic sense: Christ is declared a superman – the astronaut from another star; one attempts to understand his miracles through bioenergetics etc.

This is the latest phase of what has long been prepared. Rome works towards the new doctrine with dogmas; for example, the dogma of the infallibility of the Pope or the bodily ascension of Mary. Working from the other side, while taking Rome into account, there is an occult centre *that has a strong influence on the English-speaking people ... The occult Freemasonry, that is anchored in this centre and has great influence on the course of the outer culture of the entire civilized world, promotes materialism in the same way – i.e. with a con-*

² Our aim in bringing forward the phenomena described here is, as we mentioned above, to illustrate the appearance of the Asuric spirits of darkness who determine the complex interplay between the luciferic and ahrimanic forces. The luciferic for example can appear in Jesuitism as ahrimanic etc. These questions do not permit a simplification but require thorough study.

scious penetration of things – as Rome ... has promoted it. Through the doctrine of infallibility (and the bodily ascension) Rome wanted to erect a dam against the inflow of spiritual truths from the spiritual world. The centre we speak of promotes consciously the spread of materialism in the modern cultural world ... and the strange thing about this phenomenon is that, as a rule, when the Anglo-American initiates ... grumble about Rome, they are right in what they say. Exactly the same applies to Rome when it complains about this centre, about occult Freemasonry (ibid.).

Thus the work is done from two sides. The occult laws are heeded on both sides, and each tells the truth about the other. The human being is tossed, now to the ahrimanic, now to the luciferic side and is unable to grasp anything because: he sees that truth is spoken everywhere! And woe betide anyone who tries to explain the principles (or lack of principles) in this game. He is met by a wave of hostility and hatred. Nevertheless, actions of this kind must never be tolerated, especially not in Russia: *for there will connect itself to the materialism that lives itself out in the industrial-commercial impulse, that which is being driven ever deeper into materialism out of other retarded impulses – the Chinese-Japanese, particularly the Japanese element.*

When Rudolf Steiner said this, he was asked whether the secret societies did not consider that the Japanese were advancing from the East. His reply was: *Yes, the people who belong to these societies do not regard it as something bad, but ... as a support for materialism. For, what is coming over from Asia will be a quite special form of materialism* (Jan. 15, 1917, GA 174).

In view of this, the mission of Roerich in Russia will also be seen quite differently; his glorification of 'Mahatma Lenin', the statements in favour of materialism (in his book *The Community*), according to which even Buddhism is supposed to be a materialistic teaching etc. And today a 'Roerichian' has been appointed Culture Minister and, without any knowledge of the subject, inveighs perfidiously against Anthroposophy.

The picture becomes especially clear when we bring the invasion of the Gurus from East to West in relation to what in the Far West resonates in the occult novels of Carlos Castaneda and wins enormous popularity. All this is woven into the fabric of a universal occult-materialistic teaching – an ideology that is destined to regulate all relations in the future evil race of human beings when, as Rudolf Steiner says, all will be fettered together by a chain and *no-one will*

experience joy. The struggle today has therefore to do not with matters of taste, but with the **fate of humanity**.

Magical Materialism and Power

Materialism in our time is already taking on the character of the sub-natural. It is not materialistic science that is growing in strength, but the magic of materialism, the occult manipulations with electricity and magnetism. It is the aim of certain occult brotherhoods to over-materialize materialism in a special way. One of these brotherhoods, Rudolf Steiner tells us, *which is very widespread in the West and again appears in many different varieties, embraces organizations that enact ceremonial magic*, in fact, ceremonial magic of the worst kind. Through it a certain influence is exerted in these brotherhoods on the physical body of their own members. The cerebrum, the ganglion system is influenced through certain magical acts. It is in this way that the spiritual world *gains influence on people who take part in such ceremonial procedures. This means that a possibility is created for the dead, in addition to other spirits, to affect those who are woven into such a ring created by ceremonial magic. This is how in our time materialism can be as it were over-materialized.*

Imagine that a person is altogether materialistically inclined, not just in his world-outlook, but also in relation to his whole sentient life, his life of feeling, and there are enormously many such people in the West. This materialistic attitude now intensifies to a high degree. This person will then have the urge, not only to exert an influence on the material world so long as he is living in the physical body, but even beyond death ... In our time there are already people whose materialistic drive is so strong that they strive to acquire the means that will enable them to exert an influence in the material world after death ... these are centres of a certain ceremonial magic.

We are speaking here of something that has tremendously wide implications. For just imagine that a number of people are brought together to form a certain brotherhood. These people know at the moment: others have gone before us, who have developed such strong thoughts of the power to dominate others, that a lifetime was not enough to realize them ... For them we will create a circle and through what we do, through the acts of ceremonial magic we perform, they will work into our bodies. We will gain stronger power than we now have; when we come face to face with other, weaker people from outside such socie-

ties, we will be able to exercise a certain heightened magical power over them. When we utter a word, when we deliver a speech, then these dead souls will be working through us, because we are prepared through having been entwined in the rituals of ceremonial magic.

There is a great difference whether a person, let us say, is standing honestly, simply in the cultural processes of our time and ... holds a parliamentary speech ... or whether a person is involved in circles of ceremonial magic, is thereby strengthened with the power-impulses of certain dead souls and now with these impulses holds the parliamentary speech or writes the newspaper article (Jan. 20, 1917, GA 174).

A person who becomes entangled in these manipulations attains 'immortality', as it were. But it is of a purely ahrimanic nature and the price paid is renunciation of spiritual evolution and separation from it, leading ultimately to the complete dissolution of the human monad in the sphere of sub-natural forces. But one who has already started out on this path will no longer listen to explanations. However, the actions of such people are, at the same time, in the highest degree harmful for all of humanity. Rudolf Steiner indicates that there are already a large number of them in the West. But in his words do we not also find the hidden meaning of all that is taking place in the East, for instance the meaning of the mummification of the corpses of the heads of state in the countries of the so-called 'socialist camp'? Could it not be that these mummies indicate the scene of operation of the occult Lodges where ceremonial magic of the worst kind is practised? Let us ask the following question: What does the cemetery in Red Square in Moscow actually represent? What is contained in those ritualistic, regularly-recurring popular festivals before the tomb of the mummy in which, as we learn from the technical literature, the cells retain *their natural moisture-content*, something not even the ancient Egyptians with their occult science were able to achieve? Was it not perhaps the 'eternal' Politburo-Brotherhood with the 'eternal' General Secretary at its head, that assembled in Red Square, where some of the members rest in urns in the Kremlin Wall, while the others, the so-called living, appeared before the eyes of millions from **out of the tomb** (through the doorway of the Mausoleum)³ a few times a year, in order, standing on top of the tomb, to reap the fruits of the general fanaticism that had been skilfully arranged in the Square – the temple of Idols? This is the

³ An underground passageway probably leads from the Kremlin into the Mausoleum.

reason why even in the epoch of 'liberalization' the mummy is not removed from the Square. An especially infernal power⁴ is concealed within it, which is sorely needed by the forces of both the Left and the Right.⁵ They were no empty words that were instilled into us:

Lenin is still today
more alive than all the living!

Yes, so it was and so it is today: The power of the dead governs the actions of those who carry forward their cause on earth. And it is utterly foolish to say that some are better than the others. The murder of 'one's own' people also had an occult meaning. Before his execution Marshal Tuchatchevsky called out (voluntarily) in the face of death: *Long live Stalin!*⁶ Indeed, something of the rituals of the old Incas, of their ritual murders, found its way into the ritual magic of the 'Bolsheviks' and this is what made this terrible phenomenon so unshakable.⁷ Its 'founders' – Lenin, Trotsky, Lenin's female partner, and other 'com-

⁴ In the '70's and '80's it had been made a general custom to accompany newly-weds straight after the wedding ceremony to the Mausoleum, where they were allowed special entrance to the mummy (since there is always a long queue). Moscovites exchanged the sinister joke: The medieval right of the lord to the first night with the bride had been re-introduced.

Imagine what the souls of the yet unborn children, already hovering above the heads of the parents, live through in this popularized form of ritual magic, what kind of shock this means for the souls before their entrance into the earthly sphere.

⁵ On May 9, 1995 all the 'democratic' and 'liberal' leaders in Moscow who are now constructing capitalism instead of the former socialism, 'crept up' onto the tomb to review the parade.

⁶ What else was a person to call out, who used poison-gas against the peasants during the suppression of the revolt in the government district of *Tambov*? Today one tries to present him as a Eurasian, a fighter for the true interests of Russia.

⁷ In Western Europe it is debated whether the Incas and Aztecs really did make human sacrifices and carry out ritual murders, or whether this was merely propaganda invented by e.g. the old Spaniards to discredit the original population of America. Like much else, this question is part of the intensifying ideological battle at the end of the 20th Century. The discussion is interesting insofar as it can show how superficial and lacking in perspective the exoteric science remains, which does not consider the spiritual foundations of life, and knowledge of the historical and social reality.

The culture in old America was (and this is quite natural) no less tragic and contradictory than the culture of the old and the new Europe. Various mysteries existed there. In some of them gruesome ritual murders were indeed carried out on human beings. The entire social life in the spheres where black magicians of these kinds of

rades' such as the millionaire Helphand, nicknamed Parvus ('the small') – were pupils of the Western brotherhoods, where they were introduced into the circle of ceremonial magic: Trotsky in America, Lenin in Zurich. Without an understanding of these facts, whatever one might say about the origins of Bolshevik power is no more than superficial chatter ideally suited to conceal the true state of affairs.

A very special kind of human being is created with the help of ceremonial magic, because it has nothing to do with either bribery or the striving for power. No, an answer is offered to the question of the meaning of existence as a whole. Hope for *ahrimanic immortality*, Rudolf Steiner tells us, *lives today in more people than you might think. The thought of assuring an ahrimanic immortality for oneself ... which consists in being active not only as a single individual, but in acting through the instrument of such a ... society. Such societies exist in the most varied forms, and people of certain degrees within them know: through such a society, together with the forces which I would otherwise have to give up at death, I become to a certain degree immortal, they are active beyond my death. Through what these people experience in the ceremonial magic they are, admittedly, stupefied to such an extent that they are no longer disturbed by the thought that would of necessity arise before the soul of one who takes these things in real earnestness and with true dignity. For in the same measure as one grows in immortal mortality ... in ahrimanic immortality, so does one lose consciousness of the other, the true, genuine immortality. But materialism has taken hold of many souls in our time to such an extent that they are not deterred, they are stupefied and indeed **strive** for ahrimanic immortality. Such societies are, as a rule, so organized that the ceremonial magic is intended to work particularly on the unsuspecting, on those who have a certain need to come into relation with the spiritual world through all kinds of symbolic acts. There are many such people (obviously the ones who regard themselves as the regular Freemasons, devoted to the spiritual quest). ... Those who want to attain this goal are truly not of the worst kind. Such people are now received into*

mysteries (of Taotl) ruled was terrible, and recalls some of the dictatorships of the 20th Century. But there existed at the same time the mysteries of the good, light-filled gods (of Tezkatlipoka) who resisted the black-magical mysteries of evil, fought against them and thus prepared the American continent for the acceptance of Christ. The interested reader can find an unusually telling description of the Mysteries of early America in Rudolf Steiner's lecture of September 18, 1916 (GA 171).

the circle of ceremonial magic, and then a small number gather together, who actually only ... make use of the others as their instruments (Jan. 20, 1917, GA 174) In this way one tries to gain power in the realm of the dead and obtains ahrimanic reinforcement; one gains access to the retarded spirits of the Egyptian-Chaldean epoch, to its retarded angels. Therefore such societies strive to carry remnants of the third cultural epoch into social life.

Hence, when the communist dictatorships resort to the ceremony of mummification of the dead, it quite clearly has nothing in common with socialism. The origins of their 'socialism' lie in the ancient imperial realms of the Incas and Aztecs with their black-magical mysteries of ritual murder. All these things exist in the West as well; but for the present they are still hidden behind the mask of parliamentarianism, free elections etc.

Regarding those who bring about ceremonial magic, the masters of the Lodges, they are – as Rudolf Steiner remarks – definitely not so naive as to believe in simple matter (as little as N. Roerich did, for example). But they want to fetter to the Lodges after their death as many as possible of those who have gone through them, so as to extend the power of the occult association. *Thus the brotherhoods create* (as did the priests in ancient Egypt) *a clientele of souls of the dead, who remain in the sphere of the earth and are thereby robbed of the possibility of passing through a higher spiritual evolution. For the attainment of this end, the general, inactive members of the brotherhood are presented the theory of the higher nature-forces, of magnetism, electricity, which are declared to be the basis for man's psychical activity. You see, Rudolf Steiner continues, it is a higher materialism: it is a materialism that not only denies the spirit but wants to force the spirit down into matter ... There you have the beginning of something that will intensify more and more over the next five centuries. The evil brotherhoods have limited themselves to this time-span;⁸ but they will continue if nothing is done to prevent them. They can only be prevented if complacency towards the spiritual-scientific world-view is overcome* (Nov. 18, 1917, GA 178).

When reading this, it is difficult not to relate them immediately to Soviet reality. For all of them – dozens of those who bear the main guilt for the crimes of

⁸ Even this is very long. Five centuries of what we have had for 70 years?! The ills will increase, since evil develops ever further.

Bolshevism, and who lie buried in Red Square, are indeed here, they are bound to the materialistic occult community and there is no way of escape. The pressing question arises: Are those who stand behind the scenes of Perestroika – basically just the same kind of participants in ceremonial magic – willing and able to destroy the magic circle? And the new ideology? Today we see under the badge of spiritual freedom the establishment of what is literally the ‘highest materialism’, which no longer denies the spirit, but ‘enslaves’ it. When this is once recognized, it is easy to understand what is to be expected in Russia in the near future.

Where the anthroposophical movement is concerned passivity has become the general rule. We must startle the slumberers out of their sleep with no compunction. And those in our circles who – as the saying goes – go for the throat of Anthroposophy: the dark masters, the inspirators who remain in the background, those who circulate lies; all these need to be put into their place. Let us not understate the magnitude of the problem: the destiny of humanity hangs in the balance. No price is too high.

The Methods of Magical Materialism

We have neither the factual basis nor the right to entertain false hopes with regard to the aims of the Orders, brotherhoods and Lodges that have fallen into the most extreme atavism. Their high-degree Masters know no less than we that Christ is God and that everything written in the Gospels is true. But they say to themselves: *We no longer want as our leader the Christ, who is the leader through this normal world; we want a different leader, we want to be in opposition to this normal world.* Such people, trained by means of ceremonial magic, receive the idea that this world of ahrimanic forces is actually a much stronger spiritual world (than the world of Christ). That, above all, they can continue what they have acquired here in physical life, that they can make immortal the material experiences of physical life (Jan. 22, 1917, GA 174).

The masters of ahrimanic immortality pursue their aims in various ways. Here we may point to Mrs. Besant’s attempt to declare Krishnamurti the reincarnated Christ. (Several dozen false messiahs exist today; interviews with them are held on Moscow Television.) The dogmas of Papal infallibility and the bodily ascension of Mary present another way. From the standpoint of the first Church fathers these dogmas are an open blasphemy. But in certain occult circles one

knows very well that they are an immensely effective means to awaken anti-Christian faith and divert people from the normal Christian path of development.

A third way is to alter the relation between national and individual. Christ – says Rudolf Steiner – *died for the individual human being. We must regard this as something that belongs very essentially to the Mystery of Golgatha. The Christ has an important deed to accomplish in the fifth ... but also in the sixth post Atlantean period: namely here on earth to become a helper (for human beings) to overcome, to finally overcome all that arises from the national principle* (ibid.). The said Brotherhoods, in their fight against Christ, proclaim the principle of national self-determination. This is basically the work of Ahriman himself, who, as Rudolf Steiner tells us, was incorporated (not completely incarnated or a mere inspirator, but representing the human ‘I’, displacing it) in Woodrow Wilson.

All that has taken place in recent years in the former Soviet Union, in the Caucasus and the former Yugoslavia is the direct continuation of the 14-point programme of Wilson. Not only nations, even small national groups shut themselves off in their national egoism, and in this way a wall is erected to hinder the approach of the next, the Slavic-Germanic, cultural epoch. At the same time the development of the consciousness-soul is paralyzed.

The increasingly violent racial mixing of the European peoples is proving to be the new destructive factor for the culture of the consciousness-soul – the second ‘dagger’-point in Wilson’s politics of the self-determination of nations. The racial principle will one day be overcome; but in the present ‘outcry’ against racism there is not the slightest indication of a true interest in upholding the rights of the personality, only the intention to anticipate the future, so that its healthy, normal approach is made impossible. The same purpose is served by the whipping-up of real racism: the doctrines of racial superiority and the attempts to put them into practice. Both represent the impulses of Gondishapur coming to life again in ever new variations.

An especially effective means whereby direct magical influence is exercised in the world by the ahrimanic brotherhoods is **the spreading of lies that are virtually identical with the truth**. Most anthroposophists, too, are powerless against this. People are very willing to swim with the stream of propaganda that has been thoroughly instilled into them by the mass-media, and of opinions,

ideas and judgments that have become habitual. Because these have already found entrance into the **ether-body**, people are indignant, furious even, when facts are presented, **which expose lies that have already become a part of themselves**.

We will now speak of the press and the mass-media. Rudolf Steiner describes them as *black magic* and tells of the existence of a whole range of editorial offices (the overwhelming majority today), which have ‘two doors’: the usual one and the ‘sliding door’, through which one has access to the occult brotherhoods (cf. Dec. 26, 1916, GA 173). In these one is aware of the great occult force that lies hidden in the false ideas in which people believe. Thus in the case of a great deal that is published today the question is not so much, what the author wants to express, but **who pays for the one or the other opinion?** (Cf. Jan. 22, 1917, GA 174.) But by now the Adversary of humanity has grown so subtle in his approach that he openly quotes Rudolf Steiner. Soviet ideologists evaluated all Western publications according to this same principle. But they did this, while they themselves were thoroughly deceitful, paid servants of the ruling ideology in which they did not believe. This is how complex the **technique of the lie** has become.

A direct lie is rare today. Mostly one lies with various false facts and corresponding ideas. It can also happen that a lie is mendaciously refuted by means of a lie. How can the individual still find his way? Whom can we believe – whom can we trust? If things are going to develop in this way everywhere, one could sink into despair. A way out of this situation is found only if one begins to experience the problem of the universal crisis as a truly serious one. Only in the broad perspective is its highest significance. **This lies in the fact that at the time of the greatest opposition Christianity will have to develop its greatest strength.** In the resistance that has to be developed against the abolition of the soul the strength to know the spirit again will also be found (Mar. 27, 1917, GA 175).

The Mystery of Golgatha is also the impulse of *world healing against the materialization of the soul*. The way of Christ Himself lies entirely outside the will and the intentions of men. Thus no man, however great his knowledge, nor even any Initiate, has influence over what is done by the Christ in the course of the 20th century, leading to his reappearance. Christ will be present as an *etheric being in the earthly sphere*. And for human beings it is important how they

meet the Christ. *No-one, not even the mightiest Initiate, has any influence whatever on the **reappearance of the Christ**. It is coming*, Rudolf Steiner affirms, *I ask you to remember this. But one can make preparations so that the Christ-event is received in this or that way, that the Christ-event has this or that effect* (Nov. 18, 1917, GA 178).

The brotherhoods do everything in their power to *ensure that the Christ passes by unnoticed in the 20th century, that human beings do not recognize His coming as an etheric individuality* (Ibid.). To this end world wars and revolutions are unleashed, financial crises created, Wilsonianism, Leninism, Trotskyism, Hitlerism, Stalinism and a multitude of other ‘isms’ arise, right up to the various trends of mass-culture. They emerge in our century, **for the natural development of cultural, spiritual and historical life has been forcibly interrupted**. It has happened for the first time, but people did not want to see this. The mighty occult-political forces had as the purpose of their activity ... **to conquer the sphere of influence that is to come through Christ in the 20th century and beyond, for another being, who has never appeared in the flesh at any time ... All those procedures ... with the dead and so on, ultimately serve such aims: to divert the mind of men away from the Christ who went through the Mystery of Golgatha and to hand over ... the rulership of the earth to another individuality (Ahriman). This is a very real battle ... relating to the intention to install another being in the place of the Christ-being in the course of humanity’s development, for the remainder of the fifth post-Atlantean period, and for the sixth and seventh.**

... *It will be the task of a healthy, an honest spiritual development to eliminate, to do away with, such strivings that are in the most literal sense anti-Christian. But only clear insight can achieve anything, because the other being whom these brotherhoods wish to make ruler ... they will call him the ‘Christ’ ... Yes, people who observe life only on the surface, especially the outer discussions about Christ and the Jesus-question and so on, do not look into the depths. It is a fog, it is a smokescreen that is conjured up before people’s eyes, just in order to distract them ... from the truth of the situation* (Ibid.).⁹ Modern

⁹ This theme must be examined further from the standpoint of the experiences of our time. There is, for example, a statement by Rudolf Steiner that throws light on the question of the so-called ‘anomalies’, and explains what path technology will take. Rudolf Steiner says: *The side that will want to install the Antichrist as Christ tries to exploit what in particular can take effect through the most material forces, but ...*

prophets, such as Billy Graham, attract thousands of listeners and do little more than make jokes on the subject of Christ and unleash the phenomenon of ‘simplification of the spirit’, usually with elements of mass-suggestion. Nor does it look well with speeches about Christ in the Anthroposophical Society. Here too, not everyone who utters this name is a servant of Christ. People speculate without scruple for the sake of momentary advantage, of building up their prestige, for the sake of disguise, or for quite other reasons, about the most sacred things. Our dozing along in the branches of the Society and the blind allegiance with which we follow those who seize positions of power in our movement can in no way protect us from enslavement by our adversary.

In our dealings with people – from within our circle as well – we can always observe at least two things: First, that *those who today are spoiled, ruined by certain occult brotherhoods, ... are in a way those whom it has hardly any sense **whatever to speak to*** (Nov. 26, 1916, GA 172); and secondly, that *today we suffer from the selection of the worst, who always rise to the top. This too is something that belongs to a healthy sense of reality and thus also to healthy common-sense: **to realize this fact of the selection of the worst*** (Nov. 24, 1918, GA 185a).

spiritually. Electricity and especially earth magnetism (particularly strong in America) are used to bring about effects over the entire earth. I showed you how the forces of the earth ascend in what I call the human double ... It will be an American secret to apply earth magnetism in its double aspect, in North- and South-magnetism, in order to send directing forces, acting spiritually, over the earth ... Spiritual beings are constantly active from a certain compass direction; one needs (according to the Brotherhoods) only to place these spiritual beings into the service of earthly existence. Because these spiritual beings, active from out of the cosmos, can transmit this secret of earth magnetism, one will be able to acquire knowledge of earth magnetism and effect much that is of significance for group-egoism, with regard to three things: gold, health and longevity. It will be a matter of summoning the doubtful courage needed for these things. The courage will be found in certain circles to counteract this influence! It is the task of healthy science to detect certain forces that come to earth from the cosmos, from Pisces-Virgo (horizontal). Dark science is oriented to Sagittarius-Twins (vertical) and places these forces in the service of the double (cf. Nov. 25, 1917, GA 178).

The questions of parapsychology, of the ‘psi-weapon’, ‘Ufology’ – can all be referred to the statements of Rudolf Steiner quoted above. But how many anthroposophists are able and willing to think them through from this aspect? – When all of this has to do with the reappearance of Christ.

At all costs something must be done in our Society and movement to ensure that the best people come to the top.

XII. Middle Europe

The Spiritual Tasks of the Peoples

The three most important spiritual streams flowing down from antiquity into the epoch of the consciousness-soul are brought gradually into a close and comprehensive connection to the geo-demographic structure of Europe. Catholicism erects its fortress in the Romanic world; the 'peoples of the Lodge' arise in the Anglo-Saxon world. Middle Europe, the German-speaking people, become guardians of the essential kernel of esoteric Christianity. Out of this third group is born the guardian of the Grail – Parsival – and the poet who sang of the holy brotherhood – Wolfram von Eschenbach¹ – originate here. At the beginning of the epoch of the consciousness-soul Christian Rosenkreutz chose Middle Europe as the place to lay the foundation of the new Christian mysteries. Out of the impulse of esoteric Christianity, Goetheanism and an outstanding school of philosophy arise in the external culture of the German-speaking peoples, and finally, Anthroposophy appears.

The spiritual countenance of Middle Europe is impressive by its greatness. When the European section of humanity was sufficiently mature to receive and absorb the substances of cosmic intelligence on earth, it was above all Thomas Aquinas and the German scholastic Albertus Magnus who took it into their soul. Parallel to this there ripened Christianity as an inner path of the soul. Its most important representatives were the German mystics Meister Eckhart, Johannes Tauler. Then arose the mighty culture of music from Bach to Wagner, the aesthetics of Schiller, the poetic science of Goethe, and much more.

In trying to enumerate the spiritual fruits of Middle Europe we are in danger of losing ourselves in enthusiasm because we have an entire universe before us, the grandiose revelation of the highest spheres of the spirit, access to which was mediated by human creativity based on the individual 'I'-consciousness. But the highest amazement in face of these treasures changes to an amazement of the

¹ One can observe even in the French esoteric tradition the overriding role of the old-Germanic, but not the Latin element. The attempt by Thomas Malory, author of tales of the knights, to put the English knight Galahad in Parsival's place is an expression of the spiritual rivalry to Middle Europe already appearing at that time.

opposite kind when we hear the statement, uttered with great inner satisfaction by representatives of German-speaking nations, that German history has finally been set aright and now looks more like a great 'catalogue of crimes'.

This judgment sets a seal on the complete and irrevocable **spiritual capitulation** of Germany, and indeed of the entire German-speaking world. But in this case we should be consistent and remove from all concert programmes not only Wagner but other *Teutons* such as Beethoven; even Bach, Schumann and Weber. In the history of philosophy we should do without Hegel and Fichte, already disqualified not only as *teutonic* but also as *nationalists*, indeed almost as forerunners of national socialism etc. But what is there left? Or: what does the spiritual life of humanity stand to lose? **An essential 'simplification', a 'lowering' of the human spirit will come about! That is why the relation to Middle Europe has become the yardstick by which hostility towards individual consciousness, towards the phenomenon of the 'I' itself, can be measured today.** This hostility has attained such huge proportions in our time, and influences so many events, that it is impossible to give an exhaustive analysis of it in 20 to 30 pages. But neither is it absolutely necessary – or essential – to deal with its outer aspect, its outer effects. **If the will is there**, we can grasp the essence of this problem, by penetrating, with the help of spiritual science, to the archetypal phenomena of its hostility.

Rudolf Steiner does not make negative or belittling judgments when he speaks of historical symptomatology. He merely describes, characterizes, the occult-political phenomena and – most importantly – teaches us the method whereby knowledge of them can be acquired. The phenomena also invariably contain something that is justified, something that is determined by the karma of the world and by the task of the development of the free spirit. It is important for the student of spiritual science always to remain a realist and call white – white, and black – black. If we observe in this way, criticism has a constructive character. If Rudolf Steiner says of God the Son: *Christ neither hates nor does he unjustly love* (June 10, 1915, GA 157), then neither should we hold our alternating between hatred and unjustified love as a virtue.

In order to understand the entire tragedy (but not the 'catalogue of crimes') of Middle Europe, we must first come to clarity regarding the development of the highest soul-member – the consciousness-soul – and, connected with this, the revelation of the self-cognizing, autonomous 'I'.

In the spiritual history of humanity we can compare the single peoples to human individualities who are united with one another in some form of community. And just as, when human individuals come into mutual relations with one another, **spiritual equality** does not exist, so is this also true of nations. It is simply an ideological fiction when someone speaks of the spiritual equality of all men and all nations. Such a view is put forward in order to mask the activity that would destroy the principle of equality in the sphere to which it rightfully belongs – the sphere of **rights**. And when this is followed by discussion of economic and political freedom, no-one can understand the meaning of events any longer, not even those who have made spiritual science the basis of their lives. Anthroposophists sometime embrace prejudices of our times even more intensively than those people who live without spiritual knowledge. This applies incontestably to the question of German history and the mission of the peoples of Middle Europe.

Recently an article with the mocking title: *Again the History of a Chosen People*² appeared in the central weekly journal of the Anthroposophical Society, *Das Goetheanum*. It speaks of the Germans, and we find the following, for us in all respects impossible, statement: *For a human being partaking in the developmental stage of the 'I' at the present time, it is shameful, a prison, to be a member of a 'chosen people', namely the German or Austrian people.*

Let us imagine for a moment that all those who share this opinion (maybe two out of three Members in the Society) were to take this statement literally. What would they have to do? – They would have to leave the 'prison' at once, cast off the shame: change their nationality, learn a different language and dedicate the rest of their life to the organization of a new crusade of nations to eliminate this criminal people. But if they do not emigrate, they enter, with their family, the ranks of the 'Red Army Fraction' etc. In Russia, for example, when Bolshevism was rejected (we had enough sense to not equate it with the Russian people), this is exactly what happened. In the first months of war the German army was welcomed with bread and salt, on the assumption that the invasion from outside was better than the one from within; in the 'Sixties and 'Eighties people tried to use any opportunity to emigrate. – But since the exponents of the above-mentioned opinion do nothing like this, but continue, on the contrary, to live a carefree life in 'prison', concealing their 'shame' in all tranquillity, earning

² *Das Goetheanum*, No. 46, 1992, p. 487-489.

wages that three-quarters of humanity dare not even dream of, and thriving well on organically-grown produce etc., what else is there to be said about them? Basically the same as what is now said everywhere in Russia today about the Bolshevik propagandists who, **before** the revolution, declared Russia a "**peoples' prison**" in which any decent human being should be ashamed to live. When they finally came to power – they turned the entire country into a single, gigantic concentration-camp.

It is not by chance that we had to go into this episode at such length. For we wish now to deal with a theme that can only be discussed with a very limited circle of people. The majority either responds with frivolous nonsense or is busy thinking up various methods of psychological indoctrination that will rob people of every trace of healthy common-sense when they touch upon this 'accursed' topic. In the final analysis we are dealing here **with the phenomenon of mass psychosis, which renders impossible any participation in the present stage of 'I'-development**. But no-one has the right to put **this** participation at risk, so I have no choice but – calmly and factually – to illuminate this puzzling phenomenon.

First of all we must clarify what is meant by the term 'chosen'. When we speak of the development of the consciousness-soul we know that the highest spiritual leadership of men **has chosen** the Anglo-Saxon nations for this task. The Slavic nations **have been chosen** to prepare the future epoch of the Spirit-Self. The '**chosenness**' of the Germans is connected to the development of the 'I'. And anyone who uses his healthy common-sense can now say: God grant that this people can bring its folk-mission, the task for which it has been chosen, to a successful conclusion!

In ancient times the Israelite people was chosen to prepare the soil for God to become Man. The ancient Greeks were the **chosen** people for the rational soul; later it was the Romans. The latter brought much evil into the world – obviously not the people themselves, but their mad Caesars, the decadent Roman aristocracy; but let us recall what is most important – that the Romans brought the concept of civil rights, which today has become the cultural heritage of all peoples.

In every culture there are peoples who have to fulfil the essential tasks, and those who are entrusted with secondary ones. **But every single people, indeed every**

single small splinter of a people ... has its special task (June 16, 1910, GA 121).

As with individual human beings, so it is the case with nations and even races, that they cannot always be on the same level with respect to the fulfilment of developmental tasks, because some have fulfilled them in the past; others are maturing now. Others, finally, are still preparing themselves to make an important contribution to spiritual progress in the development of humanity in the future. *The race can ... remain behind, a community of peoples can remain behind, but the souls* (of individuals) *move* (on the path of reincarnation) *beyond the single races* (June 21, 1908, GA 104). Within the limits of single incarnations a man has the right to say to himself: ***Through my karma I am united with this nationality because it is part of (my) karma*** (Jan. 7, 1917, GA 174). Now we can easily understand how absurd, indeed how nonsensical the above-mentioned article from *Das Goetheanum* is. But this is only a small tip of the iceberg which we are now about to examine.

The question of karma needs to be considered in detail. We must know and distinguish exactly what kind of archangel or spiritual being guides this or that people, what tasks are fulfilled in the universal-human sphere by higher hierarchical beings, and how far they can keep in step with their own development. Nor should we neglect the enormous difference between man and the beings of the hierarchies, the folk-spirits and folk-souls, from whom each human being, through mediation of the angels, learns to know the content of his individual obligations towards his own nation and its spiritual leaders (cf. June 9, 1910, GA 121).

Man, rooted in his folk for only one incarnation, bears within himself at the same time *infinitely more and also infinitely less ... than what is in the folk-soul* (Dec. 17, 1916, GA 173). From which it follows that we have to overcome the principle of the national, but especially that of blood-relationship (nations exist in which the racial principle is even stronger than the national). But only through **growing beyond it**, through seeing **the interests of humanity as the interests of one's own nation** and ultimately as one's own personal interest also. In short, we must develop into internationalists according to, not the Marxist, but the spiritual-scientific method. Rudolf Steiner gives the following characterization: *Anglo-America has the talent for cosmogony; Europe the*

talent for freedom; Asia the talent for altruism, for religion, for a socio-economic order.

These three attitudes of mind must blend together for all of humanity. We must become world-citizens and act from the standpoint of world-citizens (Oct. 10, 1919, GA 191). This is no simple task, but one that has the character of a true path of initiation. It is a task of which our armchair internationalists have absolutely no conception. It would be good if they would at least understand that the tasks of world development have never been fulfilled with the help of slanderous speeches and the promotion of ideological neurasthenia.

The Germans

In order to fulfil the task of his karma that is rooted in the national element, it is necessary for the human being to combine self-knowledge with understanding of the different peoples. Through self-knowledge objectified in history a man can ascend to the consciousness-soul. This is why the forces standing in opposition to the development of the consciousness-soul epoch try to falsify the history of nations in every conceivable manner. In this way the emergence of the personality can be distorted with great effectiveness. A special but populous class is created – we would call it the ‘junk-intelligentsia’ – that is influenced by the suggestive working of the mass-media and historical lies. This social class, to which the majority of young people already belong, represents a huge threat to the spiritual development of the whole of humanity. It is divided into two groups and works in its destructive way from both sides. One side says: Blood and soil above all else! And there is always someone who adds: Yes, indeed that is the case, but not every nation has the right to say it. On the other side everything national is trampled underfoot. We can hear from a ‘junk-intellectual’ of this kind for instance: ‘I am German myself, but I hate this loutish nation!’³

Also in Russia today every healthy word about national culture is condemned as an expression of ‘Russian Nazism’. Thus, normal people are forced into silence and neo-Bolsheviks appear as the only representatives of national interests, to the obvious satisfaction of the people of the Left, who call themselves democrats because today all of them have become ‘dialecticians’.

³ This is a concrete statement of an ‘anthroposophist’.

Consequently, the question is not about 'chosen' or 'not chosen' in an abstract sense; we must rather ask what 'being chosen' implies. With regard to the Germans (with whom this chapter is concerned) Rudolf Steiner, who has given much attention to this question, should be permitted to speak.⁴ He said with emphasis: *The Germans are the avant-garde of the sixth sub-race* (i.e. the future Slavic-Germanic cultural epoch) *and will become increasingly aware of this mission*. Is this not 'chosenness'? 'But' – it will be said – 'read on and compare this to what the Germans did in the 20th century'. But Rudolf Steiner goes on: *They should do this in all humility. They should steep themselves in the writings of their own idealists ... Read your great idealists: J. G. Fichte etc.* (GA 264, p. 85).

It must be admitted that the Germans do not read their idealists. In the course of 're-education' in the post-war years the thought was implanted into them that one ought to be ashamed of these idealists since they were misused by National Socialists for their ideology. This initial postulate must be placed at the very beginning, even **before** clarification of the various questions of guilt. It is nothing but an ideological trick if we make an incidental remark such as: 'Yes, yes, there were quite a lot of things in their historical past, **but** ...' and accusations follow, all of them leading to the already mentioned ideas of 'shame' and 'prison'.

The nature of the German people itself is declared criminal and thus we cannot speak of the fruits of the spirit of this people. – This is the prevailing ideological attitude in the world towards the Germans. Of all else – of 'guilt' – we speak only when mentioning the facts that confirm this main conclusion. But this conclusion is entirely false. It is insisted upon because there is a wish at all costs to prevent the coming of the next cultural epoch. And all who support this ideology are opposed, for better or worse, to the development of humanity. There are many people today who are prepared to barter their spiritual birth-rights for a dish of lentils. These are the fruits of relativism and agnosticism – the latest conclusions arrived at by science and ethics. But the conclusions of spiritual science are quite different. And it is of these we wish to speak here.

⁴ As already indicated, I formulate here a spiritual-scientific credo, containing no more than the quintessence of the problems that have been mentioned. But each one of these problems can, if necessary, be presented with the required thoroughness and concreteness.

Mobility, says Rudolf Steiner, is characteristic of the German nature. It can be explained out of the peculiar connection of the Germans to their folk-spirit. But this is also the reason why other nations find them so difficult to understand. With deeper understanding, however, the other nations will grasp that what they hate is the good qualities of the German people; it is difficult to understand them only because they are not quite usual and the unusual evokes antipathy.

Rudolf Steiner shares the opinion of Ernest Renan, which the latter expressed to D. F. Strauss in 1870: *Germany has ... a historical role of the utmost importance*. But Rudolf Steiner knew the times in which he lived and felt obliged to add the following: *One might say: when someone in Germany says this, then it also proves that German chauvinism exists: Why otherwise should a German speak appreciatively and with praise about the German nature?! – If this were the case, then these lectures would not be held* (Mar. 16, 1915, GA 157). In other words, Rudolf Steiner had the courage to call white – white, and black – black, and as little as this was forgiven him in the past, it is not forgiven him today.

It is necessary to specify what Rudolf Steiner concretely meant when he spoke of the German nature (Wesen). Let us therefore go back to the beginnings. As we have already mentioned, a peculiar mixture had arisen in Middle Europe as a result of the great migration of peoples from the region of Siberia to the West. *It has* – says Rudolf Steiner – *long been usual for the representative people of this primal 'pot-pourri' to call itself the 'deutsche' nation. The peoples of the West have already taken revenge on this nation so to speak, by refusing to call it by the expression which it uses for itself and which denotes a deep instinct. They are called Teutons, Allemands, Germans, all kinds of names, but when speaking in a language of the West, one does not want to say 'Deutsch', while it is precisely this name that is deeply united with the nature of this people* (Jan. 22, 1917, GA 174). The reason for this reaction, as for much else too, lies in the fact that streams of people moved radially from Central Europe in the various directions, and there were several quite natural reasons and psychological attributes of the nascent peoples which caused them to adopt a stance of opposition towards the centre.

As the peoples settled, the Middle European impulse showed itself in the fact that two spheres of interest began to form. One was represented by the people who were utterly indifferent to the doings of this or that circle of knights; they wanted to work their plot of land, trade in their immediate environment and

develop the crafts. The other sphere of interest was based on a professional attitude to war. The interests of farmers and craftsmen came increasingly into conflict with those of the knighthood. As a consequence of this the free cities were created and their inhabitants *developed a strong feeling of freedom and a sense for the immediate value of the person* (Dec. 20, 1904, GA 51). In rural areas, however, savagery and the rule of might prevailed (cf. Dec. 20 and 28, 1904, GA 51), (strongly reminiscent of Russia's past). *In the battles for freedom and independence waged by the cities against the princes and knights, nothing other is expressed than the struggle of the free personality* (Oct. 18, 1904, GA 51). This was the German Middle Ages.

A wide gulf separated the medieval German burghers from the aristocracy. If the former were descendants of those Atlanteans who had migrated with Manu to the East and carried the impulse of future Christian renewal with them, the latter were those *who had retained something of the old inner wildness and primitivity of soul of the Nibelungen people*, the backward people of the epoch of old Atlantis (Nibelheim).

People who today live out within themselves the Nibelungen-character in a decadent form carry above all *what was the content, the human content of the house of Habsburg ... No-one really understands the tragic happenings of our time* (in the 20th century), *who is not able to take account of a deeper factor at work in history – namely, that through the course of centuries the more advanced section of the Middle European population has been ruled and administered by the part that in its decadent form has retained the soul-character of the old, wild Nibelungen people ... These are two entirely different spiritual potencies. They lived side-by-side in past centuries like two different races, maybe even more strongly differentiated than two different races. We must have the courage to face the fact of such a deep undercurrent of history* (Apr. 12, 1919, GA 190).

We need to summon still more courage and free ourselves from all prejudice in order to understand that in the place of the old hereditary aristocracy a new one – **the aristocracy of the Lodges** – enters the world today. Under the veil of the process of democratization since the 16th century – says Rudolf Steiner –, there has grown increasingly the striving of a few to acquire rulership over entire peoples. To this end, the materialistic world-picture, as created by science, has been made into the social world-view (the step from Haeckel to Marx). Euro-

pean and American culture as a whole does not wish to know about the earth's connection to the spiritual forces of the Cosmos. This knowledge is to be kept for oneself within certain castes, among the members of the high degrees of occult secret societies, thereby making such circles comparable to the old Egyptian priestly caste. *And such circles can then hope to rule the populace that barbarically degenerates under materialism* (May 9, 1920, GA 201).

These are extraordinarily far-reaching aims. Rudolf Steiner indicates that already in our age the conditions are being created for the division of humanity into two races: the evil and the good race. All those who cannot overcome materialism, the magic of materialism, will in time belong to the evil race. Today the ancient struggle is being repeated – though on a far more dangerous level – of the atavistic elements from the distant past, with that section of humanity which has to fulfil the new tasks of development. Aristocrats of a different kind now take the place of the aristocrats of the Nibelungen – the guardians of the suggestive rituals and cults of the third and fourth cultural epoch. For this aristocracy it is important to subjugate three nations in particular: the English, the German and the Russian.

The Anglo-Saxons did not take the heritage of the Nibelungen with them when they left Middle Europe, hence it was possible for them to develop the instinct to unfold the consciousness-soul and at the same time a propensity for political activity, which became in the course of time a kind of pitfall for them, leading them to fall 'to the bottom' of materialism, as we have already described. What is being done to the Russians – is there for all to see.

The impression grows, that only the German-speaking peoples are still somehow able to prevent the downfall of civilization. But they are torn apart by mighty conflicting forces. Rudolf Steiner remarks that the characteristic traits of European life appear with grandiose clarity in the following contrast: on the one hand, the flower of spiritual life in the 18th century – Klopstock, Lessing, Herder, Schiller, Goethe –, and, on the other, the whole decadence of the Nibelungen heritage in the figure of Frederick the Great.

The Distortion of History

From 1200, on into the 20th century, says Rudolf Steiner, all that resulted from the natural development of Middle Europe stood over against a Luciferism, which was the wild, retarded element of the Nibelungen. This should be viewed in connection with the ahrimanic element of modern industrialism, with technology and capitalism ... [and with the way] the co-operation of industrialism with the old territorial supremacy, the nobility, arose in the last decade of the 19th and the first decades of the 20th century ... This is what brought Middle Europe to its downfall: the marriage of industrialism with territorial princely authority, the political administrators of Middle Europe. This marriage is an insuperable obstacle for the Germans on the way to the fulfilment of their mission (Apr. 12, 1919, GA 190).

The occult forces of the West immediately made use of the spiritual weakening of Middle Europe and began to work on its destruction. They worked **simultaneously from the outside and from within**. What was on the inside? Habsburg – says Rudolf Steiner – was of the oldest Middle Ages and unfortunately thoroughly united with the oldest Middle Ages with respect to **Romanism**, to that **Catholicism** which had come to life – or had at least been brought to something similar to life – through the counter-Reformation. And over against this declining empire of the Habsburgs there stood something ultra-modern ... the Prussian-Hohenzollern imperial house which **represented Americanism within the German world**, Wilsonianism before Wilson. ... We need to study these things if we want to understand what has taken place and what will still take place (Nov. 15, 1918, GA 185a). – Let us hold this ‘will take place’ firmly in our memory.

Such is our world, but no-one wishes any longer to study these things, not even the Members of the anthroposophical movement. It has become risky! One can be punished and hindered in one’s career. It is easier to accept the ready-made clichés and nod politely. ‘Maybe the time of flowering will last long enough for us.’ Therefore: ‘Down with all trouble-makers!’

The problem does not arise from a shortage of historical facts, or because someone is expressing a wrong opinion (false judgments are refuted through scientific analysis), but because of the **furious rejection of any attempt to uncover the true meaning of German history** (and of any other too, but German history occupies a special place). One had even tried to overthrow Rudolf

Steiner. As soon as he started to speak of historic symptomatology he was attacked from the Left and the Right. But the task of research he gave to us has become even more relevant at the end of the century. We who wish to continue the cause of Rudolf Steiner will therefore fulfil this task wherever in the world we may happen to live.

German history has been distorted to a degree probably comparable only to that of the Soviets. But Germans are not permitted to correct the official version, the dogma of history. Once we had the opportunity to hear a Berlin anthroposophist say: ‘We Germans are treated like a bundle of reeds – they pick it up and break it; then they pick up a second one and break it too. And then a third is taken, but it will not break. Aha, they say, those are Nazis!’

The situation is still worsened by the fact that sometimes those in particular who want to rehabilitate National Socialism see through these truths. It is then easy for the Left once again to confirm its directive forbidding any deviation from the official version of history, and to prosecute those who do not hold to it. It is astonishing that literally the same thing is practised in the Soviet Union. Even the age of Perestroika has changed little in this regard; only the methods of distortion have been altered. The situation appears to be quite hopeless. The Anthroposophists would seem to be the only ones able to reconstruct the true history of their nations, only **within their own circles**. But it appears as if here too it is no more than a possibility. Are we going to make use of it?

Rudolf Steiner has shown in a multitude of examples how not only the history but the entire spiritual life of the Germans is misrepresented. *Let us go back to Fichte who is also denounced in the West today. Let us look at his ‘Speech to the German Nation’. What is the aim that Fichte has in mind? The self-education of the German people! He wants ... the Germans to be gripped, he wants them to make themselves better ... In the same way that the most grotesque thing is made out of the harmless national anthem ‘Deutschland, Deutschland über alles’ – which means nothing else, one need only read the following lines, than to love one’s native land (let us call to mind what is made out of it today), similarly one can misunderstand Fichte if one wishes to do so, for he begins his ‘Speech to the German Nation’ with the following words: ‘I speak only for Germans and only of Germans’. But why does he say this? Because Germany has broken up into many small, individual states and he [did not want to] speak to Prussians, Swabians, Saxons and, who knows, Olden-*

burgers ... but to Germans (Jan. 8, 1917, GA 174). Let us add here that Rudolf Steiner considered patriotism, the love for one's homeland, a healthy feeling that has nothing to do with nationalism, and that he explained, on the basis of the doctrine of the archangels who guide the nations, why this is so.

The Family of European Nations

Rudolf Steiner gave us a wealth of knowledge that is of inestimable value for the historian as well as the ethnographer concerning the being of the German nation as such and its relation to other European nations. He says for example: *The Italian folk-spirit looks back to his experiences as Egyptian-Chaldean folk-spirit; with his soul-being he dives down into the Egypto-Chaldean folk-spirit, just as we submerge in our body upon awakening, when we receive our self-consciousness. In the French folk-soul the being of ancient Greece lives itself out, coloured by Romanism.* Thus Voltaire is the dry intellect permeated by feeling (Gemüt), while Molière incorporates feeling (Gemüt) carried by the intellect.

The souls of the other nations – we read in the same lecture – *have first to grow beyond the beings of the folk-souls if they wish to raise themselves to a dialogue with the spiritual world. But the folk-soul being contains the tones of the spirit, proclaims the spirit as it speaks with the individual soul of the Middle European population.* Goethe's *Faust* is especially characteristic of the spirit of the German people.

Shakespeare's Hamlet best portrays the British folk-soul. *The entire activity of the British folk-soul is such that it makes the human being into an observer, because it fosters in him the faculty of observation, particularly in the forming of the consciousness-soul.* In order to understand this, it is enough to compare the philosophy of J. S. Mill with that of Fichte. *The British folk-soul ... shows ... its mission to observe what is outer and stop before the abyss of the super-sensible.*

The influence of Italian culture, perceptible up to the work of Dürer, and Goethe's longing to travel to Italy, all this reveals the interaction of the 'I' with the sentient soul on the one hand, and the interaction between the German and the Italian folk-spirit on the other. The interplay of the 'I' with the rational soul of the French is revealed in Leibniz (Nov. 27, 1914, GA 64).

We can consider another aspect and compare the physical bodies of the Germans with the ether-bodies of the English. We then see that in them **one and the same impulse** is alive, and, *viewed spiritually, there is no greater love between incarnated souls than that between the souls of Middle-Europe and those of the British Isles; the strongest love from the spiritual standpoint is present, and this is expressed outwardly in what we see unfolding before us now. This is how involved such things are* (Nov. 15, 1914, GA 158).

Indeed, they are terribly involved and only spiritual science can point out a way to disentangle them. All we need to do is put things back into their places and let them speak for themselves. This Goethean principle of knowledge is not foreign to other fields of research.

It is not to be the task of this book to give an exhaustive answer to the question why the German-speaking peoples have an especially important role in today's cultural epoch. But we will try to come decidedly closer to it. Let us bear in mind the key-statements of Rudolf Steiner which imply that the other nations must do everything in their power to help the Germans to fulfil their mission, to guard the cultural impulse of Middle Europe from occult-political manipulations, because the latter will, if they succeed, result in the suspension of evolution, in the 'debasing' of the human spirit to the level of group-consciousness. In contrast to this, Goetheanism offers the **only means** whereby the entire culture of humanity can be renewed, the human spirit **elevated** to the experience of true freedom, or in other words: the doors opened to a Christianizing of civilization as a whole.

Only a person of ill-will would call what is said above Germanophilia and it would only occur to a fool to feel 'ashamed' to be German. It is an elementary truth: **any** nation is good and evil at the same time. It all depends upon how the persuaders, who remain behind the scenes, treat that nation. Have we not had enough tragic experiences in our century, to finally understand this obvious truth? It is time to think differently and of something different – the missions of the peoples. Nationalism will then be overcome and it will be recognized that through the destruction of Middle European culture – whether by war or Americanization – the most important element is lost, that can be gained in the development of the human 'I'. A dawning of the Slavic-Germanic cultural epoch is at the same time **absolutely excluded**, because without the fructifying influence of Goetheanism the Russian culture cannot mature sufficiently to

undertake the entirely new task with which the following cultural epoch is to be inaugurated. If the Germans are robbed of their future, it is also taken from the Slavs and thus from civilization as a whole. Any discussion with those who do not understand this is pointless, because they will continue in future to saw at the branch on which they are sitting.

Not we but the divine hierarchies have ordained that each individual nation, at its appointed hour, should create something that is of the highest value for humanity. We need only understand this lofty divine plan and strive, in whatever circumstances, to act in harmony with it. It would be strange to hope that the peoples who accomplish the tasks of the world should be left undisturbed by the forces of **world-evil**. Quite the opposite is the case: the life of these peoples can become a veritable hell. Should it really happen that we too, the anthroposophists, place ourselves on the side of the infernal forces and help them to bring about our own downfall?

The Spiritual Paralysis of Germany, and its Causes

The forces of evil approach the human being in a cunningly refined way, so that he finally loses any understanding of who is actually serving whom. This should be clarified with the help of an example. Many anthroposophists accept what Rudolf Steiner says about the spirit of the German people. Others, but only a few, agree with the arguments brought forward by Rudolf Steiner showing that Germany was not guilty of unleashing the First World War. But – they continue – this was true in the past. The Second World War was started by the Germans, and they did everything of which they are accused by the English-Soviet-American coalition. It has become an axiom for all anthroposophists, and before this background there now appear ‘laymen by God’s grace’ who explain to us that the spirit of the German nations has apparently withdrawn from the Germans, and that this nation no longer has a mission! The conclusion is obvious: branches are chopped off and thrown into the fire. Rudolf Steiner warned that the situation might come where the Germans are driven out of their native land and scattered over the entire earth. If we understand the dark spirit that rules in our time, we can say that the realization of this plan is already conceivable. It is enough to activate the radical Right-wing parties in Germany a little and unleash a corresponding campaign in the world-press – and under

general expressions of approval the Morgenthau-Plan will be realized, or the Germans will be scattered over the other lands and continents.⁵

Though we are overstating the matter somewhat, everything indicates that, in principle, this is the direction development is taking. This is also the reason why the whole world has been convinced of the existence of age-old German militarism. No other nation than the Germans, with the possible exception of the Jewish people, is judged in so undifferentiated a way. The Second World War is taken as the starting-point, and everything else is judged on this basis, right back to the Middle Ages. The war itself is interpreted as the quintessence of what the German nature has brought forth over many centuries. Even some anthroposophists spread this ideology, for example the already mentioned R. Lissau in England and C. Lindenberg in Germany. They proceed from the following consideration: **if we accept as correct everything that Rudolf Steiner said about the First World War, this casts a certain ‘shadow’ on the concept of help by the Allied forces with regard to the Second one. But if one compels people to accept this concept without reservation, then a shadow is cast on Rudolf Steiner’s whole teaching of historical symptomatology.**

Compulsion is applied by the ‘black magic’ of the world-press. We need only reach out and take what is already there and introduce it into anthroposophical circles. Jurisprudence takes over where the press is insufficient. All means are justified to reach the one goal – to ‘re-educate’ the Germans so that **they themselves loosen their connection to the folk-spirit. Only then can a nation be driven from its soil**; otherwise we run the risk of receiving a strong counter-blow from the spirit. People active in an occult way in politics know this and act accordingly, while taking historical experience into account. Why, for example, was it possible for the Romans to drive the Jews out of Palestine? Only

⁵ There is a statement by Goethe to Wilhelm Riemer, the teacher of his son August, containing the following: *Who knows – destiny will beat them (the Germans) because they betrayed themselves and did not want to be what they are. It will scatter them over the earth like the Jews. – And rightly so! For the best of them live in exile and only in exile, in dispersion, will they develop the wealth of good that lies within them, for the benefit of the nation, and be the salt of the earth!* And Trithemius of Spohnheim writes in *De septum mundum regnatibus Archangelis: The descendants of Lo-hengrin ... will be numbed and destroyed ... The Germans, scattered throughout the world like gypsies, will have to muster all their strength to retain culture for the earth as pupils of Michael ...* (translation from the Latin by Karl Luttenberg, 1943; Publisher’s Note).

because they had fulfilled their spiritual-historic mission and the spirit of form, Jahve, the spirit of the Jewish nation up to this point, withdrew, and no other hierarchical being took His place.

Representatives of the secret societies which are active behind the scenes of world politics admit openly: *Not in the year 1945 but forty years later we defeated the Germans through re-educating them.* It is useful to take a closer look at the fruits of this re-education. The nation – and this time really the entire nation, not just its regents and ‘Nibelungen’ – has acknowledged that from now on it is and forever will be guilty of the crimes of the National Socialists. This means that whole generations will enter the world with an inborn feeling of guilt and the natural wish to get down on their knees and cover their head with ashes. These guilt-feelings are shared also by people whose grandparents, let us say, went missing in concentration-camps or remained forever in the snow-covered wastes of Russia where they had been sent as cannon-fodder against their will and without being asked what they themselves wanted.

But we, the people of the closing 20th century, should ask: Is it possible for individuals – who, furthermore, are quarrelling amongst themselves – however many of them there may be, to do anything whatever against the will of the gigantic apparatus of oppression that is prepared to sacrifice the population of a whole country in order to remain in power? When the war in the Persian Gulf began, it was supported by the entire population of the USA – apparently of their own free will. While the world-press was silent (formerly only the socialistic press had been able – when necessary – to be so unanimously silent), several hundred-thousand peaceful civilians had been killed in a short space of time. And the American people – the ‘avant-garde’ of humanism – believes to this day that it was necessary **for the sake of the happiness of the peoples of Iraq and Kuwait**, and it is not alone in this belief. And when in Cambodia approximately every third or fourth inhabitant was killed, the American people said nothing.

For many hours we could cite examples of this kind and one picture would come out ever more clearly: people do not want to think, they do not want to be consistent, they do not want to think things through to the end. They do not want to understand that, with this kind of conduct, they place themselves entirely in the service of evil.

In an interview recently granted to the German magazine *Info3* by the perspicacious historian Renate Riemeck, an anthroposophist and woman of great life-experience, she said: *But I never liked being a German.* Why not? – she was asked. *Because there was a Hitler*, she replied. We freeze in astonishment when reading these words. For if they are not just empty phrases they must contain a certain logic, and, if we apply this, then every Russian would have to say that he never liked being a Russian because there have been at least three people who were in no way outmatched by Hitler – Lenin, Trotsky and Stalin. The Italian would have to be ashamed to be Italian because Mussolini existed; the Spaniard should be ashamed because of General Franco. If we follow the indications of the world-press, the Chilean had to blush with shame at his nationality until recently, because of Pinochet. But now it appears – so the liberal newspapers in Russia report – that Pinochet saved Chile from Bolshevik ruin, that he was not a dictator and Fascist but that the ‘humanist’ Allende was a dubious personality. Thus the Chileans, who were previously ashamed, should now be ashamed of their previous shame. And what do we make of Stalin, who after all belonged to the ‘avant-garde’ in the struggle against the *Nazi scourge*? What are the Americans and the English to do when they get to know who *has brought them under subjection* and acts in their name? On the other hand, what does it mean if we ‘like’ to be Russian, Chilean, American, Italian, English? Does it mean that we are all unscrupulous people, the pawns of dictators and men of violence?

R. Riemeck offers a noteworthy example of the fruits of the re-education of the Germans. But she is an experienced historian; what can we say of German youth, since practically no history is any longer taught in schools in Germany today? It is a peculiar education whose sole purpose is to deform the personality. And that is inhumane in the highest degree. For if it is a sin to kill a human being, then it is a mortal sin to destroy a soul. And further: how could it happen that we – who condemn evil – have not noticed how we have become a tool of evil ourselves?

Living in the West we never cease to wonder at how thoroughly and inhumanly the European has already been re-educated in the spirit of the new ideology. Let us look for instance at the phenomenon of language. There are many indeed who feel themselves compelled to speak the language of the nation they hate. What can one do, especially in the case where the entire spiritual treasure (we mean spiritual science) is given in this language and it is therefore necessary

not only for those born in Middle Europe to master it? We can observe people using language in the same way as characters in George Orwell's novel *1984*, who live together as man and wife and have been educated by the Party. I quote the passage where he describes the relationship between Winston and his wife: *as soon as he touched her she seemed to shrink back and freeze. When she was embraced it was like embracing a wooden doll. And strangely enough, he even had the feeling as if she would simultaneously push him away with all her might when he pressed her to himself. She lay there with closed eyes, neither resisting nor experiencing but only consenting. It was outwardly hindering and even terrible after a while.* And in another place: *The sexual drive was dangerous to the party and it had learned to put it into its service. One had proceeded in a similar way with the sense of family. Even though the family could not be abolished entirely ... The children on the other hand were systematically set against their parents ... Family life had in truth become an extension of the thought-police.*

Quite often some curious representatives of the 'I'-culture experience themselves precisely in the role of Winston's wife when they speak in the language of Goethe, Schiller and Steiner. But this is no mystery. They are all simple-minded victims of the (new) world ideology that realizes that the family, as opposed to language, cannot yet be abolished. And some particularly clever people in our midst have already begun the restoration of the tower of Babel and with it the equalizing of all languages into a language that has probably been worked out for us by intelligent, thinking people, i.e. computers, after which the universal sympathy for language will spiritualize all people.

In the interview mentioned above, R. Riemeck admits that her own parents voted for the National Socialist Party in 1932. They realized soon after that it was a mistake, and yet they must have had **reasons** of some sort to favour this party. She speaks of her father characterizing the Nazis in exactly the same way as the communists did, though he himself was not a communist. Why then are these facts not enough for R. Riemeck the historian to examine more closely the past of her own nation instead of promoting the eternal rituals of atonement?

It is easy to see how unacceptable my words are, in view of the mood prevailing at present not only in Germany but in the entire Western world. And if the author were not an anthroposophist and did not know a few facts about what is necessary

for the development of the human race, what is helpful to it and what is harmful, indeed what can be a mortal danger to us all, he would probably have said: 'What do I care about the Germans, who came to us twice with war and who – so it says in our history-books – even in earlier times continuously threatened the Russians? We read recently in a newspaper article that they were more dangerous than the Mongol-Tartar yoke. The devil take them all! If they are ashamed to be Germans, they should commit mass 'Harakiri' as a nation, to relieve their conscience and free the other, virtuous, nations from the threat of eternal militarism!'

If I were to say this, I would not only relieve myself of a burden of problems but also make an outstanding career as an academic. But I say to myself the following instead: Thank God that I did not live my life with such thoughts; what a tragedy it would have been. – It seems to me that there is no special merit in seeing, as I do, a profound meaning in the words of Rudolf Steiner who said, allying himself with the German mystic Ennemoser: *I [beg] you, [not] to lie on a bed of sloth as you quote the prophetic words of Ennemoser: **Germany will fulfil her mission or sink most shamefully into ruin, taking with her the whole of European culture***. ... *Germany [will] fulfil her mission ... when people are found who have the strength to bring the German spirit to life within themselves, not chauvinistically, not nationalistically, but as a part of the world-spirit, in the sense of which we have to work between East and West* (June 22, 1919, GA 192).

'But there is the crux' – the objection comes – 'not chauvinistically! The Germans behaved chauvinistically.' – But we can also put the question in another way: could it be that the Germans were exposed to such a temptation because it acts counter to their mission? If we only want to condemn, this question seems beside the point. It is easy for the voice of reason not to be heard when the din of the frenzied mass is raging. But if we have not yet lost our reason we should ask ourselves: Who in Germany today would dare to speak **of the German Spirit**?

Insinuations, defamation ... – the armoury of effective means for the battle against the spirit is well stocked. This can hardly surprise us at a time of which Rudolf Steiner said to Count Ludwig Polzer-Hoditz shortly before his death (Mar. 30, 1925): *The battle against the spirit has always been, and will in future remain, in the background of all outer events.* And from the other side of

the ocean, from the opposite pole, echo the worlds of F. D. Roosevelt: *Nothing happens by chance in politics! And when an event takes place, we can be certain it was planned.* It only remains to add that all events in our time are politicized through and through.

But the battle with the rightful Spirit of the epoch is not a harmless occupation. The tragic consequences will overtake all those who have the dubious courage or the imprudence to become protagonists in this struggle. The greater the victory over the time-spirit, the more horrible the consequences will be. Several times in the 20th century Middle Europe was defeated and condemned from outside as well as from within. It was not only robbed of its state sovereignty, but its spirit and its will to self-consciousness were broken, and with them the will for cultural work. (It has already happened that in a German theatre, on the stage as part of the spectacle – connected with the content of the play – an actress was actually injured.) Do the peoples, parties, Lodges and Orders of the victorious nations now have reason to triumph endlessly? In this connection Rudolf Steiner asks (after the Second World War the question sounds even stronger): *since the German nation will be excluded from the experience of those things through which the outer world will be governed in the future, what is actually happening? The sense of responsibility ... falls away. Not that of the individual, the national sense of responsibility falls away from those who are downtrodden, for this is what they are. Nor can they raise themselves again. Anything that is said in this direction is short-sightedness. Responsibility falls away. All the greater is the responsibility on the other side. That is where the actual responsibility will lie. Outer domination will be easily won. It is won by dint of forces that are not of one's own making ... For the question is already written in the book of karma of humanity: will a sufficiently large number of human beings be found, who feel the responsibility ...* which is bound up with the role of Anglo-American domination? (Dec. 14, 1919, GA 194).⁶ But to us, who live at the end of the century, it remains only to state: we see no trace of such people there.

In short, from whatever side and whatever perspective we consider the role and mission of Middle Europe, two contrasting opinions stand in opposition to each other. On the one hand, that which was founded and developed by Rudolf

⁶ In this lecture Rudolf Steiner was speaking in particular to a number of friends from England.

Steiner, and on the other, practically everything that was formulated by the press of the Entente and then confirmed once more by the English-Soviet-American coalition. The views of the ultra-Right in the last resort also further the second opinion, but according to the principle of the 'two daggers'.

The spiritual-scientific mode of observation allows us in our interpretation of historical facts to recognize their double – i.e. sensible-supersensible – nature, and to think it through with the help of strict scientific-historical method. But we will not be able to explain the meaning of events to people who cannot relate to Goetheanism or to the reference to supersensible reality. No-one can be compelled. Nor should anyone compel us to subject ourselves to the means of mass-hypnosis.

Rudolf Steiner's teaching of meta-history, of historical symptomatology, of the causes of the crisis of present civilization, the decline of the occult Orders and brotherhoods, the crisis of the epoch of materialism – this is the comprehensive spiritual-scientific foundation which gives us the possibility and the right to judge the social-political life of the present day. In the political life that is sustained by occult powers behind the scenes, it does not happen that an open or veiled dictatorship, once in power, would allow any single individual to determine his direction in accordance with his own whim. At the same time the manipulation of world history is by no means an elementary process. It is not unusual for one form of evil to be supplanted by another. It is therefore naïve to want to see good in one of the mutually opposing sides. Good comes into the world against the will of both.

The history of Germany in the 20th century (already prepared in the 19th) is a unified whole. **In it there works as an essential motif the relentless striving of occult Orders and brotherhoods to deprive Middle Europe of the possibility of fulfilling its spiritual and cultural mission – to bear into the world the continuously-evolving phenomenon of 'I'-consciousness, of the self-cognitive 'I'. If Middle Europe suffers defeat in this battle, civilization will lose its meaning and this will bring endless grief to all nations of the earth, that no-one will be able to avoid.** Humanity is a unity and just as an individual, however highly developed he may be, with the loss of his 'I' also loses his reason, so does humanity, in view of the plight of Middle Europe, stand in danger of losing **the centre of its self-consciousness.** Knowledge of this fact does not

make the cultural mission of other nations appear less significant, for **the phenomenon of self-consciousness can only develop in the threefold soul, when its members are in harmony with each other**. Mankind is a unity.

XIII.

Germany and the Two World Wars

It is not uncommon to hear anthroposophists make the following objection: Why should we bother with ‘scenery’ (and what goes on behind it – Trans.)? God is mightier than any scenery! – This is basically an objection of the sentient soul which – the crude expression may be allowed here – is afraid of contact with the consciousness-soul, as the devil is afraid of holy water. But to speak of God and remain within the sentient soul means to speak sentimental nonsense that has absolutely nothing to do with God. Certainly, God is almighty, but we have to know and consider exactly how his might is revealed at different times, in different epochs, and in the various nations and human individuals. God expects this of us! We cannot love God according to our own fancy, for this might prove to be no more than the love we bear towards our own weakness.

Only if we grasp the great reciprocal relationships within evolution and world history – not just abstractly with our intellect, but with a compassion-filled heart – can we reach the sphere of the consciousness-soul, and then the secret of the reciprocal relationship between God and man will be revealed. This is one of the methodological foundations of Goetheanism, which includes within it the science of history.

The Forbidden Theme

If what has been said in this book is, for some readers, no more than a conceptual game or verbal sparring, a flow of information that is already forgotten, it is pointless for them to continue. It would only stress their nerves and disturb the comfort built up through long years of political and, in some cases, of occult conformism. Outer and inner comfort at any price: this existential principle is adhered to by the modern European who – so we hear quite often in the West – even pursues Anthroposophy as a hobby. And if the Anthroposophical Society and all anthroposophical initiatives, if even Rudolf Steiner’s books were to disappear – the man in question would simply change his hobby and collect stamps or stickers. This does not mean that such a person is not a good human

being. No, his problem (which he shares with many people in the East) is a different one: he has simply not developed the organ that would allow him to understand **why the destiny of mankind depends upon the destiny of Anthroposophy**. For him, the spiritual-scientific communication, for example, **that every incorrect idea, particularly in the soul of a human being who has ‘crammed’ into himself a great quantity of occult knowledge, brings about destruction in the world of the spirit, of the hierarchies**, is no more than empty words to which he nods his head occasionally. But nothing happens in the ‘mirror’ of his soul, not the slightest ‘stirring’.

This is not intended as criticism, but as an invitation to understand the situation when – as Rudolf Steiner says – *gradually the forces of evil will appear. Under these conditions, however, the human being is naturally, in every sphere, far more inclined to surrender to evil rather than engage in the battle to place what appears to him as evil into the service of the good world-development*. But without this the sixth post-Atlantean, the Slavic-Germanic, cultural epoch cannot fulfil its task, which consists *above all in a continuous perception of the spiritual world, and in spiritual impulses. Connected particularly to this task relative to evil in the 5th post-Atlantean Period, a certain kind of **personal darkening** can arise for the human being* (Nov. 19, 1917, GA 178).

One does not need to be a great esotericist to grasp, at the close of the 20th century, that the ‘personal darkening’ has already begun and is spreading like an epidemic. Is it not the duty of those who have not succumbed to this darkening to help others to avoid this tragic destiny? We do not mean those people who consciously destroy Anthroposophy – from without or within. These we can only help by preventing them from doing evil. But all others are called to **save the world through understanding**. One of the essential questions to be understood in this connection is the spiritual oppression of Middle Europe.

Of himself, the author could say that he is far from approving of everything that is German. He too dislikes the German ‘four-squareness’, which has never appealed to the Russians (and which Marie Steiner herself refers to in the foreword to the Russian edition of *Theosophy*). But he also understands the other side, namely that Russians too have many traits that may be disliked by other nations. Would this not be a fundamental topic for conversation at a time when the danger grows that the world cultures are losing their common connections because they are levelled down and severed from their spiritual origin, and the

danger thus exists that the cultural impulse of Middle Europe is entirely **eradic-ated**? All this is of course not only due to a conspiracy of dark forces. **Antipathy for the autonomous personality is growing everywhere.** The emergent individual 'I' calls forth rivalry and opposition. So it was in the Middle Ages, when the collision of egos often ended in a contest with the lance. 'Gauntlets' are continuously 'thrown down' in our century, only in a different form. Life in the Anthroposophical Society is full of examples. We can note at every step that the weak, the spiritually helpless, are given preference, not with the best of intentions, but simply because they are easier to deal with. Scarcely anyone finds an independent anthroposophist interesting. He is more likely to be viewed with antipathy, especially if at the same time he does not have power.

What takes place in the relationships between individuals is carried over into the relations between the peoples. It is easy to stir up antipathy towards the Germans, simply because in everything they do they strive to rely entirely on themselves, on their own 'I'. Whether the result is in every case noble or perfect is not important. – It is bad that nearly everyone, even the person who knows nothing about philosophy, readily nods his head in agreement when Hegel is called a 'teutonic' (in Russian it almost sounds like 'burglar') philosopher, when Nietzsche is dragged through the mud, and tasteless anecdotes are told about Goethe etc. I recall an incident in the early 'Seventies when, during a concert at the Moscow Conservatoire, several Jews left the hall as a sign of protest because music by Wagner was to be performed. The trivial consciousness is easily influenced by an ideology that knows how to exploit human ignorance. It is only because of this that the idea has been imprinted in people's consciousness that the Germans have been preparing themselves for National Socialism for centuries and now forever remain its secret adherents. The implication is plain: We must keep a firm grip on them and ceaselessly beat them about the head – if not directly, then at least in the figurative sense – so that they doze on in a half-conscious condition. This condition is called 're-education'.

Who in the entire world (Germany included, of course) would want to be bothered with the fact, already observed by Mark Twain, that the German language contains only very few harsh, aggressive expletives? Compared to the English *boom, burst, crash, roar, blow, thunder, explode*, he says, the German equivalents sound like a lullaby.

In the same vein Fritjof Haft, professor at the University of Tübingen, writes in his book *Introduction to Juristic Learning* (Bielefeld 1988): *There exists a sphere where the German language is of unsurpassed force of expression, i.e. when it is concerned with such things as love, family and nature.* At the same time even the English *toothbrush* has greater sound-intensity than the German word 'Ausbruch' ('outbreak'; p. 145).

This surely, one might think, is worth reflecting upon. Indeed, how could such an 'anomaly' come about? Did a nation with an 'inborn' criminal tendency, with a 'genetic' disposition to warmongering, not create the linguistic counterpart of this attitude? On the contrary, the language of this people contains the most astonishingly fine nuances for description of the experience of love, nature and family relationships! But there is no-one in our time who wants to think about this. We prefer to follow the dull total antipathy spread by the suggestive instruments of mass-culture and information, not only towards the Germans but towards the spirit of Middle Europe in general.

The press presents such attitudes as a natural process of development in a democratic society. Anything else that wishes to make its way to people's consciousness is dismissed as 'conspiracy theory'. A theory is a theory – some like it, while others do not. It cannot be otherwise. How many theories there are! And every one of them, even the most absurd, still finds supporters. Such things are also heard from the anthroposophical press, despite the fact that there exist dozens of lecture-cycles by Rudolf Steiner on historical symptomatology!

A particularly amusing variation on the 'conspiracy theory' is in No. 32 of the *Flensburger Hefte*. It is based on the following uncomplicated argument: A secret society is an unknown society. Therefore we have no right to speak of secret Masonic Lodges, of 'Bilderbergers', 'Trilaterals' etc., because they all exist quite publicly. As an *empirically-working historian* – so C. Lindenberg sums up this line of thought – *I would therefore prefer not to bring hypotheses about secret societies into the discussion, because in so doing one places an All-Operator into the world, i.e. a quantity that is logically applicable to anything. As a scientific historian I have to reject this.*¹

We are tempted to ask Herr Lindenberg: If an 'All-Operator' were not placed into the world, what would you then say about this 'hypothesis'? But what kind

¹ *Flensburger Hefte*, No. 32, p. 129-130.

of *empirically-working historian* is this, when what we are seeking is the interpretation of facts that is dependent on the political state of affairs? What is the meaning of this lack of logic? What is secret, is unknown; therefore nothing can be said about it! It is just as though a stone were being aimed at someone's head, but because the stone is wrapped in a towel no-one dares to speak of it, since it does not exist empirically, it is invisible. And if someone is aiming this at the head of a person one happens to dislike, then it is enough to hold 'strictly' to the principle of scientific empiricism, in order to expose this head to the assault with the 'stone'. – How easy one likes to make things for oneself! The ideal embodiment of this *empirically-working* 'scientist' is the proverbial ostrich that tries to avoid imminent danger by burying its head in the sand. It is unclear what a scientist of this kind can have to do with spiritual science. Here a great deal is not empirically given – in the sense that we cannot see, hear, photograph it, etc. (this is how Lenin defines matter). The folk-spirits for example – what right has an *empirically-working historian* to speak of them? The historian-positivist is at least honest when he declares them to be complete and utter nonsense. We can also understand him when he speaks of 'contradictions' in Rudolf Steiner's communications, because the word 'Initiate' is a meaningless sound to him.

Rudolf Steiner was no less an authority on 'Operators' than Herr Lindenberg, and for this reason bequeathed to us a comprehensive teaching concerning the background of world politics, thus making possible a healthy, realistic way of looking at things, so that people are shown the true face of the world and are not turned into puppets in the hands of the occult-political manipulators. But now *empirically-working* scientists appear on the scene, who are wiser than the great Initiates. Unaware of the grotesque nature of their situation, they merely vary the words of the *Grand Inquisitor* (from Dostoyevsky's novel) who says to Christ Himself: 'We know better than you how to become masters of humanity'.

Rudolf Steiner says: *In many places outside the actual British Realm, Freemasonry pursues exclusively or mainly political interests.* And further: *The Lodges knew how to find the channels for imprinting certain directions into people's thoughts ... then one only needs to press the button and the thing carries on working.* In what direction? – Towards seizure of power by the few, *using the means that are known in the sanctuary of the Lodge* (Jan. 8, 1917, GA 174).

Rudolf Steiner made countless statements that are equally specific. Some more examples: *When we look around us today ... , then we have ... Freemasons' societies ... that are an effective instrument in the hands of the secret societies ...* (Feb. 21, 1920, GA 196). *The Anglo-American world has its Initiates* (June 22, 1919, GA 192). ***This is just what is characteristic, that in the West the organization of state cannot be understood at all – and France and Italy are entirely infected by it –, unless one takes into account its permeation by the Lodges, just as in Middle Europe one has to take into account the permeation by Jesuitism or other influences*** (Nov. 3, 1918, GA 185). Even precise details are given: *It is a fact that when someone, a powerful minister let us say, needs an Under Secretary of state, it is obviously more to his liking if he can appoint his brother Mason, rather than some other person* (Feb. 21, 1920, GA 196). A 'natural' basis for corruption thus emerges. As to the question of 'secrecy', we can occasionally hear when one or the other name is mentioned: *Yes, he is not on the lists of Freemasons. – They have the list already, but are unaware of the fact that the most important people are possibly not on those lists* (Jan. 8, 1917, GA 174) etc.

So one could continue indefinitely. But it is not the point to quote dogmatically, nor is it our task to convince people like Herr Lindenberg (they know all this very well and just for this reason throw sand into people's eyes). What we want to show here is that only with the help of spiritual science will one be able to penetrate the terribly neglected affairs of humanity and understand that not only the Divine Hierarchies are active but that people are very strongly attacked by ahrimanic and luciferic beings.

It is not our business, as anthroposophists, to show how the Jesuits deride the Freemasons and vice-versa, how the Bolsheviks insult both groups and are abused in turn by them. All this is the well-organized wrangling on the lower levels of the occult societies. But why should we not pay attention to the facts they occasionally divulge in the excitement of their world-wide 'game of dialectics'? We have our own methods of cognition. They are strictly scientific – spiritual-scientific. Only with the help of this method is a conversation possible concerning the life and death of our civilization.

The “Cartography” of Political Occultism

In order to help us understand the meaning and importance of the First World War, Rudolf Steiner describes its spiritual background. He speaks of the ring of the ‘Midgard-Snake’, ahrimanic in its nature, encircling Europe as a result of the movement of the Norman, Celtic, Germanic and Latin elements in the European population (cf. Feb. 21, 1915, GA 159). We will let this indication suffice, in order not to stray too far from the essential content of the book, and turn to times closer to our own. Rudolf Steiner says in 1918: *Can one actually wish that humanity should have simply lived on, without this catastrophe, as it had imagined itself living until 1914?* He then refers to what he had already said in Vienna before the war: ... , *that, if one has a clear survey of what lives in the world of men, then the relationships between people, social life, appear like a social carcinoma, like a cancerous growth creeping through humanity. ... but from the aspect of eternity things look very different ... They must by no means be taken lightly or superficially. Just as it is true that it is infinitely sad that this catastrophe came, so is it equally true that through this catastrophe humanity was saved from a terrible submergence in materialism and utilitarianism. Even if it is not yet visible today, it will be; it will show itself especially in the middle lands and in the East, where instead of an order that had taken materialism into itself, a chaos is developing. One can certainly not speak without an undertone of suffering, of this chaos that has come over the middle lands and the countries of the East, and which offers little immediate prospect of being transformed outwardly into harmony. But something else is happening. Wherever this chaos spreads, there will be a world that will in the near future give as little as possible to men through the outer physical plane. The blessings of the outer plane will not be great in the middle lands and in the lands of the East. All that can come to men from outer forces will be very scant. The human being will have to take a grip of himself within his soul in order to stand firm ... and ... he will be able to make the decision to go towards the spirit, from which alone the health of the future can come* (Dec. 21, 1918, GA 186).

This is the higher view of things. The future of which Rudolf Steiner speaks is beginning in our day. He also says that the human being ‘must’ learn to stand firm. It must be borne in mind that the forces which engender chaos do everything possible to rob men of this steadfastness. In truth, humanity is sawing off the branch on which it sits. Not God condemns humanity to the battlefield, but humanity has forgotten God. And men thereby place themselves in the service

of those forces that are hostile to the development of humanity. **These forces make use of crises of development, so that renewal cannot arise out of them.** In 1915 Rudolf Steiner speaks of countless young people who lost their lives in the war and laid aside their ether-bodies still filled with great life forces. These return again to the world and work for its good **if** human beings will turn their thoughts to the spiritual world (cf. Jan. 26, 1915, GA 157). **But if everything remains unchanged, the sacrifices of the war will have been for naught!**

In our examination of social understanding we have here arrived at a **point of the utmost importance. The secret occult societies see their principal task in the battle for humanity not only in the use of developmental crises to instigate wars, but also in not allowing the power of sacrifice to be transformed into a noble service for humanity. It is for this reason that the true history of the wars is falsified in every imaginable way**, that ‘re-education’ of the Germans and all the peoples of Russia is pursued so intensively, that materialistic mass-culture is propagated, reckless economic enterprises are launched etc. It does not require much intelligence and strength to see how all social illnesses are generated, how after the Second World War the wave of spiritual resurrection and renewal in West and East was extinguished. All this is a **unified** complex of measures, designed to destroy the fruitful co-operation between those who are living on the earth and those who were obliged to leave it, not out of their own karma but out of the karmic necessity of the world. And then the attempt is made to detach the nations from their hierarchical Leaders. All this must be vigorously resisted, for otherwise there will be no end to suffering.

At every news-stand today, every meeting of atheists, monists, politicians, we encounter ritual black magic. And often we find it in anthroposophical gatherings too. It is even delivered to people’s homes free of charge, and this continues until a man himself consciously says: ‘It is enough!’ And if anyone thinks that he has to keep silent for the sake of balance and harmony, which are in any case non-existent, then this advice can only be followed by one who has neither reason nor heart. Rudolf Steiner is not one of them. *But it is possible* – he says – *for things to be striven after in different ways. Thus it would have been necessary for others to rule than the agents of the brotherhoods of which I have spoken. For then we would be in the middle of peace negotiations today, the Christmas call for peace would not have been shouted down!* (Jan. 30, 1917, GA 174).



Rudolf Steiner told the anthroposophists of a map of Europe that had been drawn by the secret societies already in the 'Eighties of the 19th century. With the aid of this map the members of the societies were trained for special tasks – preparation of the First World War. This map also foresaw the division of Austria-Hungary, the formation of a Slavic confederation in the Balkans, the shifting of the eastern border of France etc. Rudolf Steiner closes his account with the words: compare *this map with what is already contained in the note from the Entente to Wilson. It is what was then regarded (and intended for implementation) as the ideal way of dividing up Europe (Jan. 14, 1917, GA 174).*

The map says *desert* in the area occupied by Russia. There it was decided to conduct socialist experiments. And this in the 'Eighties of the 19th century! Whole libraries of books were later to be written, and mountains of corpses piled up, as 'arguments' for and against communism. This process is still not finished. When the 'Perestroika' was announced, no-one said that the 'experiment' was now concluded. The experience of recent years shows that it continues, only the method has been altered.

If we wished to judge these things in the spirit of Herr Lindenberg, we would have to say: My Goodness! Just look at the 'All-Operator' Rudolf Steiner brought into the world! – And we would have to express regret over the fact that because of it we can no longer read a newspaper hoax with indifference. But there is yet another way – one can bring forward additional arguments. In the 'Seventies an anti-Semitic 'blockbuster', printed in France in Samizdat and entitled *Dezionization*, was in circulation in the Soviet Union. In it the said map was reproduced. Is this not reason to shout: just look how these communications are used for one's own purposes!

When Rudolf Steiner spoke of the map he gave the following explanations: *Truly, I speak of this in order to communicate facts of knowledge to you, and not in the least because I want to act in an agitating or political way ... I am very far from wanting to frighten anyone, to persuade anyone to believe this or that or to become anxious in this or that direction ... And if I say these things, I do so on the assumption that you are sensible enough to take them in the right way (Ibid.).*

And this we are doing – thanks to spiritual-scientific knowledge we aim to disperse the pernicious effect of the ahrimanic assault on the spiritual and social life of humanity. With calm assurance we cast aside all 'taboos' of knowledge,



Map from the book 'Entente Freemasonry and World-War' by Karl Heise

well aware that Ahriman flees those centres where human beings recognize a lie and kindle the light of spirit knowledge.

We also have to take into account – says Rudolf Steiner – *that this map, i.e. this division of European affairs, has the tendency to serve the formation of the commercial-universal monarchy ... to found commercial world domination* (Jan. 15, 1917, GA 174). For this reason we must, if we speak of those guilty of

the First World War, pay the greatest attention to the indicators of economic development. At the beginning of the century in Russia with its inexhaustible natural resources, an industrial development was under way, that in time would certainly have made it economically the most powerful country in the world. It was clear that even world wars would not be able to arrest this process. The only possible alternative was – to turn Russia from within into a desert. Rudolf Steiner explains that in Germany ... *export [from Jan. to June 1914] was to the value of 1,045,000,000 Pounds, while that of Britain was 1,075,000,000 Pounds ... If the world war had not taken place ... German export might have been greater than the British. This was not to be allowed!* (Dec. 4, 1916, GA 173).

Rudolf Steiner also points to the fundamentally important fact that Middle Europe with its population of 150 million inhabitants in a territory of 6 million square km was surrounded by the 777 million inhabitants of the Entente States in a territory of 68 Million square km (cf. GA 65, p. 448). Three quarters of the earth's population lived in the states of the Entente. *This figure alone cannot but be of significance for anyone who looks at realities* (Jan. 6, 1917, GA 174).

In addition, *behind what happened in Austria in July/August 1914 ... there indeed stood financial powers whose origins are possibly not in Austria itself, but for which Austria was an instrument for the achievement of certain things.* It was not especially difficult to realize them when one was dealing with the ruling 'Nibelungen'. But by and large there stood behind the totality of outer and inner factors that led to the unleashing of the world war the *expansion of the imperialism of the English-speaking realms ... , that which was able to lead, from every corner, to reasons for declaring war if one ... so wished, that is the transformation of the so liberal politics, the politics that had become so liberal in the middle of the 19th century, into the English imperialism of the 20th century* (Nov. 9, 1918, GA 185a).

Of course its expansion would not have been crowned with success if Europe and Russia had preserved their spiritual health. But that is another problem. The crises of world development can be resolved in different ways. **The very emergence of Anglo-American imperialism, occult-political in its innermost nature, is itself a consequence of the spiritual crisis of civilization, the crisis of knowledge. Therefore the path to its resolution lies solely in true knowledge; but only spiritual science is in a position to remedy the lack of knowledge. And if its representatives do not do this, no-one will.** At the

same time we should not be surprised that in anthroposophical circles the ‘piled-up wall’ against true social insight will continue to grow ever higher. – Indeed, it is precisely in our circles that the hysterical cries will sound louder than anywhere else in the world against anyone who seriously studies Rudolf Steiner’s historical symptomatology and dares to try and apply it to current situations.

We will not elaborate further in how thorough and comprehensive a way Rudolf Steiner has proven the innocence of Austria-Hungary and Germany in the preparation and unleashing of the First World War.² Only an extremely prejudiced, and, in most cases, ill-intentioned person who serves entirely different

² We must mention a few more facts. Rudolf Steiner says: *For me a most important basis for judgment is given, when I know that the personality (Moltke) singled out by circumstances to make the decision: Must we attack now or not? – was four days earlier in no position at all to concern himself with the situation in Europe, but is spending a carefree time ... in a resort (Karlsbad) (Nov. 10, 1918, GA 185a).*

The German ambassador in London, Lichnovsky, asked the English Minister for Foreign Affairs on August 1: *Would England remain neutral if the Germans did not infringe the neutrality of Belgium? – And this question was given an evasive answer!* (The treaty regarding Belgium’s neutrality was signed in 1839, but Germany was founded as a State in 1871.) When he did not receive an answer, the German ambassador asked a further question, namely *what the conditions are for England to remain neutral. This means: England was permitted to lay down the conditions under which it would remain neutral ... Great Britain did not want to give an answer to any such inquiry.* On August 2nd, the following day, Edward Grey spoke before the English Parliament and did not mention a word of the conversation with the German ambassador. *If he had said something about it, this session of Parliament would have taken a different turn!* (Dec. 30, 1916, GA 173).

And what did the ‘Nibelungen’ do? For example, Kaiser Wilhelm was caricatured in the newspapers during the war as a cannibal, ready to devour the entire world.

In 1908 he said in an interview with the English *Daily Telegraph*: *England has only one friend in Germany – myself.* He explained further that an alliance had been suggested in previous years by Russia and France, and England owes it to him that this alliance did not come about – so much does he love England. – When the invasion of Belgium was being prepared, it was kept secret from him, the Emperor, the Commander-in-chief – until July 29, 1914. They knew: ... *if he had been told today, tomorrow the whole world would have known about it, if Sven Hedin and so on, who so admired him, had come to see him* (Nov. 16, 1918, GA 185a).

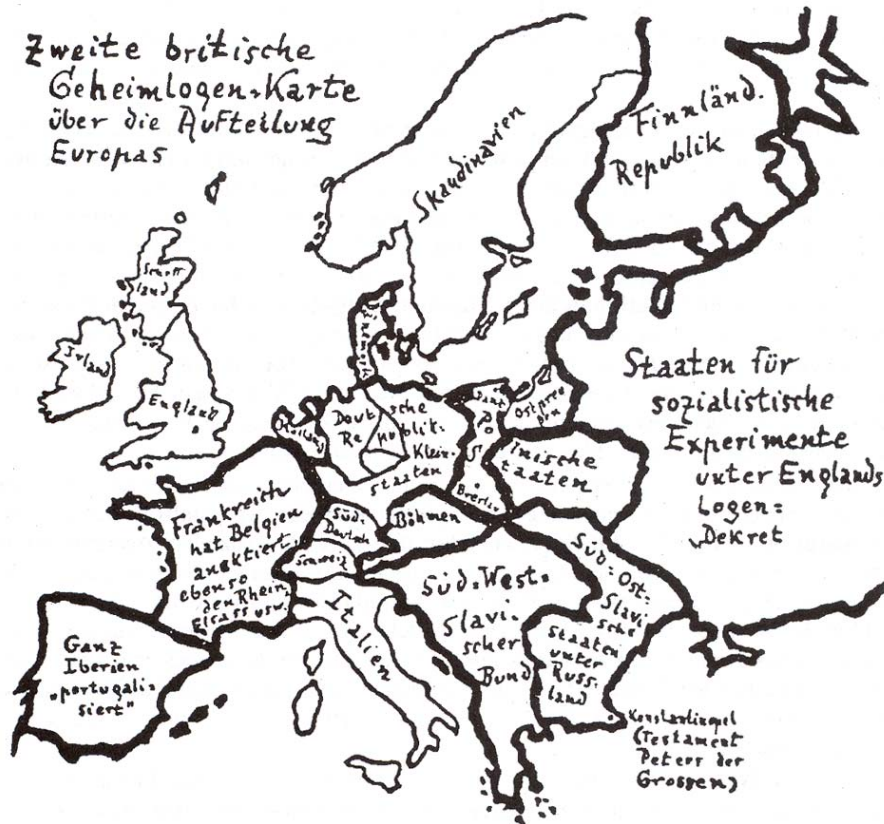
This Sven Hedin (1865-1952), well-known as a Swedish traveller, played a significant part in preparations for the **Bolshevik** revolution in Russia; at the same time his name appears in the annals of the history of the National Socialist rise to power. Years later, symptoms become visible to which Rudolf Steiner had already pointed.

aims can convey the impression within our circles that he finds Rudolf Steiner’s communications unconvincing. Let us conclude our discussion of this theme with an indication of the programme which Rudolf Steiner presented to the public during the war. *It would have been quite different* – he said – *if in the middle or even in the autumn of 1917 this [social] threefolding had been acknowledged by a country of importance, either Germany or Austria, as a declaration of the impulses of Middle Europe, over against the so-called 14 Points of Woodrow Wilson which had been drawn up from an American standpoint. This would have been a historical necessity at that time. I said to Kühlmann:* ³ *You have the choice, either you attend to reason now and listen to what is being heralded in the development of humanity as something that ought to happen ... or you will see a time of revolutions and cataclysms.* ⁴ – *Instead of listening to reason, we got the treaty of Brest-Litowsk, the so-called ‘Peace’ of Brest-Litowsk.* (And later, one might add, the Molotov-Ribbentrop Pact.)

Just think how it would have been – this can be said without presumption – if at that time, in opposition to the so-called 14 Points, the voice of the Spirit had sounded into the thunder of cannon. All of Eastern Europe – anyone familiar with the forces of Eastern Europe knows this – would have understood the idea of substituting for Tsarism the Threefolding of the social organism. Then what was actually supposed to happen would have come about (Apr. 21, 1919, GA 192). But one did not listen to the voice of the Spirit; **the Bolshevik revolution took place in Russia, while in Germany National Socialism came to power.** Thus the evil chain of events began: some loved England, the others loved Lenin and Rosa Luxemburg. The victory over ‘German militarism’ became the ‘sacred goal’ of West and East, and therefore the impulse of *Social Threefolding* could not assert itself in Middle Europe in order to save Russia from the Bolshevism which, in its turn, drove Germany into National Socialism; and then came the Second World War.

³ Richard Kühlmann (1873-1948) – Secretary of state in the Foreign Ministry in 1917-1918.

⁴ At times ‘anthroposophists’ come to us in Russia from the West, who tell us that Rudolf Steiner had thought like Karl Liebknecht and Rosa Luxemburg, and that many of his statements even accord with those of Gorbachev! No-one contradicts them, because they are still in a profound sleep socially, as in the time of Bolshevism. In the outer world Anthroposophists are accused of magic, conspiracies and Heaven knows what else. The Orthodox Church Council (the most secular council of the Orthodox Church abroad) does not allow them to take part in Holy Communion.



The map is taken from the book 'Occult Lodges' by Karl Heise, Leipzig 1921

A stern historical lesson was taught, demonstrating how dangerous it is not to take account of the spiritual mission of nations, and how closely the peoples are bound together in a common destiny. It is an extremely dangerous illusion to believe that the good of one nation can be achieved at the expense of others.

Social Threefolding

The lessons of the past were not learnt; people are simply prevented from understanding them rightly. **Thus they will be repeated over and over again.** And life in the world will progressively worsen. In this way, not only the epoch of the consciousness-soul will be utterly destroyed, but the future of the entire earthly aeon. All that the peoples of the world can now do is to follow the path of mutual understanding and mutual positive influence, **mindful always of their individual tasks in the spiritual evolution of the world.** At present this can best be understood by those who turn to spiritual science. The more knowledge we draw from it, the greater the weight of responsibility we bear for what happens in the world, and of guilt whenever we refuse to understand the social reality within which all great concerns of humanity now unfold.

There is already a great deal that we have failed to do. But at least we now grasp **that the Socialism of the Bolshevik kind and National Socialism are two caricatures, two hideously distorted images of the idea of social Threefolding.** If the task of social threefolding was to create favourable conditions for a conscious awakening to the Second Coming of Christ, an event that has taken place in the world of ether-forces since 1933, then Bolshevism and National Socialism represent two forms of the ahrimanic-luciferic resistance against the Christ in His second appearance.⁵ These two monstrosities brought endless suffering upon mankind – in order completely to divert man's attention away from the spirit.

The First World War was the result of a grave spiritual crisis.⁶ It demonstrated clearly that the time of the social world-systems from the epoch of the regency of the Archangel Gabriel had expired with the beginning of the epoch of the Archangel Michael. For spiritual reasons, therefore, and not for the reasons

⁵ In our book *Triune Man of Body, Soul and Spirit in the Light of Anthroposophy* we have addressed at length the question of why the Second Coming began in 1933. The relationship of time and space plays a role here, in its totality expressed in the number 19 (12+7), etc.

⁶ Literature has handed down to us an impressive picture of this crisis. Think only of the novel *Der Zauberberg* (*The Magic Mountain*) by Thomas Mann, in which it is shown how the two world-forces of which we speak, wage a battle over the 'I' that belongs to Middle Europe.

thought out by Marx, capitalism had to give way to social Threefolding.⁷ But the '14-point programme' of Wilson – who, as we know, is the bearer of the ahrimanic incorporation – was set against it. Parallel to this a 'socialistic experiment' was prepared by the secret societies – and exported to Russia. It was known in the occult societies that the impulse of the new sociality streams from the Spirit, that the conditions for this had matured on earth and that the developed self-consciousness of man is no longer willing to endure the last form of slavery – the sale of human labour. It was becoming dangerous to ignore the decree of the spirit and it was impossible to do away with it entirely. Therefore the impulse was given free rein, but in an ahrimanic sheath. **From the beginning both Russia and Germany were subject to attack. It is especially important to know this, in order to understand Russian-German relations in the 20th century.** First, one made use of 'Nibelung' Ludendorff,⁸ who allowed Lenin and his 'comrades' passage to Russia in a sealed carriage.

⁷ This is why only a dimmed consciousness could perceive a connection between Rudolf Steiner's views and those of Rosa Luxemburg and Mikhail Gorbachev. Socialists of all shades (at least in Russia) maintain now that Marx' evaluation of capitalism was wrong, that the future belongs to capitalism!

⁸ It may be of interest to learn how Rudolf Steiner characterized Ludendorff. He emphasizes that *the judgment that Hindenburg and Ludendorff were 'great men', ... truly spread with the force of an epidemic, when in truth they were no great men at all, not even from the standpoint of their profession ... [In Berlin] there stands a hideous wooden effigy of a person, the 'Hindenburg', big, gigantic, into which every patriot had to drive a nail ...* (GA 186). One year later he says about his logic: *He is the one to have earned the 'great distinction' of having been decisive in Lenin being transported through Germany and into Russia in a sealed carriage. He is the actual importer of Bolshevism into Russia. He does not dare to deny this openly in his book, although he dares a great deal. This is why he says the following: 'To bring Lenin to Russia was a military necessity; but the political leadership should have averted the terrible consequences; this it failed to do.'* – *You see, that is the logic of this gentleman* (Nov. 14, 1919, GA 191).

The intention of Rudolf Steiner to set up a news agency in Zürich in 1916, to establish an independent information service, so that something would be there to counter the wild flood of lies about Germany in the Allied press, was prevented by the same Ludendorff. Rudolf Steiner says on Jan. 2, 1921: *It had progressed so far that ... it looked ... as though we might be able to move to Zürich within the next few days in order to set up the press agency. The next day the annulment came from the main headquarters ... with the information that so many people in Germany are waiting for such a post that an Austrian cannot be selected for it* (GA 338, 1986; Publisher's Note).

This secret is revealed in the world today. Documented reports are shown on television, but they are always presented in such a way as to awaken the impression that Germany **alone** is guilty of the Bolshevik revolution in Russia, that Germany **alone** provided the Bolsheviks with money.

Of course, the participation of Germany in these events cannot be denied altogether. But it has to be rightly interpreted and understood. It was Germany's role to 'lay a noose around the neck' of everything that united the destinies of Germany and Russia, of everything they had in common, with the help of the German 'Nibelungen' such as Ludendorff. At the same time, Germany was to be compromised with regard to the more distant future that has only now begun. The Russian 'Nibelungen' played into the hands of the German 'Nibelungen'. After they had formed an interim government consisting of members of Masonic Lodges, they proclaimed on the one hand: Fight the war against Germany to the victorious end! – But on the other hand they began to transfer power to the Bolsheviks. An entire system of Lodges laboured at this, including princes and earls of Norman descent, such as Rurikides and other aristocrats.

But there were also healthy spiritual forces in Russia; the support they needed was of a different kind. They needed an ideal and this ideal was to have been the realization of social Threefolding in Germany. But the Germans were afraid. *If your suggestion were realized* – Rudolf Steiner was told in high 'Wilhelmine places' –, *the Emperor will have to abdicate. Well* – he replied –, *if that is what circumstances require, then so it has to be.* One did not dare to take this step, although the Emperor's time was already over – consequently he had to go, but the right moment had been missed. Something similar happened in Russia. Here the alternative – Tsar or *social threefolding* – did not apply, the idea had no representatives among the Russian intelligentsia – but the Tsar ought not to have abdicated just at the time when Kerensky had already handed over all positions of power to the Bolsheviks. The Tsar should have held out to the very end (though it is difficult to judge whether at that point there was any hope at all for Russia).

Germany Between the Treaty of Versailles and the Bolshevik Revolution

The combined working of the German and Russian 'Nibelungen' was crowned by the *Peace-Treaty of Brest-Litovsk* through which Russia was handed over to

the arbitrariness of the Bolshevik terror. The peace given to Germany was not much better. Ludendorff explained that, if Germany did not lay down its weapons within 24 hours, the greatest catastrophe would happen. But five days later when the capitulation was already signed he admitted that he had erred – there had been no reason to lay down weapons!

How tragic was this mistake? Today we base our judgment on the conditions of the war that was waged then. And here we must realize that the outcome of the war was decisive for the world-situation in the post-war years. By the end of the First World War the forces of the Entente were already greatly weakened, but the most important thing was that everywhere there arose the greatest resistance to the continuation of the war. All means of propaganda were insufficient to hide the fact that it was no more than meaningless slaughter. The millions of human casualties led to the collapse of the whole of Europe. If Germany had held out a little longer, the conditions of peace would have been very different from those laid down in the Treaty of Versailles. Germany would not have been crushed under the burden of enormous reparations, her borders would not have been pushed back at the whim of the Entente.

It is not our intention here to prove the view, almost universally accepted today, that it was the Treaty of Versailles that created the pre-conditions for the Second World War. Another important fact must be taken into account: **the danger of a Bolshevik uprising**, which threatened the exhausted country.

There is much material to confirm this, but here too the author wishes to remain faithful to his principles and refer to the statements of Rudolf Steiner, also in the present case. In a lecture given in 1920 he refers to the letter of a German, printed in the *Basler Nachrichten*, on April 2, 1920. It says: *We in Germany must accept that it is necessary to go through Bolshevism. Once we have gone through Bolshevism something better will come – we know not from where!* (Apr. 18, 1920, GA 334). In another Basle newspaper *Vorwärts* there appears on April 2, 1920, the article *The Politics of the Soviet Government in the Sphere of Religion*. The author signed with his initials only and in it we find the following passage: *Religion, which represents a fantastic reflex in the heads of people concerning their relationships to each other and towards nature, is doomed to natural decline through the growth and the triumph of the scientific, clear, naturalistic view of reality that will evolve parallel to the building, according to plan, of the new society.* Rudolf Steiner remarks: *How many people read this in*

a newspaper article and recoil as though stung by a viper, because it is the most terrible symptom that can be expressed in such sentences? For one does not think what will come about on earth if what lies within the word: 'Religion ...' were to be realized in practice (June 13, 1920, GA 197).

What can we say today? – There is no-one who would recoil! Two years ago the autumnal Festival of the Archangel Michael was celebrated in Dornach under the motto of a statement once proclaimed by Rosa Luxemburg. The weekly *Das Goetheanum* wrote about it and no-one recoiled *as though stung by a viper*.⁹ This can only mean that the Members of the AS/GAS are asleep. This kind of provocation serves as a form of medical evidence to prove the death of the 'patient' beyond a doubt. – But here we are digressing too far from the theme.

In 1921 Rudolf Steiner spoke of a Jesuit book in which we read: *For all those who take Christian principles seriously, those to whom the well-being of a people is a concern of the heart, those who have taken the words of the Saviour 'Misereor super turbam' (I have pity on the masses) deep into their souls, for all these the time has now come where, borne along on the undercurrent of the Bolshevik tidal wave, they can work with and for the nation with far greater success. Do not be hesitant. Radical and all-round opposition to 'capitalism', therefore! – to the exploitation of the people and its impoverishment through usury; greater emphasis on the duty to work, also for the upper classes; the provision of decent living-quarters for millions of compatriots, even if this means the occupation of palaces and larger dwellings; the exploitation of natural resources, of water and air power, not for trusts and syndicates but for the benefit of all ... the use of the idea of the system of councils (Rätesystem) ... alongside parliamentary representation of the masses ... in order to prevent the 'isolation of the masses from the state apparatus', rightly criticized by Lenin ...* (Apr. 29, 1921, GA 204).

A Russian, reading these words, will exclaim: Pah, that is Bolshevik propaganda through and through! True enough, so much has been achieved *with and for the nation!* But what have the Jesuits to do with it? And who told them

⁹ Although we know that *the world-view of Karl Marx is a purely ahimanic one* (Sept. 8, 1918, GA 184). Rosa Luxemburg's world-view was Marxist.

about the profound nature of the system of councils as a form of State serfdom?!

If we still remember the content of the earlier chapters of this book, we can answer this question without difficulty. Think of the deep affinity between Jesuitism and Americanism, of the Russian author K. S. Mereshkovsky, remember that *Rabbis and Monsignori sit together quite amicably* in the high degrees, and, finally, remember the tactic of the ‘two daggers’.

It was not in vain that Lenin waited so long in Zürich, in a bourgeois country. When one searches through the archives and libraries of Western Europe, scans the bundles of newspapers from that time in English, German and other languages, it is easy to conclude with certainty that Germany was threatened by the Damocles sword of a Bolshevik revolt. Our ‘dictators of the proletariat’, feverishly busy at the time carting entire waggonloads of gold, diamonds and art-treasures from Russia to Europe, were proclaiming loudly that Bolshevism would soon have gained victory there too, and one would then be able to bring everything back. Clara Zetkin wrote openly in Berlin how the streets would be renamed once Bolsheviks were in power.

Thus Germany too, after untold sufferings, was threatened with the reign of terror that had already descended upon Russia. How terrible, how insatiable this reign is in the perpetration of evil, was known in Europe right from the beginning. In the first years after the revolution in St. Petersburg hundreds of thousands of emigrants came to Europe and told of the unimagined misfortune that had come over humanity, and spoke of it as something without equal in world history.

The situation in Germany in those years reminds us literally of that in Russia from February to October 1917. In order therefore to understand the choice made by Germany¹⁰ at that time, one must make a comparative analysis of the events in both States. In Russia it had only become clear after the Bolshevik revolution what kind of power was ruling the state. One had meekly accepted much fine-sounding talk, similar to that in the Jesuit book (*compassion for the masses*, etc.). On the other hand a gigantic conspiracy (not a ‘conspiracy theory’) was at work and invaded like a cancer all ‘cells’ of society. With the help of this conspiracy it was possible to eliminate all rational thinking forces in

¹⁰ Among them the parents of Renate Riemeck.

Russia. The masses were subjected to the influence of inspirations and suggestion; the press and public proclamations were used and tasks assigned to specially-trained agitators and speakers. But the use of a hitherto unknown terror opened the eyes of many and they stood before the question: How can the plague of Bolshevism be overcome? Under **those** conditions there was only one way – the setting up of a military dictatorship and the declaration of a state of war in the land.

In our time, where only cries for democracy can be heard in East and West, it is extremely difficult to come to an understanding of such questions. In making such a statement we do not wish to step forward as an opponent of democracy, nevertheless it is our conviction that a true democracy is only possible under the conditions of *social Threefolding*; in the absence of these it is no more than a convenient pretext for groping in the dark. Here too we would refer to a statement of Rudolf Steiner. *This so-called democratism* (of the English kind) – he says in an article – *is suited only to make the people of Middle Europe into a part of English-American world domination, and if in addition we were to become involved in the so-called inter-State organization of the present Internationalists, we would have, as Middle Europeans, the wonderful prospect of being always outvoted within this inter-State organization* (GA 24, p. 340).

This is the holy truth! No other verdict is possible. Exactly the same applies to Russia. It is no less than the **formula of the ‘Perestroika’**. But in former times too, in the period of the so-called ‘cold war’, the principle was used, if in a veiled form. The origins of all phenomena of this kind are to be sought in the first quarter of our century and even in the last third of the previous one.

In this way the darkness that spread over Europe in 1914 turned in 1917 into an ‘Egyptian darkness’. Only through the strictest discipline could the assault of the infernal forces be arrested. In Russia the search began for a personality able to assume the powers of a dictator. General Kornilov was approached. He was at first undecided – even amongst the generals the spirit of democracy prevailed at the time. But finally circumstances forced him to act. The atrocities of the Bolsheviks were gaining the upper hand and there was simply no choice. Thus the ‘White movement’ was formed, but the moment for setting up a dictatorship

had already been missed and the civil war broke out.¹¹ Kornilov put himself at the head of the 'White Army', but a programme was lacking that could have inspired people, that could have aroused more enthusiasm than the false promises of the Bolsheviks to share out the land and factories. 'Loyalty to the Entente' was proclaimed, and it was just this Entente that brought the downfall of the 'White Army' by sending its advisors, through whom it worked in the interest of the Bolsheviks. All this is described in detail in the books of those who participated in the events. General P. N. Krasnov for instance, participant in the White movement and author, reports openly in his novel *From Double Eagle to Red Banner* that the representatives of France and England in the 'White Army' were members of Masonic Lodges and, through the mediation of Russian Freemasons, were active on both the 'white' and the 'red' side. General Denikin indicates the same in his memoirs.

This is how events unfolded in Russia, and exactly the same would have happened in Germany. The Germans, however, knew what a Bolshevik victory would have meant: the complete physical annihilation of entire social strata – not only the bourgeoisie, but also the intellectuals, the clerics, a large part of the farming community, the entire middle class, small business entrepreneurs, the petty bourgeoisie and the merchants. For in Russia even those were destroyed who had completed a secondary education, and, under the pretext of the economic elimination of farmers with large estates, the healthiest stratum of the peasantry was eradicated. Lenin declared openly that the Bolsheviks were ready to eliminate as much as 90% of the population for the sake of retaining power in their own hands. It seems as though they would even have sacrificed 99%, because after all no more than a few specimens of humanity are needed for the artificial breeding of a 'new man', the happy inhabitant of the 'earthly paradise'.

The German communists had similar views.¹² Meanwhile chaos, hunger, unemployment ruled the country, cities and industry were destroyed, and on top of all this there lay the burden of the immense reparations. When the Golem of

¹¹ The president of the interim government, Kerensky, proclaiming the General outlawed and thereby allowing the Bolsheviks free rein, played a large part in the failure of the movement.

¹² Attempts are now made to represent them to the Anthroposophists as being of like mind with Rudolf Steiner.

Bolshevism raised its head over the devastated country, no great intelligence was needed to understand that Germany, like a person facing certain death, had to make some desperate movement in the hope of a last chance of survival.

This is how it was in France, when the *Vendée*, driven to despair by the terror and the dictatorship of the Jacobins, armed itself for an uprising. Shortly after this, Napoleon was enthusiastically embraced **by the entire nation**, which followed him in his adventures. So it was in Russia, where the desperate self-defence before Bolshevism continued until 1941, when even the attack from outside was experienced as a liberation, and 4 million soldiers not only surrendered but were ready to fight against the hated power in their own country – but it turned out that what came from the West was just as much of a plague.

We must always keep these things in mind if we want to understand why the Germans supported their dictator who declared himself to be an enemy of Bolshevism. The first fascist organizations were formed as resistance-groups against the communists, and for a long time there was sporadic street-fighting between these groups, with the communist assailants thoroughly beating the national socialists.

A dictatorship is certainly not an ideal way out of a situation. But what else can one do if the choice is between two dictatorships, one of which has already shown its savage face? More recently the Americans made a film about Stalin in which they show that **Stalinism was worse than National Socialism**. The **Americans** say today that Stalin outdid Hitler in evil. (Churchill said after the war that *the wrong pig had been slaughtered*.¹³) We may therefore conclude that **Germany chose the lesser of two evils**. Thus Russia is experiencing today a wave of renewed pogrom-propaganda, behind which the outlines of a new dictatorship grow visible, whereas Germany is strengthened again and has been able to provide its citizens with decent living conditions! Germany did not have to pay so dearly for the consequences of National Socialism as Russia did for those of communism, which continue to this day and will, so it appears, finally bring us to the grave after all. At least the National Socialists did not eliminate millions of their own compatriots. Officers and Generals knew how to take care of their soldiers during the war. For the Bolsheviks the war was simply a convenient way to continue the genocide. One tries now to make Stalin responsible

¹³ On July 30, 1952 before the House of Commons.

for all this, as though the senseless operations of Kharkov, Kiev and the Crimea that costs hundreds of thousands of human lives had been solely the work of his hands. But it has been frequently noted that wherever another leading member of the ruling clique, Voroshilov, had a part to play, the Soviet army had to suffer overwhelming defeats etc.

As a result of the war the USSR lost 27 million lives on the fronts alone – Germany lost six million, more than one million of these at Stalingrad, where a ‘prominent Nibelung’ – Paulus – led the military action. After imprisonment as a p.o.w. he remained in the ‘German Democratic Republic’.¹⁴ After the war nearly one million German soldiers and officers – all of them young – died in the prisoner-of-war camps of the Western Allied forces. One million Russian emigrants were forcibly handed over by the British via Vienna to the Soviets – where certain death awaited them – as was generally known. Thus are revealed the secret, the true aims of the war. They consisted in the **widest possible elimination of the population of Middle and Eastern Europe**. Why? – The purpose behind such a course of action has been explained here in detail.

The Crisis of Social Understanding, and its Causes

From whatever point of view we look at it, all this is cruel arithmetic. But no-one should accuse us of leniency to National Socialism. We merely recommend that the events should be looked at as they actually took place, because mankind is about to see them **repeated**. The hellish face of Bolshevism was more terrible than the Nazi regime, but a Nuremberg Trial has not to this day passed judgment on it. Some farcical proceedings were arranged in Moscow and Berlin, and the court decided: ‘The Party’ – you see! – ‘overstepped its authority’. This was the only offence! – The cannibals forgot to use a knife and fork!

¹⁴ The Moscow journal *Cherniy Yashchik* reported in 1994 that all the German soldiers who were captured at Stalingrad were packed into goods waggons and left standing in the frost until they were dead. According to German reports only 6000 prisoners returned home.

As to Paulus, a similar figure existed in Russia in the First World War. The outstanding Russian general Brussilow (also an aristocrat), loved by the Tsar (as Paulus by Hitler), deserted to the Bolsheviks after their successful revolt. The question: Could he gain victories in a World War? – Of course not. He did not win, with one exception. But then, Paulus, too, advanced as far as the Volga.

How could this happen? – Simply because the Nuremberg Trials took place immediately after the end of the war and in the general confusion it was possible to wipe out all the evidence. Under present conditions the question can be asked: Who are the judges? It became clear in Honecker’s trial that he had intended to bring something to light; but Ceausescu had to be executed swiftly, without court proceedings or lawful judgement.

It is not difficult to guess that, if the Germans had won the War, Roosevelt, Churchill etc. would be spoken of as Nazis are spoken of now. And it would be entirely justified. Let us remember Dresden. In the course of a single night hundreds of thousands of women, children and old people are killed – for a single reason: Germany must be punished! Then Japan is punished.¹⁵ The war has already ended, but the number of casualties grows still further – by millions! But double-standards are applied. Let us take the example of General Vlasov’s army and the ‘Red Chapel’.¹⁶ Vlasov’s soldiers tried to fight against Bolshevism – but not against Russia – with the help of the Germans. The Red Chapel fought against the Nazis – for the victory of Bolshevism in Germany – with the help of the Bolsheviks. Nevertheless, Vlasov’s soldiers are regarded as monsters, traitors, whilst the members of the ‘Chapel’ are heroes; this is also the way Anglo-American propaganda presents it. The examples could be continued indefinitely, and still no-one becomes wiser.

¹⁵ In his voluminous work *Tragedy and Hope – A History of The World in Our Time* (London/New York, 1966) Carroll Quigley concludes the chapter on the 2nd World War with the words: All this personal tragedy and material damage of untold billions of dollars was needed to demonstrate to the irrational minds of the Nazi, Fascist, and Japanese militarists that the Western Powers and the Soviet Union were stronger than the three aggressor states and, accordingly, that Germany could not establish a Nazi continental bloc in Europe nor could Japan dominate an East-Asian Co-Prosperity Sphere. This is the chief function of war: to demonstrate as conclusively as possible to mistaken minds that they are mistaken in regard to power relationships. But, as we shall see, in demonstrating these objective facts in order to change mistaken subjective pictures of these facts, war also changes most drastically the objective facts themselves (S. 827). C. Quigley was Professor of History at the Foreign Service School of Georgetown University (the leading Jesuit university in the U.S.A.) formerly taught at Princeton and at Harvard. Bill Clinton called Prof. Quigley ‘the father of his political ambitions ...’ (*Tagesanzeiger*, Zurich, 5.11.1992; Publisher’s Note).

¹⁶ ‘Red Chapel’ – an espionage organization operating in Western Europe from 1936. It worked for the USSR and was directed from Moscow via Paris and Brussels (Publisher’s Note).

Rudolf Steiner warned: ... *things that make up the modern life of culture cannot be maintained in the long run, if something enters this modern cultural life that has arisen out of it, but contradicts it in the most radical way. But absurdity lies in the fact that things are brought forth out of life itself, that then contradict it. We must therefore prepare ourselves for the eventuality that difficult times may come for our movement also. They will not lead us off the right course if we have taken into ourselves inner certainty, clarity and the right feeling for the meaning and the nature of the movement; if in such difficult times we are able to look beyond the individual-personal ... if we are able to turn our gaze towards the matters of critical concern for humanity. The greatest is this: to gain an understanding for a mode of thinking that is true to reality.* – Everywhere, at every step, we see the impossibility of finding a mode of thinking that is true to reality. The **heart** has to be engaged in such a question, then we will not be led astray through all kinds of egoism (Jan. 30, 1917, GA 174).

It is egotistical when many anthroposophists respond with nothing but an expressionless gaze and a polite nod when the fact is mentioned that Bolshevism cost us 100 million human lives. If they are asked: ‘Did you read the *GULAG Archipelago*?’ – they answer: ‘Yes, I know that book, I leafed through it once. But read it? Oh no, it is too thick. Why do you Russians always write such thick books?’ But when the conversation turns to German history, together with the key to understanding we have given here, then something happens to this same person that forces us to change the subject, so as to prevent them from having a brain seizure. It is understandable why this should be. **The lie has already ‘struck’ the ether-body of the human being. When a true word is spoken, irregular ‘beats’ occur in the interplay of nervous system and circulation,** resulting in hysteria. The spirit-being of the lie causes a mutiny in the astral body, and cannot be exorcised by arguments or explanations since it is already rooted in the ether-body, into which it enters by way of the rational soul which has been suggestively influenced by the press. A person of this sort, when confronted with truth, experiences fits of suffocation and a rush of blood to the head. A discussion with him is therefore senseless, foolish and dangerous. To stick to his old prejudice – to the lie – is for him a question of being and not only of consciousness. We can find these people everywhere today: in Germany, Russia, politically engaged or non-political; and not a few are to be found even among anthroposophists. One must learn to grasp that they **are not anthroposophists**, as little as, for instance, the Jesuits are Christians.

Rudolf Steiner spoke of the above in **Jan. 1917, before** the monarchy was overthrown in Russia. It would be wrong to believe that he was merely pointing to the imminence of this event. He was, of course, referring to a whole complex of events that we are unable to disentangle even today because we try to do this in too simple a way. But we need to consider and to grasp wide historical connections. Already in the years 1870-71, says Rudolf Steiner, the so-called *Alsace question* arose between Western, Central and Eastern Europe as an insoluble problem. *People who stand within reality knew already that this is an insoluble problem ... There stood before the gaze of their souls what special pre-conditions were being created for the future of Europe through what happened there, they saw how the urge will arise in the West to call upon the entire East* (Oct. 19, 1918, GA 185). Since then we have learnt that these pre-conditions were enough **to unleash two World Wars**, and they are not exhausted yet. – ‘No!’ – the anthroposophists immediately reply – ‘only one! Maybe one can with some reluctance accept Rudolf Steiner’s claim that Germany was not responsible for starting the First World War; but the Second is the fault of Germany, and only Germany!’ The facts are powerless in the face of this outcry – nevertheless we should always return to the facts. Those who cry out will come and go but the human race endures, and so will its history.

Who is to Blame for the 2nd World War?

It has generally become an axiom in the world at large that the Germans are always guilty of everything. For mass-consciousness this is a very convenient formula, a role popularly called by the name ‘whipping boy’. Such a boy is always there as someone to vent our spleen upon and to pull the chestnuts out of the fire for us. Once in a while an anthroposophist is required as a whipping boy – then people start to talk of Rudolf Steiner’s mistakes. He foresaw this too. *For we must be clear – he said – that the time can come again – today I choose my words very cautiously and therefore say: can come –, when, because peace is not wanted at all, the conflict will be ferocious, maybe still more ferocious than it has already been, if something does not come from one side or another to prevent this ferocity. Then the possibility will be found again to talk of the atrocious deeds of Middle Europe, and under the ruins and the rubble one will bury the fact that one could have prevented these atrocious things oneself if one had not responded to the appeals for peace with the bellowing of a bull. It lay after all in the hands of the forces of the periphery to bring*

about peace. But the time will come ... where it will again be said: The Germans are doing this or that in violation of all rights of nations (Jan. 8, 1917, GA 174). These words have to do with the Second World War!

There is a lecture by Rudolf Steiner in which he speaks directly about the Second World War, or – more precisely – about the Second World War in its inseparable connection to the Third. Our research merely confirms the correctness and depth of his foresight, the view of the world founded this time not on supersensible experience, but on an analysis of the political, cultural and spiritual tendencies in the world during the first third of our century. He says: *There are a number of people already – and this number will quickly grow –, who grasp that it is entirely impossible to go through anything else but a revolution if one continues to work in the old sense. Just as in the old sense people were told: we have to wage a war in order to quell the revolution in our own country, so nothing other is meant than that work has to be done, particularly amongst those people of the West who are versed in the old way of thinking, to prepare the ground for the Second World War. There is no other way than, in order to overcome inner Bolshevism, to work in the West towards the Second World War. You can hear the cry from the lower strata of society: World-revolution! This idea of world-revolution can only be shrouded in a fog through the unleashing of this Second World War catastrophe. There cannot be any other way* (Jan. 2, 1921, GA 338, Dornach 1986).

It is an astonishing fact that there is one (only one) person – not in the West, not even in Middle Europe, but in Russia – who exposed the lie of the Second World War. We refer to Viktor Suvorov and his book *The Icebreaker*. Destiny prepares strange paths indeed for the people of this century. We can say that this man walked by the throne of Satan himself and yet was able to reach the light of day through his own strength. As an outstanding military specialist and an unusually sharp-minded analyst he proved **irrefutably** that the Germans started a **preventive war** against the USSR. We will not go into details of the book here, as it needs to be read in its entirety.¹⁷ Discussion is impossible with anyone who does not do this (it is published in various languages). Many in Russia as well as in Germany will not read this book, for the reason given above: It

¹⁷ Published in English *The Icebreaker*, Viking Press, 1990, ISBN 0241126223, currently out of print. Volume II was published in Moscow in 1994 under the title *The Day M*.

triggers off irregular heartbeats in the interplay of nervous system and blood circulation. A person who has adopted the English-Soviet-American version of the cause of the War risks suffering a collapse after reading this book.

Suvorov's position is unshakeable in that he refers to sources accessible to the public, and to the testimony of Soviet generals. For example, at the end of the book he quotes Admiral Kuznetsov, *a witness of the highest rank: J. V. Stalin made preparations for a war – extensive and all-round preparations – ... Hitler thwarted his plans*. (This is one eyewitness testimony out of **hundreds!**) On the other hand, Suvorov writes, General Field Marshall W. Keitel said: *... aggression was prepared by the Soviet Union. Germany merely protected herself from the unavoidable aggression by carrying out the preventive strike. Both say the same thing!*

In this connection Suvorov asks a question of tremendous importance, he addresses the **conscience of his contemporaries**, wherever in the world they may live. But to this day conscience has remained silent, thus bearing witness to the stark and merciless character of the spirit of our times, the spirit of cowardice, betrayal and opportunism. Suvorov writes: *It is clear to me that the judges of the 'International Tribunal' in Nuremberg did not have the wish (or the professional honesty) to find those truly responsible for the war. But I cannot understand why the same 'judges' did not immediately re-assemble in Nuremberg after the revelations of Admiral Kuznetsov, in order to lift a part of the guilt from Keitel, Jodl, the German Wehrmacht, and from Germany as a whole?*

My Lord Judges, would you please explain to us your strange attitude? The accused of Nuremberg did not plead guilty to aggression against the USSR. The 'offended' side has admitted that no-one carried out an act of aggression against them, that on the contrary, the 'offended' party was preparing an attack. How can it be, Lord Judges, that you were in such a hurry to hang Keitel and Jodl but that you are now in no hurry to hang Kuznetsov, Zhukov, Molotov? Why, Lord Judges, do you maintain your accusations against Germany, but hesitate to press charges against the USSR?^{18 19}

¹⁸ If we have retained a last shred of historical conscience it is impossible to ignore a further, essential aspect of the question. It is of the kind described by one of its most eminent representatives, the first President of the Jewish World Congress, Nahum Goldman, in his book *The Jewish Paradox* (Hamburg, 1992): *During the War the Jewish World Congress in New York had founded an Institute for Jewish Questions*

Bolshevik and National-Socialist "Chess-Moves"

'But who are the judges?' – we ask again. Today it is all those who repeat at every opportunity and without a second thought: the Germans committed a crime 'against all international rights'; all those who are 'ashamed' to admit to being Germans. – 'You didn't see' – so goes their cry – 'that the Germans gave unanimous support to Hitler!' – No, I didn't see it – I reply –, but I have seen unanimity enough of the Soviet peoples in their 'acclamation' of a whole gallery of tyrants and torturers. And I know what this 'unanimity' is worth. I am not the only one to have noticed that these two kinds of unanimity are alike as twin brothers.

There are differences too, but they have to be sought for where it is forbidden to look. Let us trespass against this restriction. First of all we would remark that the impulse of *social threefolding* in Middle Europe was the **only** alternative to the slide into chaos. And it had the same significance for Russia. Those in the occult societies who prepared the world war were preparing mainly for **war against social threefolding**. Thus it was not so much the economic destruction of Germany and Russia that was the primary goal of these forces, but rather the falsification of *social threefolding*, which represents the greatest obstacle on the path to their far-reaching goals. In Russia an 'experiment' is begun – an ahri-manized caricature of social threefolding. Owing to the spiritual conditions in Russia the experiment soon starts to 'founder'. So antisocial is the condition that arises, that – as Rudolf Steiner says – *neither the English, nor the North*

... Its leaders were two Jews from Lithuania, Jacob and Nehemiah Robinson. According to their plans two absolutely revolutionary ideas were developed: The Nuremberg Court and the German reparations.

The meaning of the International Court in Nuremberg is not quite correctly evaluated today. For according to international law it was impossible at that time to punish military personnel who had been carrying out orders. It was Jacob Robinson who had this extraordinary, sensational idea. When he put it to the jurists of the American Supreme Court, they thought he was mad. 'What did the Nazi officers do that was so unusual?' – they asked ... We had great difficulty convincing the Allies; the English were inclined to oppose it, the French were uninterested ... Finally we were successful because Robinson succeeded in convincing the American Supreme Court Judge, Robert Jackson (p. 166ff).

¹⁹ Viktor Suvorov, *Leodokol (The Icebreaker)*, Moskau, 1992, p. 487-489.

American, not to mention the French or any other government will find a means to counter it ... But one power can cope with it: and that is the power of Rome ... Rome is able to impose a system of domination, because Rome has the necessary instruments of power to do so (June 6, 1920, GA 198).

Rudolf Steiner says this on June 6, 1920. But then the decision had already been taken to part company with the 'Lenin Guard'. Thus the seizure of power by Stalin and his clique was already predestined! In 1920 a transfer of power began, from the representatives of the Western secret societies to the representatives of the occult-political forces of Rome; naturally the decision came from the highest unified centre. Rome's 'means of power' are known – the 'lowering' of the spirit to the level of primitive catch-phrases and slogans, the play on national ambitions, the rearing of happy idiots – and all this in a situation where we already feel the axe in the back of our neck. **With Stalin Russia virtually entered its 'Paraguay-Phase'.**

Events took a different course in Germany. There the forces of the Western secret societies had been rebuffed right from the beginning, and one would assume that the 'forces of Rome' had a hand in this. With good reason Rudolf Steiner speaks of Middle Europe as being pervaded by Jesuitism (cf. Nov. 3, 1918, GA 185). Through taking advantage of the natural aversion of the Germans to Bolshevism, Jesuitism created a **luciferized** caricature of *social threefolding*. In Russia the call went out to 'renew' everything. In Germany the restoration of the Middle Ages takes place, to the sounds of the 'music' of the old 'Nibelungen'-inheritance. In either case, the two world powers 'reap' the 'dividends', which can be easily proven. Rudolf Steiner says: If the ideals of Berne social democracy (meaning the Congress of Berne of 1919) were to be fulfilled, *then towards free America ... all free forces would of necessity drain away ... [so that] Europe falls into pauperism and America becomes rich; not through some injustice, but through the folly of European social politics* (Feb. 15, 1919, GA 189). At the time it was not possible to realize those 'ideals'; their success was all the greater in 1945. Though outwardly Russia stood irreconcilably against the world bourgeoisie, for years it supplied the latter continuously with cheap raw materials etc. Consider the value of the grain imports from the USA alone over the past 30 years, with the simultaneous **conscious** destruction of one's own agriculture! On Jan. 6, 1993 the most liberal newspaper *Moskovski Komsomolets* reported that, owing to the critical situation in the capital, it had been decided to bake bread with the imported flour which, however, becomes

hard and inedible after two or three days – one had no recipe for baking bread with American flour. And this one had woken up to in 1993! What then had happened to the imported grain from the USA in the previous years? Had it been fed to the cattle? But on the one hand this would have been terribly expensive; on the other – there is no meat either!

R. Riembeck writes in her excellent book *Middle Europe – Balance Sheet of a Century* of the three forces that have determined the fate of Europe – *The United States, Russia and the Vatican. That which was not yet possible in 1919 was accomplished in 1945: the destruction of the Middle. Through the First World War the Danubian Reich was dissolved* (thanks to the ‘right to self-determination’), *through the Second World War it was possible to crush Germany* (with the involuntary collaboration of Hitler). *Looking at this event we must think again of the secret maps of the 'Eighties of the 19th century.*²⁰ And she ends her book with the following words: *Neither in the First nor in the Second World War did everything go according to plan.*²¹ R. Riembeck’s statement that Germany has become a victim of its own ruling class is true. In addition to this, however, the fruits of ‘re-education’ start to show, there are ‘disorders’, ‘rhythmic disturbances’ in the spiritual and organic structures, and R. Riembeck arrives at the following conclusion: *Germany heaped upon itself a heavy burden of guilt not only towards other nations but also towards its own folk-spirit.*²²

These are contradictions through which Western thought is led into a blind alley and – we dare to assert – calls up a third world-wide conflict, after which the human capacity to think will most likely be abolished altogether. But so long as things have not reached this point it is our task with unstinting energy to take the path out of the blind alley and the wilderness, forwards to the path of history and evolution.

When the ‘socialist experiment’ was being prepared in Russia, alternative possibilities had also been thought of. Rudolf Steiner pointed for example to banknotes bearing the Swastika, that had been seen in the possession of Russian

²⁰ Renate Riembeck, *Middle Europe, Balance-Sheet of a Century*, Freiburg, 1992, p. 316-317.

²¹ Ibid. p. 153, 177.

²² Ibid. p. 178.

diplomats.²³ If the civil war had dragged on, or the Bolsheviks had been routed between February and October 1917 – who knows whether the world would not today speak of a Russian Fascism? In Germany the Bolsheviks had not been allowed to come to power, hence one of the alternative solutions was applied here. It must not be forgotten that, since the First World War, no people of the earth can resist **any** manipulation whatever that is undertaken against it. George Orwell wrote a utopian novel, but it should be clear to everyone that all that he describes could in reality just as well be done to England.



Speaking of the above-mentioned map Rudolf Steiner remarks: *Nothing special has been said about the Scandinavian peoples; it seems as though they will probably be granted a really long period of clemency* (Jan. 14, 1917, GA 174). This is the solution to the riddle of the relatively happy liberalism existing in the Northern European countries. But of the U.S.A. Rudolf Steiner says that free thinking will have come to an end in the year 2000. Of this there can be no doubt. It will then become apparent that not only the Russians, *with their inclination to slavery, and the eternal militarists* (the Germans), are capable of *creating Imperiums of evil, but the freedom-loving Anglo-Saxons have this capacity too.*

²³ In the first years of the ‘Perestroika’ such banknotes could be bought in Moscow second-hand shops.

These are the realities and we cannot fail to grasp the fact that in these world-wide 'games' the peoples have been assigned the role of eternal 'martyrs of history', and that with modern methods of oppression it is enough to bring together a small number of the mob that exists in every nation, in order, with their help, to rule over millions of people, torment them in camps, execute them, slaughter them with pickaxes (Cambodia), convert them into living dead, into zombies etc.

Rudolf Steiner wrote in 1920 that, if one were to continue 'state-political' activity in the traditional sense in Europe, in Germany, then one would see *in the near future another monstrous form arise out of declining Bolshevism. A form to which they* (those active in this way) *would have a closer affinity than Russian Bolshevism* (GA 24, p. 185).²⁴ And that is what happened. The principle of the 'two daggers' works on the level of entire nations. In their flight from the Golem of ahrimanized Bolshevism the Germans were unable to keep their balance and realize Rudolf Steiner's idea of *social threefolding*, but fell into the arms of the luciferic Golem of political Romanism. That this is what it was, can be gathered from a lecture of Rudolf Steiner that is very well known among anthroposophists, in which he says that the representatives of the principle of the Catholic Church were intending in the very near future to reconstruct the Holy Roman Empire of the German Nation with the aim of **eradicating the anthroposophical heresy with fire and sword**. And National Socialism was this ludicrous attempt: Under the guise of reconstructing the Imperium there occurred a virtual repetition of *the Thirty Years War*, instigated at that time by *the Jesuits* with the aim of eradicating the heresy of the Reformation (Feb. 1, 1920, GA 196).

For the reader who needs confirmation, through later testimonies, of Rudolf Steiner's social-historical communications we would like to quote a remarkable source – a book that already existed in the anthroposophical *Samizdat* 40 years

²⁴ The quote is from the book *Thoughts during the Time of War*. Herr Lindenberg wishes to convince us that Rudolf Steiner regretted having written the book and expressed his unwillingness to print a further edition. *Rudolf Steiner*, he writes, *did not want the book to be published in a second edition. Personally I regret that he did not say openly 'I do not want to see this book published because in it I proceeded from assumptions that are untenable'. But he did formulate this implicitly.* (cf. *Flensburger Hefte*, No. 32, p. 133 and also the rororo Monograph by Lindenberg on Rudolf Steiner (where on p. 110/111 he suggests this attitude; Publisher's Note).

ago. The author's name has so far not been revealed to us; he signs only with the initials S.C.R. Written in 1956, it has nine chapters, all of which are devoted to the same complex of questions as the present book. In one chapter S.C.R. presents an article by the Finnish historian Dr. Werner Knapke entitled *Jesuit Power Politics – the Rise of National Socialism* which, despite some one-sidedness, provides a very good illustration. S.C.R. writes in his introduction: *Whoever takes the trouble to study Catholic literature and the journals of the Catholic world, in Germany and abroad, from the period 1932-1938, will find, from this side too, the connection between Jesuitism and National Socialism absolutely proven ... It is clear to anyone who looks, even a little, behind the scenes of the history of the past few decades, that Hitler was an instrument of Jesuitism and other forces, which, through the use of ceremonial magic to influence him via the ganglion system, prepared him for the task of destroying the German nature and character ... that Hitler was a manifest instrument of certain occult forces with a definite task, the destruction of the 'I'-impulse of the Germans ... Hitler was made executor of the will of Wilhelm II, as Lenin and Stalin were executors of the will of Tsarism.*

Concerning the books of Karl Heyer (*When the Gods Forsake the Temple*) and Prof. Wilken (*Spiritual Scientific Lines of Development*) S.C.R. says that they provide an excellent characterization of the nature and meaning of National Socialism. But they do not advance to the real connections, and its relation to Jesuitism and Americanism.

In the article by Dr. Werner Knapke we read: *Who was the great victor in the First World War? Only the Papacy. The House of Hohenzollern was shattered as the supreme power of Protestantism – Tsarism also was destroyed as the support of the Greek-Orthodox Church!* Regarding the Second World War Knapke speaks of *Jesuit-led 'Axis-Fascism'* and quotes *Stampa*, June 9, 1941, to the effect that *Hitler and Mussolini are organizing Europe in accordance with the Papal Encyclical of Pius XII. – Rerum Novarum.* Knapke further says that no-one had access to Hitler in the fortress of Landsberg, *only the Jesuits went in and out, day and night, to see him.* The first to pave the way for him was the Jesuit *Brüning* who was unable to stay in power, as wakeful Prussian Protestantism felt instinctively repelled by this Jesuit. Another figure had to appear – the Jesuit of highest degree von Papen ... whose appointed task it was to pave the way for the man who wanted to be a new 'pseudo-socialistic' Ignatius of Loyola. Who does not recall how Hitler hurried to the German Papal

observer immediately after every Reichstag election, or to the personal friend of Pope Pius XI ... Cardinal Faulhaber, and to Pacelli (the present Pope Pius XII)? [Von Papen] brazenly declared that the 'Third Reich' would realize the principles of the Papacy in theory and practice ... On the Day of Catholics 1939 in Frankfurt am Main all German and foreign Catholics are admonished to support Hitler's Nazi dictatorship. And Knapke points to Hitler's first governmental act: Concordat with Rome! (p. 2-7).



Cardinal Eugenio Pacelli, the later pope Pius XII., and Franz von Papen (on the left) signing the concordat between Berlin and Rome on the 20th July 1933.

Here we conclude the quotes from this Samizdat-book, which ought really to have been published long ago. Its author to an extraordinary degree understood very shortly after the war the questions discussed in our book. Only social indifference, intellectual laziness or cowardice can make it possible for us to imagine the history of the 20th century as it is presented by the interested powers behind the scenes, through historians, journalists and numerous 'anthroposophists'.

The entire history of the Roman battle against the spirit bears the imprint of a unified style. During the *Thirty Years War*, which has been thoroughly erased from European memory, everything living was stifled at birth. The entire population of Europe was punished, apparently according to the Leninist principle

whereby 90% of the population is expendable if only the goal is attained. Whether it be Lenin or Trotsky, Hitler or Stalin, or the leaders of the Anglo-American nations – they are all beyond good and evil in their actions where the destruction of the living spirit is concerned, and we should not deceive ourselves. Bormann wrote in 1939: *[The] Führer [has] decided: members of the Anthroposophical Society ... are still more dangerous than members the Lodges, because they infect far more people with their ideas.*^{25 26}

It would be good if anthroposophists would at least learn from these examples to stand towards their actions with a true sense of responsibility. Very often the foes of Anthroposophy understand better than its friends the great importance it has in the world. In the enemies' eyes the greatest sin of Anthroposophy lies in its daring **not to be guided by the forces behind the scenes**. And a relentless battle is waged against this 'sin' of ours. Only the methods change. It seems as though we have now arrived at the fatal threshold. At any moment they will have made 'virtuous' people out of us and we will be 'like all the rest': easily led by *the Brothers of Shadow*. Among themselves (in the high degrees) they have no insoluble problems, whatever turn the battle may take in the laymen's world. The decisive battle is being waged against the heavens.

Everything possible is done in the world to obscure this fact. Much can be discovered over the course of years, but not this – so they think. Hence the enormous difficulty in gaining clarity about the true causes of the World Wars. – The devil shows his hooves in order to hide his horns, then presents the horns in order to distract from the hooves. Who can seize the devil by the horns and hooves simultaneously, and cast him into God's wide world? Only on this condition can human beings devote themselves again to their own true concerns.

R. Riemeck writes in the above-mentioned book that Hitler had not intended to fight a war in the West. As late as August 1937 he said: *I want to live in peace with England and conclude a final treaty*. When he marched into Poland he did not expect England to declare war on Germany. The interpreter who handed

²⁵ With people of this kind the truth is always mixed with the lies whatever they say. Unfortunately, Anthroposophy attracts far fewer people than the Lodges – at a rough estimate, two to three hundred times fewer. The reason is that Anthroposophy contains within it a real spiritual force capable of disturbing the activity of the forces of darkness.

²⁶ Quoted from: *Flensburger Hefte*, No. 32, p. 70.

Hitler the note from the British Government, Schmidt, reports: *Hitler sat there as though transfixed and stared into space ... After a while, that seemed to me like an eternity, he turned to Ribbentrop who had remained motionless at the window. 'What now?' Hitler asked. Thereupon Schmidt entered the vestibule and reported what had happened. Göring said: 'If we lose this war may God be merciful to us.' Goebbels stood in a corner silent and Schmidt concludes with the words: 'All around I saw downcast expressions.'*²⁷

What does this show? These are, so to speak, the 'hooves'. The 'horns' peep out on the other side: eyewitnesses speak of the despondency of Stalin, of 'alarm' in the Kremlin. What an unusual case! Nothing but surprises and unexpected events! These people are directing world politics, have knowledge of the enemy's every move through a wide network of espionage operating deep in their territory and, when the other acts, it comes as a complete surprise. Even Suvorov's book brings only partial clarity in this matter.

If Hitler did not intend to fight against England in 1939, still less did he intend to invade the Soviet Union at this point, nor yet one year later, because scarcely a year lay between the elaboration of the 'Barbarossa' plan and the beginning of the war. What then did Hitler want? If one looks at the events occurring on the surface, which were greeted with enthusiasm even by those at the pinnacle of power – half-amateurs as they were after all – then the plans of National Socialism extended no further than the establishing of a kind of 'Holy Roman ...' etc., but on a new – socialistic – basis. This was sufficient to completely paralyze a free spiritual development in the centre. In the East Stalin and his 'comrades' pursued the same goals. The seeds of the spirit were negligible in the Anglo-Saxon world.

But if we were to assume this intention to be the final truth of the matter, then this would mean to forget the map and to ignore the 'socialistic experiment' that leads the secret societies of the West to world-domination. In 1941 the world came into a situation reminiscent of George Orwell's novel *1984*, which also speaks of the necessity of concentrating the global battle-concept in a **unified centre**. This is exactly what happened in 1941, and it is vitally important to understand this above all else. In addition, world occurrences since 1914 must

²⁷ R. Riemeck, *Middle Europe ...*, p. 173.

be recognized and grasped as a **sequence of events linked together through a process of reciprocal determination**.

The Russian-German Tragedy

Let us look again at the connecting links. The February Revolution takes place in Russia. It meets with no resistance worth mentioning, either from those in power or from the people. The entire system of power, the army included, was caught in the web of the Lodges. The Russian people had in the past joyously welcomed any form of liberation from the monarchy. They always considered that the organization of the life of the community on earth does not require a supreme power. But behind the February Revolution something different was hidden, and only few knew of it. The designated interim government headed by Kerensky – all of them Lodge members – had the task of transferring power to the Bolsheviks. When the act of treachery became apparent Russia rose in revolt. But all sacrifices were in vain. The Bolsheviks emerged victorious from the civil war and Bolshevism, with its plans of a world revolution, began its advance as an all-conquering force.

Supposing the 'White movement' had won in Russia, the card of National Socialism could possibly have been played with us, and Bolshevism would have come to power in Germany. Then Germany and Russia would have exchanged roles. A new Entente would have come from Germany and destroyed 'the hydra of Russian Fascism'.²⁸ The war would have taken place nevertheless, but the fate of Russia after the war might have been similar to that of West Germany. But this would have meant the rise of Russia, which was not to be permitted, and so the 'Reds' won.

The role of our 'Whites' passed to Germany, for National Socialism was experienced in Germany as a kind of 'white movement' fighting the 'red pest'. But then we have to understand the Second World War as a **continuation of the civil war in Russia**. With the only difference that the civil war was more difficult to control than the Second World War. There were still relics of the old state sovereignty existing at that time.

²⁸ That a Russian Fascism could have existed is easily proven. Think for example of the history of Baron Ungern who was proclaimed the highest spiritual ruler of Mongolia, etc.

The plan of the Second World War was as follows: The principle task always remained the same – the **greatest possible destruction of the population of Middle and Eastern Europe, because it is the bearer of spiritual renewal.** These are, and we stress the fact yet again, the same goals as those pursued in the First World War and the Thirty Years War, and also by Rome through the Crusades. It would be ridiculous to believe that the clique of Lenin and Stalin, which pursued a policy of genocide against the peoples of Russia, would spare the population in an external war. On the contrary, it saw in this a welcome opportunity to continue the genocide.

In Germany in 1944 a revolt could have taken place that would have brought an end to Hitlerism – the main evil, in the view of the Allies (if they are to be taken at their word²⁹). But the opinion is not silenced yet, that the English side betrayed the conspiracy – which seems entirely plausible, since the war was fought against the German people, and the aim was to achieve the greatest possible destruction and unconditional surrender. Something similar happened recently in the war of the USA against Iraq. This war too, as stated in an issue of *Das Goetheanum*, was founded on the principle that the USA first created a dictator in order then to go to war with him.

Victor Suvorov analyzed in precise detail and proved beyond a doubt that the Soviet Union put all its strength into preparing the war against Germany with the aim of spreading Bolshevism over the whole of Europe, just as it had been spread over the whole of Russia as a result of the battle with the ‘White Army’. Could this correspond to the wishes of the Anglo-American world? Of course not. Because **since the ‘Eighties of the 19th century** it had been inscribed in the plan that a desert was to arise in the place of Russia, a stage for *socialistic experiments*. Obviously the game of experimentation had gone somewhat too far. The outcome – a dragon – was becoming a threat to the shameless parents. It had to be tamed by means of the forces of Middle Europe, and at the same time the opportunity would be taken to make these amenable once again.

For the attainment of this goal Hitler was given the opportunity to subjugate the whole of Europe with comparative ease. To set Germany alone against the Soviet Golem – would have been naive on the part of the Soviet Union. Readers are again urged to study Suvorov’s book, because he describes

there in great detail the mighty battalions of war that were made ready in the Soviet Union for the invasion of Germany.

But it was not enough to reinforce Hitler with the resources of the whole of Europe. He also had to be given the opportunity to attack first. That a war would in any case have ended in defeat for Germany is very convincingly argued by Suvorov. **But to ensure that both sides would thoroughly exhaust their forces and destroy each other, Hitler had to deliver the first blow.**

Preparations for the invasion of Germany were conducted in the USSR in such a way that everything possible was done behind the scenes to prevent the USSR from delivering the first stroke. In fact **the successful attack of the German army was arranged in the USSR under the cloak of preparations for the war.** This explains the mystery of the terrible defeats of the Soviet army in the first months of the war. Suvorov describes how good roads led from the centre of Russia to its borders, how all defences had been destroyed, barricades on the frontier were dismantled, etc. Outwardly it looked as though ‘the mouse did not stand a chance’ – the USSR was preparing an attack. But there are a few ‘nuances’ to this whole story.

The great pogroms in the highest command of the army belong here as well. There were too many people there who took Trotsky’s idea of the permanent and world-wide revolution too seriously. Even Suvorov’s book leaves a number of questions open in this connection. We are inclined to believe that he deliberately omitted some things, so as to give the reader the opportunity to think for himself. Let us consider, for example, the episode of the destruction of the mighty fortifications that extended from the Baltic to the Black Sea. They were mightier than the ‘Mannerheim-Line’ and, as Suvorov rightly says, had the German army encountered it in 1941, the Soviet army would have been in Berlin much sooner. This whole line of defence was blown up. Why? Suvorov writes that it could have been kept for an emergency, as in England, for example, defences were not destroyed even after the war. Indeed, when preparing an offensive war the risk of a retreat can never be ruled out entirely.

Suvorov writes that the system of defences prevented *the masses of Soviet troops from concentrating secretly at the German border [because] it would have hindered the provision of the Red Army ... The secured territories as it*

²⁹ Here again: Which of their words – if we think of T. N. Kaufman’s book?

were pressed together the transport columns.³⁰ This explanation does not stand up to critical examination. We therefore find it hard to accept that Suvorov, the gifted analyst, believes this version. The defence system consisted of bunkers well hidden **under the ground**, and of underground passages. Only the small safety-trenches of the shooting ranges were outwardly visible. Countless transit routes could have been made through this defence system.

Furthermore, Suvorov himself says: ... *we have absolutely no answer – not even a false one – to the question: Why was it destroyed?!³¹* Or another riddle: The commander-in-chief of the troops of the NKVD³² in White Russia, I. A. Bogdanov, decides on June 18, 1941 to evacuate the families of army personnel. Why does he do this? If one is so sure of a successful invasion that even the defences are destroyed, which guarantee the safety not only of the families of army personnel, but of the entire nation, then after the outbreak of war, the families could have remained behind in the hinterland which was receding even further from the theatre of war. But now what do we read? Suvorov says the following: *Meretskov, Zhukov and Beria are to blame for the German army's advance to the centre of the country. Did Stalin have them shot? No, soon afterwards they were all raised to the rank of Marshal.³³*

During the session of the Politburo on June 21, 1941 the head of the military secret service (GRU), Golikov, is asked whether he can guarantee that Germany would not attack. He gives this guarantee. *What did Stalin do to Golikov? – Suvorov asks. Already on July 8 Stalin authorizes Golikov to travel to **Great Britain and the USA** and gives him personal instructions. After the successful visit Golikov takes over the chief command of armies and fronts ... , etc. After Stalin's death Golikov rises still higher and becomes a Marshal. When we recall the fate of his predecessors – concludes Suvorov – during whose terms of office nothing had happened comparable to the invasion of German troops, and we compare it to the fate of Golikov, then there is no end to our amazement.³⁴*

³⁰ V. Suvorov, *Icebreaker*, p. 104.

³¹ *Ibid.*, p. 95.

³² Later known as the KGB.

³³ *Ibid.*, p. 83.

³⁴ *Ibid.*, p. 311-312.

Suvorov presents several more facts which suggest thoughts to the reader, that he himself does not express. Before the war, for example, enormous tunnels for a government control-point are dug under the strictest security measures into the rocks of Shiguli (a hill on the Volga) not far from the city of Kuibishev. In order to deceive German intelligence a hydroelectric power-station was built right next to it, and in Sverdlovsk the foundation-stone was laid for a bogus project. What, one asks oneself, is the purpose of the control-point on the Volga, if all defences on the Western frontier are destroyed and one is preparing for a war exclusively on enemy territory? It can only mean – that everything was a gigantic bluff! The intention was to fight differently, and the tunnels were used as planned.

Or another, seemingly trivial but nevertheless significant event. Zhukov, on the point of travelling to the troops standing by for the invasion – is 'purely by chance' – held up in Moscow for several hours. Failing this, he, the supreme commander, would have been caught up in the midst of the terrible slaughter of the German attack.

Hitler had thus been provided with all the conditions necessary for a successful 'first strike', and thereby the chances on both sides were **somewhat balanced out**. But everything was prepared for the subsequent defeat.³⁵ *Hitler began*

³⁵ In May 1995 the memoirs of G. Klimov in which he describes his escape to the West appeared for the first time in the Moscow bookstores. The book had already appeared in Germany in 1952 under the title *The Berlin Kremlin*. Klimov describes how the first period of war between the USSR and Germany *began on the day of the signing of the Soviet-German friendship treaty ...* (p. 57). *Every Soviet general-staff officer will laugh out loud if someone insists that Germany's attack on the Soviet Union came as a surprise to the Kremlin ... Several weeks before the outbreak of hostilities on the Soviet-German front, many people in the Soviet Union heard reports on the English radio about the gathering of 170 German divisions on the eastern borders of the Reich. And the innocent lads in the Kremlin would have had cotton wool in their ears?! ... The Kremlin knew the balance of power very well, far better than the German High command. Despite the immense preparations for war it knew itself to be at a disadvantage. The only chance of avoiding a catastrophe was to wear out the enemy in a long-drawn-out war, making full use of the endless expanses of the country and Russia's material and human reserves* (p. 57/58).

The intended lines of retreat were already at this time determined in broad outlines, estimated casualties and available reserves were weighed up; the outermost point of retreat was already marked as Stalingrad. Dozens of millions of human lives were cold-bloodedly operated with on paper. Already then the war was divided into phases. Already then it was calculated exactly what had to be kept in reserve for the

*Operation 'Barbarossa' without no preparation! – Suvorov writes. Why Hitler did this is likely forever to remain a mystery ... Hitler did nothing to prepare his army for war with Russia.*³⁶ There was no warm clothing for the soldiers; the weapon-grease was not frost-resistant. Where the lines of defence were concerned the German generals behaved similarly to the Russians. *The imposing security installations along the old German border (the 'Siegfried' line) were abandoned and never again occupied by troops.*³⁷

This was the situation. Consequently neither Hitler's nor Stalin's actions seem mysterious any longer. We need only to add that the survival of people chosen for the conscious execution of plans of this magnitude, is guaranteed. Thus it would be – according to our personal opinion – naïve to think that Hitler shot or poisoned himself. The people who brought those lives to an end were either amateurs or they were eliminated in the last moment. But those who were blind instruments in the hands of the mighty, and carried out orders in ignorance, were simply hanged.

The bitter truth of the history of the Second World War is that, if Germany had not invaded the USSR on June 22, 1941, the Soviet army would have occupied Berlin two or even three years sooner – say, on May 9, 1942. Two weeks later they would already have marched into Paris and Rome and, another month later, into London. It is said that Bolshevik-Socialist Russia freed the world of the 'Fascist pest'. Let us suppose that this was the case. But then the contrary

'third phase'. Everything else ... was condemned to be sacrificed in the 'second phase'. When the war broke out the soldiers were sent to the front with old, utterly useless equipment; even the unsurpassed Model 1891 rifles were not available. At the same time dozens of millions of complete sets of the most modern equipment, rifles and automatic weapons, lay hidden away in sealed arsenals, packed carefully for long-term storage ... It happened that such arsenals burned out under gunfire or fell into German hands – not once did they come to be distributed in time to the troops ... Sixty-year-old men and women were sacrificed to the 'defensive phase', while the reserves for the 'third phase', the 'phase of attack', waited in the far East of the country, with rifles at the ready, for their deployment. It was no secret to the staff-officers that in 1945 huge quantities of weapons came to the front, a large part of which bore a production-mark from pre-war times (p. 59/60).

If we make just one correction in Klimov's work, regarding the search of the Kremlin for the supposed 'only chance', then we arrive again at the same conclusion.

³⁶ Ibid., p. 314.

³⁷ Ibid., p. 102.

assertion is also true, namely, that National-Socialist Germany saved at least a part of Europe from the 'Bolshevik pest'. Anyone who does not agree with this conclusion must subscribe to the corresponding orthodox-Soviet position hailing the Bolshevik revolution of 1917 as the most glorious moment in Russian history, which was followed by decades of ever more unbounded happiness and which, furthermore, was about to spread across the whole world, etc.

National Socialism would then be a **natural** product of 'decomposing' capitalism, whose most glowing representative is the USA – the bastion of freedom and democracy!³⁸ In order to find a way out of this truly diabolical 'dialectic', we need to grasp that **20th century mankind has been condemned to the immeasurable sacrifices of human beings for the sake of one goal: to allow criminal politicians in their pact with the infernal forces to rule over this humanity with complete arbitrariness. And so long as one celebrates the victory of 'Bolshevism' or 'American democracy' over 'Fascism', (ambiguities suggesting a victory of the 'people' are no more than a deceptive chess-move), of 'Humanism' over the 'Forces of Darkness', etc., so long as human beings do not recognize the true origins of their sufferings – then these sufferings and the dark occult-political stratagems of war will never cease.** Solely by reason of utter irresponsibility, of lack of morality, of boundless stupidity, blame will invariably be heaped on the head of this or that nation, or nations.

³⁸ It is symptomatic in the highest degree that regardless of the extreme antagonism of the so-called 'democrats', 'neo-Bolsheviks' and 'Nationalists' of various shades in Russia today, they all agree on one point – namely, that Germany represents the eternal enemy of Russia and a permanent threat from the West. In 1994 a memorial to Victory Day was erected in Moscow with the utmost haste, which consumed vast sums of money (newspapers reported that the project had been developed in Germany and with it Hitler wanted to immortalize his victory over the USSR). Those of the 'Left' as well as the 'Right' considered this construction more important than help for the starving, dying population. Antipathy towards the Germans unites the warring groups in an amazing way and this is also the reason why it is not put to rest. In this way one can, after all, torment the starving country at one's pleasure, in order then to lift it out of the mire a little and say: 'Rejoice! You saved the world from the Fascist pest!' – And this land even if it is already half-unconscious will jubilate for the hundredth and thousandth time, after which it can be exposed, now from the left, now from the right, to new adventures again.

Nationalism in Germany: its Nature and Origin

At the close of this chapter a few words need to be said about anti-Semitism, which constituted a significant part of national-socialist ideology. We do no more than repeat a proverbial truth, no doubt, when we say that any ideology that works with means of mass-suggestion has to be extremely simple and provide an elementary picture of the enemy. This picture of the enemy needs to work more strongly than that propagated by the rival ideology. In Russia this had not succeeded, because 'the white movement' was a natural protest movement and the groups of which it consisted were inspired by a variety of different ideals. Within its very broad spectrum was to be found a continuation of all the manifold spiritual, social, political and religious ideals that were alive in Russia before the revolution.

Not so in Germany. The natural protest against the onslaught of Bolshevism was taken there merely as a basis for the substitution of the picture of the bourgeoisie as the enemy of all peoples, developed also by the German communists, by the picture of world-Jewry – also as the enemy of all peoples. As to the immediate motive that led to the choice of this particular picture as a target for hostility, this was quite clear to everyone.

Now we have to touch on a question, at the risk of unleashing a whole avalanche of extremely emotional charges of anti-Semitism. Such charges will be fabrications, as we will attempt to demonstrate with the utmost thoroughness, though in most cases this proves to have no effect. This we simply have to accept, for what would be the meaning of a 'quest for truth' if, even in one case, we were to be untruthful? We will begin by stating a fact that is common knowledge in Russia, but whose mention is taboo. There is no official prohibition, nor has there been any attempt to refute it (which is hardly possible since it is an easily-proven historical fact). In spite of this one has succeeded in bringing it about that anyone who draws attention to it is immediately labelled an 'anti-Semite'. But we will point it out nevertheless. In the years following upon the Bolshevik October Revolution of 1917 more than 90% of the upper echelon of government power in Russia – the Russian Central Executive Committee, the ministries (commissariats), the Cheka – consisted of Jewish personalities, many of them emigrants who had come to Russia in 1917. There is no reason whatever to consider this a mere coincidence. Nor can it be looked upon as natural. In the USA for instance one would not say that it is obvious that the

highest echelons of government should be staffed with Blacks, nor would the French willingly accept to be governed by the Arabs, etc. But in this connection we must recognize that the Marxist-Leninist International **began** its triumphal progress across the planet **according to the racial principle**. It therefore called forth its antipode – National Socialism – according to the same principle. Thus the strictly racial selection of the citizens of the state of Israel, the racial integration of the Arab world and also of the Black people in the USA etc. can clearly be traced back to this race-Internationalism. This hapless initiative simply does not come to an end – or rather, its end is imminent as a complete breakdown of civilization, which threatens to degenerate into a world-wide racial conflict. Hence it is by no means the anti-Semitism of ill fame that makes it necessary to examine this question. It is far too comprehensive to be confined to some antipathies between the nations, even though all the radio and TV-stations in the world are dedicated to the single task of glossing over the causes of this world tragedy. But if we do not want to repeat the mistakes of history we must recognize and acknowledge them.

This was therefore the tip of the iceberg of Bolshevik power, the circle of people the work of whose hands was the Bolshevik revolution, terror etc. In the lower levels of the hierarchy of power their involvement was less, but still astoundingly high; and besides, these people usually held the key positions. Altogether the Bolsheviks were actively supported in the country as a whole by around 1.5 million Jews. **And this circumstance undoubtedly represented their national tragedy**, since without this support the Bolsheviks could not have remained in power.

Even the oppression which the Jews had to endure in Tsarist Russia cannot be accepted as an excuse, since **the February revolution had already granted them all civil rights**. There exist numerous authentic documents no-one has so far discredited. For example the words are known of the American banker Jakob Schiff, who telegraphed the following message to Milyukov, a member of the interim government: *Allow me, an irreconcilable enemy of the autocratic tyranny that has relentlessly persecuted our co-religionists, to extend my congratulations to you and thereby also to the Russian people ... and to wish you personally and the members of the government every imaginable success in your great work.* Another member of the interim government, Prince G. E. Lvov, said in a response to the greeting of N. M. Friedman, the president of the Jewish Political Bureau, on April 16, 1917: *You were absolutely right when you*

pointed out that it was a great honour for the interim government to take from the Russian nation the shame of the absence of rights for the Jews. State-duma (parliament) Member N. S. Chkheidze, one of the most active participants in the February Revolution, can also be quoted. He said that one of the most important results of the revolution was the *destruction of the main citadel of autocracy – the oppression of the Jews*.

But for some reason all this proved not to be enough. Immediately after the Revolution a Samuel Roth wrote quite candidly in a book with the suggestive title *Now and Forever*, New York, 1929: *Where once we were oppressed and persecuted, we are now – the proud and merciless persecutors ... We, the Jews, have gained freedom [in Russia] and have mightily avenged ourselves on our enemies*.

The question remains whether we can dismiss declarations of this kind as empty chatter, for which no-one is responsible. Can we judge history by pretending that these statements and documents do not exist? We would be glad to hear a variety of constructive opinions on this, but it is unlikely that anyone will be eager to divulge them. On the other hand we can, already now, imagine the terrible breathing-difficulties they have provoked in some of the few readers who have advanced thus far in the book. We can assure you that we would much prefer to write about more pleasant things, but not at the price of serving the spirit of Ahriman.

However, the spirit of truth also requires that I dismiss those who over-emphasize the idea of the Jewish quest for world-domination. Otherwise we would call in question everything that has been said in this book so far. This we will not do. We still adhere to the principle according to which **a people cannot be blamed for what a small part of that people does to it and to other peoples**. If the Russians are offended when someone speaks of 'Russian Bolshevism', then why should other nations not have the right to react in this way too, in similar situations? But this cannot always be done openly. Thus the Jews also are, with respect to the manipulations to which some of them have yielded, almost as unfree in their criticism as the Russians were in the time of Bolshevik rule. The time will certainly come when the Jews themselves will say quite freely what we are describing here. For already now there are individuals among them who use their healthy common sense and have the courage to break some of the taboos forbidding one to call things by their proper name.

Strange as it may seem, in the first years after the Bolshevik revolution Winston Churchill came out openly on their side. In 1920 in the Illustrated Sunday Herald of February 8th he wrote: *... there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. Such a Jew living in England would say: 'I am an Englishman practising the Jewish faith.'*

... In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the 19th century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

Then we read further in Churchill's article what we have already said on the basis of other sources. Thus anyone who wishes to accuse us of prejudice will have to redirect his accusation to Churchill, who continues: *There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. (Lenin is no exception either.) Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Chicherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the*

power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd), or of Krasin or Radek – all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. **The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people** (emphasis by the present author).

We merely repeat a generally-known fact when we say that a certain section of the Jewish people allowed themselves to be made into tools of occult Orders and Brotherhoods, who had begun a terrible social experiment in the world. This fact is **documented** from start to finish.³⁹ And now we should call to mind the forerunners of Soviet Bolshevism and the people who prepared the Bolshevik uprising in Germany. They were Marx, Engels, Lassalle, Bernstein, Katsky, Rosa Luxemburg, Clara Zetkin etc. If we are able to think realistically it must become clear to us that the Nazis, in their attempt to oppose communism, could not do otherwise than to use the card of anti-Semitism; which was played into their hands in the most unrelenting way.

In order to complete the picture we refer again to Count Kalergi. In the first part of *Practical Idealism*, which he wrote in 1920, he makes the following declaration: ... *the Jewish leaders of Socialism ... to these Jewish prophets of the present day, who are preparing a new world epoch, the Ethical is paramount in every sphere: politics, religion, philosophy and art* (p. 27-28). What reason does he give for this? Because ... *Einstein is at the forefront of modern science*

³⁹ Rudolf Steiner also pointed this out to his listeners. In one lecture he speaks of those involved in the signing of the Brest-Litowsk pact. *A certain Mr. Joffe and a certain Mr. Kamenev, actually called Rosenfeld*, were among them. *Trotsky's name is Bronstein; Joffe is a rich merchant from Cherson*. The lawyer Kerensky (later President of the interim government) was successful in 1915 in the lawsuit against Kamenev, in providing evidence that the accused had not prepared the downfall of Russia, but had always fought against the *Lenin secret pact* (Jan. 8, 1918, GA 180).

Rumours go around today (in the anthroposophical press) that Rudolf Steiner may well have been inclined to anti-Semitism. No-one is spared this ideology. But in his lifetime, the newspapers styled him the *protector of Judaism* (cf. Oct. 1, 1917, GA 177).

... *Mahler at the forefront of modern music ... Bergson at the forefront of modern philosophy ... Trotsky at the forefront of modern politics* (p. 51-52).

For our own part we wish to emphasize straight away that it would never have occurred to us to think of Mahler's nationality, because his music is deeply rooted in the musical tradition of Middle Europe. Regarding Einstein we would remark only that no article could be published in the Soviet Union – regardless of its scientific accuracy – that criticized or corrected his theories. To place Bergson at 'the forefront of modern philosophy' is simply ridiculous; if Trotsky is placed at the forefront of modern politics, our only reaction is to weep. But Kalergi makes no such assumptions when he continues: ... *The Jews are the lap out of which a new, spiritual aristocracy of Europe arises ...* (p. 51). *A view of the history of the Jewish people explains its advantage in the struggle for the leadership of humanity* (p.49). *The Jews as a people experience the eternal battle of quantity against quality, of inferior groups against superior minorities* (p. 52), etc.

With his doctrines this strange but by no means stupid Count builds the foundation for a peculiar racial theory. *Normally* – he writes – *the rustic human being is a product of inbreeding, urban man of miscegenation* (p.20) and further: *incest strengthens the character, and weakens the mind – cross-breeding weakens the character, and strengthens the mind ... creates original personalities* (p. 22-23).

And now the reader must recall the declaration by Kalergi quoted earlier, about *the Euroasiatic-Negroid mixed race* into which all mankind⁴⁰ has to be transformed, and we arrive at a kind of end result to which he wants to lead us. According to his doctrine it is more auspicious and progressive to be of mixed race than a *product of inbreeding*, which is why the races are to be mixed. But not all of them: ... *the Jews ... [are] inbred people. And the same time they are chosen: ... to be in their most outstanding representatives the leaders of urban*

⁴⁰ In the course of the present civil wars in the Caucasus and in former Yugoslavia the huge number of rapes is often mentioned. The question arises: is this already the beginning of the realization of *Practical Idealism*, the program of general cross-racial mixing? I ask this without any 'black humour'. For what humour could there be, when the leading ideologist of Pan-Europe, supported by another at the *forefront of politics* (Churchill), declares quite seriously that the Russians owe their best soul qualities to the rape of the Slavic women by the Mongols and Tartars?

humanity ... (p. 28); ... *the superiority of their spirit predestines them to be a primary factor of an aristocracy of the future* (p. 49).

Thus it appears that humanity, strengthened in mind though racial mixing, 'mutates' to *original personalities*, who are ruled by the Jewish aristocracy with its weak mind as a consequence of inbreeding!

It is pointless to search for any kind of logic in Kalergi's racial studies. His ideology is such that it can last only as long as it is forbidden to think anything but what the State allows. It is therefore not by chance that Churchill founded the 'European Union' together with Kalergi in order to promote the realization of the latter's ideology.

But if, in spite of this, we think about it in a logical and unprejudiced manner, we arrive at the conclusion that there is no substantial racial-ideological difference between the works of T. Kaufman, the book *Practical Idealism*, and *Mein Kampf*. And if there were differences – who could explain them? – But, please, only with facts at your disposal, and not with eyes popping out of your heads with anger. We, the inhabitants of Russia, have a right to ask such questions, because Russia has immeasurably more to do with the *Jewish leaders of Socialism* than any other nation. Many books have been written about its *ethical and qualitative* superiority as against the 'quantity' of inferior *groups* of the Russian population. Let us recall just one fact: when the *man at the forefront of politics*, Trotsky, organized the *Red Army* under total force, he gave the order to **shoot the entire family of anyone** who fled from this army or deserted to the 'White Guard'.

It is a human tendency to banish the past from memory. The process is hastened by the fact that everything possible is done in our world to make us lose our connection to the past. One can scarcely find an older person today who would recall the contents of the newspapers of the 'Twenties or 'Thirties. But if someone still does have memories, no argument takes place, otherwise quite indisputable facts would come to light. Thus people who have retained their memory are stigmatized. These are evil political machinations that do not belong in the circle of anthroposophists.

We suggest to the reader who has accepted the far-reaching conclusions regarding 'inborn' German 'militarism' and 'racism' that he test himself, by guessing who made the following statement: *The impending world war will not only*

make the reactionary classes and movements, but entire reactionary peoples, vanish from the face of the earth. And this too is progress! It is a statement by Karl Marx.

Let us turn to times closer to our own. In the *Daily Express* of March 24, 1933 the bold headline appeared on the front page: *JUDÆA DECLARES WAR ON GERMANY – Jews Of All The World Unite In Action – BOYCOTT OF GERMAN GOODS*. Was the German capitulation to be expected immediately thereafter? But matters took a still more serious turn. The *Jewish Chronicle* said (Mar. 3 Issue) in 1939: ***The Jews will not allow peace, however much the statesmen and pacifists may strive for it.***

In 1934 an eminent representative of the Zionist movement, V. Shabotinsky wrote in the Jewish newspaper *Our Language*: *Germany is trying ambitiously to become a great nation and to retrieve her lost territories and colonies. Our Jewish interests, however, require the contrary – a final elimination of Germany. The German people as such represents a danger for us. Therefore we cannot allow that Germany under its present government should become even stronger than it already is.*

The declarations quoted here should not only be justified by the seizure of power by Hitler. In 1932, before he came to power, Bernard Lecache (Lekah), President of the Jewish World League in Paris, delivered a statement that was repeated later, in 1935, in *The Jewish Bulletin* of July 27: *Germany is, for us, State-Enemy No 1. And it is our task to declare war on it without mercy.*⁴¹ *We – the Jews – are the strongest nation in the world because we have the power and know how to use it.*

In 1938, in the June issue of the journal *The American Hebrew*, the following frank admissions appeared (p. 108): *The coalition of England, France and Soviet Russia will sooner or later halt the triumphal procession of the Führer inebriated by success. By chance or intentionally, each of these nations has a Jew in a most important position.*

⁴¹ This question has yet another aspect. If we take seriously all the declarations of war against Germany quoted here – and we have no reason to do otherwise – then we must bear in mind that **all of them were successful**. This being so, however, the responsibility rests with the victors, as indicated by Rudolf Steiner in a quote given at the end of chapter 12.

The lives of millions lie in the hands of non-Aryans. ... President Leblanc is no more than a figurehead, but Duvalier took the burden on to himself for only a short time. Léon Blum (the French Prime Minister) is an outstanding Jew; he alone is to be reckoned with. He can without question still become a Moses leading the French nation at the right moment.

*And Litvinov (the Soviet minister of foreign affairs, mentioned by Churchill) – He is a great Jew, **the right hand of Stalin**, that **little tin soldier of communism** (emphasis by the present author). Litvinov has become so important that he outshines every comrade in the (socialist) International, apart from the pale-faced guardian of the Kremlin (Lazar Kaganovich) ... It was he, who bought Roosevelt ... And Hore-Belisha (war minister in England) ... These three sons of Israel will join together to send the mad Nazi dictator to the devil ... Europe is doomed.*⁴²

If someone claims that statements and declarations of this sort, as they were often made in the 'Twenties and 'Thirties and which were unquestionably known in Germany, were not grist to the mill of anti-Semitism, then he is, or is at least pretending to be, stupid. But something else is true also. By no means all Jews, maybe only very few, condoned such provocative statements. Since they were uttered all the same, we must grasp the fact that those responsible for the forged document, known to us as the *Protocols of the Learned Elders of Zion*, in no way confined themselves to forgery but are working tirelessly to this day to **make the forgery appear to be an original!**

A Soviet song says: *We are born to make the fairy-tale come true*. Bolshevism has seemingly been pushed off the stage of world events. But the uncanny 'fairy-tale' of the *Protocols* is burgeoning into a frightening, spectral existence.

⁴² Remarkable things of another kind can also be found there, which we will speak about in due course. The article *The crucifixion of the Jews has to end* was published in the same magazine on October 31, 1919 by a certain Martin H. Glynn, former governor of the State of New York. He writes: *From across the sea (i.e. Europe) six million men and women call to us for help, and eight hundred thousand little children cry for bread. ... six million men and women are dying from lack of necessities; eight hundred thousand children cry for bread ... In this threatened holocaust of human life ... because of a war that is being fought to throw despotism into the dust ... because of this war for democracy six Jewish million men and women face death by starvation on the other side of the ocean, and eight hundred thousand Jewish infants cry for bread.*

To free them from this existence, it is necessary meticulously and exactly to research the historical facts and distance oneself **loudly and audibly from any untruth**. For *Rabbis and Monsignori* sit together somewhere and throw the world from one catastrophe into the next. They are 'Internationalists' in the sense that they are almost indifferent as to who is serving as cannon fodder for their occult-political manipulations – Germans, Russians, Americans, Jews, Serbs, Arabs or others.

Who is not accused of anti-Semitism today? Yet we need to investigate the origins and purpose of these accusations. The Russians were accused even before the Germans. The opinion was held that the Russian 'White Guard', which resisted the frenzy of Bolshevism, was imbued with anti-Semitism. But these people simply **saw who** the Bolshevik commissars were, who led the divisions of the Cheka⁴³ throughout Russia, etc. But the White Guard by no means turned against all the Jews, because among them there were quite a number who refused to defect unconditionally to the Bolshevik camp, and they were subjected to reprisals, or forced to leave the country. – 'But' – someone will object – 'you say nothing about the annihilation of the Jews in the Second World War!' No, this is not the case. It will be spoken of later.

In conclusion we would emphasize that the Germans – as also the Russians – can find the way only 'vertically' out of the present situation, i.e. through an appeal to the spirit, which includes an appeal to the truth. And it is just for this reason that they are so mercilessly bent down towards the earth – so that they cannot find this way out. Everybody has to decide for himself whether he wishes to further this tendency to bend them down.

Nothing will be accomplished on the outer plane. There can be no restoration of State-sovereignty or of independent politics. From our own subjective point of view we even tend to sympathize with Chancellor Kohl. He continually gives in, makes compromises. But he has no choice, and after all – Germany exists and is at least economically successful.⁴⁴ If it were to show the slightest recalcitrance, the most radical Right-wing groups would immediately assemble as if

⁴³ Cheka – Russian abbreviation for 'Extraordinary commission for the fight against counter-revolution and sabotage'; from 1922 GPU, then NKVD, now KGB (Publisher's Note).

⁴⁴ But in the world everything is full of alternatives. Let us remember again Clinton's declarations during his visit in Berlin in 1994.

by secret command, they would shoot out of the ground like mushrooms and win victories in the elections. Or a wave of terrorism would sweep over the country. The world press would begin shouting: Look, the Germans again harbour bad intentions against all the nations of the world! The most varied sanctions would be put into place with the help of the UN. Kohl hopes to buy himself freedom from all this. He can – for the time being. But the moment when it is decided behind the scenes to make an end of Germany, he will be unable to avert. The Germans will then go into exile and the downfall of civilization will be imminent, for it is as impossible for civilization as it is for the human individual, to exist without an ‘I’. but such a future can be forestalled if enough people can be found to direct their plea for the sake of humanity in spirit and truth to the divine hierarchies.

Addendum to chapter 13

With the publication of *The Icebreaker* Suvorov broke, whether consciously or unconsciously – it is not for us to judge –, the secret ‘convention’ that for 50 years has made East and West keep silent about the true background of the two World Wars. Therefore it was interesting and important to see how the other side – the post-Soviet ‘Eurasians’, the ‘Polarians’ (we will speak of them in chapters 17 and 18) – would react to it. Now they have reacted at last. An article by the Moscow author Anatoli Lanschikov appeared in the magazine *Nash Sovremennik* (No. 5, 1994) entitled *The Icebreaker sails to Ramm*. In view of its overall content it can certainly be considered significant. It is of course tendentious, has been commissioned for ideological reasons and is therefore not written for the sake of finding the truth. It is significant because the side that to this very day has held to the original Soviet version of the beginning and origins of the Second World War lays aside the rules of ‘Soviet etiquette’ so to speak, and admits to having access to a fund of information that flatly contradicts the official version.

For Lanschikov, Suvorov is a traitor who placed himself in the service of the West and is therefore widely commended there. But this is not true. For also in the West *The Icebreaker* has largely met with a hostile response and a conspiracy of silence. Historians speciously promise to look into Suvorov’s arguments at some point. But for us something else is of importance. The article is inter-

esting because its author, no doubt in retaliation for the breach of ‘convention’, brings forward facts that were kept secret even in the most tense periods of the ‘cold war’. He writes: *In practice it, normally happens that the defeated side is declared guilty. But if we proceed strictly from the point of view of history, then France and England started the Second World War when they declared war on Germany on September 3, 1939. This is a historical fact* (p. 175).

Lanschikov accuses Suvorov of being influenced by the official, entirely false doctrine of ‘Agitprop’.⁴⁵ An admission of this kind, in which the post-Soviet ‘Right’ is in agreement with the ‘Left’ – the ‘democrats’ – is very remarkable. But what the Moscow author then writes goes, to an extraordinary degree, against the grain of neo-Bolsheviks as well as all the Western and pro-Western democrats: *Of course the ‘Agitprop’ will yell straight away: Germany attacked Poland first, and only then did England and France ... This is all true, but we observe that Hitler first of all made some territorial claims on Poland. And if a Munich-38 was possible, why not also a Munich-39? I understand, the Poles are not Czechs, the Poles are a proud and combative people. But in addition to the Polish national peculiarities there was the Franco-Polish convention of May 19, 1939, which said that ‘France would lead an **offensive action** against Germany with the remainder of its troops 15 days after general French mobilization’.*

But on August 23, 1939, four months after the signing of the convention with Poland, the French General Hamelin suddenly reports to his government that the army would not be ready to carry out a serious attack for another two years.

And Field Marshal Keitel testified before the Nuremberg Court: ‘We, the military, were always expecting the French attack during the Polish operation, and were very surprised when nothing happened ... In the case of an attack the French troops would have encountered very weak resistance and not a serious German defence.’

‘If in 1939 we did not experience a shattering defeat’ – General Jodl confirms – ‘then only because during the Polish operation around 110 French and English divisions, stationed in the West, took no action against 23 German divisions.’

⁴⁵ From Agitation and Propaganda. An institution for the ideological indoctrination of the masses (Publisher’s Note).

... The American journalist William Shirer, author of *'The Rise and Fall of the Third Reich'*, assesses thus the war of Germany against Poland: 'Nothing happened in the West ... soon it (the war) was being called the 'peculiar war'.' On September 20, 1939 Shirer wrote in his diary: 'All the Germans I have spoken to are utterly convinced that not a month will go by before we will have peace.' They had every reason to think so, since Hitler had declared one day earlier: 'I have no intention to fight a war against England and France.' The Italian foreign minister Ciano Galeazzo remarked at that time: 'For Mussolini the thought that Hitler wages a war and – what is even worse – wins it, is simply intolerable.'

Lanschikov also mentions other facts. But above all – he writes – the French were expecting peace (the majority of the Cabinet Ministers spoke in favour of a peace conference). This is understandable. As a result of the **defeat** in the German-French war (1870/71), France was forced to pay Germany five billion Francs in reparation, but as a result of the **victory** in the First World War the 'allied payments' of France to the United States and England were **four times higher** than this ... reparation.

And Lanschikov addresses the following words directly to the author of the *Icebreaker*: Thus the French will wait in safety on the 'Magenot Line', the English on their islands and the Russians on the 'Stalin Line' (blown up immediately before the war!) while Hitler begins his 'stroll' through the rest of Europe ... Is this not marvellous indeed? It surprises you, Mr. Resun (Suvorov's real name), that the government of the USA for some reason sold the license for the production of the S-47 tank to Stalin before the beginning of the war. Are you not, Mr. Resun, equally surprised for example by the circumstance that the Americans prepared an enthusiastic reception in 1937 for the Soviet military flyers Chkalov, Baidukov and Belyakov, who were the first to complete the Moscow-North Pole-Vancouver flight without a stop, and that they soon after welcomed another group of **military** aviators (Gromov etc.) who dared to fly the same route?

The Soviet military aviators ... reconnoitred the route, the path into the USA – the Americans ought surely to have panicked, but they rejoiced, welcomed the Russian aces. And in addition sell the license to produce the newest type of tank to the USSR. What a foolish nation ...

We cannot help but think of the intimidating military parades on Red Square and the flying demonstrations in Tushino.⁴⁶ These were after all held for the diplomatic corps and the foreign guests: the potential allies were to rejoice – the enemies tremble.

I cannot speak of the enemies, but the potential allies rejoiced, and not too little. The USSR was virtually flooded by authors like Barbusse, Romain Rolland, Feuchtwanger ... The latter wrote at the time: 'When one comes from the oppressive atmosphere of lying democracy and hypocritical humanitarianism into the pure air of the Soviet Union, then breathing becomes easy ...'

Lanschikov also demands a revision of our ideas concerning the annexation of Czechoslovakia by Hitler. Again he quotes W. Shirer: *President Benesch ... had no other choice than to submit. England and France had betrayed his country; nay, they were even on Hitler's side.* At the same time Hitler conceded after the destruction of the Czech defence system in the Sudeten: *What we got to know about Czech military power after Munich – appalled us – we exposed ourselves to great danger ... I now understand why my Generals were holding me back.*

Field Marshal Manstein testified during the Nuremberg trial: *If Czechoslovakia had decided to attack, its defence system would have held without a doubt since we had no means of breaking through it.* Poland too was not so helpless, by far, as we have been led to believe.

There are a number of other historical facts of the pre-war period that challenge the traditional image of the polarizing crystal-pure forces of good and the forces of absolute evil. Hitler allowed Poland to occupy small parts of Czechoslovakia (the Teshin region with a population of 228,000), which Poland did. He allowed Hungary the annexation of Ruthenia with a population of 772,000. Or the following: After the signing of the peace-treaty between the Bolsheviks and the Baltic states (Estonia, Latvia, Lithuania) the latter were freed from the repayment of any debt to Russia and were paid sums totalling 22 million gold rubles by a country that was itself in great need.

Another conclusion drawn by Lanschikov is of great interest. *In 1937 Stalin received, despite the show-trials, much strong support from the European anti-fascist movement, to which not only the communists belonged. The 'great ma-*

⁴⁶ The old airport in the close vicinity of Moscow (Publisher's Note).

*noeuvres' in Spain (meaning the war) made visible the final constellation of forces: Hitler, Mussolini, General Franco on the one side; on the other the bloc of anti-Fascist states within which the Soviet Union bore **the role of the most important military force, i.e. the force of attack.***

This is where the reasons must be sought, for the glorification of Stalin, for the attacks on the Russian anti-Communist emigrants in France, Czechoslovakia, Bulgaria ... If Hitler did not start the Second World War, then, according to logic and facts it was started by the bloc of anti-Fascist states, within which the roles were very clearly determined in the year 1937.

Lanschikov introduces a number of nuances into his article, which prove the necessity of the Soviet preparations for war and are meant to show Stalin to be Russia's, albeit cruel, but only saviour. But if the reader has understood our book he will not run into this 'dagger'.

The supplementary remarks to this chapter show once more the abundance of historical facts and well-founded reasons for the conclusions regarding the aims, the causes, and character of the two World Wars, also regarding the question of blame, which we have already arrived at on the basis of spiritual-science. To those who are unprejudiced but are still unable to free themselves from the hypnotic effect of the mass-media we suggest that they should reflect upon two questions put by Lanschikov to Suvorov:

*Who is **the most guilty for, and at the same time the actual instigator of, the First World War**; Stalin, after all, was at that time still in political swaddling clothes and Hitler folded in political nappies?*⁴⁷

*Why did the very good Roosevelt and the merely good Churchill **forge an alliance** with the very bad Stalin and not with the merely bad Hitler, who so much sought friendship with England?*⁴⁸

⁴⁷ The recent work of Thomas Meyer on Moltke provides much additional material on this question.

⁴⁸ In 1995 the war historian Volkogonov (Moscow) and G. Gorodietsky – a specialist connected with Institutes devoted to Russian affairs research in Tel Aviv and elsewhere in the West – tried to refute Suvorov. Volkogonov appeared on TV, Gorodietsky published *The Icebreaker-Myth*. Both merely showed once again that there are no facts to refute Suvorov. This is a great pity, because the more unanswerable Suvorov's position is, the smaller the hope grows, that the worst prophecies for our time will not come true.

2nd Addendum to chapter 13

After the publication of Suvorov's new book *The Last Republic* (Why the Soviet Union Lost the Second World War; part I) in early 1996, we cannot do otherwise than present some facts that will startle and, as historical facts, still further confirm the conclusions we have already come to.

Suvorov brings substantial arguments to challenge established opinion concerning the seizure of power by the National Socialists. He writes: *In July 1932 The National Socialists obtained 13,7 million votes, but not an absolute majority. This was the high point, followed by a decline. In the space of four months Hitler lost approximately two million votes. But the losses continued at an even greater rate. By the end of 1932 the distribution of political forces in Germany looked like this: National Socialists 11,8 million, Social Democrats 8,1 million, Communists 5,8 million* (p. 109 of the Russian edition).

Now the fateful question arose: with whom will the communists form a coalition? They had two choices: *The first, to form a coalition with the Social Democrats in order to win the elections ... Then, to share the portfolios: the larger part of the ministries would go to the Social Democrats, the smaller – to the communists ... The second: to support the National Socialists. The outcome of this was easy to predict: Hitler, after coming to power, would send the Social Democrats, and also the Communists, to concentration camps. ... Herr Thälmann put forward exactly this – he supported Hitler* (p. 113-114).

He did so, in order that *the German Communist Party would become a respectable political force, but it did not draw its strength ... from the tenement houses where workers lived in Berlin, or from the steelworks of the Ruhr ... but from communist Russia ...*

At a time when the National Socialistic ideologist Alfred Rosenberg had not even picked up his pen to write about the inferiority of the Slavs, the Soviet communists were already destroying millions of them ... Our concentration camps were the invincible economic force, the granite foundation for the German communists (p. 90-100).

The other fact in Suvorov's new book relates to the beginning of the war. The reader can be deeply struck by the frank approach of the author and his symptomatological insight. He speaks of the topographical maps with which all mili-

tary units are always supplied (in great quantities) since an army without such maps remains blind. Suvorov describes how many of the Soviet troops, who had been assembled at the Western border on June 22, 1941, were left entirely without topographical maps. He lists a number of eyewitnesses. One of the statements: *The only copy of the map* (division commander General Major H.J. Biryukov writes in his memoirs in 1962) *that I could beg from the Chief of staff of the 21st mechanized corps, was taken away from me by our corps leader General Major J. P. Karmanov* (p. 249).

Stalin's son Yakov, who had been taken prisoner, said during the interrogation: *The maps misled the Red Army because contrary to all expectations the war took place on the Eastern side of the border* (p. 288).

As a war-expert, Suvorov proves irrefutably: *The lack of maps in units, troops, and divisions of the Red Army had catastrophic consequences. It is impossible to guide them without maps. No matter how well-armed the division, how clever the commander, how courageous and experienced the soldiers, the division without maps remained an aimless herd. Such a division will suffer defeat and expose the hinterland to the enemy, where more strong and mighty, but undirected and therefore useless divisions are waiting. The Soviet field artillery had the best cannon in the world – and more of them than all other armies combined. But because of the lack of maps it was impossible in the first months of war to use such an artillery. A non-steerable infantry without the support of artillery was forced to retreat (simply run) thereby baring the front. After the infantry had had to abandon the front, it also surrendered to the enemy the shooting ranges and strategic supplies, border airfields, artillery – which are defenceless without coverage from infantry. The tanks without maps wandered about ... That was the end of the professional army ...* (p. 254-255).

But why did the army not have these topographical maps? They had been printed in time and in vast quantities on the best paper and brought to the border regions where they were destroyed upon retreat or fell into enemy hands. Several thousand tonnes of these maps, around 200 million copies, had been prepared for all fifteen armies of the top strategic level. This was a case without example in world history.

Unable to find an explanation for this event, Suvorov presents a dialogue, that sounds like black humour, between General M. K. Kudryavtsev – the head of

the military-topographical service in the country – and army General G. K. Zhukov.

Kudryavtsev : *Georgi Konstantinovich* (i.e. Zhukov), *I have just decided to send off all our supplies of maps to the German border.*

Zhukov: *Hah! That's fine! But what for, Markus Karpovich* (i.e. Kudryavtsev)?

– *Just like that, I just had the idea.*

– *Did you not think of a reason?*

– *I am in an awkward predicament. All day long I think, all night I think, I cannot come up with a reason. I have just decided to send them all to keep them there. There is no necessity or reason for it. I am sending all 200 million. When the Germans come, all the maps will fall into their claws with one swoop. Do you understand?*

– *Yes, I understand, I understand.*

– *Very well then. I will follow the order, Georgi Konstantinovich.*

– *Good, Markus Karpovich. Take all our supplies of maps straight to the border. As close to it as possible! Suvorov concludes: Funny, isn't it? How I could think up such a situation!* (p. 264).

Nobody has been punished for this 'misdeed' that caused the loss of the entire professional army, Suvorov exclaims in amazement. Therefore, he continues, *I make the following offer: let us publicly proclaim Zhukov Georgi Konstantinovich an idiot. Let us pull down his statues and smash them to pieces, or let us together search for the reason why the places where the maps were stored (as well as the staff, information centres etc.) were situated 'as close as possible' to where they were lost in the first exchange of fire with the enemy* (p. 268).

Marshal Zhukov was of course no idiot – that is an axiom. All we have to do is look for a fitting cause for the unparalleled 'mistake'. Let us imagine: For days and weeks the core troops travel in thousands of trains to the Western borders. They are ordered to disembark at an unknown destination, far from large towns, often in deep woods. In this case officers would at least casually study on the maps the future destination, where at least some war exercise would await them. The topographical maps are travelling in the same direction as the officers, but ... separately, in other carriages! We now ask, what kind of maps were

they? Suvorov does not answer this question. Let us assume that they were maps of Poland, Germany etc. But even in this case maps of the border regions of the Soviet territory would need to be available since the troops absolutely had to find the connection at every new point of transfer.

And finally, even if only the Soviet invasion was planned, which Hitler pre-empted by one or two weeks, this undertaking was not only dangerous but also senseless: to delay the supply of topographical maps to the troops until the very last moment, only to stand before the impossible task of delivering 200 million maps to fifteen armies within a few days! Under complete secrecy the maps could have been distributed in sealed packages where they were needed: with the troops. Maps that covered an area of no more than 50-100 km of foreign territory (assuming the scale of 1:100,000 for topographical maps) could hardly arouse suspicion.

From all that has been said and much more that Suvorov describes in his books, there is only one logical consequence to be drawn: **The Soviet cadre army, consisting of millions of soldiers, was not only blind but bound hand and feet and transported to the Western frontier for one purpose: its destruction.** For – we repeat – the main purpose of the Second World War was the greatest possible destruction of the population of Eastern- and Middle Europe. In order to prolong the war and ‘balance’ out somewhat the chances of Hitler and Stalin it was necessary to sacrifice the entire cadre army of the USSR and then put together an army of reservists. Therefore the theory that Stalin had prepared an attack on Hitler, but that the latter had forestalled him, is also no more than a half-truth.

Suvorov sees as his main task the exploding of the myth of the Soviet Union’s ‘non-preparedness’ for the war. He never ceases to be astonished at the colossal forces that support and spread this myth in the writing of world history. This puzzlement would vanish immediately if Suvorov could understand that the way to the solution of the riddle leads behind the scenes of the ‘Pandora’s box’ that has showered our century in such ‘abundance’ with unspeakable suffering.

If the five to six million people who died or were taken prisoner in the first few months had been killed by Stalin and his helpers or had been sent to the GULAG, it would not find special mention either in Soviet or in Western historiography. But since this took place with the help of another country in a state of war, a quite new working-principle of world power was demonstrated. The

elimination of human beings, the destruction of countries – formerly the unavoidable and tragic consequence of war – is from now on the **principal aim. The elimination of peoples, the battle against humanity – this was demonstrated by the tragedy on the Soviet-German border in the summer of 1941 (and then throughout the entire World War).** Anyone who has read with inner participation Solzhenitsyn’s GULAG Archipelago and the memories of those who witnessed the Bolshevik revolution, of the civil war and the ‘purges’ is in a position to understand this horrific truth. Those who came to power in Russia in 1917 demonstrate a unified ‘style’, a unified goal: the relentless battle with the peoples of our land and mass-destruction with all available means. At the beginning of the Second World War this ‘style’ and goal acquired a worldwide character, a character reaching beyond the boundaries of the sense world, as will be shown in the following chapters, particularly in chapter 16. We wish to conclude this addendum with a further thought.

We may possibly live to witness the unveiling of all or nearly all of the secrets connected with the revolution in Russia and with the Second World War. To find the answer to the question, who will do this and why, and what will happen after that? – is the task of independent research.

XIV. The Problem of Messianism in the World Today

We wish to open this chapter with a reminder of the fact that this book is not intended for a wide readership. The 'wide readership' today adheres exclusively to the political, national etc. superstition in which it has been nurtured. It clings fanatically to this superstition and experiences any view of things that differs or deviates from its own as heretical. This is an expression of the **crisis of knowledge in our time**.

The author by no means harbours in his soul the 'most ardent wish' that this book may be used as an argument in quarrels with the fanatical adherents of the current aberrations. On the contrary, we believe that people who have already fallen victim to the 'black magic' of the press should not have access to this book at all. All that the author still dares to hope for at present is that there may exist a small circle of people whose sense for truth is not extinguished, and who are willing to make every effort to ascertain what are the methods of spiritual science and the nature of its fruits of knowledge. Such people should, on a purely ideal basis, unite together in the world. They should create an oasis in which contemporary life in all its manifestations can without restriction be thought through on the basis of spiritual science, in the assurance that the brother in spirit present at one's side is also solely guided by the search for the means that will bring healing to our life, that will free it from death-bringing prejudices and guard us from the fall into the abyss.

How and where we can stand before the public with our knowledge – this is a far-reaching question requiring independent consideration, that will only be answered if there are people in anthroposophical circles who are not led by superstition, who are unprejudiced and who are not so superficial and negligent as to demand a revision of spiritual science before they have even mastered it. They will then be able to take on the mighty task of developing the **moral technique** referred to in the *Philosophy of Freedom*. In the present epoch it is necessary to master this technique almost to perfection if one is to speak to the world of the causes of the madness into which it is falling. Much precious time has already passed by unused, and the worst thing is that the impulse of move-

ment within cognition, elaborated by Rudolf Steiner, has been lost sight of. This is the point that lies at the source of, amongst other things, the immense difficulties we face in making possible an unprejudiced view of the world. But we must not relax our efforts towards this goal, any more than we can question the need to breathe.

We recall how, already in the 'Seventies, the theme of historical symptomatology was put on the agenda for the first time in the Soviet Union, in an anthroposophical group in Moscow. We worked at it for more than two years. Not only did we work on all that Rudolf Steiner has given us on this theme, but we also discussed all the events of importance that took place at home and in the world at large. We did so in the knowledge that every word we spoke was monitored and recorded on tape by the secret police, and although I saw that one or another of the friends paled and fearfully hung their head when it was said who the 'dictators of the proletariat' really are, who imported the revolution etc. Not all were mature for this work, indeed we must even admit that no oasis of knowledge grew out of this, that the ahrimanic spirits succeeded in taking revenge on the few for their 'audacity' of cognition; but something else is important here. Looked at externally it is nothing short of miraculous that it was possible in the dark 'Seventies to study these profound and far-reaching questions without being arrested. Of course there was persecution – the present author was regularly interrogated by the KGB. But not a single time was he asked about the content of our work. The leader of the investigations knew all too well that everything spoken about in the group was true. But we sensed that our work was blessed by the spiritual world, the hierarchies, who protected and surrounded it as if by a wall of light.

We saw our work as a contribution to the courageous and sacrificial battle that the dissidents of that time were waging against the terrible power. Every individual sought for his own form of battle. We turned to cognition as the force that is capable of truly overcoming evil, and we were not mistaken. When times changed, many dissidents stood helpless **before evil that had changed its face but not its essential being. They were lacking in knowledge** and the power of discrimination it can provide. But what we sowed on fertile soil at that time is now unfolding. And despite the hindrances encountered, we can experience that the quest for truth is growing, because it is the wish of the Gods themselves.

The Ancient Hebrews and the Reflective 'I'-Consciousness

In the complicated world struggle, taking place on many levels, between the powers of light and darkness the forces of good are by no means always opposed by the forces of evil. As a global factor in world connections there works first and foremost the great antagonism of the luciferic initiates of the East and the ahrimanic of the West. Within Western civilization there lives the contrast between the Romanic and the Anglo-Saxon world. This contrast created a third factor – Bolshevism. At different times the various peoples are now an instrument, now a battlefield of the forces mentioned. Then the peoples are struck by misfortune. The Jewish nation is no exception. Those responsible for the afflictions do everything in their power to remain in the background, so that the peoples blame not them, but other peoples for their sufferings: the Jews blame the Germans, the Germans blame the Jews, Germans and Jews blame the Russians, the Russians the Germans and the Jews, etc.

Rudolf Steiner was reluctant to speak on this subject. *It is difficult* – he admitted – *to speak about a theme that arouses much passion. Spiritual scientific truths leave no room for sympathy and antipathy if they are to be taken up properly.*¹ And what is one to say about the present, when a vertical 'civil war' of opinions is being waged on this question? Clearly we have to strive for peace and many-sided understanding under the principle formulated by Pyotr Chaadayev: *The truth is more precious than our native land.*

We will take as a starting-point for our discussion of the question of Messianism the article *The Founding of the State of Israel as a Mirror of Europe's Tragedy* by A. Reuveni, published in the magazine *Info3* (No. 1-1992). The article is interesting in that the strong, correct views on the problem we are about to examine combine in it in a particularly expressive way with the weak and incorrect views. This becomes especially clear when we compare the article with the book *The Riddle of the Jewish People* by Ludwig Thieben, first published in 1930, and reprinted in a new Edition in 1991.

Thieben's book – it can be said without exaggeration – was an heroic deed. The author was successful in an extraordinarily difficult, even dangerous, undertaking. He was able as an Anthroposophist to raise himself above national and

racist passions and speak purely out of the spirit of truth. How difficult this is, only those will know who have worked on other problems that are equally surrounded by countless ahrimanic spirits of the lie, of hatred, chaos and destruction. The entire strength of ahrimanic spirits, their existence itself, is based on human ignorance, and so these spirits will not tolerate a consciousness that is audacious enough to wish to examine their nature more closely. Whoever does this all the same will experience in his soul an incredibly refreshing, liberating effect surging in great waves over the world of all that is true. Thus, after reading Thieben we were able to experience in our soul something of the mood described in the Acts of the Apostles: *Then were they all of good cheer...* (Acts 27;36).

Let us look first at Reuveni's article. In it he analyses the development of the individual thinking consciousness in the Jews of antiquity, who at the beginning of our era were at a stage reached by the other (European) nations only many centuries later. Here, however, it must be pointed out for the sake of precision that the Greek philosophers had already in the 4th and 3rd century B.C. attained the highest level in the development of conceptual thought, the principal aim of the entire fourth cultural epoch.

Still more questionable is Reuveni's assertion that the Jews were *able* under the guidance of Jehovah *to bring the new forces of the 'I' so far, that an incorporation of the Christ into a human body became possible*. We ask why the author, when he turns to spiritual-scientific analysis, does not make the crucial distinction between the concepts of 'incorporation' and 'incarnation'. We also know that the 'I' of the great initiate Zarathustra was incarnated in the body of Jesus of Nazareth until the baptism in the Jordan. It should be emphasized that an 'I' of this nature could not incarnate in any body imaginable. Where the Christ himself is concerned, the Nathan soul became his 'godfather' (Taufvater). We also know of the participation of the Nirmanakaya of the Buddha in the process of God becoming man. In short, the best that had been developed in the evolution of **all of** humanity by its great leaders – Zarathustra, Buddha, Moses, Abraham – united, so that God was able to live for three years as a human being. But Christianity, in Rudolf Steiner's words, was born *into the soul of the Jews, into the spirit of the Greeks and the body of the Roman Imperium* (Dec. 24, 1918, GA 187). This *into the soul of the Jews* makes it difficult for us to agree with Reuveni when he states that the Jews were ahead of other nations in the development of thinking consciousness. The Greek culture was, after all,

¹ Margarita Voloshina, *The Green Snake*, Stuttgart, 1968, p. 205.

the 'godfather' (Taufvater) of Christianity. Not for nothing did Augustine call the Greek philosophers **Christians** before the coming of Christ.

The spirit of form, Jahve, gave the spark of the 'I' to all of humanity. It was this spark that even determined the evolution of the threefold body – the physical, etheric and astral – in the epochs of the root-races, the Lemurian, Atlantean, etc. In the post-Atlantean root-race the mastery of the individual 'I' took its course through the cultural epochs. The rational-soul, developed by the Greeks, is basically identical with the 'I', but only a few individuals in Greece, generally the philosophers, had mastered it.

The development of the Jews in antiquity, even in the old Egyptian epoch, is in many respects an exceptional phenomenon. The most important factor distinguishing them from all other peoples of that time, was that the spirit of form – a being of, not the third, but the **second** hierarchy! – assumed the leadership of this people. This mighty spirit had a tremendously strong influence on the formation of the **physical brain** of the Jews, which was endowed with the capacity for abstract thinking sooner than other peoples.

What does this imply? – That all humanity of ancient times moved on the path of evolution through the continuous development of the sentient-soul and later the rational-soul to the challenge of the 'I'. In this process **cultural work** played the most important part. It represented a **temporal** process of gradual ascent from the group-consciousness to individual consciousness.

The structure of the threefold body of the Jews was transformed, under the mighty influence **from above**, so to speak **into the vertical**, with the line of inheritance being woven into it. And in this lay the importance and uniqueness of their development. **They acquired the body that was able to be the bearer of the 'I'-consciousness, in the line of inheritance and not through individual development. The latter took place on the level of the sentient soul or even the soul-body.**

This made possible the incarnation of the two Jesus-children, whereby in the one, the Solomon-child, there dwelt the most advanced human 'I' (that of Zarathustra), whilst the innocent part of the soul of humanity that had remained completely untouched by individual earthly development was incarnated in the other.

A development somewhat similar to that undergone by the Jews in ancient times takes place in the Middle European peoples within our own cultural epoch. In the recent past the spirit of the German people was Michael – an Archangel who stood already on the level of an Archai, a time-spirit (but not a Spirit of Form). Under his influence the Germans received the impulse for the development of the 'I' – not of the 'I' that is identical with the rational-soul, nor yet the universal-human and highest 'I' that was bestowed by the Spirit of Form, but the **'I' as the mobile centre of self-consciousness**, that is able to control and synthesize the activity of the **threefold** soul. This 'I' creates a bridge between the 'I' that is developed (horizontally) in the cultural-historical process, and the Christ-'I' that descends to us (vertically) from above.

Reuveni has obviously not made all this clear to a sufficient degree, and so he continues: *Through the premature development of the 'I' and of the power of thinking, the Jews became a robust and self-enclosed people ... A paradox arose in history when the Jews had already fallen into a decadence of their one-sidedly developed 'I'-forces, when the other peoples of Europe – especially Middle- and Western Europe – were taking their first steps in this direction.* This thought is not without originality, but its basic assumption is false.² Before the coming of Christ the Jews merely experienced an illumination through the lighting up of the 'I'. It acted as a uniting, tribal basis or principle, as a consolidating member, right down into the physical body, but did not lead to an individual development of the 'I'. This process is comparable to what the Russians are living through now. The heavens, says Rudolf Steiner, speak in mysterious runes to the Russians through the mirroring on the earth. This causes an **instinctive** experience of the wisdom of the Spirit-Self to germinate in their souls,

² Without an understanding of the complicated and manifold processes through which in the course of evolution man gains his individual 'I' – in history and culture, through the racial and national element as well as in individual spiritual work, the theme of ethnography, of occult sociology, is better left alone. It is not for nothing that we have addressed our book to thinking people with the capacity for knowledge. It is important for us to enter into a dialogue with people who have already in some way made the methodology of spiritual cognition their own, without which none of the themes discussed here can be understood. It took us many years to understand the fundamental question of the evolution of the earthly aeon – the development of I-consciousness. The results of our study are presented in the book *The Triune Man of Body, Soul and Spirit in the Light of Anthroposophy*. And we refer to the conclusions arrived at in that book when we speak of the special character of the incarnation of the 'I' in various peoples in the different cultural epochs.

but it is in no way the fruit of individual striving. These inspirations have a certain influence on our threefold body, above all the astral, and prepare this for the future cultural epoch. With regard to the development of the individual 'I' and the threefold soul, the Russian has the same task as any other European (obviously with certain nuances).

Let us recall that the first seeds of sentient and consciousness-soul were implanted in man at the end of the Old Moon aeon, when racial differentiation did not yet exist. It is clear that these souls – a gift of the Spirits of Movement – formed an intermediate link between the spirit-self, which had also been bestowed on the Old Moon, and the threefold bodily nature. They worked out of the spirit on to this threefold nature and were thus the **mediators** for the creative impulses of the Spirits of Movement. It is clear that such a soul acted as a demiurge, super-personally.

All that man makes his own as a personal acquisition has already long before worked into him out of the spirit. When Moses received the Commandments from the Spirit of Form itself, they became an integral part, not of secular society, but of a system of religious education. Of course this was a special religion – the religion of the approach of the future 'I' that through its deeds can resurrect the dead. For this reason Christianity confesses not only to the New, but also to the Old Testament.

But just as in modern times by no means every Christian is equal to the lofty demands of the New Testament, only few of the Jews of antiquity were able to hold the 'I' in another human being in high regard, as it is written in the Commandments of Moses. The tragic destinies of the prophets testify to this. At the time of Christ the religious condition of Jewish society, and above all its spirituality, was in a state of general decline. Christ speaks of this many times. And this was so when the Elohim Jahve was still the spirit of the Jewish people.

The religious education of the Jews appealed to conceptual activity.³ In the synagogues they practised the **commenting and interpreting** of the articles of faith, of the laws and traditions. There was nowhere else in the ancient world where anything like this went on. It is only today that religious practice of this kind has become a common and familiar image. Truly, the Judaism of the Jews

³ Comparable to the way one appeals in Russia to the wisdom coming from above, the revelation experienced by a saint.

of antiquity was a religion of the future. But the majority of the Jews lived in the sentient soul as it had been developed in the third, the Egypto-Chaldean, cultural epoch. **They were educated in the commandments through religion, through direct influence on the etheric body,** which in its turn promoted the development of the physical brain as an instrument of abstract thinking. Thus the Jews found their relation to the rational soul in a very **specific** way, while the direct approach to its development in Greece and Rome led through the unfolding of astral and etheric body with the help of the increasingly secular culture and the various forms of societal life. **There the ether-body was formed through cultural activity and philosophy, and the first beginnings of the book of common law.**

These are a few guiding thoughts towards an understanding of the mission of the Jews. Their development in ancient times was an exception, not in the sense that they had anticipated evolution but in the sense of the **fulfilment of a special task** that is not realized by the forces of the immanent lawful structure of earth evolution, which takes place through a series of metamorphoses, each consisting of seven stages. This evolution had reached the lowest point of its descent to the earthly plane in the fourth cultural epoch. And now the development of the entire aeon stood before the task of gathering forces for the ascent. **Now transcendently, from above, the immanent lawfulness was 'corrected'.** God Himself united with man and the kingdoms of nature, and into all he implanted the impulse of ascent. This is the intervention from above that occurred only once in the evolution of the world, and which was of decisive significance for the development of the Jews in the pre-Christian era. Normally the lawful structure of earthly development changes in Pralaya, and in order for this to take place, the phenomenal world has to be spiritualized. **Christ brought the great Pralaya immediately into Manvantara: he altered the lawful structure of the material world.** In correspondence to this mission of the Christ the Jewish people was also led: As a result of this, not earthly evolution changed, but the transcendental force.

Here it is essential to take into account the following methodological consideration. In every cultural epoch a given nation (or several nations) has to fulfil the main task of development, working on the levels of evolution, culture and civilization. It fulfils this task through a process of **creation**, for which concrete life-forces are needed. Through this activity these forces are used up, and shortly before the fulfilment of the task the etheric aura of the nation is ex-

hausted. As the seed-leaf wilts when the impulse of metamorphosis moves upwards with the stem of the plant, a folk that has fulfilled its task falls into decadence, whilst the impulse of cultural creation passes to another folk, or several others. One can see for oneself that this is so, through comparing the culture of Persia, Egypt and Greece today with their cultures in antiquity. There is nothing belittling or offensive in this observation, or in the circumstance that the life-forces of an aging person are in a process of decline. **Development follows the path of sacrifice, and to this belong birth, flowering and passing away.**

The Jews prepared the body for God and thereby fulfilled a special task of development. This demanded of them an extraordinary expenditure of life-forces. At the moment when God finally became man these forces were well-nigh exhausted. Because of the great abundance of life-forces required for this task, it is not conceivable that just any Jew could have made possible the incarnation of the God. The enhanced use of life-forces was necessary because the entire nation was **as it were raised** above the general human development where the gradual unfolding of the three-membered soul was taking place, and it was subjected to an influence of the higher 'I' such as otherwise only occurs in the process of preparation for **initiation**. Work was done with the Jews, in the same spirit as Socrates when he taught his pupils, as an esoteric exercise, to think in concepts. In those days it was truly a task of initiation pointing to the future. In the case of the Jews the development of conceptual thinking, as we have already mentioned, was accomplished on the path of religion, i.e. **by using not astral, but the etheric forces**. But from the moment of the exodus from Egypt, to God becoming man, the whole people was treading the path of Initiation. The Old Testament is not history in the usual sense of the word, but the story of a **'path of initiation'**, of trials of initiation on the path to the mystery, at the mid-point of which God Himself appears. With the event of the Mystery of Golgatha **the end of this path had been reached**.

In the *Chymical Wedding of Christian Rosenkreutz* we read how on the final day he simply returns home. And similarly the seventh alchemical seal (key) portrays a scene from everyday life, where a pupil who has passed through the complicated and movingly instructive path of initiation is shown in his laboratory amongst his instruments and books absorbed in his experiments, and as the only reminder of his experiences, sun and moon are shining together through the window. – This is the law of every rightful initiation: **After its completion**

the pupil returns to the circle of his fellow-men and devotes himself to their service.

Thus it happened too with the old Israelites. This people in its entirety had travelled the path of initiation where everything is different from the everyday world. **After the resurrection of the Lord it had the task of returning to the cradle of humanity in order to become the soil through which everything new that had been received through the greatest of all mysteries might be brought to humanity.** On this new path the Jews had to bridge the gap in the development of the threefold soul as it evolves in the cultural-historic process, and thus attain a certain perfection through combining that which in the Old Testament pointed into the future, to the epoch of the consciousness-soul, with the New Testament, with the impulse of Golgatha and with all that had been achieved at that time by the Greco-Roman culture. In other words: the Jews **had to give something to the world, and they had to receive something from the world.** Therefore they were scattered over the world; it became their task to adapt to other peoples, to be assimilated and to dissolve in them. The chosenness was ended, the goal of initiation attained, through which they were qualitatively distinct from the other Semitic peoples. They had accomplished something that was of service to mankind as a whole, and that had to be brought to mankind as a whole. It was not appropriate for them to live like the other Semites, as peoples of the third Egyptian-Chaldean cultural epoch – just as little as a person who has gone through an initiation can continue to live as others do.

But luciferic and ahrimanic spirits had their part in the initiation process. Their intention to tempt Christ in the wilderness was also directed towards all the Jews. What they failed to achieve with Christ, was crowned by no mean success in the case of the clerics – the Pharisees and Sadducees. One ought to make some effort to grasp the fact that man, when he thinks in concepts, does something God-like – he creates out of nothing. In its initial manifestations conceptual thinking had, furthermore, a substance of a luciferic nature. Jewish antiquity overcame Lucifer through cultic service to Jahve – the countenance of Christ. But after Christ's coming everything was new. One had either to accept Christ, or one succumbed to luciferic-ahrimanic temptations without the support of **Jahve, who at that time ceased to be the spirit of the Jewish people.**

In this constellation of forces is rooted **the phenomenon of the human being who wished to be God – Ahasuerus**. It was all the easier for this phenomenon to arise because the **ahrimanic forces harboured a special antipathy against the Jews** since they had fulfilled their mission. When the Mystery of Golgatha was accomplished Ahriman craved revenge. Under his influence there was conserved in a great number of Jews an **attitude of expectation of a Messiah who is yet to come**, which prevented them from being assimilated and from accepting Christianity. – The Mystery continued therefore, but it took on a tragic character; it became a Mystery in reverse.

If the Jews had not had a mission to fulfil, they would have been quite indistinguishable from the rest of the Semites. If they had only had to fulfil the task of the Greco-Latin culture, they would also have gone into decline together with that culture. If Ahriman's hatred alone had prevailed, they would have been completely destroyed. But if they had accepted Christianity, they would have dissolved entirely in European and Asiatic humanity and the entire history of Christian civilization would in a certain sense have more successful. But, as so often happens in life, something far more complicated came about: The elements of all the variants mentioned here combined in the destiny of the Jews.

The Man of the Old and the New Testament

Rudolf Steiner says that the ancient Jewish people **was kept in a culturally immature condition until the coming of Christ** (but the Buddha could not simultaneously have appeared in this people). The Jews were unable to experience the law given to them through revelation, as having arisen in their own soul. As a result of this delayed development it was possible for the mission to be fulfilled at the right moment – the fruit had become ripe. We can understand the role in development of the old prophets who introduced the law, when we bear in mind that with their supersensible being they were lifted out of their bodily nature, their earthly incarnation (cf. Sept. 20, 1909, GA 114). **Even in Moses intellectuality lit up in the form of the old clairvoyance**, although he already mastered the new impulse (cf. Mar. 9, 1911, GA 60), the impulse of the individual 'I'-consciousness.

The prophets had, as the leaders of the Jewish people, to preserve the connection to the supersensible, from which, as the Egyptian priests before them, they received the knowledge that enabled them to guide the people. But the basic

tendency implanted in the people as a whole to develop towards intellectualism caused the old clairvoyant capacities to die out. They were replaced by the thinking which grew **out of the forces of heredity**. This capacity channelled all the interests of this people towards the earthly. Rudolf Steiner calls the world-view of the ancient Jews 'geology'. God created for Himself a **physical body for the earthly incarnation. It was a matter of creating a form in which a spirit could exist which came, not from below upwards, i.e. out of evolution, but from above downwards, from that realm where something inconceivable to our earthly imagination – Pralaya – exists**. Every consciousness that has become Christian ought to come to terms with this fact. Man normally directs his attention from the earthly to the heavenly. But only now can he do this out of his own strength and in freedom, because once **the ascent to the heights (to what is above) was accomplished by means of a deepening of the connection with the physical earth (to what is below)**. Such a development stood in stark contrast to all the principles of initiation in ancient times.

The Jews fulfilled their special task. They kept the principle of heredity pure, and created the physical body best suited for the descending God, a body that is permeated through and through with the 'I'-force of the Spirit of Form, which works by way of the blood (and thus mainly through the ether-body). Outwardly the people, living under the conditions of the ancient-culture, was in an altogether pitiable state. At the time it was as though not of this world – deprived of clairvoyance, given over to everyday life with its purely materialistic interests much more than others, bound hand and feet by blood relationships – unsuited for the development of conceptual thinking.

Rudolf Steiner gives a description of the life of Jesus from the 12th to the 18th year when his *soul penetrated the Jewish teaching ever more deeply, and was less and less able to be satisfied by it. Indeed, it increasingly caused him pain and suffering* (Nov. 4, 1913, GA 148). The luciferic-ahrimanic influence made itself felt in him ever more acutely because the Jews were, sooner than all the other peoples, immersed in the earthly element to an extreme degree. But they were also the first to sense the impulse of liberation from the earthly, the impulse of a future elevation, although the old in its downward movement had already become very strongly subject to the law of inertia. How was this later mirrored in the Christian world? *The ideas* – we are told by Rudolf Steiner – *that were current in the Old Testament ... the ideas of Old Testament Judaism that were made worldly in Romanism although it stands in contrast to Juda-*

ism; in the worldly sphere it is what Judaism is spiritually, these ideas have come into our present time via the roundabout path of Romanism, they **steal in like spectres**. This Old Testament thinking that has not yet been Christianized must be sought, as to its true origin, in human beings ...

This thinking is dependent on what can be passed down from generation to generation through the blood ... our thinking falls into two members, two parts. One kind of thinking is that which we have through our development up until birth, which we inherit from our fathers or from our mothers (so it is to this day, and in it is revealed the activity of the Spirit of Form who gave the 'I' to humanity). We are able to think as men thought in the Old Testament because we were embryos. This is also the essential feature of the old Jewish people, that in the world that is lived through between birth and death it did not want to learn more than what is acquired as a faculty through the fact that one has been an embryo until birth. The second, the earthly mode of thinking can only be acquired by man as an occultist, when he works through his experience in the spirit of the Philosophy of Freedom and Knowledge of Higher Worlds, because the Mystery of Golgatha in its unique character can never be grasped with the thinking that one has by virtue of one's embryonic development. ... [it] has to be understood not from what is of the moon, but from what is of the sun ... This is the great difference between what is Christianized and what is not Christianized (Nov. 29, 1918, GA 186).

In this way the element with which the Jews first had contact – the development of thinking – now entered the evolutionary process fully and completely, just as the sentient and rational-soul had entered it at an earlier stage. But this thinking is not able to lead man out of the closed circle of evolution. It is **geo-centric and egocentric**. It is only capable of grasping what is given to man from nature. In ancient times it was the primary task of the human being, who was still a group being, to develop this Jahve-thinking. Already in the distant past Jahve for this reason removed from the earth the influence of the other six Elohim who, when the sun separated from the earth, remained on the sun. Thus, so Rudolf Steiner tells us, the knowledge of these Elohim that had remained on the earth was transposed into the sphere of fantasy. With the help of the elemental beings of nature Jahve began to counteract the activity of the sun-Elohim who, as a consequence of this, were able to express themselves solely through the Christ-impulse.

A world-wide historical necessity was active in the work of Jahve – the **physical body** (but not the spirit) had to be **elevated** for the God who was descending towards man. Expressed in modern terms, this was a movement upwards on a ladder that led downwards – a movement that is unique and unparalleled in its perfection. And it had its karma. Already in the middle of the 19th century A.D. (in the 'Forties) it happened that *Jahve Himself in his influence on human consciousness (not only of the Jews) was gradually overwhelmed by the power of the spirits he had invoked ... So that the earlier quest for the one God in nature, through the influence of the forces working in opposition, went over to mere atheistic natural science, into mere **atheistic** natural-scientific thinking and, in the practical field, into mere utilitarian thinking ... in the field of social thinking it became Marxism and suchlike (Ibid.)*.

So strongly do the accents shift in the course of evolution. People today who are not willing to develop the new way of thinking want to *bring humanity* not to individual culture but, *merely to folk-cultures*, which already started to become an anachronism two thousand years ago. One should not believe that only National Socialism and the later Bolsheviks pursue this goal. The call to divide the peoples into separate national entities was heard from America and resounds deafeningly in the Russia of the post-communist epoch. Wilson's call, as characterized by Rudolf Steiner, *is the ahrimanicly retarded call for the founding of a culture where all peoples represent only folk-cultures; that is, cultures of the people of the Old Testament. All the peoples throughout the earth want to become similar to the Jewish people of the Old Testament, that is Woodrow Wilson's call (Dec. 7, 1918, GA186)*. And apparently with the aim of realizing this, the most nationalistic state in the world is set up at the height of Western democracy – the immediate revival of the Old Testament Jewish nation. But with a way of thinking gained only through heredity, one cannot understand how atavistic such an initiative is.

Everywhere in the world, towards the end of the 20th century, the banners of state self-determination, arising from the influence of Jahve, are hoisted out of the force of nationalism. But this regression to the old religion of Jahve does not bring liberation. Behind it is concealed the deep spiritual and social crisis of Christian civilization, whose nature Rudolf Steiner describes as follows: *People of the present time have, because they have lost the old mystery-wisdom that could point to the Mystery of Golgatha, more or less accepted ... the Jahve-*

religion under the leadership of the liberal-worldly 'Chief-Rabbi' Wilson! (July 11, 1920, GA 198).

At the same time, Rudolf Steiner emphasizes, it is important to point out *that for the last time mighty, far-reaching attempts of the Jahve-impulse will take place in what is understood as the **international** socialism of the proletariat. It is basically the final death-struggle of the Jahve-impulse. We stand before the peculiar fact that every nation will become a Jahve-nation, and every nation will at the same time claim the right to spread its Jahve-cult, its socialism over the entire earth* (Dec. 7, 1918, GA 186). We would observe that it was for this reason that, for example, Russia's border with Poland was no less secured than that with Turkey or China. Despite all the assurances of the brotherly unity of the nations in the socialistic camp, each nevertheless sat in its cubicle. And later came the quarrels over the various 'models' of socialism. And if under different circumstances a process of liberation takes place, as propaganda says, the end result, as in the Balkans, is invariably the same again: peoples are barred up in national cages like individual species of animals.

In the sphere of spiritual life – Rudolf Steiner says –, *rabbinical theology* (not

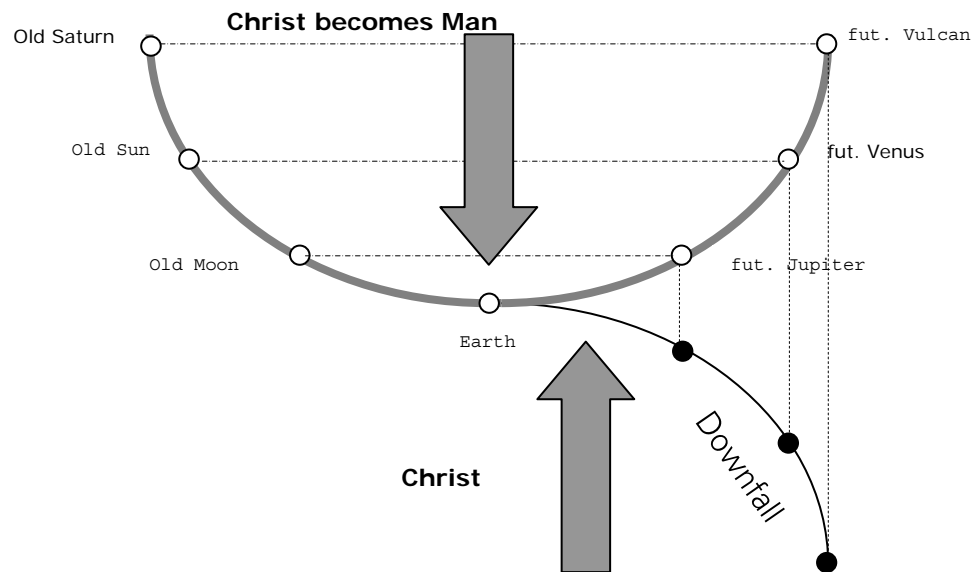


Figure 1

of Judaism, of course; the nature of European science is meant, as well as of theology) ... *will always reinterpret through the intellect what is spread throughout the sense world as forces of heredity, and for which one should train oneself through spirit-perception, so that one may already in the inherited traits discover the spirit in the sense world* (Oct. 6, 1918, GA 184). **Here lie the origins of racial theories.**

Finally it happens, says Rudolf Steiner in another lecture-cycle, when you go into those societies, into the Masonic Odd Fellows-Societies for instance, that do not have the new spiritual-scientific knowledge but their old knowledge ... [that you] find above all ... the Jewish element in them, the so-called Cabbala and so on (May 8, 1924, GA 353).

In this way the crisis of the entire civilization of today is determined by a universally active syndrome that may be called the Jahve-syndrome. But this arose because, since the time of the creation of the world on Old Saturn, an impulse of movement was given to evolution from above to below – from spirit to matter. In the course of this linear or, rather, half-circle movement (see figure) humanity was simultaneously endowed with the impulse of the 'I' together with the threefold body. This 'I' was brought to man partly from above through revelation, but primarily through a process of interweaving into the immanent structural law of the evolution of species. The biogenetic law had a partial effect also on soul-development. This law is a unified chain of metamorphoses moving forward in time: life processes – sense perceptions – sensation – sympathies and antipathies – judgments.

This entire path of evolution leads man to acquisition of the lower 'I' that can only unfold within the **material** world and can only work in the forces of **heredity**, because its genesis is rooted in the **organic**. With the coming of Christ, **transcendental** laws of development were bestowed on 'I'-consciousness, and with it the impulse to ascent, to the spiritualization not only of civilization, but of the universe. Whatever is not willing to take up these forces will move further downwards, into the sub-material, and will fall out of the normal course of evolution. The three future aeons will have a kind of mirror-image or double in the ahimanic-luciferic sub-natural world.

But we cannot say that nothing good was done by Jahve when he brought the impulse of the 'I' into the forces of heredity. In post-Atlantean times human culture arose as bridge between blood relationships and the highest spiritual

element. This enabled the developing threefold soul to free itself increasingly from the tribal. It had then to go through the epoch of materialism, which resulted in the final ‘completion’ of ‘I’-consciousness within the world of sense experience. But two thousand years earlier the mighty force of ascent, of upward striving, had already entered the forces of earth development.

Thus we can imagine the principle of earthly development as a cross. Along the horizontal axis moves what is known as the evolution of species, not in the over-simplified Darwinist sense, but in the way it is described by Rudolf Steiner in *Occult Science, An Outline*. The hierarchy of descending and ascending sevenfold metamorphoses is active here. Each of its cycles has the form of a chalice, as depicted in the diagram. On one level of evolution there arises the ‘chalice’ of the seven root-races. The Spirits of Form, the Elohim, guide each of the seven members of this cycle of metamorphosis. Jahve who, as an exception, became the leader of the Jewish people, caused the mood to arise in this people that it was not a nation, but a race.

Jahve rules in the combined development of all seven cultural epochs that together form the fifth post-Atlantean root-race, but as a result of his acceptance, as a folk-spirit, of the role of an Archangel, his negative **karma** formed – *Ahasuerus*. The overcoming, the transformation of Ahasuerus frees Jahve from karma, which a Spirit of Form may not have.

But Ahriman, the spirit of matter, made Ahasuerus his instrument, and approaches his incarnation conscious of the cosmic legitimacy of his activity. In his opinion the coming of Christ – viewed cosmically – was an infringement of all laws, and the basis for this point of view can be seen to lie in the fact that the hierarchies **allowed the existence of Ahriman only in the horizontal plane of world evolution**. That is why he acknowledges only this evolution, by which he understands the force of descent, the densification of the spirit which, after having passed through a certain zero-point (the point of the material), has to go over into the sub-material, into sub-nature. In order **to bring about such a transition, Ahriman must strive to incarnate in the physical world**.

Through the deed of Christ becoming man, which took place on the basis of the law of ‘vertical’ evolution (the evolution of the free spirit, but not of species), the evolution of species acquires the force of ascent, of spiritualization. For Ahriman this means that ‘chaos’ is brought into the logically-constructed chain of the evolution of species. To him free-will is an absurdity. Even the angels,

Ahriman seems to want to say, do not have free will – and now it is to be given to man, of all beings! Only through the stream of heredity shall man attain the ‘I’, whose highest point is abstract thinking. To Ahriman the absolutely free ‘I’ of man seems unnatural, an affront against all the laws of nature.

Ahriman is obedient to God the Father because the Father entrusted him with the role of consolidator of matter, but he is an opponent of God the Son and is unable to understand that *the Father sent the Son into the world*. Ahriman experiences the Christ after the Mystery of Golgatha as a kind of ‘thorn’ in the body of the earth, as a being who violates the laws of the existence of matter, who frees the human being from the destiny allotted to him by Ahriman, of sinking down into the sub-physical, into the so-called eighth sphere.

Ahriman believes that the Father entrusted the world to him and not to Christ. He errs, but he errs cosmically. In the ‘chalice’ of evolution on the level of the life-condition (the rounds, the kingdoms), the previous three, and the half of the fourth round in which the world is today, are so to speak a guarantee that he is right. They are at the same time the justification for his claim to send the remaining three and a half rounds into the anti-world and eliminate the vertical component of evolution. In the struggle for his goals of development, now immediately connected to his incarnation, he sets great store by Ahasuerus. **Therefore Ahasuerus must be taken from him**. The most important part to be played in the fulfilment of this task of development falls to the Jews. Thus anyone who rejects them on account of national traits drives them directly into the arms of Ahriman-Ahasuerus; Zionism does the same. Under this aspect and for this reason the question of the Jewish people has become a question for all mankind, indeed the entire world.

The world today is going through a crisis because all old impulses of development are exhausted, they have come to an end. The human being is drawn out of evolution under their influence, and because the power of transformation given by Christ lives within him at the same time, he experiences an inner conflict of soul-forces, as in Goethe’s *Faust*:

*Two souls, alas, reside within my breast,
And each would fain be parted from the other ...*

In the course of the last 150 to 200 years this separation has taken on a deeply tragic character that is also made use of by the dark occult-political forces.

They promise restoration of the lost unity by offering simplified schemes for an understanding of the world – the ideologies. **They all lead away from evolution.**

Catholicism, National Bolshevism, Britannicism, Socialism-Bolshevism, materialism, secret societies – they represent that gigantic association of atavistic forces, where the ghosts of the Old Testament hold sway. And only in a true affirmation of the Christ, to which Anthroposophy leads, are contained the new forces of development that are able to overcome the crisis. For this reason, all working with Anthroposophy is a matter of great responsibility. It may not be ‘pursued’ superficially, according to whim, or in a mood of self-complacency or false egotistical positivity, at a time when the world is standing at the threshold of most important decisions, on whose outcome the continuation or the downfall of man and earth depends.

Expressed in modern language one might formulate it as follows: in a certain sense an earthly-cosmic ‘referendum’ is taking place. Three forces are involved. One comes from the heights – it is the force of Christ. It explains to people how things stand, and leaves them free to decide. The other two forces are opposed to a normal development. They are the forces of Lucifer and Ahriman. They use lies, intimidation and compulsion. A decision must be taken by individuals as well as by entire nations. We are here concerned with what the opposing forces do to the nations; and also with the battle to save the human individual and mankind as a whole through the dissemination of spiritual knowledge. The Jews have a central place in this chapter. Their risk is here no less than that of the Anglo-Saxons, Germans, Russians, Italians etc. But in the destiny of each nation there is also something **specific** and this needs to be understood, because otherwise it is very difficult **to understand what is specific in the idea of redemption.**

Jahve, Ahasuerus, Christ

We have already spoken of the fact that Jahve ceased to be the spiritual guide of the Jewish nation after the Mystery of Golgatha. The nation forfeited its higher ‘I’ and, as in the case of an individual human being, who cannot live without his ‘I’, it ought to have dissolved, dispersed. This was also the peculiarity of the ancient Jewish people. Other nations, after fulfilling their cultural mission, do not lose their archangelic leader; he merely withdraws somewhat and takes on

luciferic qualities. But the spirit of the Jewish people was the Spirit of Form. The scale of the activity of such beings has a planetary character. Once, and only as an exception in the role of a folk-spirit, the Elohim Jahve required a mediator who would moderate, so to speak, the immense power of his spirit, that was directed to a nation. The Archangel *Michael* became such a mediator between Jahve and the Jewish people.

What would have become of the Old Testament Jewish people – Rudolf Steiner asks – if, instead of approaching Jahve through Michael, it had wanted to approach Jahve directly? It would have resulted in an intolerant, national-egoistic people, a people that can only think of itself. For Jahve ... [reveals himself] in the being of a nation (not the individual-human). Only thanks to Michael was the Jewish nation prevented from becoming so national-egoistic that not even the Christ Jesus could have come forth from the midst of this people (Dec. 25, 1919, GA 195).

So complicated is the weaving of the ‘pattern’ of evolution. And it would indeed be strange to expect it to be otherwise, if only we observe the development of an individual human being. Michael was the ‘countenance of Jahve’. After the Mystery of Golgatha he became the ‘countenance of the Lord’, the ‘countenance of Christ’. And the peoples who formed no connection to the development of the new Michaelic thinking are a prey to national egoism, from which the Jews of antiquity were protected. Their separation from the other peoples did not take place out of nationalistic feelings. It arose from the necessity to maintain the purity of the line of heredity, as a body was prepared for the God. We always need to bear in mind that this nation was rooted in the earthly in a special way. At that time (but not today) the Jews truly constituted another race, even within the Semitic peoples. In the period after the Mystery of Golgatha the Jews also forfeited the mediating help of the Archangel Michael. Only the after-effects of the Jahve-impulse remained: the tendency to continue striving towards the earthly, although this striving no longer has any sense; on the contrary, actually becomes dangerous! But as it insisted, the nation received leadership, and Ahasuerus became its leader, a human being who desired to be God.

The appearance of this exceptional phenomenon was due to the one-sided working of the law that had fallen into decadence. Let us recall how the Apostle Paul said that by virtue of a law he considered himself a **perfect** and, by impli-

cation, a divine (!) being. Thus even the most legitimate impulse turns into its opposite when the task of development requires something new. Paul escaped the tragedy because he understood that his former perfection was as nothing before the countenance of Christ, since it had no forces within it that could transform and resurrect the body. But another ancient Jewish initiate, *Ahasuerus*, did not avoid this error.

Just as Christian tradition – Rudolf Steiner tells us – points to Christ Jesus, the God who lawfully became man, so, in connection with Christ Jesus one can also speak of Ahasuerus, the man who has unlawfully become God, and who has laid aside the mortality of human nature (in the astral) ... It exists, this Ahasuerus-figure ... the eternal Jew ... The human being will perhaps not always recognize him; he may take him for something else. But it is just as possible that the eternal Jew appears to a person, as it is possible (in another case) for the Christ to light up for someone when he looks into his own inner being (Mar. 24, 1922, GA 211). Ahasuerus wanders constantly over the earth in astral form. He appears as an astral spectre. This human being who becomes God, but a truncated God who loses the possibility of dying ... the God who remains on the physical plane ... develops the characteristics that may really only be developed in the land of dreams.

*It is something tremendous, something spirit-filled that is placed before our souls. That to the God is added the man who has become God ... who within earthly development also receives the principle that the **Godhead is not to descend to the physical plane**: Judaism, the Old Testament world-conception (in the Christian era).*

We encounter a mystery here. Whoever has insight into these things knows that Ahasuerus is a real being ... Ahasuerus exists, and Ahasuerus is the protector of Judaism after the Mystery of Golgatha ... Ahasuerus, who goes through world-development as a being, but as a spirit-being, and who continuously hinders man from returning through the Christ – the way that is appropriate to his development – to the spiritual world he left behind when he lost the atavistic clairvoyance (Mar. 21, 1922, GA 211).

In the following lecture Rudolf Steiner draws the following conclusion: *Thus we have the polar opposite to Christ Jesus in Ahasuerus. Ahasuerus wanders around over the earth ... wanders from nation to nation ... sees to it for example that the Hebrew faith does not die out (Mar. 24, 1922, GA 211).*

If we look at these things without superficiality, if we do not misuse or make a sensation out of them but think of them in the light of spiritual science, we cannot take them in without an inner concern. Inevitably the question arises: What are we to do with this knowledge? Rudolf Steiner gives an answer, but under present conditions it should rather not be brought into the public arena. All hell will break loose, we will be accused of every mortal sin, because our entirely Jahveized civilization (in its essence, not through a supposed world-wide conspiracy of the Jews) seeks to play the 'card' of Ahasuerus in a very big way. It is particularly regrettable that passionate 'players' of this kind also exist in anthroposophical circles.

During a lecture Rudolf Steiner was asked about the mission of the Jews in the world today. He replied that, as soon as one only starts to speak on this theme, one is accused of agitation. But if we want to be entirely objective, we must say that the Jews did extraordinarily much to prepare the ground for the Christian development. For the sake of this they had to confess to the one God Jahve. The one God could have no image; he could only be grasped in the inmost soul, through the understanding. *But it is also easy to see that, with this, human egoism was condensed to the highest degree; for the human being becomes a stranger to all that is outside him if he sees the spiritual only in his own person. And this indeed brought forth a certain folk-egoism in the Jews, it cannot be denied.* The Jews, especially those who came from Persia to Europe, played a very great part in the development of medicine. But medicine thereby became 'monotheistic'. *We no longer know how a particular remedy works, just as little as it was known in Judaism what the individual nature-spirits are like. In this way an abstract spirit, an abstract Jehovah-service entered medicine, that is actually still in medicine today ... abstract Jehovah-medicine is actually suited to their whole thinking; it is attuned to them.* Of course all this arouses antipathy towards the Jews, as always happens when a person is different from others.

*But today, Rudolf Steiner continues, it is important to realize that this way of holding culture together and not letting it fall apart, as it has been practised for centuries by the Jews, will no longer be necessary in the future, but in the future this has to be replaced by a strong spiritual cognition ... Then a single people will not need to **work in the unconscious**. That is why I found it a matter for concern from the beginning, that the Jews, when they were quite at a loss, founded the Zionist movement. **To set up a Jewish state means to be reactionary in the most appalling way, in the most shameful way to return to a reac-***

tionary attitude and in so doing one offends against everything that is necessary in this realm today (May 8, 1924, GA 353).

In conversation with a Zionist Rudolf Steiner asked: *Are you not again separating out a part from humanity as a whole?* And in the lecture quoted above he explains further: Let an answer be given to the assertion that **everything** has to develop, not out of the universal-human, but out of the **national**. It was the wish to separate that led to the world war. *Thus the greatest tragedy of the 20th century has arisen out of what the Jews also want. We can say: Since everything that the Jews have done could now be done in a conscious way by all people,⁴ for example, the Jews could actually do nothing better than to be assimilated with the rest of humanity, to mix with the rest of humanity, so that Judaism as a people would cease to exist. That is what would be the ideal.* But it is opposed on the one hand by the habits of the Jews, and on the other hand by the antipathies of others. Both must be overcome.

This fate of exile came about for the Jews through their own character; they are resilient and maintained themselves in foreign lands. This is why it was noticed so strongly in later times. The Jews themselves contributed much to the fact that they were seen as different from others. Today these things are not to be viewed nationally, but from the aspect of the universal-human (Ibid.).

Thus *the Jahve-element* is today an integral part of the nationalism of all peoples, including those who, unlike the Jews, should not as yet be assimilated. European thinking as such has in many respects preserved its Old Testament character. The overcoming of all this is furthered by culture and by the true Christianizing of life. The folk-spirits, the archangels, the spirits of language have a moderating influence on the materialistic and abstract spirit of the epoch. The Archangel Michael – the countenance of the Lord – leads the human beings who can take their development into their own hands, beyond the national, beyond the folk-element, to the level of the universal-human.

This level has absolutely nothing in common with Internationalism in the socialist sense. But it has become fashionable today – also with many who are active as ‘teachers’ among anthroposophists – to ‘preach’ this ‘homelessness’,

⁴ In the former Soviet Union there are several dozen national groups who want to build their own ‘Israels’. And the same problems of the ‘Palestinian’ refugees arise, of confrontation etc.

this supra-national ideal in a purely Marxist sense. But the wish simply to break with the national on an ideological basis is just as dangerous as when everything is done only out of the national. Our task is simply to **grow beyond** it. In the Gospel Christ calls *Nathanael* the ‘true Israelite’ and it means the level of **initiation** where the pupil experiences what is common to the whole people, as something deeply personal. Only **afterwards** can the pupil raise himself to the level of identification with the universal-human. **On the general exoteric cultural path we can rise to the universal-human only when the consciousness-soul is realized in us in the spirit of Michael, i. e. through the Christianizing of the soul, through laying aside our own ego in favour of the ‘I’ of the Christ.** The Marxist as well as the new Pan-American Internationalism are based on the sentient- and (partly) the rational soul (materialism), and obstruct all paths to the consciousness-soul.

A human being who, in his development, has never seen the finest products of his national culture, who has not learned to experience deeply the aesthetics, poetic fantasy, mode of thinking and inner nuances of his own culture, which is inspired not only by the nation’s Archangel but also by the Spirit of the Time, will not learn how to appreciate all this in other cultures. He has no basis for comparison. But there exists also a one-sided national-egoistic experience of culture; this is the other extreme. **Humanity has not yet grown culturally beyond the stage of national being, but it has outgrown the stage of the uniformity springing from blood relationships.** One should not confuse these things! **Brotherhood in spirit must triumph over blood brotherhood.** That is the Michaelic impulse. In cultural life human beings have to bring the rich variety of nationally-coloured cultures into the spiritual possession of all humanity. Otherwise the nations will be rejected by their leading archangels and, instead of Christ, will be subject to the **ahrimanic spirit of the epoch.**

Owing to their unique, specific folk-destiny the Jews no longer have a leading archangel. If they wish to free themselves from the rulership of Ahasuerus, they must realize themselves in the impulses of those national cultures to which their incarnation has led them. Individual personalities like Spinoza and Lessing then appear; in Russia there were the artist Levitan, the composer Anton Rubinstein and others. When this does not take place, the working continues of the abstract-universalistic impulse that is acquired solely through the forces of heredity and makes of the Jews the ‘element of decomposition’ in modern civilization. It is no coincidence, says Rudolf Steiner, that *the men who by their sharp,*

clear, but altogether materialistic thinking had the greatest influence in recent times on the European masses, Marx and Lassalle, were Jews (GA 262, p. 62).

There can be no differences of opinion in the question of anti-Semitism, just as little as in the question of Russophobia or Germanophobia etc. But the fanatical insistence that everything said or done by Jews is always right, that other peoples are always to blame for their misfortune, can also lead to no good. Such assertions merely carry the illness deeper into civilization and worsen the crisis all the more. The people who base their lives on the knowledge given by spiritual science must come to understand that **the striving of the Jews to become a nation, or even a race, leads them unavoidably to the ruling influence of Ahasuerus.** This is an occult fact that provides the basis for a fruitful conversation; from those who accept it we may expect judgments that accord with sense-supersensible reality. We must understand that the Jews will not be able to escape this danger without the support of other nations. But compassionate sighs with regard to their national separation are not productive of good. Complete national tolerance must be guaranteed for those Jews who wish to assimilate with the nations in whose midst they were born and grew up, not to mention those who have long acted in this way. In Russia, for example, before the 'Agiotage'⁵ concerning emigration to Israel was set afoot, these were as many as 80%, maybe more.

This is one side of the problem. The other is the sting of Ahasuerus within the Jews themselves. Only they can overcome it. Ludwig Thieben writes: ***The tragic riddle of the Jewish people lies in the fact that the glory of the anticipation of Christianity became its shadow. This shadow took on the nature of a being, in Ahasuerus, the nurturer of post-Christian Judaism. To transform him from his sombre, stooping form into a being of light who joyfully serves the Christ is the mission of present and future Judaism.***⁶

Thieben, himself a Jew and a European, was conscious of the fact that the destiny of Ahasuerus is a threat to the destiny of European humanity as a whole. But on the other hand *the false immortality of these nations ... [is] the answer*

⁵ A very popular expression used figuratively in Russian-speaking parts: The business of speculation – normally through exploitation of exchange-rate fluctuations – applied to social life.

⁶ Ludwig Thieben, *The Riddle of Judaism*, Basle, 1991, p. 219.

*of the cosmos to the denial of the resurrection.*⁷ In his uncompromising study Thieben provides the question with a consistently esoteric foundation and even rejects the Judaeophilia of Count Kalergi, which – we would add – had a purely political background. Thieben recognizes very precisely the lie of Zionism, which tries to work out of the principles of 'blood and soil' and would turn *merchants and agents, journalists, lawyers and doctors ... into farmers again.*⁸

Zionism and the idea of a mission – Thieben concludes – *are spiritually irreconcilable.* The mission of the Jews consists in tearing asunder the chains of Ahasuerus, in order *to be able to follow the universal-human path to the central Being of our world, i.e. to Christ.*⁹

It is by no means only a question of religious persuasion whether or not we should follow the Christ. The question of personal salvation, which came into the world with Christ, is connected with the ordering of our own karma, and of another karma that works within the progressive stream of incarnations. However, a progression is possible only if in each new incarnation the individual human spirit is active in a different nation or race. Thus a one-sided striving towards a particular nation should be avoided during life on earth. We should develop a concrete interest in, and sympathy for, other nations and races, and indeed for mankind as a whole, so that Christ can become the 'Lord of our karma'. For if a human being, as Rudolf Steiner says, *rejects such a leader of mankind, [he] will appear again (on the earth) in the same form. And if the same way of thinking (fixation in the national, earthly, this-worldly, in the 'one-only existence' on earth) lives in him again, then he will in the next incarnation again reject the leaders of mankind, and he will appear again and again in the same form ... because (in this case) he has only been able to create that one form. This, on a deeper level, is the idea of Ahasuerus, who must always appear in the same form because he rejected the hand of the greatest leader, the Christ.*

Thus the human being has the possibility either to fuse together with the nature of one incarnation, to reject the leader of mankind, or to go through a transformation to ever higher perfection. Races would not grow decadent or pass away if there were not souls that cannot advance further ... But for those who

⁷ Ibid., p. 189.

⁸ Ibid., p. 216.

⁹ Ibid., p. 194, 203.

want to remain behind, who want to merge with the race, the possibility exists that 'with their own gravity' they descend and dissolve in the material world. There are sixteen ways of merging with the race. They are called the 'sixteen paths to ruin' (May 16, 1908, GA 102).

Of the sixteen paths Jewish racism is the most dangerous. The deep compassion brought to it by the whole of 'progressive' humanity which supports Zionism, can evoke nothing but shock for, through expressions of sympathy, the peoples of the world are digging the grave of cosmic death for their human brothers. Premonitions of such approaching catastrophe moved Ludwig Thieben to write his book. Many anthroposophists have brought him understanding and sympathy. We cannot move forward to freedom armed with 365 prohibitions and 248 commandments of *Maimonides*, a reviewer observes. But in the anthroposophical press we frequently hear the old song of *Herzl's Zionism as a reaction to German hyper-nationalism*, which has by now become a refrain (The words are written by the new Publisher of Thieben's book in his epilogue). It would thus appear that Zionism arose through the fault of the Germans – not the National Socialists, but the entire nation, as Herzl started his work already before the First World War.¹⁰ Not even the Zionists themselves make such a claim. For the new Publisher it is as though Thieben's book had never been written. The Ahasuerus syndrome shows itself with such startling clarity, when people continue to deny, even when they say 'Yes' to certain things. This means that the syndrome can be eradicated only under the conditions of unprejudiced self-knowledge. **But this problem does not in any way concern the Jews who are not affected by such a syndrome.** This distinction, too, is important.

¹⁰ In No. 1-1992 of *Info3* an author writes the following: *Because of Hitler's diabolical 'Final Solution', the 'Solution' of Theodor Herzl cannot be questioned. The 'People of Humanity' must become a 'Nation' again.* From a purely materialistic point of view this argument sounds entirely convincing. But not so when we work with spiritual science, which provides us with knowledge of the spiritual configuration of folk communities. The ease with which some people who speak in the name of Anthroposophy treat spiritual beings is quite alarming. In the one case they state clearly that a folk-spirit, an Archangel, distances itself from its people, and in another case they impose upon the folk-spirit their earthly will, for the founding of the State of Israel was only possible with Stalin's approval, and only after this was given did an archangel in the spiritual world support it. But such a thing could never happen, for reasons that have been discussed in this chapter.

The self-knowledge of the Jews is greatly disturbed by the world forces of which we have already spoken. But it would be absurd to speak of their Judaeophilia, because these forces do not love any nation. Love is not at all their prerogative. Dominant in the Anglo-Saxon world, they oppress the English-speaking peoples just as in the Latin world they oppress the Romanic peoples; in Eastern Europe they persecute the peoples of Russia etc. For these forces it is helpful if one speaks in the world of the striving of the *Learned Elders of Zion*, rather than of Pan-Americanism, for global domination. For others this concept is also a welcome means to gather unconditional supporters. Generally speaking, the world-wide official voice of the media – including (as a rule) the anthroposophical press – which is dedicated to the struggle against anti-Semitism, serves **only to aggravate** it. The opposing side openly propagates anti-Semitism.

The assertion that the Germans, and now the Russians too, are to blame is just as absurd as its opposite – viz. that the Jews are to blame for everything.

We would like to illustrate this battle against anti-Semitism by means of an example. The Swiss Institute for Eastern Studies published in 1963 a brochure with the title *Anti-Semitism in the USSR*. It reports a conversation with a Jewish Moscow student, who is alleged to have said: ... *the Russian nation, which is chosen to rule, and the Jewish nation, which is chosen to be hated.*¹¹ As a citizen of the USSR we can say in all conscience that whoever would have declared in the 'Sixties or would in Russia declare now, that the Russian nation is *chosen to rule*, is in serious danger of being considered insane. The author of the brochure also gives statistics indicating that 61% of those condemned to death in 1961 for economic crimes, in particular for theft in especially serious cases, were Jews. The author, when presenting this as proof of anti-Semitism in the USSR, was counting on the complete ignorance of the Swiss reader. If something like this were reported to Jews in Russia, they would merely tap their finger against their forehead.¹² This does not mean that anti-Semitism does

¹¹ Hans J. Pommer, *Anti-Semitism in the USSR*, Berne, 1963, p. 1.

¹² We will present a concrete case as an example in particular for Western readers. At a Jewish concert in the autumn of 1993, broadcast by the central TV-station in Moscow, the master of ceremonies asked the audience: *Why are we (the Jews) in the minority in all countries, but the majority in all institutions? In medicine – the majority, in music – the majority?*

not exist in Russia. It does, just as it exists in all other countries of the globe. But we can only overcome it if its causes are analyzed **from all sides**.

Indeed the most varied kinds of anti-Semitism exist. *Kol Israel* ('The Voice of Israel') broadcasts regular reports on, not only German, but also English and American anti-Semitism etc. Does this mean that all the nations are bad? If we consider everything that has been discussed here, then we must reply in the negative. It is customary in the world to blame entire nations for what only a few have done. That is how the Jews are treated as well. So let us take courage and examine this question in more detail. For in following this path it will be possible for us to cut through the 'Gordian knot' of racism and chauvinism.

The Internationalists of Chauvinism

'Would it not perhaps be a good idea to allow an exception for at least one form of racism?' – someone may ask. We will not argue about this, but rather let the facts speak for themselves. They should be able to provide an answer to the question.

Salcia Landmann, the Swiss 'internationally recognized Judaist', as the press puts it, writes in her book *The Jews as a Race: The Spanish Jews were successful in convincing the Moslems that an expedition into bountiful Andalusia was worthwhile. A large army of Arabs, Berbers and Jews went to Europe*. The army defeated the West Goths, and then the Arabs and Jews settled on the Pyrenean peninsula. Soon a cultural symbiosis took place between them. The Jews did not assimilate with the local population as did their brothers in Germany, but it happened that *they formed a kind of aristocratic upper class* and they were *fervent Zionists*.¹³ Furthermore *they were the most devoted servants of their Sultan*, and the Spanish Christians were *treated badly* by them.¹⁴

A recognized Judaist writes this, not an anti-Semite. And she does so for the simple reason that she does not want to falsify the historical truth that is recorded in a multitude of documents. But how can we understand the following: The public apology made last year by the Spanish King for the expulsion of the Jews from Spain five hundred years ago – after the termination of Arab rule? Is

¹³ We point this out especially to Thieben's new Publisher.

¹⁴ Salcia Landmann, *The Jews as a Race*, Olten and Freiburg, 1981, p. 256-270.

this not perhaps a demonstration of power? A humiliation of the Spaniards? In this case it would be the duty of every Jew with healthy common sense to protest against the apology, which will sooner or later have unhappy consequences.

It is also incomprehensible to us why no-one looks to the fact that the 'children of Ahasuerus' (we use this term, in order not to generalize, and to make it clear that what we say is not applicable to all Jews) build their State on the atavistic principle of 'blood and soil', which is after all what the National Socialists attempted to do. Why are some allowed to do this, while it is forbidden to others in the most categorical way? Why is it not forbidden to everyone? Instead, one prefers to keep silent and to use various ideological tricks. How much more honest then is Salcia Landmann. She writes openly that Zionism shares *the views of racists of all shades* (!), since it proceeds from the principle of the chosenness of the Jewish people, who neither *can nor should be eliminated through however ardent a preparedness to be assimilated into the various nations of the world*.¹⁵

This clearly-formulated opinion allows for an equally clear formulation of the consequences to be drawn from it.

The linking together of such factors as chosenness and racism, unquestionably presupposes that the chosen are set over against those who are not chosen, that equality of the races is denied, and this can only lead to racial and national confrontation. Each side is in its own way right and wrong at the same time. Each one may proclaim its racial superiority; under the rules of the racial game one racist is not better and no worse than the other. What right do we have to condemn National Socialism? **S. Landmann does not condemn it either.** She objects only to the wish to solve racial problems by violent means. But this wish is simply naïve.

It is not **racial** chosenness that helps humanity forward, but the **spiritual and cultural mission of the peoples**. Occasionally **spiritual chosenness** comes about. One or the other people fulfils a cultural task in the interest of humanity as a whole. All must have an interest in the fulfilment of such tasks. For they find their realization in the form of the national culture, but in their content they go beyond this and pour out into the whole world. Goethe is a German poet and thinker. It is hard to imagine that the phenomenon Goethe could have arisen on

¹⁵ Ibid., p. 335.

English or French soil, but still more improbable is Goethe as a purely German phenomenon.

The absolute opposite to spiritual chosenness is racial or national chosenness – each of which has its roots in blood relationships. This basis is atavistic through and through. It corresponds to the half-animal stage in the development of humanity. Unavoidably there re-echoes in it the sound of the struggle of the species, which in connection with the intellect made and makes this struggle appear in a terrible light.

Zionist racism is no exception. The historical occurrence in Spain is a logical consequence of the racist attitude. In our century the old ‘Spanish’ experiment was repeated in Russia. It was of course conceived on a larger scale to begin with (as we have already mentioned) but in its realization it was the same. This can easily be proven by means of documents and eyewitness reports. We have already touched on this question, but an argument backed up by documentation is never superfluous. Therefore we present a further document. In 1919 a *White book* was published by the English government. In a chapter devoted to the events in Russia an account is given of a report of Udendeyck, the Dutch ambassador in Petersburg, to Balfour. In it he wrote (in 1918): *Bolshevism has been organized and realized by Jews who have no nationality, whose only aim is to destroy the existing order, to their own advantage*. At the end of the 1960’s the famous Soviet poet of Armenian descent, Marietta Shaginian, wrote in the newspaper *Novi Mir* that Russia must be grateful to the Jews for the realization of the October Revolution (at the time it was still declared the greatest boon for humanity). The same article informs the Soviet public for the first time that Lenin is of Jewish descent on his mother’s side.

After the October Revolution of 1917 a government was formed in Russia which consisted exclusively of ‘children of Ahasuerus’. Today, since the activity of that government is widely verified and discussed, the bold initiative of Marietta Shaginian is judged to have been over-hasty. We are now told that the atrocities of the Bolshevik terror had their origin in the ‘innate’ characteristics of the Russian people (i.e. the question is dealt with in all variations on a racial basis) but that the composition of the government was purely coincidental.

But this is not of central importance. The more crucial question is how that government acted in Russia. It unleashed a terror never before known in the entire

history of mankind, and it was **the first in history**¹⁶ to set up concentration camps. Alexander Solzhenitsyn writes in the *GULAG Archipelago* that the names of the worst criminals, of murderers, should be displayed by laying out stones on the slopes of the Volga-Baltic-Canal, which was built by prisoners of Soviet concentration camps: *Semyon Firin, Matvei Berman, Naftali Frenkel, Lazar Kogan, Yakov Rappoport, Sergei Shuk*,¹⁷ *behind each one of which around forty thousand lives should be inscribed*. All of them – ‘children of Ahasuerus’. Already in the first winter 100,000 prisoners died of exhaustion and malnutrition on that building site! Frenkel, a millionaire from Turkey, developed in the land of the ‘victorious proletariat’ a special ‘theory’ of the ‘rational’ use of prisoners, where he shows that it is most practical to make each one work so that he does not last out more than 2-3 months.

Scarcely anyone knows that the first inventor of gas-chambers was also an ‘Ahasuerite’, Isai Davidovich Berg. In Russia in the ‘Twenties there was no gas. So he had the idea of crowding prisoners into a van with a closed-off compartment, leading the exhaust gases into it and driving around Moscow for several hours, after which the corpses merely had to be dumped into a trench.

It could be objected that this was a clique of murderers who should not be equated with the Jewish people! But we do not equate, we merely offer to examine the facts. The murderers who carried out their work in Russia also had representatives of the intelligentsia on their side. The famous Soviet poet *E. Bagritsky*, now almost a classic, whose poems can be found in any school-book, wrote the following verses:

*My Jewish pride sang ...
I would give much,
If my ancestors in the long chalat,
With the fox-cap, under which appear
The Pesah in grey spirals
... and the scales fall down like clouds*

¹⁶ We would draw this to the attention particularly of an anthroposophical author, who writes in *Info3* (No. 12/1992, p.31): *When we speak of a ‘prelude’ with regard to concentration camps, the ‘main act’ most certainly took place under the direction of German politics*. Unfortunately this fact is ‘most uncertain’ and before daring to write an article of this kind one should first study the sources.

¹⁷ Alexander Solzhenitsyn, *The GULAG Archipelago*, Part 3, chapter 3.

*Would recognize their descendant
Searchlight and bayonet fly over him
The fellow who stands there like a tower!*

In his poetic opus Bagritsky describes how during a razzia on a brothel he recognized one of the inmates as a girl who before the revolution had been a high-school pupil and the secret love of the poet whose affection, however, she did not return. Now he says to her:

*I: – Now what? Does she recognize me?
Silence.
– How much does it cost?
Silence still.
Without opening her mouth she says:
Have pity on me; keep your money! –
But I fling the money at her ...
And charge in, without taking off
Boots, shirt, holster.

– I take you because my epoch was hesitant,
And I was timid,
For shame of my poor forefathers ...
As my revenge on the world I take you,
Where I could accomplish nothing.
Receive me into your empty womb,
Where not even grass grows – and maybe
My nightly seed will flourish in your desert.*

This 'classic' of Soviet poetry advises in another opus:

*When it is necessary to lie – lie!
When it is necessary to murder – murder!*

These are facts of our history, or rather, of our falling out of history, which began on October 1917. It can in no way be justified with an alleged 'hyper-nationalism' of the Russians, because the first revolution in February had already granted the Jews the same rights as all other citizens of Russia. This is why people ever more frequently ask in Russia today: Why did the Jews so massively support the Bolshevik revolution by helping, for instance, to crush the numerous riots of farmers and workers protesting against the Bolshevik

terror; actively participate in the forced recruitment for the Red Army; and take the place of the eliminated Russian intelligentsia in economy and industry? The answer is silence. But in questions of this importance silence is dangerous. And once in a while we can also hear people say: The 'Holocaust' – God's punishment of the Jews for the crucifixion of Russia. – Without question an oversimplified and therefore false conclusion. Nor can the statistical facts alone explain the nature of events in Russia after 1917. But instead of investigating these things thoroughly, one simply denies them or interprets them in an entirely one-sided way. There is no-one who dares to look behind the scenes, because such attempts are closely watched and measures are taken to thwart them before anyone can even open his mouth. People prefer not to gain knowledge, but rather to accuse one another of chauvinism, where the age-old law prevails: An eye for an eye, a tooth for a tooth, blood for blood. And several things from the present day are added too, for instance the appeal: Away with idle intellectual reflection! But however deep may be the abyss into which humanity is thrown by some of its representatives, there is yet another, far deeper abyss. And sooner or later we will have to climb out of it again – rather sooner than later –, and it is hard to understand the people who do not realize this.

The examples given are not the only ones, either in number or in kind. But there are others that are different in principle. In Berlin in 1923 a collection of contributions by Jews who were not carried away by the dubious success of Bolshevism was published under the title *Russia and the Jews*. The authors wrote that the mass-participation of Jews in the Bolshevik revolution was an undeniable fact, that the Russian person now sees the Jew as a judge and hangman, but that one should not think that the honest uncovering, the acknowledgement of the facts and the fight against them could harm the Jews. ... silence cannot be helpful to the Jews, but their removal can, although among the Jewish intelligentsia a certain over-sensitivity, a certain laming of the motor-will and conscientiously-judging mechanisms appear in this question.¹⁸

These are tremendously important words. And to this very day they have not lost their actuality, nor will they lose it in the future, for as long, that is, as people exist who allow themselves to be led by the inspirations of Ahasuerus. For these do indeed cause a *laming of the motor-will and conscientiously-judging mechanisms*.

¹⁸ This collection appeared in the magazine *Volga*, No. 3-6, 1992.

The 'children of Ahasuerus' hold the Germans responsible for the genocide of the Jews. The peoples of Russia have **no less** reason to hold the 'children of Ahasuerus' responsible for the same crime. But on this path we drive the crisis still further down a blind alley. It is vitally necessary that within all races and nations people can be found who are able boldly and without prejudice to lay open the history of modern times with all that works in the background, and to found a counter-movement that can lead us out of this blind alley.

This can be achieved through knowledge and moral purification – which are asked of the Jews as well as the Russians and Germans, for the Russians bear responsibility for the seizure of power by the Bolsheviks, as do the Germans for that by the National Socialists. In Germany the process of repentance started long ago and has now been inaugurated in Russia. Solzhenitsyn spoke of the need for the Jews to recognize their share in the responsibility, and repent also. But events show that such a step is quite out of the question. The world press tries to persuade us that owing to their *consistent love of violence, fawning and despotism* the Russians, and only they, are to blame for not only their own misfortune, but for that of other nations too. In frightening consonance with E. Bagritsky the voice of D. Markish sounds today from Israel:

*I speak of us, the sons of Sinai ...
We ate bread from them (the Russians) but the price was
blood.
The account is kept, but not settled.
We take revenge – with flowers on our heads
From their Nordic country.
At the birch-coffin (of the 'Nordic country') we will
Stand guard of honour.*

So, now we live in the expectation that *the account will be settled* with us; that flowers will be laid on the *birch-coffin* of our country, and apparently on all its inhabitants as well. But what would the poet say if the inhabitants of the *Nordic country* were to try not to lie down in the coffin? Or if a poet from the 'other side' were to write something like: 'They ate bread, but the price ... ?' Would it not be considered necessary in such a case to take international measures? Or will only the Russians be put into the grave? But the problem to be addressed here has yet another side. The wife of the poet Osip Mandelstam, Nadezhda Yakovlevna, who has sympathy for the Jews who were subjected to reprisals

without a court ruling, said openly: *Who could have guessed that, when we suspended the rule of law in the first years after the revolution, we suspended it for ourselves as well?*

Echoing a well-known Russian proverb we could say: What the inspirators behind the scenes intend, this is spoken out by their victims who, after a special treatment, have become neurasthenics. When we read this poem the question immediately arises, whether the author possibly mistook us for someone else? Or whether he wanted to address it to someone else? – But then it becomes clear that here no mistakes were made, that here someone is in urgent need of a 'Russian anti-Semitism' to enable him to realize his plans. But in this case we should reflect fundamentally on anti-Semitism of whatever kind – what is it actually?

But if we take everything as it was written, then we must ask the unfortunate poet: To whom did you pay the price of blood? – To a Solzhenitsyn, a Shalomov, Marchenko, a Merab Kostava or the millions who, before them and after them and to this very day, have suffered and died for the sole reason that, as a result of the Bolshevik Revolution of 1917, an endless social 'experiment' is conducted on us? Six million peasants of the Ukraine paid with their lives because they *ate no bread* – they were simply made to starve. What were they paying for? What offence did they commit against the *sons of Sinai*?

Madness shows its face openly in the world today. Sooner or later each individual will stand before the choice of joining in, succumbing to madness, or rejecting it, whatever this may bring. But we can already guess how our prejudiced opponent would like to fling at us his angry counter-argument:

'You only bring these examples because you are an anti-Semite in the first place!'

'Do you think they should be completely ignored?' – I reply.

'Yes, of course!'

'Because they have nothing to say?'

'Because anything at all can be proved with examples!'

‘But your argument is completely abstract’ – I reply. ‘Can we gain any knowledge at all if we ignore experience? And if statements about this kind of racism have nothing to say, then anti-Semitic statements should be ignored too.’

‘By judging in this way you prove again that you are anti-Semitic’ – my opponent says reproachfully.

Unfortunately, this is the level on which everything discussed in this chapter is condemned and rejected, in reality.

But if someone were to advise us to drop the discussion, for us to agree to this would mean to leave the structure of knowledge we have erected open on one side at least – i.e. with no inside wall. Something would arise that is contrary to nature and which would collapse under the slightest pressure of criticism, because its builder would be called a liar and opportunist.

No, one should not do such a thing. Zionism is a quite essential component of world politics, especially that behind the scenes. Of course, it has its special features that need to be known. It is considered all-powerful but is in reality, in the dubious, exaggerated politics of the 20th century, rather like Mata Hari, passed from one to another, wanted by everyone but ruinous to whoever had her – and in the end she was the only one to blame.

Anyone who is carried away by the slogan: The Jewish people and Zionism are one!¹⁹ – is past helping. But to all the rest, the reasonable people who are independent of their racial affiliation, this is only an expression of mass-psychoses corresponding to the Soviet slogan: Party and people are one!

Despite our harsh enough criticism of Anglo-Saxon and Latin political occultism, it is unlikely that anyone will accuse us of Anglophobia, Italophobia or consider us an Anti-Latinist, or an Anti-Anglist etc. Yet any critical word addressed to political Zionism is equated with racism.

¹⁹ Such a unity is far from being supported by all Jews. Rabbi Beck for instance, an activist of the ‘Natura Charta’ movement writes: *Zionism is a relatively new movement, founded on the dross of Judaism*. He also states that the Jews swore (and here he refers to the Talmud) *not to rise against the nations of the world ... not to take part in actions that hasten the end of the world ... not to return to the land of Israel all at the same time*.

When nationalism grows stronger it plays a repulsive psychological trick on people. It whispers to them: Take revenge on whoever you wish and in whatever way you wish; and don’t worry about the consequences, for you there will be none. – And thus the lowest and most evil nature gains the upper hand. Even a naturally good person who previously was never vengeful will begin to search inwardly (especially if he is encouraged again and again to take revenge) and sift through the past in order to find something for which he can take revenge on somebody.²⁰ There were numerous examples of this during the Second World War. In the occupied areas the Germans appointed as policemen local people whom they did not supervise at all. And it turned out at once that a person who had been known from childhood to all the inhabitants of the village and who had been deeply and persistently insulted by many, now began violently to take revenge and to behave worse than any member of the occupying forces. Something of the psychology of such policemen can be heard in the poems of Bagritsky, Markish and similar ‘intellectuals’.

Some time it may be possible for this or that person to hear what is essentially the old Marxist formula in the following seductively renewed form:

‘Jews of all lands, unite! A non-Jew cannot understand a Jew. Only a Jew can understand a Jew. Therefore renounce individual consciousness and unite in the group –, in the racial consciousness with those who are close to you in blood. Renounce the spiritual, the cultural values that you acquired when you lived among other peoples. Despise these values and the cultures, and with them the peoples themselves. You are the only sufferers in history. All peoples of the

²⁰ The comedian Gennadi Khazanov, already famous during Soviet times, was asked in a TV interview: Why can’t you feel yourself to be a Russian now? He answered: *Because I was once taunted in my childhood for being a Jew*.

– What?! – exclaimed the reporter – *You cannot forget an insult from the far-off days of childhood?*

No! – confirmed the comedian – *I am quite incapable of forgetting and forgiving insults. That is my character.*

I find it hard to believe – the journalist insisted – *could there be any other reasons?*

There are others as well – Khazanov admitted. – *I had a difficult childhood, I grew up without a father!*

Thus we see how the psychological trick works, even with people who are reasonable and intelligent. What shall we say about the mob?

earth are guilty before you. Seek for self-affirmation. Seek for self-affirmation at any price! The right to this is granted you by the old God Jehovah.'

All the elements of this formula are repeated millions of times, in every imaginable manner, in the form of the most varied supplements, and seasoned with the most varied 'sauces', over and over again in the mass-media of the world. And if there is someone who does not grasp that this formula is worse than its bloody prototype – *Workers of the world, unite!* – then we can only gather enough patience and courage, and wait until life itself will make it quite obvious.

But this formula can also be challenged. As a response to it something different can be heard, something that is in accord with the real life of our times. It is the statement that speaks of social and historical understanding and of the will to solve, not to aggravate, the social problems:

'Jews of the world, isolate yourselves no longer, no longer be cocooned up in your racial unity. Through living among other peoples, through speaking their languages, assimilating with their culture, you have received the inestimable gift of the autonomous personality, to which it is given to ascend to unbounded spiritual freedom. Treasure this gift. Treasure the cultures in which you were nurtured, make your contribution to their healthy development, because their destiny is also yours. Outside these cultures you will find no happiness, no higher purpose of existence. Use the conditions of today that have never been so favourable for assimilation with the peoples in whose midst you were born and educated, and with whom in truth you already form a unity. Lend all your forces so that all peoples of the world may live in dignity. Be happy in the measure possible in the place where karma has placed you. Do not carry the arbitrary will of dark politicians into the realm where the cosmic laws of the eternal human spirit hold sway.'

XVI. The Spiritual Configuration of Europe

The National as a Factor of Development

The time has now come for us to shed light on the purely esoteric background that permits us to speak of a spiritual mission of Middle Europe. But as this concerns the archetypal, 'Ur'-phenomenological foundation of the cultural-historical process, the many-faceted social-political phenomenology of life today will receive, for the purposes of its comprehension, a certain methodological form (Gestalt), which will take the place of an ideological, speculative, subjective and consequently false approach.

A materialistically-minded politologist will undoubtedly pay no attention whatsoever to what is presented here, or will dismiss it as a form of occult-political error. But it has already been sufficiently demonstrated here that a politologist of that kind is not taken seriously by any of the deeply occult, mutually-opposing powers. The most patent confirmation of this fact is the making public of their own occult, even deeply occult, positions by the Soviet 'Eurasians' – those who yesterday were, without exception, Marxists, atheists and materialists. Thus it is left to the reader to decide whether he chooses to remain on the level of superficial political gossip, or to penetrate the esoteric depths of life. It must be borne in mind that even in the latter case we will encounter a broad palette of ideological doctrines – of the 'occult kingdom', the occult Eurasian-Atlantic conflict, etc. – whose most important ideological credo is based on the principle of 'he heard a ringing but does not know where the bells hang', because, as a rule, it is the work of Philistines.

Owing to the all-encompassing character of anthroposophically-oriented spiritual science, which has proved beyond question to be the universal methodology of knowledge – of the senses as well as of the supersensible – and thanks to the fact that Anthroposophy in the truest sense of the word is a doctrine of the nature of knowing (Wissenschaftslehre) – ignorance of this fact is not sufficient reason for its denial – we have the possibility of penetrating to the archetypal phenomenological depths of the social-political sphere, thereby avoiding occult

indoctrination, which in its essence is more dangerous than any superficial political gossip.

A single, short chapter does not of course allow us to present all the spiritual-scientific foundations that provide the basis for the forming of political judgments. But no science can expect to demonstrate its entire content at every point. When working on new problems it refers back to what already exists as content. We will proceed in the same way, in the hope that the interested reader will call to mind again what has been said in this book, and will himself turn at least to such fundamental works by Rudolf Steiner as – *Occult Science*, *Goethe's World-View*, or some of the lecture-cycles on the social question.

Rudolf Steiner bequeathed to us a great deal of material to enable us to understand the course of the spiritual development of humanity. The most important factor in this development is the destruction of the forms of consciousness pertaining to the group, and the emergence of the self-cognizing autonomous personality. The evolution of earth and man passes through a number of different stages, which are under the influence of a variety of spiritual cosmic forces. These spiritual forces are the Divine Beings, the Hierarchies, who bring about a periodical densification of spiritual substances down to the state of matter, followed by its spiritualization. Life thereby continuously renews its forms, so as to become in the course of evolution an ever more suitable vessel, or bearer, of the individual spirit, i.e. thinking, object-consciousness. As the life-conditions change, so also do the form-conditions of being change on the path of metamorphosis. Within the framework of the spatio-temporal evolutionary cycle closest to us, spiritual-scientific teaching speaks of a sevenfold chain of metamorphoses whose elements are called 'Root Races'. The word 'race' appears here in its older, original meaning, rather than that which it is given today. The concept of 'root-race' (which has long been used in occultism) indicates a certain stage in the development of earth and man, where, together with the spiritual, an essential part of the biological evolution of man takes place. The root-race also represents one of the forms of differentiation of the universal human group-consciousness.

According to the world-embracing plan of Divine creation the human being was, we might say, conceived as a unified form that was to extend over the entire earth. A hierarchy of spiritual beings of immense power – the spirits of movement (Dynamis) – who did not wish to be involved in the temporal devel-

opment of the world (and thus remained in a certain sense faithful to eternity; but it is not possible to go into this in more detail here) – held aloof from this development and assumed a luciferic character. They spurned a creation of man that presupposed his descent into matter. But since these spirits acted from various planets of the solar system, the unitary human form became differentiated, with the result that the various races spoken of by modern science formed out of the unified humanity (cf. May 13, 1912, GA 136).

Thus we must seek the primary cause for the division of humanity into races not only in the processes of earthly development, but also in the cosmic forces. The luciferized Spirits of movement worked upon the ether-bodies of human beings, and as there are seven kinds of ether-forces seven races developed also (cf. Jan. 9, 1916, GA 165). They emerged in the course of an evolution which encompassed a time-span of four root-races. In this time the universal nebula differentiated out into a variety of planetary forces and planets, heavenly bodies, while man passed through a series of conditions of materialization – from the condition of warmth down to the mineral –, which is described in the Bible as the expulsion from Paradise.¹

A particularly intensive formation of races took place in the period of the Lemurian and Atlantean root-race. At that time the Malayan race formed through the working of the backward Spirits of movement living on Venus; the Indian (red) race arose in America, where the working of the spirits of Saturn was dominant; the forces of Mercury brought into being the black race in Africa etc.

Following the retarded Spirits of Movement, the retarded Spirits of Form also became active in the creation of races. They influenced the human physical bodies. Those among them who live on Mercury had a special influence on the glandular system, resulting in the formation of the black race. In the Mongolian race the Spirits of Form of Mars worked in a specific manner upon the blood. The spirits of Jupiter influenced the nervous system of the European and Arian

¹ Spiritual-scientific research of this kind provides the critics of Rudolf Steiner within the Anthroposophical Society with reasons to accuse him of racism. Their reasoning in truth is hardly more than an etymological speculation of the following kind: a scientist who works with the doctrine of races, is a racist. It then follows that people who study communism may be called communists; people who study capitalism are capitalists etc. The tragedy, however, lies in the fact that this is not a bad joke, but in the case of some particularly ‘advanced’ anthroposophists, is equivalent to a reality.

peoples by way of the impressions of sense and feeling (cf. June 12, 1910, GA 121).

In the hierarchy of the spiritual beings through whom the divine creation is realized, on the levels below the Spirits of Form there stand the Spirits of Personality (Archai) and then – the Archangels (Archangeloi). Retarded, luciferized beings exist among them also. Through their working the differentiation of races into individual nations came about. The individual human being experiences the influence of these supersensible leaders of nations by way of the blood – blood-relationships and heredity. *This is why the pathos, the passion, the emotion with which the human being feels his belonging to a nationality will appear with a certain elementary force. A man will not try to apply logical reasons or judgments, when it comes to establishing or experiencing his belonging to his nationality. The blood, and the heart, which is under the influence of the blood, unites man with his nationality* (in the Mongolian race the working on the blood takes place in a different way, in the direction of his physical nature), *brings him to live within his nationality. The impulses we are concerned with here are subconscious ...* (Jan. 7, 1917, GA 174).

Until a certain stage, or a certain moment, the working of the spiritual beings mentioned above was, despite their luciferic character, lawful and necessary. On the path of evolution to individual ‘I’-consciousness, the passage through the levels of the universal human, the racial, the national, the transition from the group-consciousness of the race to the group-consciousness of the tribe, the folk and the nation was a mighty advance for humanity. But from the moment that man learned to master ‘I’-consciousness the previous conditions change fundamentally. **The connection to the Folk-spirit through the blood now gives way, as mentioned above, to a connection founded on personal karma.** Nationality becomes a part of the personal karma of the human being. Thus a man now inwardly experiences two streams: the one bears him from incarnation to incarnation, so that he is here concerned with his destiny and his individual task of development; the second stream determines his **obligations toward the nation** in which he incarnates. Of these he learns by way of his individual spirit-guide – the Guardian Angel – from the Soul or Spirit of the Nation (cf. June 9, 1910, GA 121).

Thus a human being who has acquired mastery of individual consciousness enters into a purely spiritual relationship with the spirit-guide of his nation (and

also with another hierarchic being – the Genius of language). He understands that he is rooted in this nation only through one incarnation, *but he bears in his own individual being something quite different, he bears infinitely more and also infinitely less than what is in the folk-soul. To identify with the folk-soul has no meaning whatever where reality is concerned, if it goes beyond what is contained in the words: love for the Fatherland, love for one's homeland, patriotism etc.* (Dec. 17, 1916, GA 173). Within the context of this legitimate experience of his national connections he devotes himself to cultural, spiritual activity in order to serve man on his path towards 'I'-consciousness.

From a certain point onwards the nations are led by the Archangels of rightful development, whilst the luciferic Archangels or even the retarded spirits of personality appear in the role of their shadow-like doubles (there exist also ahrimanic doubles of the rightful spirit-guides of nations). So long as a man remains true to the rightful Archangel, the spirit-leader of the nation, he will not conflict with other nations but will strive to serve the interests of the whole world. Thus Rudolf Steiner told the Russian anthroposophists that *you have this task, to show yourselves worthy with regard to the Russian Folk-soul ... You should come to know the yearning of the Russian Folk-soul for impersonal Anthroposophy ... Do not ... hesitate ... to seek the way ... to your own Folk-soul.* Regarding the *sense of responsibility towards mankind*, he said: *The Folk-soul has already taken on this responsibility towards mankind on your behalf. You only need to find it, this Folk-soul. You need merely let it speak through your thoughts, feelings and impulses of will, and if you feel the responsibility towards your Folk-soul, you will at the same time fulfil your obligation towards humanity* (Apr. 11, 1912, GA 158).

It should not be difficult to imagine how fateful and irreparable a mistake a Russian makes, who abstractly declares himself to be an Internationalist. We live in the epoch of the consciousness-soul. Next to the descending movement toward the individual, objectively thinking spirit, an ever stronger upward movement is taking place. Whoever is unable to distinguish between them will not be able to tell the difference between a justified feeling of nationality, and nationalism or even racism. Only spiritual science can give us the help we need. The doctrine elaborated within it concerning the races and nations promotes the understanding of a development that frees the human being from the tribal principle arising from blood relationships, and has nothing to do with incitement to nationalism, as the authors of the *Flensburger Hefte*, who call them-

selves anthroposophists, wish to believe. It is the task of the friends of Anthroposophy to foster an **understanding** of the world and man as a creation of the Divine, which has arisen from the good and is led towards the good, up to the moment when he becomes himself an autonomous source of good and no longer needs any kind of leadership from the outside.

The Individual as a Factor of Development

Within the sevenfold chain of metamorphoses – which has been described from many aspects in other works of the present author – the entire earth was, during the first two Root Races (called in Occultism the 'Polarian' and 'Hyperborean'), in a half-spiritual condition. Substance first densified to the state of warmth, then to that of air. Then man remained in a stage between animal and actual human being. It would be absurd to speak of the existence of any occult centres of earthly human development during this time.

Earthly substance condensed in the third, Lemurian epoch to the watery state. The earth was covered with a world ocean that was the home to human beings who bore no trace of an individual consciousness or of individual purpose. This whole development was guided from the outside by the Divine Hierarchies and their helpers – the elemental spirits of nature, as well as humanoid beings who were so far ahead of general development that Divine leaders could incorporate (but not incarnate) in them. The entire spiritual aura of the earth had at that time an unusually strong influence on all life-forms. The physical forces leading to mineralization of substance worked predominantly from North to South. For this reason the continents lie mainly on the Northern hemisphere. The etheric or life-forces worked predominantly from the South. The astral aura of the earth worked most strongly from East to West and West to East; the cosmos of astral forces worked into the earthly aura, accelerated the individualization of the human monads and led to the development of an individual consciousness.

The Lemurian root-race concentrated where today we find the wide expanse of the Indian Ocean. There were no continents, but the state of the surface of the watery sphere was not homogeneous. The human being had a cartilaginous spine and did not yet master the upright posture.

The next, the Atlantean, root-race developed where we find the Atlantic Ocean today. Continents began to rise out of the ocean for the first time. Man emerged from the watery element and settled on the land. In the process, and this is of particular importance, his spine assumed a vertical posture relative to the earth's surface, man became an **upright** being. **Man's uprightness**, according to Rudolf Steiner, **is due to the migration from East to West**, from the realm of the Indian Ocean to the region of the Atlantic Ocean. He had to move counter to the astral forces of the earth, so that their effect could multiply and could alter the as yet plastic, easily moulded reciprocal interaction of the sheaths of man, his physical, etheric and astral bodies.

But man owes not only his uprightness to the migration from East to West. In the process of settling the Atlantean continent (which took place over a sufficiently long time), the speech-organs of man developed – the larynx –, and in the course of the seven Atlantean sub-races (cultural epochs) he acquired the gift of speech, of language.

The Atlantean Root-race was followed by our own, the post-Atlantean (fifth) Root-race, which has no particular name. The Atlantean continent was destroyed by natural catastrophes, and most of its population migrated to the East. The new migration was not only unavoidable, but also necessary. For the astral aura of the earth could thereby work on the human astral body, so that the sense of thinking, the sense of mental picturing could develop (cf. Oct. 27, 1909, GA 115).

In the course of the post-Atlantean Root-race development turned westwards again and extended itself over the entire gigantic Eurasian continent as well as the North of Africa. The movement of the cultural epochs from East to West brought about a refined soul-spiritual working of the earthly aura on the human being. His bodily nature was already not very receptive to this kind of influence of the earth-aura, but meanwhile the cultural work within civilization had been added to the refined working of the cosmic forces.² As a result man developed

² The development within the Root-races also has the character of a sevenfold metamorphosis. In traditional occultism the parts are known as sub-races; Rudolf Steiner calls them Cultural Epochs, which is especially pertinent with respect to our own and the previous Root-race.

All such phenomena of development can only be treated here in a very compressed form, whereby the overall pattern and the essential aspects are described with regard to the development of 'I'-consciousness as it shows today in the most advanced part

the threefold soul – the Sentient, Rational and Consciousness-soul. *Humanity*, says Rudolf Steiner, *was not only to come to mental picturing, but also to concepts ... Humanity ... takes the direction eastwards in order to acquire pictorial thinking, while pure concepts could only be won by means of a movement back to the West* (Ibid.).

A brief summary may be permitted. In Ancient Lemuria the development of humanity passed through seven sub-races; followed by the migration of the most advanced part of humanity to the West, whereupon man acquired uprightness and the ability to speak. The development of humanity also passed through seven sub-races or cultural epochs on Old Atlantis, after which a further migration occurred – eastwards. It took place in three streams – across North Africa, and through Southern and Middle Europe. The separation of the streams was due to differences in the occult-religious education that the groups of human beings had received on Atlantis through the various oracles oriented to the different planetary spirit-leaders – the spirits of Jupiter, Mars etc. The great Initiates received from the corresponding Atlantean oracles the impulses of leadership, which the Gods were at that time gradually beginning to place in the hands of human beings.

The stream of migrants who took the path through Europe and into the South of Russia were the Aryans. They spread as far East as Lake Baikal. Their vanguard reached India. In the region of today's Gobi Desert the great Initiate Manu, the leader of this entire stream of Aryan migrants, founded a new Mystery centre from which further Initiates arose, who became the founders and leaders of the post-Atlantean cultural epochs.

of humanity, the Europeans. Some might object that part of the migrants from Atlantis (the Indians) moved to the West but also have mental picturing today, and that following the Lemurian epoch not all of humanity on earth settled in the West and yet all acquired uprightness. To this one can reply that it is precisely objections of this kind that should move us to come to clarity on the criteria that determine development. Indeed, with the passage of time everything that is acquired by the most advanced part of humanity becomes the property of all, but in a qualitatively different way – without individual effort, solely through the spirits guiding humanity. But the time will come when a development that is not based on 'I'-consciousness will be entirely impossible. But it is hardly possible to explain to a materialist that the intellectuality of a Japanese, for example, is **qualitatively** different from that of an English person or a German, although something of this could already be inferred from an analysis of the personal pronouns.

At the time of Old Atlantis the Aryan race was characterized by the fact that it lost its declining clairvoyant abilities more rapidly than the representatives of the other races. We must note that supersensible faculties constituted the main characteristic of the aristocratic elite on Atlantis. This is why the Aryans as a race were generally despised in times long past. The faculties germinating in them, all that we master as logic and conceptual thinking today, were not appreciated at that time, and so the Aryans were counted among the lower castes. After the migration some of them settled in the Southern area of the vast Siberian region, between the Urals and Lake Baikal (cf. Chapter VI, p. 89). Others continued their migration further to the South. It would appear to be a result of this movement – against the stream of etheric forces of the earth – that the first post-Atlantean, Old Indian culture was passive and lived in a half dreamlike state. But in the course of this epoch man developed the individual ether-body and this meant the final overcoming of the animal-stage of human development. Seven Holy Rishis were sent from the Mystery centre of Manu to the Indian peninsula, in order to lead this culture.

The Old Indian cultural epoch lasted 2160 years (the time taken by the earth to move through a sign of the zodiac, as a centre of mighty forces that work down into earthly development). From there the cultural impulse went over to Persia-Iran (the earth moved from the sign of Cancer to that of the Twins). The great Initiate Zarathustra was sent from the initiation centre of Manu to the people living there. He taught them how to work metals and use the soil for farming, and **sense-perceptions** received a strong developmental impulse. The bonds of the astral body began to loosen and the human being acquired an individual astral body – the bearer of the individualized sense and feeling perceptions and of desires and passions.

In order to lead the third, Old Egyptian cultural epoch, a next great Initiate was sent – Hermes Trismegistos. Human beings now began to develop the individual sentient soul, and, bound up with this, individualized **feeling** and experience, and individualized tendencies and drives.

At the beginning of the fourth, Greco-Latin, cultural epoch the Mystery centre in the region of today's Gobi Desert had already lost its earlier importance (but the memory lived on in the tradition of Shambala). The cultural development, and that of history which had now begun, now had a momentum of their own.

The Greeks partly **took over** the spiritual impulses from Egypt, but also developed them in part out of their **own strength**.

With the advent of the fifth, European, cultural epoch (in 1413 AD) cultural-historic development underwent a peculiar transformation. In contrast to the earlier cultural epochs, when the great Initiates came to those special regions that since the Atlantean migration were settled by people, now the **population itself** came to Europe and displaced its original inhabitants – the Celts, a deeply spiritual people which was, however, not suited to fulfil the tasks of the European culture. In the 2nd-1st century B.C. the descendants of the people who had once migrated with Manu to the Siberian region – the Germanic and subsequently the Slavic tribes – returned to Europe. For millennia they had remained as it were in a culturally static condition, untouched by the development undergone by other peoples through the course of three-and-a-half cultural epochs. At the same time the leadership of these tribes was so constituted, during the epoch of Old Atlantis, that out of the cosmos impulses streamed down to them, which prepared the coming of the Christ – the God of the human 'I' – to the earth. These peoples retain the forces with which they have been endowed, until the moment when the general cultural development of humanity, whose central motif is the elaboration of the threefold soul, is ready to carry its elements to a **unity** by way of individual 'I'-consciousness.

We have to point out again that the development of the cultures is in a certain way comparable to the spiritual development of the individual human being. In order to create new and independent cultural phenomena a people has to set to work the ether-forces given to it specifically, which, as we have described, are used up in the course of cultural activity, so that with its completion we have on the one hand a mature culture, on the other, a people or group of peoples who created the culture, but who are now weakened as to their life-content, and as though 'burnt out'. They offer themselves up as a sacrifice, as it were, on the altar of the spiritual development of mankind, and other peoples must take their place, men of a different constitution of spirit and soul, who are able to carry further the cultural impulse which, with the exhaustion of the final developmental stage, undergoes a profound metamorphosis.

Here lies the origin of the concept of senile, ageing and young nations. The Persians, Egyptians, Jews, Greeks of today are senile peoples. Their blossoming or, let us say, 'national youth' lies far in the past. The young nations link on

to this past through the exercise of 'spiritual economy', so that they do not have to begin all over again. But it is they who will themselves create the new in the spiritual development of humanity and who will have to expend their life-forces, whereby in time they too will grow old.

In this way the senile nations serve the new culture solely with the spiritual values they have created. Any claim for spiritual leadership on their part, or the wish to create something fundamentally new, is the death of culture. Of necessity these nations must learn to follow others, for those who create the new culture have been prepared for this task through millennia by the higher spiritual leadership, and have an entirely different soul-spiritual constitution. An analysis of culture provides ample evidence for this fact, so long as it is not falsified by political and nationalistic doctrines.

For those peoples who are approaching the challenge of new spiritual tasks the Divine Hierarchies create a special etheric-astral aura which corresponds to the entire physical-spiritual constitution of those who will be subject to their influence. This again is similar to the situation of an individual human being incarnating on earth. It is entirely justifiable to speak of the incarnation of a people into culture.

It is the special purpose of the development of the European cultural epoch to provide the human being with the possibility of unfolding the last and highest member of the soul – the consciousness-soul. But simultaneously with the development of all three soul-elements the divine world places the spiritual leadership of humanity's earthly evolution into the hands of man, who stands before the task of developing an individual 'I' that can be the centre of an autonomous, universal self-regulation, self-determination of the personality, which requires him to master pure thinking. In other words, the possibility is opened up for the first time in evolution, for the attainment of freedom by the individual spirit. And the third task of the European culture is that man, after development of the threefold soul has been accomplished, can begin to work individually on the threefold spirit, consisting of Spirit Self, Life Spirit and Spirit Man or, to use the concepts of Old Indian esotericism, Manas, Buddhi and Atma. The Germanic and Slavic tribes that came to Europe were prepared for the fulfilment of these three tasks.

None of the previous epochs had such a wealth of tasks to fulfil, and none was at the same time so full of changes. For the qualitative change of the course of

evolution stands in relation to the quantity of tasks. Up to the 16th century A.D. man was only approaching the development of individual 'I'-consciousness. In our modern cultural epoch he learns to master it, not as an initiate, but as a simple participant in the cultural process.

The Primary Law of the Development of Civilization

The mastery of 'I'-consciousness is not only of cultural-historical, but also of evolutionary significance. This capacity belongs in a series of developmental stages, such as the learning of the upright gait, speech, and thinking. Consequently in the fifth cultural epoch changes are beginning to occur, that may be compared to those which accompany a change of root-races: **The cultural process comes into close relation to a re-orientation of the working of planetary forces, of the forces of the entire earthly aura, in their influence upon human development.** This is the reason why, already during Old Atlantis, the Aryan peoples were exposed to a special instreaming of the Christ-impulse, which came down from the cosmos at that time. They developed the inclination to make earthly experience their own, to think it through, and on this basis to develop a thinking consciousness, the autonomous 'I'. It should be noted that the Aryan race surrounds itself with the entire Indo-European family of languages, with its manifold variation with respect to geography, history, and religion and many other factors. It therefore makes little sense to give special emphasis to the racial origin of the folk-groups that migrated to Europe at the beginning of our era. Membership of the Aryan race is of significance only with regard to the starting-point, the initial predispositions with which it was endowed by the Divine leaders of humanity. One of these predispositions – the most important for our time – is that the Old Germanic and the Slavic peoples carry within them the seeds for the overcoming of every racial principle.

After their migration to Europe, the Germanic and Slavic tribes were separated in accordance with the three tasks mentioned above. They 'were separated' (passive, Trans.), for at that time they had neither an individual nor a national self-consciousness of any kind. From the spiritual leadership, those who remained in Central Europe received the task of developing the autonomous 'I'; or rather: Middle European cultural development had this character. That part of the Germanic tribes which went to the North-west – the Anglo-Saxons – was given the task of developing the consciousness-soul. The task of bringing about

the transition from the development of the threefold soul to the development of the threefold spirit and thus, in the first place, the Spirit Self, is accomplished by the joint working of Middle European and Russian culture. All the other peoples of Europe have to fulfil secondary tasks relative to the three principal ones mentioned above.

Development is carried forward not only by mutual assistance but also by contradictions. Thus, what once arose from Central Europe created in time an opposition to it. In the course of history the group-egoism of the mercantile (Anglo-Saxon), the ecclesiastical (Latin) and the warlike (Gallic) principle grew. But these contradictions need not become irreconcilable. More important is what makes Europe into a unified, complex **organism**, not a 'Pan-Europe'. This organism cannot be understood if the racial and national differences are over-emphasized or denied. Either case leads to an absurdity comparable to the intention of a physiologist to examine a human organism while ignoring the difference between heart and lung etc. on the grounds that it is all made of cells; or alternatively, to examine single organs without studying their relation to the others.



The spiritual and the national configuration of Europe can only be understood when the great laws of world development are known. Closest to us appear the laws that govern the development leading from one root-race and one cultural epoch to the next. They can even be discerned on the basis of what has been presented in an extremely condensed form.³ If we take a geographical map and mark the course of evolution within the last root-races we find a very interesting pattern which is repeated on different levels. The movement of the root-races and cultures on the earth's surface follows the form of simple or meandering spirals. This is not surprising, as the spiral has been known since primeval times as the symbol of development, and symbols are derived from supersensible observation.

Seven sub-races combined to form the Old Lemurian root-race. Then, as we have already mentioned, development made a leap. It moved to the region of

³ The author has worked more extensively on these questions in his book *The Awaiting Culture – Esoteric Outlines of Russian History and Culture (Die wartende Kultur*; Basle, 1995).

Atlantis, but in such a way that the movement of the human monads from East to West itself led the human being to the upright posture; he developed the speech organs and learned to master the word.

Seven cultures form the developmental 'spiral' on Old Atlantis, and man was thus prepared for a new metamorphosis or, in the language of biology, a mutation. The population of Atlantis moved eastwards and, under the influence of the spiritual forces of the earth and the spiritual forces of the cosmos transmitted by way of the earth and the entire planetary system, man acquired mental pictures, the perceptions given in thought-images. And now, proceeding from the Mystery centre of Manu, the spiral of post-Atlantean cultures arises. The first four cultures move from East to West: the direction through which man had previously become an upright and speaking being. This time he does not 'raise himself' in a physical sense, but **in his soul** – he develops the threefold soul as his very own possession (formerly he had experienced its inspirative influence from the cosmos), and the present brain-structure which allows us to think in concepts.

Beginning with the European cultural epoch the impulse of spiritual development again moves from West to East. This is of fundamental significance for all earthly relationships. This shift means that the astral aura of the earth is itself involved in man's learning to master the individual Spirit Self, in his transition from pure to imaginative thinking. Formerly the Spirit Self worked out of higher worlds, because in the old cultures man did not experience himself fully as an individual. He knew: *Ex oriente lux* (The light comes from the East). This is why in occultism one speaks of man faring to the eternal East when he dies. The Messiah, the Divine Logos, came from the East. As post-Atlantean humanity, migrating eastwards, moved in the direction of His approaching impulse, it acquired, in a special way that was in keeping with the epoch of the complete individualization of man, the ability to gather earthly experience and think it through. And then, beginning with the Old Indian culture, humanity moved in the same direction as the Christ in His descent to earth. They met in the fourth, Greco-Latin, culture and man confronted the task formulated by the Apostle Paul: learn to sacrifice the lower 'I' and experience the *Not I, but Christ in me*.

The European cultural epoch is dedicated to the fulfilment of this task. The human being must learn to identify in his lower 'I' with the cosmic 'I' of the

Christ. It therefore became necessary to turn the movement of the cultural impulse to the East again, but from now on in a different sense: *Ex occidente lux* (The light comes from the West). Mastery of the individual Spirit Self in the sixth, Slavic-Germanic cultural epoch will be entirely the task of single individuals who will to take their development actively into their own hands, who go the path of self-knowledge and self-education under the motto: *The Kingdom of heaven must be taken by storm*. What has been presented so far can be clarified by means of the following drawing (Fig. 2).

We have now found the fundamental law of world evolution within the context of the seven root-races, similar to the bio-genetic fundamental law in biology.

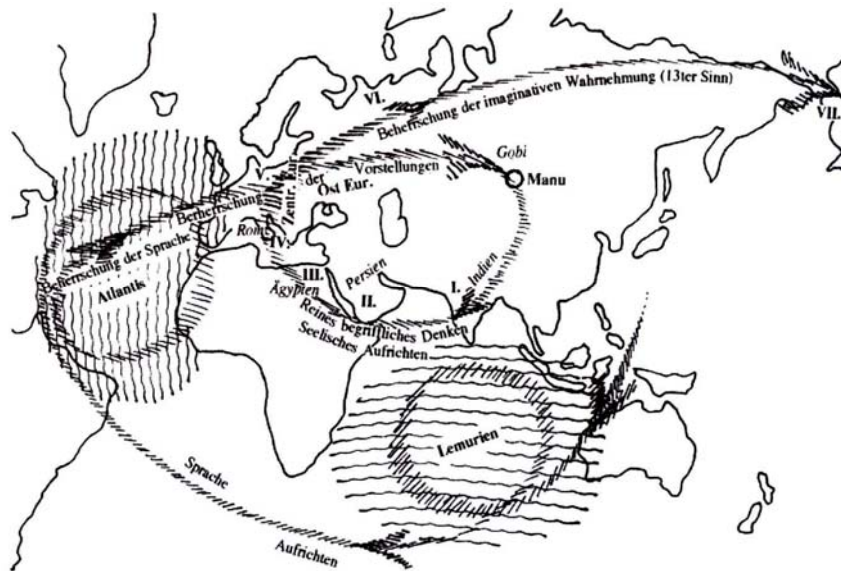


Figure 2

We have thereby also built a foundation for an understanding of the spiritual task of Europe, Middle Europe having doubtlessly the most important role to play in its realization. There one is working not only on the development of the individual 'I', i.e. on the all-embracing synthesis of cultural-historical development hitherto, but the strength must also be found to lead this development towards the East, in a qualitative sense, in that cultural creativity formerly inspired from higher spheres has to become a thoroughly individual process, arising as the fruit of the realization of the lower 'I' in the highest 'I'. Classical

German philosophy and Goetheanism are in part a transitional phase, but are also partially a product of creativity in this sense. Otherwise the entire remaining cultural heritage of Europe has, despite its grandeur, arisen out of the impulses of the Greco-Latin culture, and is at best a re-working of the old heritage by the young genius of Europe. **Goetheanism and Anthroposophy alone are new creations that have arisen wholly out of the forces of the fifth cultural epoch. Only in these has it begun to fulfil its own tasks;** all else, with few exceptions, must be regarded as a preparation.

The situation of Middle Europe, particularly that of Germany, reminds one of the 'ship's wheel' on the 'sailing vessel' of European civilization. All that once radiated from the centre of Europe in all directions (the Germanic tribes), has in essence maintained its connection to the spiritual task of the centre; it became something equivalent to the 'spokes' of the 'wheel', providing all the other peoples of Europe with an orientation in their task of turning the 'wheel' of history and culture. This too shall be clarified by means of a diagram (Fig. 3).

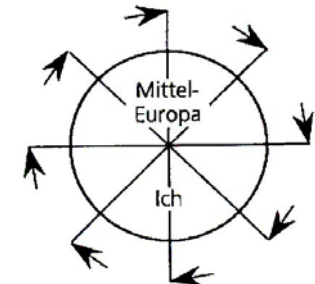


Figure 3

This is the general principle of the reciprocal interaction of the European national cultures. Only a person of ill-will could see in it a disparagement of any nation. The laws of development also presuppose the **coming into being** of morality and freedom, **but do not determine them**. Each national culture has to fulfil its specific task within that of humanity as a whole, and thus Europe represents a special spiritual-organic, anthropomorphic entity. In it the Italians develop the sentient soul as it ought to be **in the fifth** cultural epoch, the Spanish and French the rational soul, the Anglo-Saxons the consciousness-soul.⁴ The North Germanic, Scandinavian nations work on the task of bringing complex nuances to the phenomenon of the 'I'. The mission of the Finno-Ugric peoples is quite remarkable. As part of the Mongolian race they moved along the Southern route (via North Africa) from Atlantis to the East, then some went to the North and reached Europe again along the shore of the Arctic Sea. Thus, like the Aryans, they have not taken part in the development

⁴ The culture of the USA has meaning and importance only in so far as it is also working on this task. Everything else it brings is either useless or harmful.

of the previous cultural epochs. They had a cultural epoch of their own on Atlantis and reached Europe by their own route, where they formed a small enclave in the North-east. It is the task of Russia to take on the cultural impulse of Middle Europe and then carry it further. It will fulfil its own original spiritual tasks in the sixth cultural epoch and lives therefore in the anticipation of its coming. The West Slavs are the vanguard of this culture. Hungary too was not by chance a part of the great Middle European Reich, at one period. The Turkish peoples wish also to join in fulfilling the European cultural mission. This is why they settled in the Balkans. It is a cruel folly that the Western European and American camp is inspiring wars there.

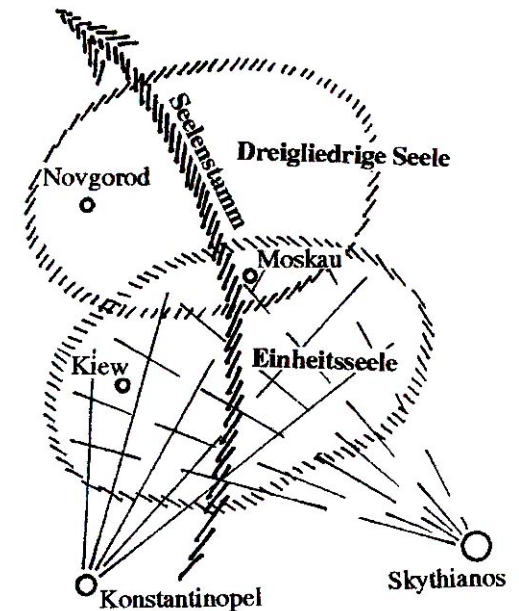
When we speak of the unification of Europe in the spirit of Kalergi or of Pan-Americanism it is as if we wanted to inflict a deathblow on the whole of civilization. **Europe will be unified only through the spiritual and cultural tasks, which presuppose the greatest possible variety and uniqueness of the individual national cultures.** The reciprocal interplay, the mutual enrichment of the cultures of the individual European peoples will be fostered for quite a long time yet by the inspirations of the Archangels – the spirit leaders of the nations. However, these will no longer come through the blood but on the path of individual spiritual efforts. There is in Europe already a **conscious** interaction (this does not necessarily have to be a supersensible experience) of culture-creating individuals with the Archangel. Anthroposophy makes it possible for us to add supersensible experience to this. But since everything now takes place on an individual basis, the preconditions arise of themselves, for man's ascent from a national being to the universal-human – **for his ascent**, not for some kind of wild, arbitrary leaps, which are in reality regressions to the group consciousness, the ideological, the mediumistic.

The Aura of the Russian People

In our time it is extremely dangerous to ignore the fact that the culture of humanity is in the **stage of transition** from group to individual consciousness. Nothing here should be under or overestimated. We should be guided in our judgments by a sober realism which is founded on knowledge of the truth.

The modern human being, if he wishes to participate in cultural evolution, takes on an entirely individual task. But to begin with this bears the seal and the specific quality of the national culture and, correspondingly also (by way of

karma) of the entire soul-spiritual constellation of the individuality. Therefore with this as our starting-point, we can only raise ourselves to creativity in the universal-human sense inasmuch as 'I'-consciousness is developed. But since man is still weak and this very seldom happens, the spiritual leadership – the Spirit of Age, the hierarchical being who guides the development of the entire epoch – realizes the task of humanity nationally through the Archangel. **For this purpose entire peoples are woven into a national aura of a given configuration.** Here it is especially important for us to consider and compare the auras of the Russian and the German peoples.



Of great significance for an understanding of the character of the aura of the Russian people is a lecture by Rudolf Steiner from April 9, 1914 where he speaks of the coming into being of the Kiev Rus and of the Finnish epic. It contains a drawing that, without a doubt, represents the supersensible form into which the Slavs were woven in their migration from the region of the Balkans and Carpathians to the North-east, and which then became their national aura. The form appears as two interlocking ovals, the lower of which was formed through the working of the great initiate Skythianos who, in order to fulfil this mission, incarnated close to the Caspian Sea. To the deeply occult deeds of Skythianos there was added somewhat later the Byzantine cultural-religious influence, which came to Russia with the conversion to Christianity. Thus arose the aura of the Kiev Rus. (The interested reader is again referred to the communications of Rudolf Steiner in GA 158 [*Kalevala*] and to the book by the present author *The Awaiting Culture*). The substance of the aura was predominantly etheric. Further northwards the working of its etheric forces becomes

weaker and more refined. In the upper oval the astral forces predominate, while their effect weakens toward the South in the region of the lower oval (though naturally it does not cease altogether). In the area where the ovals overlap, where eventually the city of Moscow appeared, the aura took on a complex character and formed something in the nature of what the individual human being possesses as **soul-body**, the sheath in which consciousness first arises. The Southern oval calls forth in the human being the mood of the unified soul, and finds its reflection in the character of the Southern Russians, in the culture of the Ukraine. The northern oval furthers the development of the threefold soul. The so-called 'stem of the soul' passes through the entire aura. It arose on the path followed by the Varangians through Russia to Byzantium. They brought to Russia the principle of statehood, and the 'ferment' for the development of 'I'-consciousness. The 'stem of the soul' is a kind of axis of national self-consciousness for the peoples who settled in Russia.

At present the aura of the Russian people, as Rudolf Steiner described it, corresponds only to the European part of Russia. But even in that great aura which encompasses the gigantic Siberian continent and the Asiatic border-region of Russia, it is of decisive importance, for it determines everything that promotes Russian self-consciousness by way of culture and spiritual creativity.⁵ The remaining part of Russia, larger than its European part, is absorbed in a mood of anticipation of the future Slavic-Germanic culture. Even a climatically gigantic region of the earth (the North, Siberia) has so far been preserved from mass-settlement and resultant ecological destruction. But this is not an idle waiting. As Rudolf Steiner says, even the Asiatic border regions of Russia are involved in preparing the future culture of the Spirit Self. But here something else should be accentuated, namely that the original aura of Russia has the same configuration as the aura of a single human being – it is anthropomorphic. It stretches like a giant Anthropos from the Black Sea to the Barents Sea.

⁵ We understand very well how the apologists of regional sovereignty on the one hand and the adherents of the 'Soviet monolith' on the other will take ideas such as these. The spiritual-scientific viewpoint does not accord with either opinion, for it is not based on doctrines but springs from the truth that is drawn from spiritual reality. The time will come when the spiritual-scientific view on the Russian question will be visible to everyone, and revealed as true. We can only hope that by then it will not be too late.

In one of his lectures Rudolf Steiner called the Russians the 'Christ-people'. But Christ is the God of the human 'I'. All of His activity for the sake of man has an individualizing character. It is a grave error to want to experience him as a national God or a king. The anthropomorphic aura of the Russian people (or, more precisely, the aura of the population of Russia) would have us seek longingly for the image of the ideal, perfect man, of man as he will be when he masters the Spirit Self. Only through such human beings will Christianity move from the stage of **preparation** to the stage of **realization**. It will be possible on a large scale in the sixth cultural epoch, but for single individuals the way is already open.

Germany in the European Community of Peoples

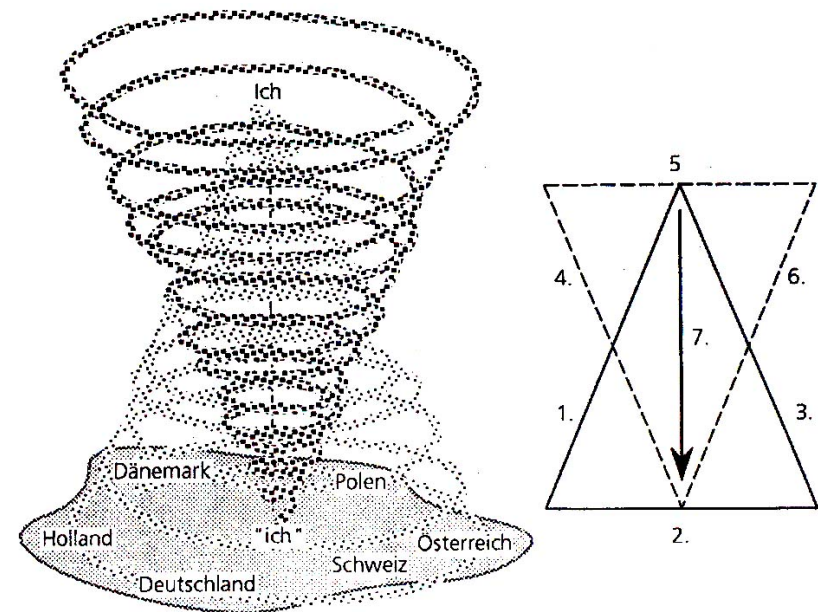
If the future cultural epoch is to follow the right path of development, the entire course of cultural-historic development must be altered qualitatively. Above all, Middle Europe has to provide the seed of the fifth cultural epoch – Goetheanism and Anthroposophy – with enough strength to grow; so much strength, that from it an essentially different culture can arise than the one that is nourished with the 'juices' of antiquity and Hellenism (where it is not even doing this, everything is sinking into barbarism). Middle Europe also faces the task of turning the movement of culture eastwards again, and gradually passing on the spiritual impulses for its future metamorphosis (today already this must be done actively). Without the help of all the European peoples, these tasks cannot be fulfilled by Germany, or even by all the German-speaking peoples; though Germany is prepared for the task to a special degree through the configuration of its aura. In order to understand it we have to turn to a whole series of statements by Rudolf Steiner. As a characterization of Middle Europe he said that we find there what is *always becoming and never is*, that the 'I' seeks through mutual relationships to connect with the cultures of the neighbouring peoples and realizes an all-encompassing exchange of forces with the Sentient, Rational and Consciousness-soul (cf. Oct. 31, 1914, GA 157). Thus he remarks, for instance, that Shakespeare is understood better in Germany than in England. Rudolf Steiner says further, that the German nation works everywhere as a ferment, because it is peculiar to the 'I' to swing in different directions. Other nations say resentfully of the Middle European *that he is here* (on earth) *only to plough the soil and search in the clouds ... This is why he tries in a certain sense already in his striving during earthly life to discard what has to be dis-*

carded when one goes through the portal of death into the spiritual world (Ibid.). In a certain sense only those have accomplished the task of the Germans, who have taken their self-education into their hands. The mere instinct-people ... remain behind in a certain sense (Dec. 8, 1918, GA 186). Fichte, Schelling, Hegel, who meet with such hostility today, created a thinking that is admittedly not yet spiritualism, is not spiritual science, but which is the seed of spiritual science, which, so to speak, if it is meditated through, truly leads to spiritual science. But for this reason the German national character has to remain fluid, it has to allow us to say: *One is an Italian! One is a Frenchman! One is an Englishman! But one is always becoming a German!* (Mar. 14, 1915, GA 159). The cultural historian of the future will certainly ascribe the same importance to the German spirit for the cultural education (Bildung) of modern times as one does today with the Greeks for that of antiquity (GA 30, p. 244). If the Norman-Germanic element had purely been active for itself, then today it would be easier to emphasize the justified monotheism that does not accept the abstract One God, but accepts the sequence of hierarchies, Angeloi, Archangeloi etc. (Nov. 23, 1918, GA 185a).

We may think that the nature of the German folk spirit is such that it continuously takes the path down to the nation and up again into the higher world ... that thereby especially within this folk-being the forces are to be called forth that in the most palpable sense lead to spiritual science. When the folk-spirit descends it brings about a strict folk-character in the physical world. When the folk-spirit ascends again and leaves the national character in a fluctuating state, then ... [the nation] learns to recognize that all being dissolves between the sensible and the supersensible world. The time of Fichte's activity was the time when the folk-spirit descended most strongly to earth. Only then was a creativity possible in such concepts and ideas as were revealed in the 'I'-nature of Fichte (Mar. 16, 1915, GA 157). By contrast, Jakob Boehme, *although he is called the 'Teutonic philosopher', is a man independent in time of what his folk spirit is* (May 9, 1915, GA 159).

It is not possible here to mention everything said by Rudolf Steiner about Middle Europe, and so a small selection of quotations should suffice to indicate the problem area; a study of which is to be validated by an analysis of the entire phenomenology of the German spirit – history, culture and language. Then – and the author is quite sure of this, because he has already partially examined it

– what to a certain degree can only be stated hypothetically will become still more apparent.



A thoughtful study of the statements of Rudolf Steiner concerning Middle Europe, the overview (Anschauung – in the sense of Goethean method) of its history and culture, allows the aura of the German people to appear in a form that – in contrast to the aura of the Russian people – is oriented from the earth to the heavens (Fig. 4). That which forms the 'stem of the soul' in the Russian aura – the axis of the coming into being of 'I'-consciousness through the development of the soul-element that is connected to the earth and even to its configuration – is, in the German aura, directed from below to above, from the earth to the heavens. Along the axis of the 'I' a gigantic whirling and pulsating 'storm' rises up from the earth. This is how the etheric forces of the German people are oriented, and this endows the German 'I' with a mighty impulse of spiritual uprightness. Counter to the movement of the etheric forces, there descends earthwards from the heights a 'storm' of the astral aura, in which the

inspirations of the folk spirit are revealed.⁶ If one tries to represent the configuration of the aura as a form, then a geometrical figure, or rather a symbol, an image appears – the hexagram. In the fifth cultural epoch this truly inexhaustible esoteric symbol belongs to Central Europe. In contrast to the third, Egyptian-Chaldean-Babylonian cultural epoch, a seventh element is now added, which expresses the mystery of the growing individual ‘I’. Occult symbols have been at all times an expression of purely spiritual, not national or political, constellations of development. They should not be equated with badges or military distinctions that are awarded for warlike deeds of heroism. Still less can they serve as symbols of nationalism.

Formerly the Archangel Michael was the countenance of Jahve. Now he is the countenance of God. The old Star of Solomon was an expression of the state of the astral body of a human being who possesses group-consciousness. Today it symbolizes the character of the aura of the German people, or of entire Middle Europe, where the astral body of the individual is being transformed into the Spirit Self through the force of the lower ‘I’ appealing to the higher ‘I’. Individual striving to develop is accompanied by the working of the aura of the people, the peoples of Middle Europe (we have to distinguish many nuances here). Hence the German (and in an extended sense the Austrian, the Swiss, possibly all the peoples of Northern Europe) strives simultaneously to work the soil and *to seek in the clouds*, always *to be in process of becoming*. Meanwhile the folk spirit draws near to the earth as though pulsating, only to withdraw again continually, thereby bringing it about that the spiritual strivings of the German are formed in accordance with the folk-character, but are then freed from it again. In this way the national is not active as something group-like but as an inspiring principle in the ‘I’, because the astral ‘storm’, in its descent to the earth, does not spread out over the surface but is fixed in individual centres of self-consciousness.



⁶ In the Russian aura the spiritual forces descend as in a chalice, in many respects still hovering above the folk-element. Thus they work in a way that is more spiritual (like the revelations) but less individualized.

When we observe the aura of the German people from above, it has the form of a two-petalled lotus flower as represented in the red stained-glass window of the Goetheanum. In the traditional representation this lotus flower has the appearance of a Swastika rotating from left to right, **clockwise from West to East**.⁷ Thus we arrive at a deeper understanding of why this ancient sacred sign has been so degraded and has been impressed upon the consciousness of humanity as a symbol of evil. (Something similar is happening today with the hexagram.) In truth, the sign of the Swastika rightfully belongs to Germany and to the whole of Central Europe, because **Germany is the ‘third eye’ of the world, that centre of modern civilization through which it can establish the conscious supersensible connection with the world of the spirit**. The highest creation of the Middle European spirit – Goetheanism and Anthroposophy – must be seen from the aspect of this task, and Middle Europe as the point of all the forces of humanity that strive to fulfil this task. This is the reason why, in the circle of the German-speaking peoples, so many souls of genius are born who through their karma are connected to the folk-soul and to the great tasks of human development. **An oppression, a destruction of Germany and Middle Europe, the falsification of its spiritual nature, would mean to sever the connection of earthly civilization with the spiritual world, to cast it into the darkness of materialism. – A distortion of the spiritual nature of Russia, the dissolving of its connection with Central Europe is tantamount to robbing the world of its future.** These are the truths that must be understood above all, regardless of how and to what extent an understanding of the history of human relationships has been falsified in our century.

⁷ Through the development of the two-petalled lotus flower the lower ‘I’ of the human being comes into relation with the higher, cosmic ‘I’. It is just this relation that is expressed by the Swastika. It has nothing in common with the symbol of the cross. Its horizontal component can be recognized as a crab-like spiral – the sign of evolution in the course of which man develops the individual ‘I’. This spiral appears in the red stained-glass window as a symbol of the two-petalled lotus flower. The higher ‘I’ descends from the spirit to man. This is why the ‘I’-line of the Swastika can only be formed in thought, in imagination. If the sign is drawn completely, it would have the following form:

Esoterically the Swastika is represented with a right-to-left rotation because it then expresses the processes that flow to the astral world. Great caution is needed in dealing with this form.

In a further aspect the Swastika symbolizes the four-petalled lotus flower.



Culture and Initiation

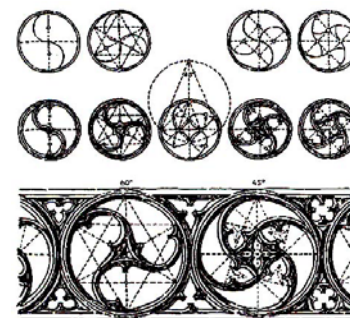
The essential nature of every cultural epoch is determined by the character of the science of initiation, which itself is always brought into strict correspondence with the evolution of the human being – above all with the evolution of his soul and spirit. Anyone with even a little contact with esotericism will know that the levels of individual consciousness are closely related to the development of the lotus-system in the human being. The two-petalled lotus flower is intimately related to thinking consciousness. For this reason consciousness does not sink into a trance through its development, but becomes imaginative – a super-consciousness that is revealed in the normal state of mind of the human being only in moments of enthusiasm. Following the two-petalled flower the human being must develop the sixteen-petalled flower, located in the area of the larynx. Its development requires, in addition to the perfecting of oneself as an individual, a harmonizing of social relations. Rudolf Steiner says that the social relations of mankind as a whole depend on the condition of the sixteen-petalled lotus flower. The so-called ‘Eightfold Path’ of Buddha has in our cultural epoch to become an accepted social factor of everyday life – the sixteen-petalled lotus flower can unfold only within social and cultural relationships, but not in ascetic solitude.

With the help of the image of the ship’s wheel mentioned above we have tried to illustrate the character of the peoples of Europe. It is the image of the sixteen-petalled lotus flower, which was represented in the Gothic and Romanesque churches in the form of the ‘rose’ window above the entrance (cf. figures). In the Romanesque churches the ‘roses’ were often shown with eight petals. To the person approaching the temple was immediately revealed the architectonic idea of the whole church, which was also eightfold (see diagrams in figures). This is how the ancient principle of the eightfold path of Buddha, who five hundred years before the physical coming of Christ had brought the teaching of love and compassion to men, was given to the emergent self-consciousness of Europe.

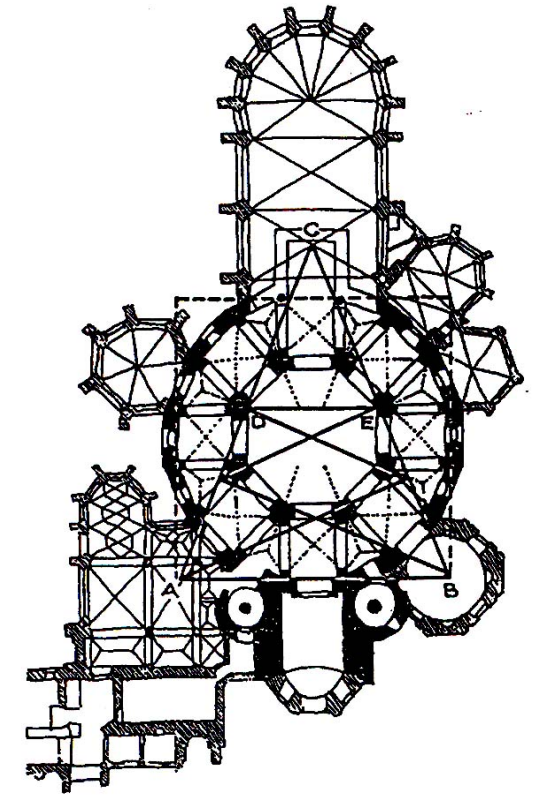
But this does not mean a return to Buddhism. No, for Buddhism itself comes to life again in a metamorphosed form in the Christian culture of Europe, where the relations between human beings must be built up on the basis of the virtues of the eightfold path of Buddha in a new colouring, which has been shown by Rudolf Steiner in its correspondence to the Christian path of initiation. He also

said that the experience of these virtues is bound up with the development of the sixteen-petalled lotus flower, which in its turn determines the degree of social harmony **over the entire earth.**

Esoteric Christianity brings the positive experience of the spiritual development of the past to a synthesis within itself and raises it to a qualitatively new level, as the architectural genius of Middle Europe proclaimed to the entire world already before the beginning of the fifth post-Atlantean cultural epoch. The esotericism of the Romanesque and Gothic churches is in no way inferior to the esotericism of the Egyptian temples. Anyone can recognize this. It is enough to analyze geometri-



Single Roses, Strasbourg Cathedral



Chapel in Palace of Charlemagne; built 796-804 under direction of Einhard (thin lines show later reconstruction)

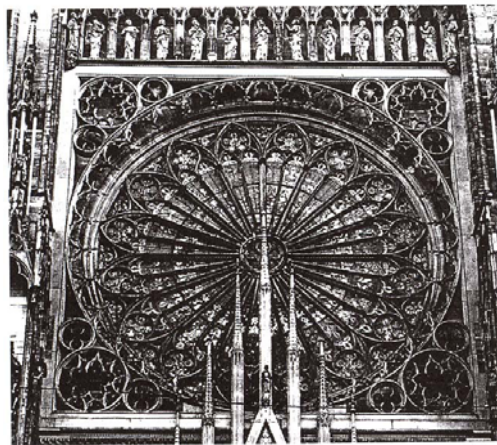
cally the façade of Strasbourg Cathedral alone (see figure) in order to recognize the image embedded in the architecture of the temple, of the individuality raising himself spiritually on the path of development of the ‘lotus flowers’. (The reader who is especially interested in this theme can also analyze geometrically the obelisk of Sesostris I in Heliopolis. It is known that the obelisks were

the symbols of man raising himself physically into the upright posture.⁸⁾

Thus we have before us the real phenomenology of the Middle European cultural impulse, which spread throughout Europe and gave it the character of a living organism in which, as opposed to a mechanism, no part can be replaced. And if we disregard political speculations and ideological interpretations of culture, we arrive at a profound understanding of the significant and unique role of each European people in the development of the cultural impulse of our epoch, which has its focal point in the human 'I'.



Cathedral at Auch, Rose at West Front



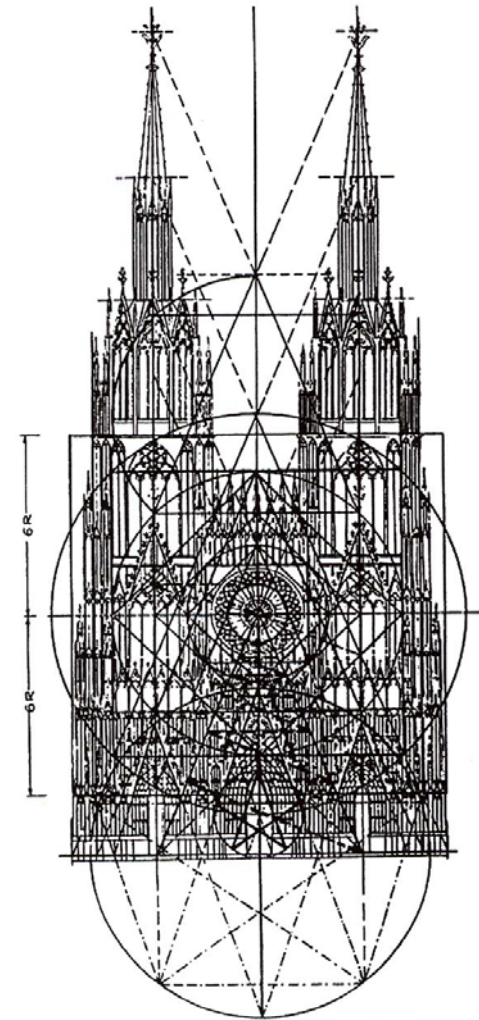
Rose-window, Strasbourg Cathedral

Purely out of an understanding of the nature and meaning of Middle European spiritual creativity, and not out of the wish to defer to nationalism of any kind, we must assume that the symbol of the sixteen-petalled lotus flower still belongs to Central Europe today, and not to the East. It takes up its initial position in Central Europe, as it were, and from here strives, through the combined work of the nations, outwards in all directions,

through the entire world: Ex occidente lux.

The next stage in the development of the individual spirit, of consciousness, is connected with the twelve-petalled lotus flower. Its symbol belongs in a certain

⁸ Cf. Otto Schubert, *Gesetz der Baukunst*, (Law of Architecture), Leipzig, 1954. Vol. II, p.36, 303.



Strasbourg Cathedral.
Triangulation of Erwin von Steinbach's plan

sense to Eastern Europe, and to Russia first and foremost. – Thus it is of crucial importance for Eastern Europe to take part in the cultural life of Europe, and for the cultural life of Europe as a whole to prepare for its impending metamorphosis, which is to be realized in the transition from the fifth to the sixth cultural epoch.⁹

This is the path of development of humanity that is rightful and in harmony with world laws.

The Archetypal Phenomenon of the Occult-Political Battle

Beside the legitimate and progressive course of development there is always an accumulation of forces of inertia, which cause the cultural impulse either to move in only one direction or to move in one spot, repeating itself endlessly and ossifying in a given state. If we look once more at that loop in the evolutionary spiral, which embraces our present cultural epoch, we can recognize the most impor-

⁹ If Russia were to go its own, autonomous path the twelve-petalled lotus flower would from the point of view of initiation-science be developed earlier than the two- and sixteen-petalled flowers. This would have very tragic consequences at the threshold to the supersensible world.

tant directions of inertia and stagnation (Fig. 5).

All modern occult-political forces that hinder development through their activity behind the scenes are based ultimately on the **partial justification** of their strivings. It is of extreme importance to understand this peculiarity of the world-wide struggle in our time. This partial justification proves in reality to be worse than complete

error, because it is rooted in the laws of development but stands in their way. Thus the ideology of Rome – Jesuitism – is based on the premise that Christ came at a time when the greater part of humanity was still in the condition of group-consciousness. The rationality of Rome represented the highest form of individualization for that time. And because Rome took up Christianity, the Cæsaro-Papacy must be regarded as the highest form of societal and religious life. That which comes from the North brings, according to Rome, only destruction and chaos – in the far-distant past it was these very barbarians from the North who destroyed the glorious Imperium – the flower of civilization. Later, it was they again who, with their reformation, did irreparable damage to the most perfect Christian Church. The Latin race is better suited than any other, they believe, to bear Christianity into the world. The main enemy of Christianity is Central Europe with its seductive call to knowledge, secularization and freedom – as also its ‘offshoot’ – the Anglo-Saxon world that is sunk in materialism.

Anglo-Saxon political occultism builds on the many thousand years’ tradition of the cultural movement from East to West. Its leading occultists (where and in what form does not concern us here) say: ‘We are the only rightful heirs to the Greco-Latin culture. The Gods themselves, and the stars, look favourably upon

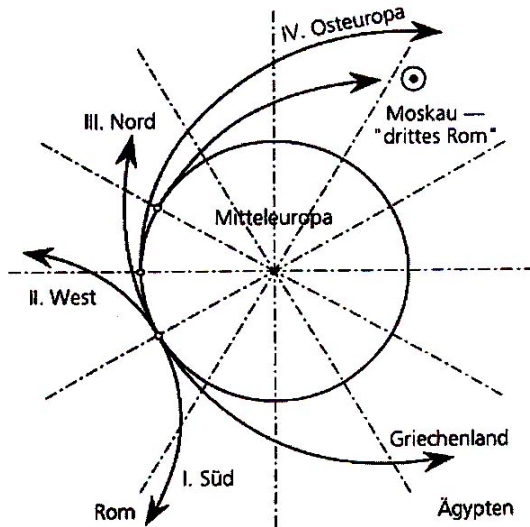


Figure 5

us in our striving to rule the world. The time of the Latin race is over, and it must disappear. Central Europe stagnates and keeps us waiting. Admittedly it brings something to culture, but has to be held in a firm grip, its conservatism must be destroyed, it must be economically weakened and politically lamed so that it cannot prevent America from realizing the world rule to which it is destined. As to Eastern Europe, its importance is, in the end, limited to the reserve of genetic forces, which are considerably weakened in the rest of the world.’

The Nordic ideology arose in the wake of the cultural impulse in its movement from the South of Europe to the North. It is to an unimaginable degree reactionary, because it appeals for the restoration of the ancient Hyperborean, if not even the Polarian root-race. Only to Lucifer can the deeper meaning, the content, of an ideology of this kind be known. But its human bearers are only dreaming, they are possessed by it because not a single conscious mind among them is capable of establishing any reasonable relation to that in the highest sense spiritual planetary being of humanity as a unity devoid of all individual characteristics. Nordic ideology also has an ahrimanic component – it is Louhi, the Queen of the North (Kalevala).

Finally, the ideology of ‘Eurasianism’, whose popularity has grown enormously over recent years, represents the intention to allow the sixth cultural epoch to ripen before its time, to anticipate it at least in part, at a time that is in no way appropriate for it, and thus to place it into utterly unsuitable conditions, to drain the life forces of the Eastern European peoples and render them incapable of cultural creativity at the time when the Slavic-Germanic cultural epoch begins. For this reason the occultists everywhere in Russia today are saying that the age of Aquarius will begin in the coming century.

We have in ‘Eurasianism’ a repetition of the impulse of Gondishapur. The ‘Eurasians’ intend to build a bridge directly from Rome to Moscow (the ‘Third Rome’) and thereby cause Middle Europe to fall out of development entirely. Here is to be sought the origin of the two world wars, in which the aim was realized to incite Germany and Russia to war with each other. In the ‘Eurasian’ ideology hostility towards Germany will always outweigh resentment towards the USA, not in its phraseology which is oriented to political fashion, but in essence.

Rome regards ‘Eurasianism’ with mixed feelings. On the one hand the ‘Third Rome’ is a competitor, for here the first two are deemed sufficient. On the other

hand, Rome sees in Eastern Europe, in Russia, an effective weapon in the struggle against Central Europe and America. The Americans for their part consider Russia a strong weapon in their struggle against Rome, against Europe and against the East in the widest sense.

If we bring all that has been said so far about the occult-political world-picture into a system, we arrive at the configuration in which the main spiritual forces on the world stage stand in relation to the true forces of development (Fig. 6).

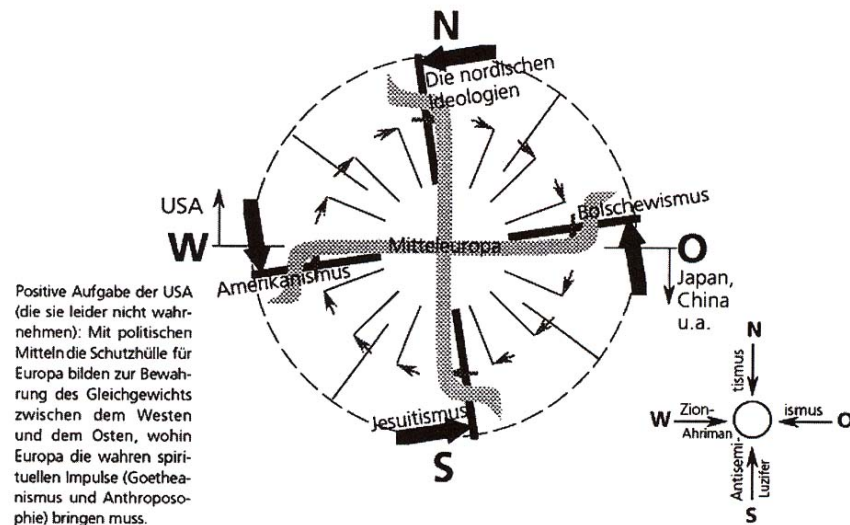


Figure 6

The small circle in the figure expresses the 'wheel of history', that with the help of social-cultural and historical endeavours will be turned from West to East by all the countries of Europe and the entire world, thereby bringing about the succession, the metamorphoses of the cultural epochs. These justified efforts are to a greater or lesser degree opposed by the unified forces of the anti-spiritual and anti-historic impulses (outer circle on Fig. 6). **The period of their emergence as separate entities has come to an end, as shown by the appearance of the Asuras in the political and cultural life of humanity.** The unity of these forces is clearly manifest in the 20th century. Events like the wars of Germany with the USA and Russia may outwardly represent a contradiction, but they are at the same time merely episodes in the advance of these forces

towards their one and only goal: to turn back the universal development of mankind. To this end the paralysis and oppression of Middle and Eastern Europe is essential. On the one hand wars further the attainment of this goal, and on the other, unions – the mixing of all the peoples of Europe, and later the races, into a grey mass. But other methods are also projected.

The Swastika, which was elevated to a political symbol or sign for Germany, expressed (for one who knows) this unity. It moves against empirical time within which evolution is realized; it turns evolution backwards – this is ultimately what Pan-Americanism strives to achieve. The esoteric meaning of the Swastika was carried from the astral plane to the external plane of history. Therein also lies the origin of all ideas regarding the 'hallowing' of life in society (cf. Ch. 17 and 18).

In contrast to this, a rightful development on the historical and cultural plane is expressed by the Swastika which rotates clockwise. It is the symbol of the two-petalled lotus flower opening gradually on the exoteric path, in proportion as each individual human being attains the capacity for freedom and moral autonomy, whereby he will begin to draw the motives of his actions from the world of moral intuitions, as Rudolf Steiner has described in the *Philosophy of Freedom*.

The picture given above would not be complete if we did not show its connection to the higher spiritual plane, of which Rudolf Steiner says: *Four mighty, exalted figures stand in universal space, each at one of the four points of the compass. Thus they form the cosmic cross. They lead and guide events in the world and are servants of the One who is the life of the Sun (Christ). In the course of each cosmic day the Sun spirit inspires each one of them in turn. They are the primordial forces which are mirrored in the three forces of thinking, feeling and willing in the cosmos and in the human soul* (GA 265, p. 336). These figures are the four Archangels. In the following (Fig. 7) are shown the main principles of their working, and their connection with the four Festivals of the year.

Michael, who stands in the East, brings the forces of the three other Archangels into harmony and he is the 'Countenance of God'. As he imparts his inspiration he invites human beings to be active with him. The human being acting out of free will in accordance with the intentions of the Archangel Michael becomes the bearer of the principle 'Ex occidente lux'. The four forces of political oc-

cultism enclosed within the ring of the Midgard-snake become its instrument. While Midgard surrounds Europe in an ever-widening noose it strives to isolate her spiritual and cultural life from the working of the four leading Archangels. For this reason the forces of political occultism want to fill human thoughts, feelings and motives of will with their ideologies and suppress self-consciousness with the help of mass-suggestion.

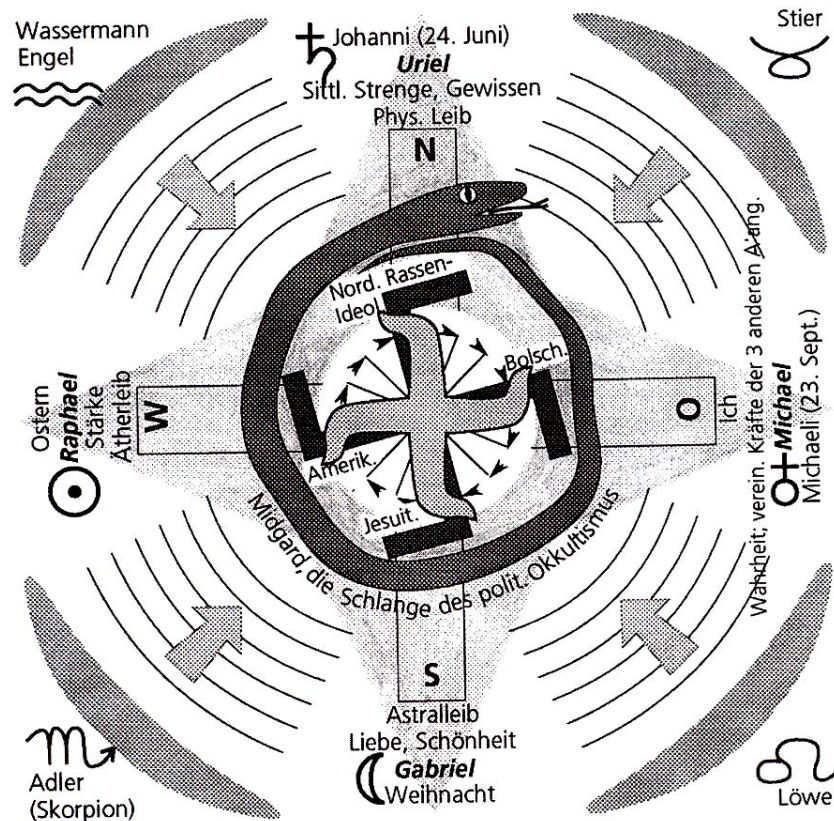


Figure 7

These are in a very condensed form some of the essential elements of the methodology of modern politology. Anyone who does not master them is given over to empty quarrels and enmities. But those whose sense of national self-worth is undermined by the development of the actual state of affairs can merely be told:

Have patience, the time will come when Germany will fulfil its cultural-historical task, and then retire into the background and make way for others. But God grant that the latter does not happen today. For this would mean that the secret societies of the West would have succeeded in diverting the cultural impulse before its meeting with the Spirit Self, in forcing it further westwards. In this case one would have succeeded in making the fifth cultural epoch, in which the Anglo-Saxon race – with full justification – plays a leading rôle, eternal in a certain sense, in endowing it with a peculiar ahrimanic immortality. If this were to happen – says Rudolf Steiner – the sixth cultural epoch would indeed begin, but it would be transposed to South America and take effect only in a modified form. It would then come into contradiction with the spiritual laws of earth and cosmos. Only the human beings with the greatest strength of spirit would be able to attain the Spirit Self individually, through efforts having the character of an initiation. As to the rest of the inhabitants of the earth, their fate would veritably be a ‘gnashing of teeth’. The emergence of the evil race, as prophesied in the Apocalypse, would move forward at an accelerated pace. The black-magical Mysteries of Taotl would come to life with renewed force.

The signs of a possible future of this kind can already be recognized in our century, because it is being decided today what course the whole further evolution of the earth will take. People who are not afraid of knowledge are quite capable of grasping this themselves. And we should not be surprised to see all demons of evil let loose to destroy Germany, to spiritually lame Russia, to prevent Europe from fulfilling its spiritual task. The publications of Pan-Americans we have already mentioned indicate this very clearly; in them we meet the world-wide lies, distortion and calumny of the history of the people and their character. Anyone who still falls for the illusion of an abstract humanism should read these books. Next to Th. N. Kaufman’s book, mentioned in chapter 3, one ought also to make acquaintance with the work of another American ‘wise man’ – Louis Nizer. It was published in 1944 (Chicago-New York) under the title: *What to do with Germany*. The author asks: What should we do with *millions of murderers*, with a *criminal nation* whose entire culture (including Fichte, Novalis etc.) right down to its folk-songs, is pervaded with biological militarism? Our reply – says the author, would be: *One can’t convict a whole people, ... you can’t kill 80 millions*. But, what should be done with them? If they are not destroyed, should they not at least be subjected to ‘racial sterilization?’ If 20,000 physicians were each to conduct 25 operations daily,

the entire procedure of making 50 million fertile Germans sterile would take about three months. Maybe more time needs to be allowed for women. With a natural death rate of 2% per year the German nation would then vanish from the face of the earth within two generations.

But – the author says – we will have to forgo a project of this kind. Why? – Well, because Germans would then assume the role of martyrs, but mainly because mass uprisings could take place (!) and after all, only the fate of future generations could be resolved by means of sterilization, not that of the living. President Truman demanded that every American should read this book, and Eisenhower ordered his officers to write summaries of it.

We do not want to quote the entire content of this book,¹⁰ in the place of which the American ‘wise men’ should rather have written a different one entitled ‘What have we done with America?’ At the end of this chapter we would only say the one thing that should have become clear to anybody possessing healthy common sense – that the path to the overcoming of nationalism and chauvinism leads only through the unmasking of lies of this kind. The farther back they lie in the past, the more the ultimate source of the world-wide lies takes on the character of an unshakeable truth, that is as though sanctified by tradition. It becomes progressively more difficult to arrive at the actual truth, and ‘re-educated’ humanity is less and less inclined to change. It is as the poet said:

*All honour to the madman,
Who feeds humanity with golden sleep!*

Have not these words become the final universal dogma, in which all the warring world-forces, all the contradictions of civilization join together in peace? But if someone ‘cannot sleep’, if he has enough strength to clear the way to a number of sources, only horror awaits him. But at the same time he will understand that a human being of our time, whether he wishes it or not, is faced with the choice of either erecting the ‘humanistic society of the future’ on the night-

¹⁰ The book goes on to develop the promising solution of the ‘German problem’ – re-education instead of physical destruction – applied after the capitulation. May those above all read it, in whom, owing to a repressed chauvinism, certain chapters in our book prompt an outburst of uncontrolled anger. May they then be persuaded that their impaired spirit is borne by lies, possession, and hostility towards the true interests of humanity, and that their humanistic mask is likewise hypocritical through and through.

mare of the lie inflated to hypertrophy, or laying aside his night-cap and applying all his strength to the search for the true grounds of life, in order, after physical death, not to experience a second and far more terrible death – that of the soul. No proof is surely needed that it is utterly necessary to choose the second option, even if we are then reviled as a ‘Fascist’, a ‘Chauvinist’, a ‘mis-anthropist’, etc. Let us be certain of it: The Prince of this world understands very well that he is the spirit of the lie. We should not expose ourselves as fools in his eyes.

150 years ago the outstanding Russian philosopher-Prince V. F. Odoevsky wrote: *In the madness of materialism the West delivers its great thinkers to the graveyard of thoughts, and tramples those in the dirt, who wish to abjure this madness with strong and holy words.*

Could he have guessed that his words would become especially relevant at the end of the 20th century?

XVII. Russia and the "Socialistic Experiment"

The "Experimenters"

For an understanding of the destiny of Russia in the 20th century, it is particularly important to have knowledge of the map that played a role in the occult societies in the '90's of the last century, where 'desert' is marked instead of Russia. We are still today witnessing the turning of Russia into a desert, because this process has not yet been completed. It has, so it now appears, two phases. The first phase was conceived as a confrontation. Rudolf Steiner spoke of this even before the February Revolution of 1917 had taken place, and this is what makes his statement so very valuable. In a lecture on **January 15, 1917** he said: *If we want to set up commercial-industrial world rule, then the main region involved has to be divided into two parts ... Thus ... there cannot be a commercial domain without a region that stands over against a commercial domain ... this is a great, a gigantic thought of those occult brotherhoods of whom I have spoken. It is a gigantic thought of world proportions to create the antithesis, compared to which anything else will seem as nothing, this antithesis between the British (today we can justifiably say – the Pan-American) Imperium of commerce and the one that will arise out of Russia with the preparation, arising from its spiritual disposition, for the sixth post-Atlantean epoch. ... expressed trivially, a more wonderful contrast could scarcely be imagined, to what developed in the West as the highest flowering of commercial and industrial thinking, than the future Russian Slav, who will in the future certainly be still less inclined than he is today to be professionally active in commerce ... Thus we are dealing here with a division of the world into two parts ...* (GA 174). Rudolf Steiner further describes the character of 'peaceableness' with which Anglo-Saxon commerce is active in the world; we have already mentioned this.

It is this, that was hidden behind the false rhetoric and cynical propaganda of Lenin, Trotsky and their 'comrades', who branded the whole of humanity, with the exception of the 'proletarians' – which again was a lie –, enemies of the new power. But we will see what else stood hidden behind these lies.

In our book *The Awaiting Culture* we described those events at the turn of the 18th to the 19th century which served as a prelude to the revolutions of the 20th century in Russia. The politicising of a certain section of Russian Freemasonry was mentioned, and this was possible through the influence of England. We have already spoken of Freemasonry being brought to Russia from England. Here is a further witness: T. A. Bakunina, who, with full sympathy for Freemasonry, writes concerning the history of this movement: *... in Captain John Phillips we see the first Grand Master chosen for Russia by the Grand London Lodge. Ten years later he was replaced again in this lofty post by an Englishman, the General in Russian service, James Keith ... whose name has become famous as that of the Founder of Freemasonry in Russia.*¹

Since 1745, the post of Grand Master had been placed in Russian hands and a direction emerged that was devoted to the spiritual quest (Yelagin, Novikov, Schwarz), but the English influence was stronger. Towards the end of the 19th century Russia was literally woven into a web by the political Lodges. They came forward as fighters for the equality of the Jews and in this way drew them on to their side. Preparation for the revolution began in the Lodges. The revolution of 1905 was a failure – the army put an end to it. Then special attention was given to preparation of the army. The French occultist Papus (friend of the Tsar's family!) recruited members for the Lodges in the highest social circles.

At the beginning of the First World War almost all the generals – including General Alekseev, who presided over the general staff of the Russian army and later commanded the 'White Movement' –, the highest aristocracy – Princes Yusopov, Trubetskoy, the Grand Dukes – were all members of the Lodges and in one way or another supported the preparation of the revolution.

This was the great temptation of Russia, and Russia did not recognize it. The Russian 'Nibelungen' (whose ancestry reached back as far as the Normans, or who were direct descendants of the German 'Nibelungen') had within them too many decadent, disintegrating forces. The non-aristocratic intelligentsia, who were not able in the short time available to unfold the individual 'I', proved incapable of distinguishing the legitimate striving of the Russian people for a

¹ T. A. Bakunina, *Russkie vol'nye kamenshiki (The Russian Freemasons)*, Paris, 1934, p. 35.

new social order, from the intentions of the 'demons' of *Marxism* and *Atheism*, as Dostoyevsky described them.

The deception was only recognized between February and October 1917, but it was already too late. The interim government, which consisted entirely of Lodge members, paralyzed all security functions of the state and **handed over** the power to the Bolsheviks, whose highest level also consisted of Lodge members, albeit of the more radical direction.

Anyone who finds it difficult to understand the events in Russia at that time should reflect deeply on the recent events of the Iranian revolution, which took place in the more recent past. In it the same scenario was repeated exactly, that led to the destruction of Russia. First a bourgeois revolution takes place, which leads to the overthrow of the Shah. A provisional government is installed. The head of state is an exact copy of Kerensky, and correspondingly so is the rest of the government. Then a fundamentalist is 'imported' into the country, prepared this time in Paris, not Zurich, who seemingly speaks, not in the name of Marxism but of Islam. But this is no more than a factor specific to the country. The essential mission of the leader is the same: The country is to be completely destroyed from within. The head of the interim government disappears abroad like Kerensky, and is forgotten (and this when we consider the consequences suffered by the Shah, who had had the 'audacity' to emigrate). Then war breaks out between Iran and Iraq that is to go on for many years (an analogy to the Second World War) whose main purpose is to destroy as many people as possible on both sides and undermine as far as possible the economy of both countries. Then follows the severing by the European states of diplomatic relations with Iran, then renewed acceptance etc. (The Germans ought to follow the events in Iraq more closely, because in the plans of the world-powers it is in some way an Arab analogy to Germany.)

Within the machinations behind the scenes during the revolutionary events in Russia, parallel to the Bolshevik cadres, whose central core was prepared in the Lodges, the Jesuits were also active participants. We have already spoken of their method, first to let the Freemasons attain their original goals, in order then to appear as it were out of the background, infiltrate the ranks of the Freemasons and seize power for themselves by placing their own people in the leading

positions without interfering with the power-structures as such.² A scenario of this kind was already prepared in the prelude to *Dekabrist Revolt* in 1825. Parallel to the working of the Freemasons, the Jesuits also prepared the revolt through the *Society of the United Slavs*.³

In 1917 the scale of the conspiracy was entirely different. It now included within it the world-wide relations. But when events assume this scale the organizers behind the scenes in some way lose control of them. And then **no-one knows how what has been set in motion will turn out**. This is what happened in Russia. The Trotskyites and Leninists, once they had seized power, saw themselves obliged to retreat and to reintroduce elements of the capitalist economy. But now, despite all the catastrophes that had overtaken Russia there was a danger that it might recover and throw off the 'socialistic experimenters'. In wide sections of the population there were stirrings of hope for a spiritual liberation. In millions of simple folk there arose the wish to become culturally active, to join in the transformation of society according to the principles of equality and freedom. Somehow this had to be brought under control. And so at the centre *where Rabbis and Monsignori sit very amicably together* it was decided that the leadership of the experiment should be placed in the hands of the Jesuits. Their representatives were Stalin and his helpers. Stalin had been recruited when he was being taught in a theological seminar. There, already, representatives of the Catholic 'lobby' in Orthodoxy had taken note of the, in their eyes, 'gifted' young man, and had smuggled him into the circle of Bolsheviks. V. Maximov, a former Soviet dissident, told this story in artistic form (how else? – Jesuits do not have the habit of leaving documents behind!) in his novel *Quarantine*.

² Fantasy novels and horror films today tell us how 'cosmic' aliens conquer civilization on earth from within and replace to a great and allegorical extent the 'I' of the human being.

³ An interesting phenomenon may be noted here: In anthroposophical initiatives that advance from the West to Siberia, we hear ever more frequently that the memory of the *Dekabrists* is evoked. The Western reader will see nothing unusual in this. But to us it has a very peculiar ring. This is because, despite all the polarization of forces that has occurred in recent years, both the Right and the Left hold fast to the old pillar of Soviet ideology according to which the *Dekabrists* were the forerunner of the Bolsheviks and the 'Renewers of Russia', and had almost 'saved' the country as far back as 1825.

Russia is caught in the iron grip of 'militant communism' (as this change of power was referred to by media propaganda). The terrible process began of destroying the Russian village. The old experimenters were no longer suited to this new departure in policy. It was decided to sacrifice them through creating the picture of the enemy without, because the enemy within was on the other side of the impervious borders and his picture threatened to pale in the consciousness of the duped masses. Trotsky was allowed to be the only exception. He appears to have been the only one in the entire original leadership who was absolutely untouchable and thus part of the highest circle of world power. He was later done away with after all, but this was, so it seems to us, his own fault – he did not want to keep quiet, similar to Kerensky.

All the parties of Trotskyites, Social Revolutionaries (SR Party), Constitutional Democrats (CD Party) known to us from the history of the CPSU, were really no more than the cloak behind which were hidden the red Lodges. The 'Right' in Russia openly writes about it today in order to veil the nature of the forces that came to power with Stalin and at the same time 'wash' them a little of their crimes. One of several further sources is the book by the Freemason Michele Moramarco *La massoneria. Ieri e oggi*, published 1977 in Milan and 1990 in Moscow. He writes: *Cuba. Freemasonry is active in Cuba. Castro, who is involved in the traditional Freemasonry which does not interfere in politics, considered it expedient not to oppose it* (Chapter 10).

And now let us imagine the neighbouring state of Cuba, the USA – 'swarming' with Freemasons; then – Cuba's friend the USSR, the greatest enemy of the USA; the Khrushchev affair with the stationing of nuclear bombs, which is said to have cost President Kennedy's life,⁴ the Bolshevik threat, through revolutions in Latin America started in Cuba and much, much else – which, one might have thought, would have excluded the activity of Freemasonry on the 'Island of Freedom' (USSR propaganda). And yet it apparently flourished there. It could not have stood outside politics, if only for the reason that in the 'socialist camp' **everything** was politicized. Thus the second plan of history taking place behind the scenes is revealed to us by the Bolshevik Freemasons themselves. However the mixture is even more complicated if we consider Castro's Catholic past, etc.

⁴ A rumour that could very well be more a case of disinformation than information.

Now began the trials, and the toppling of the leadership as well as of the members of those parties. Many were banished to the concentration camps they had helped to create. For the most part they were 'children of Ahasuerus'. In connection with this undeniable fact we refer again to Winston Churchill's statement from 1919: *There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistic Jews ... And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses*. The authors of the 'experiment', when they decided to turn Russia into a bloody battlefield, had not placed a great deal of confidence in the Russians; they had a premonition that they might not be up to the 'magnitude' of the task of destroying their own countrymen. For the immediate carrying out of murders mentally-ill people were used. A mysterious regiment known as the Latvian 'Guard' was mobilized, which was to all appearances an order of professional murderers showing no trace of any conflict of conscience. Using such cadres, one now began to 'experiment' in the spirit of 'Socialism'.

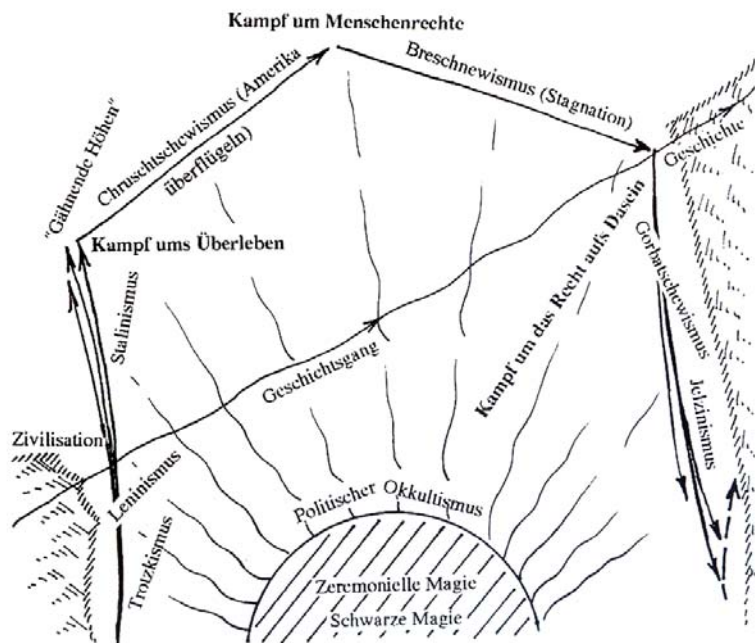
It is interesting to note that when today on radio and television relatives are mentioned of the 'dictators of the proletariat', who were once subject to reprisals, the great majority of them are Jews. For this reason the attempt was made to give Stalinism an anti-Semitic note. However, the new ideologues soon discovered that this could become dangerous, because the deeper backgrounds of Bolshevism would then be revealed. This would have been quite unavoidable. Let us take, for example, the fact that next to Stalin the second man of the state was called Kaganovich, that the wives of almost all of Stalin's helpers were Jewish, etc. We emphasize again that Churchill, the contemporary whom no-one yet dared call an anti-Semite, confirms this.

But it would be a mistake to blame only Jews for the Bolshevik Revolution. Yes, the hard core of the conspirators and executors was recruited from their ranks, but what happened from the mid-'Twenties onwards makes it clear that they too were merely tools in someone else's hands. When the mass-terror began people were picked up in unbroken succession by the secret police. It no longer mattered what gender or age they were, what was their religious belief, or to what nation they belonged. In truth: when it comes to murder, the Bolsheviks are and always have been Internationalists. After the advance into Latvia

in 1940 the 'invaluable' contribution of the Latvian 'Guard' did not make for a moderating influence on the fate reserved for this people. German, Spanish and many other communists made acquaintance with the Cheka prisons. Only those who were sufficiently cunning and who recognized the far-reaching changes in the leadership of the 'experiment' were spared. **We need to make all this quite clear, not in order to sow national dissention, but to hold in our memory the terrible lesson, and avoid a repetition of the old mistakes that are death-bringing to all who allow them to happen.** For the world is today poised at the threshold of a repetition, only this time on a still bigger scale.

Method and Plan of the "Experiment"

All that came with Stalin – one tries today to revamp into a 'truly' national affair of the representatives of Russia, who were purportedly deeply concerned over the historical role of the country, and who made it into a world power. But we have learnt, meanwhile, that Leninism-Stalinism had been planned as **one** manifestation **before** the 'experiment' began – in order to create an antithesis between America and Russia. The vision for Russia within this antithesis can be shown by means of a diagram (Fig. 8):



It all began with Russia being 'torn' by Leninism-Stalinism out of the normal course of world history, excluded by it from civilization (*desert* on the map), and placed on the 'rack' of the *yawning heights* (an expression of Alexander Zinoviev). The destruction of entire nations was begun and thus the struggle for survival became the most important thing, because the human being did not possess the **right to life**. The state decided who was to have it and who was not.

After Stalin's death the Khrushchev era began. Russia appeared now to move in step with the general course of history, but in fact everything remained within the sphere of social-economic fantasy, of progress on the *yawning heights*. At the same time the mere attempt to move parallel to history brought an approximation of conditions to reality in the Soviet Union, and the time of stagnation began. The dragon slowly lost its strength and thus a hope for freedom was born that found its expression in a struggle for civil rights. As during the time of the NEP, the danger arose again that Russia, in defiance of everything, might stand on its own feet.⁵ So the 'experiment' was given another new turn. The leadership was taken from the Jesuits and placed again in the hands of the representatives of the Western brotherhoods.

These appeared to be continuing the struggle of the dissidents for a return of Russia to the lap of civilization and world culture. But in reality the total destruction of the means of production and all state structures began, which posed a threat to the very national existence of Russia.

Under the cover of the 'Perestroika' we are **as a national entity finally erased from world history**. All stages of the events of recent years are plainly steered by the political occultism issuing from the same black core of the planet – from dark ceremonial magic. All this obviously shows things in a very dark light, but it cannot be otherwise when we reflect that our century has heaped up mountains of corpses owing to factors that are not entirely coincidental. Just imagine what those people must carry in their souls, who think up such experiments and put them into practice. Merely to contemplate this, is enough to remove any trace of naivety with regard to political occultism. And the opportunity to contemplate it is provided at every step

⁵ NEP – New Economic Policy; economic policy in the Soviet Union after 1921 as a reaction to economic ruin and internal political unrest; in the course of a rigorous socialization of the economic conditions, private enterprises were first put under State control and later partially legalized again (Publisher's Note).

An example: English children were recently asked by sociologists what they think of horror films. 85 % of the children thought that they have a bad influence on their behaviour, and 35 % even said that they encourage them to commit crimes. **Children** admit this! And the adults? – They continue to stuff their children full with these films. Does this not show beyond a shadow of doubt that such inhumanity becomes habitual in accordance with a definite plan?

Through the entire course of the 'socialistic experiment' in Russia, two forces are permanently at work – whatever dramatic changes it undergoes, and regardless of who happens to be killing whom: the Western secret societies and religious-political Romanism. From time to time one of them defeats the other, but it never happens that one force carries off the final victory; this would be beside the point. If the one side wins – economic and spiritual relief is the result, if the other side comes to power – then the NEP reverts to 'war-communism'. The dissidents have long observed this constant fluctuation. But it is important to look at the shared attribute that, despite all changes, always remains the same.

Professional responsibilities gave us, over a long period, access to scientific circles and at the same time to the highest sphere of the Soviet trade unions.⁶ And, thus we had the opportunity to gain some insight into the developmental process of Soviet politics. Throughout this time we were also pursuing a thorough study of historical symptomatology as taught by Rudolf Steiner in Anthroposophy. It was not long before we noticed, to our amazement, that the system of power in the Soviet Union was not at all a monolithic block, but that on the contrary two forces oppose each other irreconcilably. Later it became clear to us that we were governed by a force that, though very much the opposite in form, was in spirit absolutely identical with what is called *Jesuitism* in the Western world; its most important strongholds were the trades unions and the army. There, as everywhere else in the world, the spirit of subordination, of the authoritarian regime, of strict subjection was introduced by this force; one played on people's national feelings and behaved in a pastoral spirit, as a 'shepherd' of the 'flock' of the 'little ones' – of the workers who were mercilessly exploited and held under an iron rod. At the same time it was stressed repeatedly that their superiors were like fathers to them, who could not sleep for nights on end, were concerned about their well-being etc. When the book

⁶ This organization had around 120 million members at that time and was – numerically – the second largest in the world after the Catholic Church.

Aquarium by Viktor Suvorov was published we not only found our conjectures confirmed, but we also discovered something entirely new: the fact that this force even had its own counter-espionage service – Chief Administration for Intelligence (GRU) – a secret order with a very remarkable rite of initiation, only mentioned in passing by Suvorov.

The members of the Western secret societies control the Academy of Sciences, journalism, medicine, and further education. The Party and the KGB are both as it were twofold. In school education as well as in Marxist and atheistic propaganda both forces work hand in hand. On the level of advanced science (nuclear physics) there were always scientists who, despite all the draconian secrecy regulations, were able to travel from the West into the Soviet Union as easily as we, living in this country, could travel, say, from Moscow to Kiev.

The entire 75-year history of the Soviet Union is an expression of the co-operation and battle of these two forces. Times of relative calm mark the preparation for revenge being made behind the scenes by the force that is, at the moment, slipping behind. It is always easier to organize underground; the ruling power is always in the public gaze. Thus we have the secret recruiting of their agents, the gradual replacement of 'outside' people by one's 'own', in the positions of responsibility. Once these preparations are complete, the force operating underground launches the attack and the world witnesses the beginning of a change in the Soviet Union. When the Bolsheviks staged their revolt in 1917 with the help of Western secret societies, and stirred up civil war and mass-terror, a pro-Jesuit grouping was already preparing behind its back to seize power from within. This process is described in detail in various publications, but in the language of 'Aesop'.

During the regime of Stalin a pro-Western group armed itself underground in readiness for attack.⁷ The first attempt to seize power was made with Khrushchev. Actually it was more like 'reconnaissance in battle'. It was doomed to fail, since the opposition did not have enough 'agents of influence' in the army (as in 1905). After an 'interregnum', the 'Right' rose to power again, but this time its rule was milder than Stalin's since its power was already partially undermined. The 'Left' resumed its activity in the succession Andropov-

⁷ The well-known dissident General Grigorenko wrote a book with the apt title *You Meet only Rats in the Underground*.

Gorbachev-Yeltsin. When they came to power, the 'Right' went underground and worked from there – as the 'Left' did previously. This hidden working is, as before, far more successful than the work of the 'Left' above the surface, and this fact became very clear through the 'congresses' of the 'representatives of the people' in the parliamentary sessions during the time of the 'Perestroika'. In view of this we may ask: Why can not one of the forces gain a decisive victory over the other? – Because that third force, which strives to bring about a 'dialectical' collaboration of the two forces issuing from it, does not intend this to happen.

The "Perestroika"

In Russia today there is nothing to outdo the naivety of those who believe in the existence of some kind of attempts at reform, whose aim is to strengthen the country's economy and build up a democratic society. Oh no, the 'Perestroika' is designed to ensure that all the forces in power **consciously** further the destruction of all spheres of life. This is easily proven through an analysis of the **edicts, resolutions, and changes in law** that have issued from the government in the last three to four years. The corrupt elements from before are guaranteed full freedom of action and now grow beyond all bounds. With incredible speed a clan of the new financial elite is forming. It buys up the currencies entering the country as credit and deposits it in personal accounts with Western banks (a billion dollars and more disappear from the country every month!). The country is left only with the mountain of debt that is already so vast that Russia will **never** be able to repay it. A newspaper reported that the country's population is declining with increasing rapidity. In the first three months of 1992 alone hundreds of thousands of people voluntarily ended their lives or attempted to do so. Even in times of war such losses were rare. Suicide is committed not by the Party-nomenclature – they are entirely successful in business – but by simple people whose already miserable standard of living is today three or four times worse than before!

A no less destructive assault is directed at the spiritual life. Centres are set up in which different spiritual interests are as it were accumulated and then profaned. Thus, for example, someone who is keen to exploit the Russian inclination to mysticism and apocalypticism, publishes the journal *Voice of the Universe*. In it astounding prophecies are publicized, reports are given of supersensible mani-

festations, allegedly confirmed by trustworthy witnesses, and, parallel to this, critical observations are made of the occult-political forces in the world; patriotism is propagated. The popularity of this magazine is growing enormously, and its reports come ever closer to the totally absurd, so that now only a schizophrenic can take it seriously. And at the same time the paper is designed, together with the 'black magic' of journalism, to make use of the direct magic of dark occult manipulations: the magazine is charged with 'energy', etc.

From another direction there rings out ever more loudly the propaganda for spiritual freedom, for human rights. This attracts people in their swarms who live under the yoke of oppression in the sphere of rights and the spiritual life. But here too they are led astray. They are soon told: 'If you love freedom you should love it in all its manifestations, including the freedom of sexual licence, and the 'right' to commit crimes'. The 'free' press is starting to publish small ads like the following: *Looking for a boy, white or yellow – it does not matter, provided he looks like a cute dandelion*. This is not just a bad joke. A Mafia, going entirely unhindered and unpunished, is active in the enslavement of children to wealthy, sex-crazed criminals. The television broadcast a report of an attempt that had been uncovered,⁸ to export children to foreign countries as 'raw material' for organ transplants (how many have remained secret?). Anyone who protests against these unbelievable crimes is branded an enemy of democracy, a 'nationalist', a chauvinist, or a member of the 'Right'.

From a third direction believers are inculcated with the idea of the alleged 'traditional' unity of Orthodoxy and army. At the opposite pole, practical occultism is unleashed and countless groups, often international, are formed in which spiritually aware people meet to work with magicians of the darkest kind. It is impossible ever to free oneself from this kind of group because their magic is intimately bound up with the gangster world.

In no other country in the world have the mass-media worked so intensively to destroy the structures and relationships of society. People lurch from one side to the other and meet only what is abhorrent. Infernal caricatures stare at them; grimacing, mocking, baring their teeth and poking out their tongues. There was

⁸ Reports on such 'unique' criminal acts often serve the express purpose of popularizing such crimes and inciting to them. It is not only the prospect of quick financial gain that provides the incentive here, but also the perverted idealism of wishing to be a 'progressive' criminal (Publisher's Note).

a similar situation in Russia before the revolution and in the years immediately after it. Today it seems as though the tactic of the 'two daggers' has increased tenfold, as though the time of the **pluralism of barbarous deeds** had begun. But this is only apparent. In reality a system becomes visible behind the chaos; just 'two hands', as before. The world of 'dialectics' has not ceased to exist; it is merely undergoing a transformation. And an incredible success awaits it. Recently there has been a general change of mood: **people are starting freely to yearn for a return to what they so long and quite justifiably hated!**⁹

⁹ In the years of the struggle of the dissidents against the regime in the Soviet Union, the name of the priest Dimitri Dudko, who courageously spoke out for the rights of believers and rejected any compromise with the atheist authorities, became widely known. The freedom-loving priest had to suffer much at the hands of the secret police, he endured the most subtle methods of torture and nothing could break his will. But now, in 1994, he writes: *I think that the destiny of communists and Christians is somewhere the same ... As a rule they stand up for the people, they are concerned for its well-being ... they remind one in their heroic courage of the Christian martyrs ... Truly, sheep and wolves graze next to each other. The Chekists ... ask for forgiveness. At least of me ... I close my eyes to all the offences I have suffered and say to the Chekists: Forgive me for driving you to bitterness, intentionally or otherwise. The Soviet power is the only one, since it is clearly given by God. We needed such a power.*

It all comes down to this: Everything is given by God; the Bolsheviks and the executioners of the Cheka are sent to us by God; and the devil too, and, if he is given by God we will accept him in peace and bow down before him!

It is indeed true that if God wants to punish someone, he deprives him of his reason.

If the entire tragedy of Russia were limited to the offences committed against Father Dudko, then we would certainly have to forgive. But what would the millions who have been tortured to death, what would the victims of the GULAG say if they could read what Father Dudko writes today? He would no doubt advise them to ask their executioners for forgiveness for having inconvenienced them so much, that they 'unintentionally' caused them to interrogate, torture, and shoot them and then, as if that was not enough, have to heave around mountains of corpses.

In his time as a dissident Dudko sought discussion with the anthroposophists. Only he asked to be brought to a youthful audience to whom he quickly wanted to prove that Anthroposophy is heretical through and through. It is certain that he does not regret this error to this day. Moreover – if he had the power today, he would not be satisfied with discussion – prison-cell as well as stake would be holy to him again.

But if the Bolsheviks come to power again and shoot the priests and desecrate their churches, what will Dudko do? Will he apologize again to the warriors of Bolshevism?

So effective is the tactic of the 'two daggers'.

The Spiritual Beings and the Events behind the Scenes of Politics Today

For an understanding of all that is happening in the world today it is of fundamental importance to know that we live in the epoch of a twofold coming: the decisive coming of Christ in the world of the etheric forces and the imminent coming of Ahriman in the physical body. The first takes place in full freedom for the human beings who confess to it; the second works by means of lies and violence. The world and human souls are woven by the servants of Ahriman into a complicated web of ideologies, temptations, exploitation of the instincts etc. If this web is not broken, we cannot speak at all of a conscious experience of the coming of Christ.

The Lesser Apocalypse says of our time: *And let him who is on the housetop not go down into the house ...* (Mark 13;15). This means that only on the level of the consciousness-soul where narrow-minded egoism (also in the realm of opinions) is overcome, can we understand world events today without drowning in the tide of lies that create the only acceptable 'ecology' for Ahriman.

Rudolf Steiner says: *It is now the time to gain insight into these things* because there are many different ways of forcing the human being out of his right development. It is not easy to speak about this, not even of things that *lie very close at hand, ... because one touches upon something, of which people do not suspect in the least that it is, in that it diffuses itself through human souls, an occult impulse of immensely powerful influence* (Jan. 22, 1917, GA 174).

At times people (especially anthroposophists) sense these impulses and fearfully flee, flee therefore from social understanding. But Rudolf Steiner also said: *It was a source of great pain to me in recent years, where it would have been so very necessary for these things to be understood in the appropriate places, that these things were not understood.* But the truth is that *if one knows these impulses, if one is willing to take hold of them, if one receives them into consciousness, they are in a certain way rectified, they can be steered in a different direction* (Dec. 1, 1918, GA 186).

So we see that the central issue is always the same: **faithfulness to the meaning, content and mission of Anthroposophy.** In the world today one can no longer fight for the good out of naivety and worthy intentions alone, because all

relationships and factors of life have been dislocated and falsified. We can sustain the good only with the help of strong, effective means. And this Anthroposophy has. Of course attempts are made to falsify or at least weaken it. It is a serious hindrance for us today that the first generations of anthroposophists **neglected** to do important things. For instance, they were not able to awaken an understanding for the events of that time, when Rudolf Steiner himself was speaking about them. To have to start doing this right at end of the century is extraordinarily difficult, but necessary, because we are still in the midst of the battle that has grown ever more intensive since the end of the 19th century.¹⁰

At the end of the 20th century the old tactic of the 'two daggers' is used still more openly and a number of new factors have been added. A fundamental change in the meaning of the terms 'Right' and 'Left' has taken place. The forces that until recently praised socialism to high heaven have now become furious apologists of the restoration of capitalism and present their views under the heading of 'Left' liberalism. The 'Right' are gathering under their banner the remaining socialists, Marxists, Neo-Bolsheviks or plain Bolsheviks, as well as monarchists and nationalists, and form the 'Right' block that stands for the restoration of Socialism, but this time *with a human face*, and occasionally without a human face.

Polarization of the two camps grows ever more extreme. The Left wing of democracy, capitalism, and of course Pan-Americanism, has shifted to attack on all fronts, thereby abandoning the tacit convention of a dynamic balance of the mutually-opposing forces in the world. A revenge of the NEP took place in Russia, somewhat comparable in its scale to the revenge of Stalinism at the end of the 'Twenties. The 'Right' turns in this situation to unconventional methods of combat. For example they place, figuratively speaking, their trumps on the table and offer to play with open cards. This shows itself in the fact that the secrets from behind the scenes are unveiled. Information appears openly in the press, beside which everything that one had previously guessed at pales into insignificance. But it would be a fateful mistake to take this information at its face value. With the necessary preparation, if one has acquired the method of

¹⁰ Someone from anthroposophical circles asks sceptically: Will Rudolf Steiner's words *still* be valid in *a thousand years*?! – Of course they will still be valid because we are only at the beginning of the emergence of the good and evil race. The tragic events of the 20th century cannot be overestimated. But there is no point in discussing this with 'phrasemongers'.

historical symptomatology, much can be gleaned from it, that brings into clear relief the outlines of the occult-political world-picture. We should not be deterred by the fact that the source of information is mainly to be found on the 'Right'. This is not to say that it should be accepted uncritically. And at the same time today's 'Left' is mostly using the methods of former Bolshevik propaganda.

In the last two years the main forces of the Right opposition (they call themselves: spiritual opposition) have gathered around the weekly *The Day*;¹¹ some irregularly appearing journals are also issued by its publishers. Everything in this paper bears a markedly publicist character and is designed to shock the Left camp, with the result that so far they have been unable to react appropriately. They tried to react with mockery and scorn – but the laughter became a grimace; and if they were to resort to denial, this would provoke further revelation of the secrets behind the scenes.

The ideology of the Right opposition is coming to coincide with that of the 'New Right' in the West. Another kind of new unified front of the opposites is beginning to emerge in the world. For the present it is **still** possible to reach clarity on things, but soon on all sides every trace will be obscured. In Russia this opposition declares that it claims the right and freedom openly and *calmly* to speak about themes that have hitherto *strictly been tabooed* or have been the object of *raging criticism*.

These themes are: the connection of 'secret societies' to political regimes, the influence of various sects and neo-spiritual streams on politics and economy, the actual *theological* background of international and geo-political *transformations*, the *contacts of Jewish mystical-political organizations with the Masonic Lodges*, the mystical forms of racism and anti-racism.

If someone were now to ask: Is not all this made into an 'All-Operator'? – we have to answer: yes. Moreover, it happens not infrequently in the world of high politics today, that one speaks openly on matters that appear at first sight to correspond to what is known to us from statements by Rudolf Steiner. **If we are not attentive, we will, whether we want it or not, be drawn into politics and divided up into the different camps and parties.** Only activity within the process of cognition will enable us to maintain our spiritual sovereignty. An

¹¹ Later the journal was prohibited and re-appeared under the name *Zavtra* (Tomorrow).

external coincidence in the selection, in the accentuation of facts from history, sociology and politics has in itself no significance whatever, since politicians and occultists of every shades and colouring are avid readers of spiritual-scientific literature today. What is of essential importance is **the interpretation of the facts**, whereby for us (and, so it turns out, only for us) no falsification is allowed. In this book we have several times pointed out the immense importance of this task, the fulfilment of which is an almost religious service to humanity. And we never cease hoping that the anthroposophists who use their healthy common sense will read this book to the end and, when they have thoroughly grasped it, will understand our disquiet with regard to the situation of Anthroposophy.

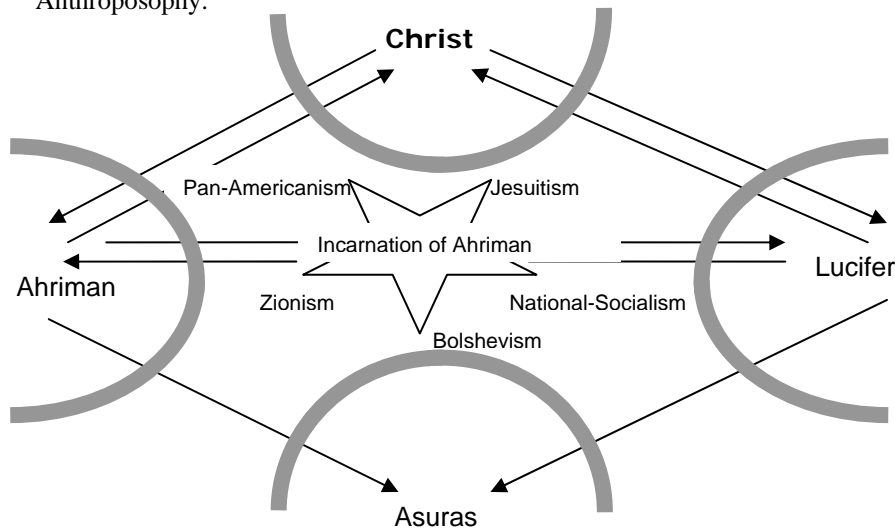


Figure 9

The *violent madman* of whom Rudolf Steiner speaks, and by which he means our present civilization, is moving into a phase of decisive action. His *mental disorder* is of a special kind – it is **the logic of the ahrimanic intellect which is altogether inappropriately applied to the social life of human beings**. We must get to know this logic. And then will be revealed to us the meaning of the events that are building up on a kind of 'anti-dialectics' in the direct confrontation of the luciferic and ahrimanic forces, which is dissolved in that 'synthesis'

of which one can only say: Heaven preserve us from it! For the 'synthesis' here means the appearance of **asuric** beings. Only when we understand this synthesis, can we understand the great significance of the other – the synthesis in Christ. The esoteric, 'Ur'-phenomenal image of the present world is represented in figure 9:¹²

Only the strong, spiritual-scientific understanding that includes within it self-knowledge and conscious work on oneself, enables us to unite with the power of Christ which holds in balance the opposing luciferic and ahrimanic forces and leads to their **mutual cancellation**. (All this was brought to expression in the sculptural group *The Representative of Man* created by Rudolf Steiner). **All else** is driven into the infernal 'synthesis' in the sphere of the Asuras, into radical cosmic opposition to the Christ. In this field of tension of forces will take place the incarnation of Ahriman, whose task it will be to push humanity entirely into the abyss and create an irreversible tendency to fall out of normal evolution. **Only through the power of the Second Coming of Christ can humanity escape this terrible fate.**

The Hidden Background of the "Perestroika"

Today's struggle of 'Right' and 'Left' in Russia and throughout the world must be understood in the light of the principle we have tried to illustrate in figure 9. The one as well as the other weakens the human being by robbing him of a unified understanding of things, and replacing it with various one-sided ways of viewing the world. On a certain level of blindness, one-sidedness can appear to be unified. The ideology of the 'Left' is primitive and superficial but it pleads for liberation from the 'GULAG'; and therein lies its strength. Here it has been thoroughly understood that people are capable of great sacrifices, simply to prevent a repetition of the past. And these sacrifices are demanded of them, but in such a way that they never end. To the material sacrifices are added the moral ones, and this will continue to the point of accepting freedom from the hand of Ahriman. 'Left'-wing propaganda tries to persuade us that a higher party-official like Gorbachev is enough to make the entire system collapse. And the American and other bankers, entrepreneurs – *people of crystal purity* – sup-

¹² Let us not forget that the world-battle between light and darkness is fought solely over Man, the microcosm, whose sign is the pentagram. To turn, as it were, his development upside-down means: to practise black magic.

posedly dream of a flowering, sovereign, free Russia moving as one with the progressive, democratic, capitalistic lands of the earth. Such a 'concept' appears entirely credible also to many Western anthroposophists.

The 'Right' paints a different picture of events, one that in its factual content is three-quarters credible. (Why this should be so has already been pointed out.) Thus, for example, they correctly note what Dostoyevsky already described: *The International has decreed that a revolution shall begin in Russia. And it will begin.* The instability of the 'new world order' proclaimed by America is explained by the 'Right' through the fact that *the USA is a chimerical, anti-organic, transplanted civilization that has no sacred tradition of state.*¹³ And – is this not so? By contrast, *the mysterious nature of any (other) people corresponds ... to a certain supra-human archangelic figure, identifies with and blends with it.*¹⁴ In other words, the concept of the folk-spirit as a being of the hierarchy of archangels is brought into the everyday world of a political battle!¹⁵

The Right opposition gives a description of the primary phenomena of the 'socialistic experiment' that is entirely correct in many points. They say that the Bolsheviks, from the first day of their rule, never once thought of realizing their programme. One principle was of central importance: ... *the Order has to stay in power, and it promotes and exposes others, but itself always remains within the sphere of the heroes.* The structure of this power, created in 1917, is reminiscent of an *order of Jesuits and Freemasons (!)*. It had originally been part of the *system of the international order of 'Social Democracy'*. *For the ideology of the Order Marxism is merely a transitory stage, a stage peculiar to the epoch, a special case of social-democratic 'religion'. Its actual content however is the occult-cabbalistic doctrine of the transformation of the world and 'the acceleration of general evolution'.* The entire terminology, the content of Bolshevik symbolism, has Masonic traits. And today the *previous gems of red Freemasonry* – the red banner, hammer and sickle, drums of pioneers, heads severed from bodies (the busts of the leaders) – *are hidden in the darkness of*

the subterranean mysteries. New ones have been put in their place. But people have forgotten that the Bolsheviks also said: 'Onward to a democratic republic!' etc.¹⁶

This truly devastating criticism of Bolshevism issues from the 'Right' in the combination given above. It is very interesting and is based on true facts. Its one mistake, which undermines its significance completely, even turning into its opposite, lies in the fact that it is arguing from a purely **luciferic** position, and that it is describing an **asuric** phenomenon which within itself **also leads this criticism to a synthesis**, as we will go on to demonstrate.

But for the moment we will continue to examine the 'Right spiritual opposition'. *Literally all organs of propaganda* – it states – *are packed tight with well-nourished young men and women from the Orders*, and here we must ask: *Why then should we not glorify Goebbels and Hitler if we are allowed to glorify their far greater teachers Lenin, Bronstein, Apfelbaum and Rosenfeld? Why is it Fascism there, while here it is the dawn of October?*¹⁷ Indeed, why? The question seems reasonable. But it only appears to be so, although this is not easy to fathom. The Soviet idea, the 'Right' continues, was sent out in 1917 *to make an excursion in history, to level the ground, to atomize the peoples* with a view to an attempt in the future to *erect a world-'Temple'*.¹⁸

One of the ideologues of the 'Right' gives a very simple explanation, which is again not lacking in truth, for the complete misery and starvation the country is being led into today. He writes that there is a *world-wide Gosplan*¹⁹ (analogous to that in the USSR) which formerly divided all the raw materials of the world into three unequal parts: the greater part was destined for the 'golden billion' (the states of Europe, the USA and Canada), the second went to the countries of the 'socialist camp', the third to the Third World. Today, because the reserves are exhausted, the second category of *rations* was abolished, and the entire socialist camp is being transferred to the third category.²⁰

¹³ Newspaper *Den*' (*The Day*), No. 2, 1992.

¹⁴ *Den*', No. 28, 1992.

¹⁵ This again might be a welcome occasion for Herr Lindenberg to oppose Rudolf Steiner's doctrine of the folk-spirits, so that the world will not think badly of us. Other 'anthroposophists' are already fighting this battle, incidentally.

¹⁶ *Ibid.*, No. 30, 1992.

¹⁷ *Ibid.*

¹⁸ *Ibid.*, No. 31, 1992.

¹⁹ 'Gosplan' – State Planning Committee of the USSR (Publisher's Note).

²⁰ *Ibid.*, No. 45, 1992.

Indeed – this sounds quite plausible and seems to be very close to the truth; if we seek facts to corroborate it we will find them in abundance.

The position of the Orthodox Church is close to that of the 'Right'. There are socio-economic as well as metaphysical reasons for this. The Church also says that an entire country, a people, is facing ruin, that the government behaves like an occupying power; it is futile to fight against it with arguments. But the Church sees still more. Representatives of the priesthood and the monks of the *Troiza-Sergius-Monastery* delivered a statement on June 22, 1992 which says: *The Highest Planetary Capital ... the global Masonic-democratic structures – the militant anti-Christianity in the world – do everything in their power to prepare the coming of the false Messiah – the Antichrist – in the near future, to receive him solemnly and lead him to power; he will govern the world through the final three and a half years of world history, before the Second and Blessed Coming of our Lord and Saviour Jesus Christ.*²¹

It is not unthinkable that the starting-point for this kind of explanation was the supersensible experience of some monks. It is atavistic in nature, i.e. luciferized, and therefore they do not see that Christ is already revealed in his Second Coming in the ether-world. But they can already recognize Ahriman as the antipode of Lucifer, as well as his imminent incarnation. The authors see a way out of the situation that has arisen, in an alliance of Church and army. It is not difficult, so it seems, to recognize the error in this kind of orientation. Nor is it hard to understand that events now **threaten the existence of the people of Russia, threaten the existence of the Russians as a nation.**

The present situation in Russia reminds us most strongly of the *Paris Peace Conference* of 1919-1920. We are constantly led to a kind of 'Versailles Treaty' which leaves us with no prospect whatever for the future. It is though if we had really lost a third world war, ratified the terms of unconditional surrender, and now compensation is demanded of us, reparations are exacted at a level that means enslavement compared to which the slavery of Soviet rule fades into nothing. Through the working of Wilson's *Fourteen Points* the country is torn, in a direct (by no means indirect) sense of the word, into national pieces that isolate, encapsulate themselves in their national egoism. (But only the Russians are reproached for nationalism or chauvinism.) More than 25 mil-

²¹ Ibid., No. 29, 1992.

lion Russians are becoming 'foreigners' in their own land (similar to the Palestinian refugees). The national borders in Russia abstractly put together by Lenin, turn into supposedly historical ones. In some (the Baltic) republics judicial arbitrariness rules, in others (the South), a real physical threat is added. The history of the Sudeten-Germans and East Prussia is repeated on one sixth of the world's territory with a population of nearly 400 million.

Stated baldly, it seems as if the new regents would give a sigh of relief if 30 million Russians who have suddenly become 'superfluous' would all somehow perish. This is the **glorious outcome of the epoch of humanism and democracy**. And is this outcome not itself a terrible reproach against all that spreads throughout the world under **the mask of humanism?**

It is naïve to hope that in a country that has been driven into such a hopeless situation everything will still change for the better. In Russia pressure is building up for the explosion of resistance which – we repeat – can be compared to the defensive reaction of a living organism threatened by death. Millions of simple people cannot understand world politics but see chaos, hunger and moral decline grow to unimaginable proportions, while those in power support it and think only of their personal enrichment. Under these circumstances the most fantastic dictatorship can arise at any time. The historians will later seek for its root cause in a 'genetic defect' of the Russians, and no-one will remember that these Russians were driven to utter hopelessness.

The impression grows ever stronger that this hopelessness is created intentionally, in order to herd all the peoples of the former USSR together again, this time under the yoke of a new dictatorship such as 'National-Bolshevism', 'Sacral-Orthodox Socialism', 'Eastern-Orthodox Papacy' etc.

"Eternal Rome" versus the Eternal "Carthage"

Propagation of the new ideology of the 'Right' in Russia began in 1992, in issue No. 2 of the newspaper *The Day*, with publications from a 'Round Table Conversation' that took place in the editorial rooms, and was attended by representatives of the 'New Right' from Western Europe – Alain de Benoist, the French sociologist and chief editor of a series of magazines, e.g. *Éléments*, and the Belgian geo-politician and chief editor of the journal *Vouloir*, Robert Stoickers. The Russian side was represented by Alexander Dugin, introduced as

a 'geo-politician' and 'metaphysician' and Sergei Baburin, influential deputy of the Supreme State Council, and others. In the course of the event the conclusion was drawn that the earlier stage in the 'Perestroika', between 1985 and 1989, marked the onset of a geo-political crisis, and that the year 1991 became the year of geo-political collapse. *A unique Islamic-Christian Eurasian community fell apart, the ties of East-Slavic unity were broken.* The most important task of America, 'Pax Americana', is not to permit any state of Eurasia to exercise a dominant role.

As in all else, the 'Right' also here combines a courageous analysis of the present situation with distortion and falsification of the facts. What Islamic-Christian association, for instance, can we speak of in a state where total atheism prevails? It would also be appropriate to shed light on the way the *bonds of East-Slavic unity* were tied. But, let us repeat, under the conditions of extreme crisis only very few are in a position to give attention to such 'subtleties'. Either this concept is swallowed without chewing, or it is 'spat out', together with all the rich material of facts.

From a statement of the present situation, the 'Eurasians' – as the 'Right' of this variety calls itself – move on to a presentation of their future plans. The participants in the said Round Table conversation decided that the principal and common enemy of all peoples is *the project of the political and social unification of all mankind* (this project really exists) *in view of the absolute primacy of technological and economic consumption relative to all other aspects of life* (Benoist). At the same time, they said, over the last two centuries a fundamental opposition of two continents – America and Eurasia –, two antithetical geo-political and geo-cultural poles, has arisen. The principle of this opposition is: *Europe joins with Russia against America ... Europe as a continental force, as the traditional conglomerate of peoples, stands opposed to America, the mightiest hypostasis of cosmopolitan, non-national civilization.* In order to weaken Eurasian unity, America stirred up wars – in the Near East, in the former Soviet Union etc. They all threaten to escalate into total catastrophe. Only one force can be held up to it – the Islamic-Christian alliance. The concept of the Eurasian world envisages the creation of the geo-political axis *Russia-Germany-China*. We must concede that quite a few 'patriotic' hearts will want to follow this call, and no-one will understand that such a call in this context is nothing less than one of the already well-known 'daggers'.

The ideologues of the new 'doctrine' absolutize the continental opposition of America and Eurasia into sheer infinity, and we must ask whether this is to become an Ersatz for the old opposition of British-American commerce and the Marxist political economy imposed on the Russians, of which Rudolf Steiner spoke (cf. Jan. 15, 1917, GA 174). Alexander Dugin – now a prominent 'Eurasian' ideologue – writes: *Over against Atlantism, which embodied the primacy of individualism, of 'economical liberalism' and 'democracy of the Protestant type' there now stands 'Eurasianism' which, with compelling necessity, represents authoritarianism, the hierarchical principle and the precedence of the principle of community, of national statehood, over purely human, individualistic and economic interests.*²²

In this way the human being is placed before the 'free' choice between these two wholly unacceptable alternatives. On the one hand pressure is applied on him through hunger and the destruction of all spheres of life, while on the other he is enticed, through conversations about national interests and cultural traditions, back into what in the last resort is the well-known Marxist *realm of freedom* which is *necessity become conscious*. Orwell's *freedom is slavery* is already discernible as the next step.

But let us see out of what elements the 'sirens' of 'Eurasianism' piece together their ideology. They regard Mackinder as the founder of the ideology of its counter-stream of 'Atlantism'. He elaborated the strategy of the *new Carthage* (meaning the USA) which is *valid for all 'agents of influence', all secret and occult organizations, all Lodges and semi-public clubs that have served the Anglo-Saxon idea in the 20th century and will continue to serve it by infiltrating all the continental 'Eurasian' powers with their network.* They could all be called participants in the *Atlantic conspiracy* who serve not only a single country, but also the *metaphysical doctrine*.²³

That such a 'doctrine' exists – there is no doubt whatsoever. But is only Mackinder its originator? – In all probability not. It did not arise within a specific decade; its metaphysical character stems from the circle of ceremonial magic of which we have already spoken. Dugin also seeks for its roots in the history of the Western Lodges. He writes that the *secret order* of Atlantis goes back to the

²² Ibid., No. 4, 1992.

²³ Ibid.

ancient Egyptian communities of initiates who venerated the God Seth ... *whose symbols were the crocodile and hippopotamus* (water animals in the alchemical sense) *and also as the red donkey*. Later (Dugin refers here to Claude Grasse-d'Orsay) the sect of Seth was taken forward in Europe by the so-called 'Minstrels of Morvan', whose emblem was 'dancing death' (*danse macabre*). Then came: Balsamo, 'Memphis-Misraim', etc.²⁴

The Russian and German 'Eurasians' had – we merely quote here – already in the 'Twenties *discovered the logic of the alternative continental strategy, the secret of the 'imperial idea' on the continent, the staff of Rome ... The Order of Eurasia versus the Order of the Atlantic block* (Atlantis), *Eternal Rome versus the eternal Carthage. An occult Punic War that rages invisibly through the millennia. A planetary conspiracy of the Continent against the Ocean, of earth against water, of authoritarianism and the idea against democracy and matter*.²⁵

At this point we would call to mind the statement of Rudolf Steiner, in which he speaks of the intention to let the Holy Roman Empire of the German Nation arise again. Now we see the stage scenery shaking; hands reach forward and begin to throw their cards on the table. At the same time it is worth contemplating the proportions that old occult-political fantasies are taking on at the end of the century.

The error of Pan-Slavism, Dugin continues (and here he is drawing close to the ideology of the 'New Right'), is the thesis of the blood that ranks higher than the soil. Konstantin Leontiev, a leading Pan-Slavist (in the 19th century) supposedly said that if the main emphasis had been placed on the 'soil', this would have inevitably led to an alliance of Russia with Austria and to peace with Turkey and Japan. In rejecting this, the Pan-Slavists began unwittingly to play into the hands of the 'Atlantists'; moreover, they provoked the upsurge of Hitler's *anti-Slavic expansionism*, which did not exist with Haushofer.

Finally, says Dugin, the 'Atlantic Lobby' was victorious in the leadership of the *Third Reich*. *It exploited the racist theses and sought, under the pretext that 'the English are Aryans and thus related to the Germans', to turn Hitler's at-*

²⁴ Ibid., No. 6, 1992.

²⁵ Ibid., No. 4, 1992.

tention to the East.²⁶ Pan-Germanism played into the hands of 'Atlantists' just as did Pan-Slavism. In the conflict with Russia Admiral Canaris played a big part. Bormann on the other hand was a 'Eurasian'. 'Eurasians' existed also among the German National Bolsheviks – Ernst Nikisch, Ernst Jünger, Lufenberg, Petel and others.

As to Russia, Dugin continues, *Lenin himself in his emigration period sought contact with German politicians and economists*. His Internationalism had a *Eurasian dimension*. Trotsky on the other hand was an 'Atlantist'.²⁷

There existed, says Dugin further, an unbroken continuity of Russian 'Eurasians' in pre- and post-revolutionary times. *The creation of the Red Army itself was the work of the agents of Eurasia* and a masterstroke of theirs was the creation of a main administration for espionage (GRU) under the leadership of a former Tsarist officer. The French *author and metaphysician* Jean Parvulescu apparently presented at a 'Round Table' gathering an analysis of the GRU connections to the *secret Orders of Eurasia*.

During the war, agents of the GRU apparently made contact with the head of the 'Office for Jewish Affairs', Walter Nicolai, and with his help gained access to the highest leaders of defence, SS and SA. *The central figure in this whole network was Martin Bormann himself*. Dugin claims that this fact was well known to the Allies during the investigations prior to the Nuremberg Trial, many of them assumed with certainty that Bormann had disappeared to the Soviet Union, and *it is known beyond a doubt* that Nicolai deserted to the Russians in May 1945.²⁸ On the Soviet side the generals (and later marshals) Voroshilov, Timoshenko and Zhukov were 'Eurasians' like Bormann, who is claimed to have said on the first day of war: *Non-existence has overcome existence on this day of June ... All is finished ... All is lost*.²⁹ They had not wanted to believe in the possibility of war since they knew of an 'Eurasian Lobby' in the Third Reich.

What is truth here and what is invented in an attempt to adjust the past to fit a new ideological doctrine? We can form a judgment to some extent. We have

²⁶ Ibid., No. 5, 1992.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid., No. 6, 1992.

already spoken of people who had investigated more closely the course of the Second World War, and had noticed that such figures as Stalin, Voroshilov and Molotov acted as though they were interested in the defeat of the Soviet Union and as though the war was being won against their will. But here we must take into account the contribution of Viktor Suvorov regarding the course of the war, as well as what he did not see – namely, that both sides were working for the destruction of peoples, and that the outcome of war was settled before it began. Undoubtedly there were both in Berlin and Moscow various kinds of 'lobbies', but in the end it was not they who decided what was essential – the destruction of Central and Eastern Europe through internal conflict.

Some time ago a book in the series *The Lives of Outstanding Personalities*, devoted to Voroshilov,³⁰ came into our hands. It contained a photograph of the meeting between Voroshilov, Kekkonen and Paasikivi (see next page). The three are sitting at a dinner table. Paasikivi is eating soup from a silver bowl; Kekkonen is speaking to Voroshilov with the help of an interpreter. Both Finns are wearing black dress-suits, Voroshilov a black suit. On their chests the three conversation partners are wearing splendid massive gold chains with many Swastika symbols hanging from them. Parts of the swastikas are touched up, but in such a way that the touching-up is easily detected. Apart from the swastikas there are other signs on the chains, which doubtlessly indicate the occult rank of the bearer. Large Maltese crosses hang on the chains. In Voroshilov's case, the cross is hidden behind the edge of his jacket and only the upper part is visible. At the time when Kekkonen received the international Lenin-award, his photograph appeared in newspapers (possibly in the West as well), where he could be seen in a dinner-jacket, and again with the same chain, only that the Swastikas had been effaced altogether; and only the 'initiated' were given any indication of who this person really was.³¹ Possibly they were the members of the Order of 'Polars', of which the 'Right spiritual opposition' speaks today. To judge by the symbolism, this Order is an offshoot of the Lodges that emerged in

³⁰ V.I. Kordashev: *Voroshilov*. – Moscow, Publisher *Young Guard*, 1976.

³¹ In this connection it would be interesting to examine more closely Kekkonen's resignation from power, the true nature of the Soviet-Finnish war 1939, as well as the fact that Andropov began his ascent to power within the party-elite of the Karelian Autonomous Region. A version exists, according to which the plan of the 'Perestroika', including its outcome, was elaborated under the guidance of Andropov.

on the British Isles at the beginning of this century ('Thule' and others), but the modern 'Eurasians' demonstrate their radical opposition towards the West.



Banquet hosted by the President of the Republic of Finland in honour of K. E. Voroshilov, on Aug. 21st 1951. U. K. Kekkonen (right), J. K. Paasikivi (left)

What the dissidents recognized as the periodical changeovers from the NEP to 'militant communism' in Soviet history, is explained by Dugin as a shift of power between 'Eurasians' and 'Atlantists'. Khrushchev and Andropov belonged to the latter; today it is Gorbachev and Yeltsin; Brezhnev and Chernenko were 'Eurasians'. During his time as ambassador in Ottawa, the 'Atlantist' Alexander Yakovlev (the right hand of Gorbachev), former member of the Politburo, worked out with David Goldstücker the *Atlantean strategy of the Perestroika*. This made him, *already at the beginning of the 'Seventies, one of the most important ideologues of 'Atlantism' in the USSR*. A. Prokhanov³² (of whom the journal *The Day* openly reports that he is a member of the order of 'Polaris') writes that, on the other hand, *the Soviet-Eurasian strategists worked seriously in the late 'Seventies and the first half of the 'Eighties on projects of a new continental-cosmic civilization, which were to be founded on*

³² A well-known Soviet author who devotes his novels mainly to the theme of war and the glorification of the Soviet army.

*the co-operation of spiritual, local and metaphysical traditions of Eurasia with an ultra-modern technical, cosmic style and a global system of 'new communications', and which were meant to be a kind of response to the American 'Star Wars'.*³³

Finally, says Dugin, the 'Eurasians' *prepared a revolt* for the winter 1991/92, and *the revolt in August was merely a counteractive measure of the 'Atlantists', who were provoking the conspirators to premature action.* The greatest mistake was apparently made by defence minister Yasov who had capitulated to the head of the KGB (whom the 'Right' nevertheless proclaims a hero and martyr today). It is even considered possible that Yasov was influenced 'occult-ideologically' and 'parapsychologically'.³⁴

In the view of the 'Eurasians' the final battle is imminent, and the *servants of the ocean* are to be pushed into the ocean. But they have *their truth* as well and we ought to pay respect to the *deeply metaphysical choice* they have made. But the determination of the Eurasians, their *anger ... cold and passionate cruelty* should not be allowed to suffer because of this.³⁵

Soviet ideology, based for more than seven decades on the *only true teaching* of Marx and Lenin, on dialectical materialism, has performed such an unexpected 'pirouette', as we may call it. This should not surprise us in the least when we know that the occult secret societies stand behind the 'socialistic experiment'. Something quite different is surprising: Three times the Soviet intention to 'radically change the world' has ripened and, in the process, built up extraordinary strength – and **three times it fell back into dust and ashes before a single practical step could be taken in that direction.** The permanent revolution of Trotsky, victorious on one sixth of the globe and passionately longed for in Germany and France, ends its days behind Stalin's prison walls. The armada of Stalin, which is ready to devour Europe in an unprecedented Blitzkrieg, 'is delayed' by a week or two. The idea of a *new continental-cosmic civilization* ripens, acquires unbelievable military power, is supported by 'the whole of progressive humanity' – and turns out to be a colossus on feet of clay.

The 'ordinary boy' Misha Gorbachev comes along, pushes against the clay structure, and the whole thing collapses.

Events on a world scale remind us of a game of soap bubbles. This bubble or that grows to an enormous size and bursts **all the more easily**. The repeated, phenomenal growth of the Soviet power potential and its periodical destruction are a telling expression of world politics, at whose centre stands a unified force, which on the lower levels divides into two or three parts, while these parts wage a devastating war with each other. The metaphysical basis for a politics of this kind derives from the constellation of forces shown in figure 9. This analysis will be carried to its conclusion in the final chapter. At the close of this chapter we would remark that Sovietism also bears within it an asuric power of its own, which is yet to be revealed in its full force. To this power the 'Eurasianism' of the 'Right spiritual opposition' is just as unacceptable as is the 'Atlantism' of Gorbachev, Yakovlev or Yeltsin.

³³ Ibid., No. 11, 1992.

³⁴ Ibid., No. 13, 1992.

³⁵ Ibid., No. 15, 1992.

XVIII. Russia in the Antagonism of "Eurasians" and "Atlantists"

The Components of "Eurasian" Ideology

Much truthful information exists indicating that the 'Perestroika', just like the revolution of 1917, was conceived and then 'imported' to Russia by the Western occult brotherhoods. But we need to understand it and separate out 'the chaff from the wheat'. The press occasionally quotes statements of former leaders of political Freemasonry, which can shed light on the origins of today's events.

Thus Albert Pike – probably from the circles of the high degree occult aristocracy – said in 1871: *Three world wars will be necessary for the complete victory of Freemasonry; in the course of the third the Moslem world will be destroyed and then we will provoke gigantic social upheavals which will demonstrate the abomination of atheism ... we will simultaneously destroy Christianity and atheism.* The following toast was offered at the general meeting of the *Grand Orient de France* in 1923: *To the future World Republic – the daughter of world-wide Freemasonry!* The following statement by Papus is also known: *Revolution – this means, to apply the constitution of the Lodges to society as a whole.*

Similar statements exist not by the dozen but by the hundreds. We would admit from the outset that many of them issue from Jesuit sources, but something else needs to be borne in mind, namely that, *as a rule, when the Anglo-American initiates ... scold Rome, ... they [spoke] the truth.* And Rome also tells the truth when it speaks *about the centre, about occult Freemasonry* (Sept. 22, 1918, GA 184).

Occult-political forces of any kind, that become a tool of ahrimanic or luciferic spirits – or of their new manifestation, the Asuras – are willing to use any means available to attain their goal. In one of his lectures Rudolf Steiner speaks of the occult foundations of terrorism. He speaks of how, through prepared mediums, secrets of the spiritual world are gained with the help of the souls who are violently forced out of their bodies; how one gains knowledge of what wants lawfully to take place in the world, in order then by means of **expert**

knowledge to falsify the healthy impulses of development. The same purpose is served by the binding of the souls of the dead to the earthly plane through mummification of their bodies.¹

Through these and similar means *certain people are entrusted with ... the secret of rulership over the masses ... It is a secret – how the masses, who take little interest in outer events, but who nevertheless have the spiritual gifts to serve the preparation of the sixth post-Atlantean epoch* (meaning Russia), *how absolute rulership is to be realized over these masses, how the technique of rulership over them can be placed in the hands of a small number of individuals* (Nov. 6, 1917, GA 178).

These words provide the key to all that has happened in Russia in the 20th century. Rulership over peoples who have a great spiritual-historic mission to fulfil is no simple matter. We can get 'our fingers burned' if we try to take hold of them. This is why they are tossed back and forth like a burning coal from one hand to the other, as the devil does in Gogol's short story. Of course, one tries to package the ruthless intention in the most varied 'profound' ideologies, such as the one that says that **the outdated Roman Papacy must be replaced by an Anglo-Saxon Papacy, which is then to exercise guardianship of the Slavs.** But Rudolf Steiner advises us that we have to be clear whether these ideologies can be of use to humanity. If not, they must be corrected (cf. Dec. 17, 1916, GA 173).

Transfer of the Papacy into different hands is a complicated affair. When the Western secret societies began to lose control of their experiment of 1917, and the 'coal' began to 'burn', it was handed over to the Jesuits, for them to apply the 'finishing touches' and let it 'cool off'. Something similar is taking place today. Therefore another difficult period of 'militant communism' is imminent.

Confirmation of this is suggested by a 'macro-detail'. The greatest exponent of Pan-European unity, Count Coudenhove-Kalergi² bases the necessity of his doctrine on a single argument. He writes in a book published in the late 'Six-

¹ There is no event of recent years that augurs so badly for the future. After long discussions in Moscow about what to do with Lenin's mummy, it was again made accessible to the 'masses'. A director made a film about Lenin's corpse; he did not incline to mysticism, and reported afterwards of the influence, sometimes tragic, which otherworldly forces exerted on the entire camera team during the work.

² He founded the Pan-Europe-movement as early as 1922.

ties: *The alternative for Europe is: a Europe of free people in a union of free states – or a communist Eurasia* (emphasis by the present author) *without freedom*.³ It is also symptomatological that he regards the Soviet Union as a *Church State* ruled by *communist cardinals*.

We now know that this is not a metaphor, but a statement of fact. But in addition to the *Red Papacy* there have always been the *influential agents* of the Western brotherhoods. Kalergi was aware of this. When studying his books one should always bear in mind that behind the cover of a popular ideology he is hiding concrete statements about the plans of the secret societies, to which he undoubtedly had access. Thus he writes: *In history anything is possible. Even the fall of communism. But even after the fall of communism in Russia nothing would be more improbable than the triumph of freedom. The successor of communism would probably be a military dictatorship* (emphasis by the present author), *which would be just as dangerous for Europe as communist world revolution*.⁴

Two elements in this 'prophecy' of Kalergi (the prognoses of contemporary astrologers are feeble in comparison) have already been realized. Realization of the third is imminent. But let us now turn our attention to something else. We must conclude that the unification of Europe under US tutelage (as preached by Kalergi) is in urgent need of a threat from the East. And the 'Atlantist' Kalergi called it *Eurasian* long ago. Thus he wrote in *Der Tag*, 20 years before the above-mentioned articles: *On Europe's Eastern horizon there looms a dark thundercloud: the shadow of a Eurasian world Imperium stretching from Lisbon to Vladivostok under the hegemony of the Soviet Union: the end of European freedom*.⁵ And today we witness the *improbable* come true – the threat from the East no longer exists, and Europe's 'obedience' instantly vanishes. Does this not mean that the *shadow* will be restored in a maybe somewhat reduced, curtailed form? In this way important symptoms can be recognized long before they manifest concretely in outer life.

The Eurasian ideology, as it is formulated today by the 'New Right' in Eastern and Western Europe, consists of three elements: the Islamic, the Slavic (mainly

Russian) and the Romanic. China and Japan are spoken of as very desirable future partners in the alliance, but this will only come about in the future. Their mention is unfounded at present, since the Eurasian ideology has so far not struck deep roots there.

As to Germany, it is acknowledged on the one hand that it was the first country to *have waged war* on the 'Atlantists', but on the other hand one is always trying to get it to 'play second fiddle'. All too long now have the Soviet 'Eurasians', together with the 'Atlantists', made a fiend incarnate out of Germany – not only for adults but also for children. It is difficult now to alter the psychology of the masses. Even so prominent an ideologue of 'Eurasianism' as A. Prokhanov, in criticism of the 'Perestroika', frightened people a year ago with the *menace* of the German military-industrial giant looming over the world.⁶

Even in their relationship to Russia the 'Eurasians' are not of one mind. Alain de Benoist believes that *particularly in Russia the foundations of a new political ideology, the ideology of the 21st century, have to be created*.⁷ Others regard the 'Russian factor' as no more than an – albeit important – element of Western European, Romanic-Eurasian politics. Geidar Dshemal, for example, political advisor of the president of the 'Islamic Party of Resurrection' in the former Central Asiatic republics of the USSR, shares this opinion. The European right, he states, have immense experience in the study of Russia, reaching back to Joseph de Maistre. They have a *carefully worked-out theory of Russia*. Russia on the other hand does not have a *working theory of Europe*.⁸

To Dshemal's last assertion one would wish to respond: That depends entirely! Maybe this theory does not only exist in the new ideology of 'Eurasianism', because it would have to be **romanocentric**, as openly postulated by Jean Tiriari. As to the *Red Papacy*, it does possess such a theory and it has, too, the 'immense experience in the study' of Europe and America.

The opinion of the Eurasians concerning religion diverge even further. Suffice it to say that Baron Julius Evola, recognized by them as an *unconditional authority*, was firmly opposed to Christianity, and another 'authority' – René

³ Richard Count Coudenhove-Kalergi, *World Power Europe*, Stuttgart, 1971, p. 56.

⁴ Ibid., p. 57.

⁵ Ibid., p. 9.

⁶ This could be heard in 1996-'97, with the formerly harsh tone of Soviet times, in the ideology of the 'Polarians'.

⁷ *Den*, No. 17, 1992.

⁸ Ibid., No. 38, 1992.

Guénon – converted from Christianity to Islam. The Russian 'Eurasians' try somehow to circumvent a 'cliff' of this kind. A. Dugin presents Guénon as a thinker who *showed the way in Kali Yuga*, and as we are living at the end of Kali Yuga (it has not yet ended for 'Eurasians'), ... *which corresponds exactly to the Christian teaching of the coming of the Saviour immediately before the end of the world*, Guénon was unconsciously a Christian. To accept his ideology is not in contradiction with the view of *Christ, the Sun of the world, our true God – the God of Russia*.⁹ Moreover, Dugin makes every conceivable effort to find common elements in Christianity and Islam. In the Islamic *Hadjas*, he states, it is written that at the end of times *Mahdi* will appear and at the same time Christ will descend to earth, which corresponds to the Christian understanding of the Second Coming (meaning, of course, the physical re-appearance; note by the present author). *In the battle of Mahdi* (with the Anti-Christ) *Christ has to destroy the Anti-Christ, Dardjal*.¹⁰

All this seems very dubious, but it clearly shows the scale of the game that is again being played. It is no longer the 'historical materialism', or the materialism of science in the spirit of Büchner. Traditional conceptions have to be stretched so far that hardly anything of them is left. We discover for instance that we cannot consider the *new cults of Eurasia* if we *ignore the unified complex of shamanism*, and that Christianity owes its success to the correspondence of the Gospel story with the *mystery rudiments of shamanic imaginations!* Etc.¹¹

It is interesting to observe that the 'breadth' of Eurasian views on religion **harmonizes** with the 'Ecumenism' of the 'Atlantists'. But both are confronted by the *Red Papacy*, which leads them to a kind of impossible synthesis, and in these new conditions subjugates the Eastern Church, politicizes it and drives it into opposition to Catholicism in a spirit of the most extreme religious intolerance. This is not surprising, since religion is making all these world-forces into its instrument in the occult-political battle. For its part, the system of belief of the 'New Right' inclines on the whole to a neo-paganism with an entirely fantastic 'Ecumenism', a mass hysteria of a new type into which they introduce the elements already known to us.

⁹ Ibid., No. 28, 1992.

¹⁰ Ibid., No. 26, 1992.

¹¹ Ibid., No. 38, 1992.

By this we mean not only a repetition of the ideological myths of National Socialism but also, peculiar as this may sound, what can only be drawn out of spiritual science. Thus it is easy to guess that the ideologues of the 'New Right' also study Rudolf Steiner, but of course in their own way. This is by no means improbable, because every side in the occult-political battle is seeking for real forces, not for abstract ones. This is why Christianity, and even esoteric Christianity, are flirted with as well. The following example makes this clear:

*We were born in the cruel East ...
We march beneath the banner of Zoroaster ...
Gautama gave us the gift of alabaster ...
Wise Mani gave us Fayence ...
We are the great sons of Genghis Khan ...
Hold in remembrance the sunken island ...
But Destiny now lies in the East ...*^{12 13}

According to this Destiny it is the lot of the Moslems today: *all must follow the laws of the Sharia and submit to the laws of the Sharia courts*; the European peoples are destined to *return to the central role of the Church within the state*.¹⁴ And then – the 'Eurasians' no doubt say among themselves – we will see what happens.

The ideology of the 'Eurasians' is characterized by a methodological profundity that at times borders on the comical. Dugin for example sees in Khrushchev's seizure of power the victory of the *subjective-Kantian line* over the hitherto prevalent *totalitarian-Hegelian line*.¹⁵ The gnoseological roots of 'Eurasianism' he sums up in the words: *Non-being is primary to Being in every respect*. G. Dshemal adds: *Negation is the most fundamental of all realities*.¹⁶

¹² Magazine *Giperboreya* (*Hyperborea*), Vilnius, 1991 (Publisher Fravarti), p. 41.

¹³ Now we return again to the theme of the All-Operator. If one follows its logic of the compromise with fear, then one has to renounce not only historical symptomatology, but also the spiritual-scientific teaching of the evolution of the world. Already today it is 'reactionary' to be a Christian. But if one speaks in Western Europe of the root-races, of Lemuria, of Atlantis, one can almost expect to be put in prison for it.

¹⁴ Magazine *Miliy Angel* (*Precious Angel*), Moscow, 1991 (Publisher Arktogeteya), p. 2.

¹⁵ *Den'*, No. 10, 1992.

¹⁶ *Miliy Angel*, p. 24.

It must be said that the comedy of this ideology is entirely lacking in a sense of humour. As soon as we investigate it more closely it sounds ominous, because it is concerned, not with gnoseology, but with the restoration of some kind of dark death-mysteries. It began to influence the life of society in the whole country already during Brezhnev's time. The esoteric background reminds one strongly of the black magical mysteries of Taotl in Ancient Mexico. Our final chapter will address this aspect in more detail. We will now continue to discuss the ideological 'packaging' of the new, alternative ideology of the 'Red Papacy'. In this connection we would cry out: Poor Hegel! The Marxists turned him upside down for one and a half centuries, and now the 'Eurasians' turn him over from one side to another. It is very important though, to all concerned, that no-one should – heaven forbid! – stand Hegel on his feet. This would on no account be tolerated, for 'Eurasians', 'Atlantists' and 'Communists' operate with occultism in utter seriousness. This is also the reason why we anthroposophists, who have the audacity to engage in occultism without being 'integrated' into one of these systems of strict subordination and discipline, are so much a thorn in their flesh.

The 'Eurasians' declare: ... *if religion is not constantly corrected inwardly through pure esotericism, its central object changes into an idol, a fetish.*¹⁷ But, that is – one or the other anthroposophist will say – what we maintain! Then to this they reply: So much the worse for you! – Why? – For the simple reason that the 'esotericism' that is to 'correct' religion, we understand to be esoteric Christianity, the revelations of the hierarchies and of Christ Himself, brought into the world by the great Christian initiates. But those of the 'Right' and 'Left' mean the dark, atavistic 'esotericism' of the secret societies, Orders and Lodges.

Because we know of this, we will not fall for any illusions when we read about the 'sorrow' of the 'Eurasians', that orthodox authors criticize the *doctrines of initiation*, that they reject the idea of the **unity of the higher I with God**.¹⁸ We have indeed entered a new world, where a **broad web of lies is cast over literally all spiritual conceptions of mankind**, so that in future not a single 'little fish' may swim in freedom. By the 'New Right' this web is camouflaged behind faithfulness to traditions, to the spiritual values of the past; in Germany

¹⁷ Ibid.

¹⁸ Ibid., p. 64.

they even ascribe to themselves the ideas of the 'conservative revolution'. They advocate a *restoration of the world of tradition* and understand by this the *whole of the body of knowledge whose source is divine and not human*. This knowledge is attained on a path of initiation, which represents the *return of the intellect to the eternal origin* by way of realization of the *Adamic condition*, which corresponds to the *Lesser Mysteries* of the ancients, or the *alchemical Work in White (Albedo)*; then follows the *ascent beyond oneself*, to God. This corresponds to the *Greater Mysteries*, or the *alchemical Work in Red (Rubedo)*.¹⁹ In order to accelerate the ascent, practice of the Hatha-Yoga breathing-exercises is recommended (and this in politology!).

Rudolf Steiner often spoke of how deeply Christianity suffered when it destroyed the connection to the mysteries of antiquity, because it was unable to renew them through the impulse of the Mystery of Golgatha. The 'Eurasians', so it would appear, intend to correct this mistake (!), but do so in an entirely unacceptable way. Their flirtation with Anthroposophy has a narrowly limited and goal-oriented character: They want to make use of its teachings in a fragmentary way, bring it into connection with the atavistic occultism of the Orders and Lodges, and exclude entirely any possibility whatever of understanding the working of Christ and the Mystery of Golgatha.

Through placing the ideals of initiation at the centre, the ideologues of the said 'Eurasian civilization' draw from them the strength for their social radicalism, which publicly they call 'reactionary'. The average human being of today, they claim, is a victim of 'counter-initiation' and a tool of *world-wide subversion*, recruited on a *refined level* and placed *on the side of hell*. Over against such a human being there stands the *differentiated or disconnected* (Evola's terminology) person – the 'absolute counter-revolutionary'. *He declares absolute war on this world in all aspects. He has nothing more to defend and nothing that he could regret; there is nothing left for him to love, and nothing that mobilizes his sense of duty,*²⁰ etc. In other words: Here we have a human being of the luciferic abysses standing over against the man of materialistic, ahrimanic civilization. But the 'Eurasians' insist that such a *counter-revolutionary* is the work of *the Lord himself*. But what kind of *Lord* is this? It is the God of the *occult war*

¹⁹ Ibid., p. 65.

²⁰ Ibid., p. 79-80.

of the Signori in the cause of tradition in that world in which the exiled children of the Diaspora and the children of the widow hold everything in their hands.

The goal of the counter-revolution of the Signori is: victory, power, initiation. Whoever is able to endure in the struggle against today's world up until the apocalyptic secret of lawlessness, he can bridle the tiger of modern dissolution (the concept originates in initiation-science).²¹

The world of tradition – is the subordination of the social to the spiritual, and this spiritual element appears in the form of the 'immanent transcendental', i.e. the Divine King, the Hero, the Emperor. Lower down there follows the caste of priests, then that of the warriors, the craftsmen, and finally that of the slaves. The economy is subordinated to imperial ethics. The ultimate goal of all such traditional societies is the realization according to initiation, which bestows immortality and raises man to the rank of the heavenly beings, the angels, the gods.²²

This implies a **direct restoration of the social structure of the Old Egyptian cultural epoch**, a fact which is proclaimed openly. And when one reads this it is hard to believe one's eyes. But one is compelled to believe, because behind the new ideology there stands a continuously growing movement which finds widespread support in many, if not all countries of Western Europe. According to its inner nature this movement is a direct expression of occult Latinism in its opposition to the Anglo-Saxon world. Jesuitism is shifting to out-and-out opposition to the secret societies of the Anglo-Saxon world, because the latter have now begun, after the war of positions (the cold war) in which they were slowly but surely moving towards defeat, to launch a broad open attack.

"National-Bolshevism" and straightforward Bolshevism

Today it is said that the situation in Russia is reminiscent of that in 1917. It reminds us not only of that year, but also of the situation in Germany in the late '20's and early '30's. As then, we are seeing the complete collapse of the state, of industry, of financial systems and institutions of power; this leads to infla-

²¹ Ibid.

²² Ibid., p. 67-69.

tion, unemployment, and to the spread of civil wars on an ever widening scale. Anything the 'democrats' intend to do in this situation will only deepen the crisis. And now a group is emerging that offers a radical programme to save the nation, but on a National-Bolshevik basis.

It was already mentioned that, if the Bolsheviks had not won in Russia in 1917, they would probably have come to power in Germany, while Russia might have been overtaken by Fascism. Today we have reached a point where the Bolsheviks have again had to suffer defeat, but as it were from a historical point of view. They have arrived at absolute nothingness and yet, absurd as it may seem, they are actually attempting to play the card of Russian *Fascism*. If we recall K. S. Mereshkovsky we will realize that his ideas are living, that, quite really and practically, ever new ways are sought to destroy the greater part of humanity, in order then to pursue social Darwinism, artificial selection for the creation of the humanity of the future. If it were possible to set the Anglo-Saxon and Eurasian worlds against each other, there would be very little remaining on the earth after the conflict. If this proves impossible, the experiment can be altered and National-Bolshevism can be given a different direction. For example, a world-coalition against it could be created. This would lead to the unconditional capitulation of Russia, the unhindered partition of its territory, and an irredeemable debt towards humanity. Thus the politologist S. Y. Kurgin, in his criticism – from a Right position –, of the 'New Right', judges correctly: *Then (in the event of their seizure of power) there would follow the rescue of the world from the 'Fascists', outside intervention, internal uprisings in the country, followed by de-Nazification in the German manner, and the partition of the country.*²³

Through engaging in discussions of this kind we are, of course, very far from taking seriously the ideological exercises of the post-Soviet 'new Right', the 'Hyperboreans'. It would be more true to say that here we have to do with a curiosity of history, which consists in the fact that seemingly every revolution – whether of the Sansculotte, proletarian, or conservative variety – of necessity brings forth its own 'Bukharin' (or at least a 'mini-Bukharin') – a 'demonic theoretician', a thanatophile and advocate of the 'evil good' – who calls upon mankind to dice with death, but who clings with every fibre of his being to his own marvellous existence, whose guiding star is the faint hope of being found

²³ Magazine *Moskva*, No. 11-12, 1992, p. 153.

worthy some day to experience *the welling up of an erotic-comatose state* (A. Dugin).

'That is legionary theory, pure and simple', G. Klimov will perhaps say, as he reads the works of our 'Polarians'.

Maybe. A 'conservative provocation', with which 'post-Soviet Russia' reacts to the amusing intellectual games of the West. (Another provocation is Zhirinovsky.) But unfortunately the West also provokes, and our 'super-wise élite' pulls, as usual, the chestnut out of the fire with its own hands: starting with the 'gnoseological (epistemological – Trans.) abominations' of a Marx and Lenin, and reaching right down to the 'freedom struggle' of Gorbachev and Yeltsin.

For this reason we must look for the secret of the times on deeper levels. We must remember the, above all, peculiar and essential affinity between Jesuitism and Americanism. Much of what the 'New Right' says in the West – not in Russia – speaks for itself. Thus, for example, the former leader of the pan-European movement 'South Europe', Jean Tiriari, who died only recently and was a friend of Evola and Ceausescu, advised the Right to risk a cunningly-thought-out manoeuvre and sign the Treaty of Maastricht. *Let the European horse-traders – he said – prepare the bed. Others will sleep in it, not they.*²⁴ (Interesting picture: *bed and sleep.*)

This is of course ingenious, but by no means new. It is always the same old tactic of Jesuitism, to deceive the Freemasons and seize power from within. Unfortunately, in both cases, any kind of extreme 'experimentation' with world history invariably serves the aims of one single force. Tiriari makes no attempt to hide this. As opposed to Kalergi he advocated the unification of Europe from Dublin – not Lisbon – to Vladivostok (words are symbols here, making all of them important) and he assumed that in this Europe one language would be spoken, namely *English* – *and caps will bear a single star, not a yellow, but a red one.*²⁵ Tiriari also believed that **four or five** autonomous continental blocks need to be formed, and humanity, now wiser through experience, should be able easily to recognize in this the intention of returning to the concept of the three world super-powers as described by Orwell in his anti-utopia.

²⁴ *Den*, No. 34, 1992.

²⁵ *Ibid.*

The 'New Right' favours an alliance with the communists. Stoickers reports that they marched side by side with Roger Garaudy and even Georges Marchais in the anti-American demonstrations against the Gulf War. But here we note that they meet with much 'cowardice'. Bolshevism is not provocative, but deeply occult, and is after all not the Weimar Republic! The whole of modern Jesuitism with its luciferized racial theories, sacral imperiums and all else, becomes no more than a constituent **part** of the force that has arisen in the East of Europe as a result of the 'socialistic experiment'. At the present time the Bolshevik ideology is only partially identical with the ideology of the 'New Right', but in spirit they are completely different. In Russia it has been grasped, not without reason, *that under the guise of a new patriotic ideology a relentless ideological war is being waged against Russia, and that the two stages of this war – first the liberal and then the fascist – are interwoven, and that the war, which the West is forcing on the patriots under the pretext of a battle against America and liberalism, is again a Western game.*^{26 27}

In changed times the Bolsheviks must of course disguise themselves and make partial confessions, which they do not find especially difficult. When they proclaim that the acts of the forces of reform are *a mechanism of the self-destruction of Russia and not at all of the communist system – the latter could have been dismantled unnoticed and without much to-do,*²⁸ then this is basically the plain truth. But not the whole truth. The old Bolshevik dogmas about Germany as the eternal enemy of Russia, about the 'decaying' West, which is 'doomed to ruin' etc., are again brought forward repeatedly. *Fascism* – Kurginian writes – *is a perversion of the lofty dimensions of human existence in the stranglehold of pragmatism, scientism and the petty bourgeoisie of the modern West. This is the karma of Western civilization* (all of them – atheists, Marxists and others – are, as we see, occultists too) ... *This is the triumph of darkness (Tamas) over light.*²⁹ But the *light*, we must assume, is with those who broke

²⁶ S. Kurginian writes thus in the article *If We Want to Live*, where he demands that the 'New Right', *should come to their senses*. The article was published in the magazine *The Day*, but apparently only in consideration that it would be bad if Kurginian had published his article with the 'Left', since he is of the 'Right'.

²⁷ *Den*, No. 1, 1993.

²⁸ S. Kara-Murza, *Unichtozenie Rossi (The destruction of Russia)*. In the magazine *Nash Sovremennik*, No. 1, 1993, p. 133.

²⁹ *Den*, No. 1, 1993.

the back of Nazism – Bolshevik Russia. And it is a great sin, a confederate of Kurginian complains, when an unjust campaign is led in order to discredit Marshal Zhukov, who has been **canonized in the consciousness of the nation** (emphasis by the present author).³⁰ According to the representatives of old ideology, one is speaking here, by and large, *not about a struggle with communism, but about a destruction of those archetypes of the collective subconscious which determine the cultural genotype of the Russian people* (and the majority of the other peoples in the USSR).³¹

Statements of this kind are eloquent and significant. They uncover those deeper layers of Soviet ideology which G. Klimov described in his *Protocols of the Soviet Learned Elders*. It is hard to speak about this book (as well as that of Viktor Suvorov) with someone who has not read it. In our opinion it is a kind of 'catechism' of a previously non-existent religion that is approaching the world by stealth and is inspired by the Asuras. This book, so it seems to us, is as it were the antitheses of the Bible; it is the most abominable book in the history of mankind. And it is written in a special way. The author is himself a representative of this religion. He writes from the position of the critics of the Soviet regime and at the same time says to the others: You criticize too weakly, too superficially; I will show you something that will make your meek reproaches pale into insignificance. Indeed, he demonstrates unimagined facts and then asks us again: Well, you will admit, won't you, that all this is the truth? The conclusions of the *black professorship* are confirmed by statistics, by experience. It is the human species that is so bad, not we, the *secret State police of the new young Russia*. We have preserved humanity from decline since the time of the Holy Inquisition. We burn and shoot the contingent that, as the Gospels say, is possessed by the *legion* of demons. *Marxism is only necessary as an instrument of foreign policy*. We learn, *where necessary, to think psychoanalytically*.

Concerning one of the *black professors*, Archbishop Pitrim – *General of State Security in secular life*, Klimov writes the following: *He is the supreme head of the Order of Soviet Jesuits and the right hand of our Red Pope ... As is befitting in a really good Inquisition*.³²

³⁰ S. Kara-Murza, *Unichtozhenie Rossi*, p. 136.

³¹ Ibid., p. 140.

³² G. Klimov, *Protocols ...*, p. 152, 40, 33.

Humanity again and again underestimates its past. One holds to the belief that the Catholic Church, which destroyed hundreds of thousands of human lives in the name of Christianity and does not even regret this (formal assertions are of no account here), could continue to exist as a positive force. Or one believes that the Western secret societies who inspired the execution of many millions of people in Eastern Europe, could now emerge as their benefactors. **No, the only true outcome of political Romanism and of Britannicism is the 'red Inquisition' of Bolshevism, the black asuric Lodge that uses the mummies of their leader-magicians in ceremonial magic.** This may sound frightening, but far more frightening still is the reality of this power.

What makes a particularly strong impression in the *Protocols* of Klimov is their unusual perspicacity, the intellect of the animal-human – heartlessly 'clever' – which by human criteria constitutes madness. Yes, this is a sect of politician-magicians who commit ritual murders; who cross over the line to the 'second' death, the death of the soul. In their essential nature they form the symbiosis of luciferized Jesuitism and ahrimanized Freemasonry. **Soviet Bolshevism is a spiritual phenomenon that cannot be eliminated by political means, and there is no-one who could do this, because the initiators of the 'Perestroika' are themselves the godless 'parents' of their monster-offspring which is ready to devour them – for their own good, so it believes.** Today this 'offspring' has seized in its fangs the Eastern Church, and presents itself as the only defender of Russia's national interests. But Russia is worth no more to it than their 'Paraguay' was to the Jesuit padres. As a demonic being it is a 'changeling', capable of assuming any form and of leading a parasitic existence within any ethnic group.

Russian Unrest: Instigators, Executors and Victims

And what do the 'liberators' from the Bolshevik dictatorship in Russia represent? As an axiom we must state at the outset that they are, without exception, 'Atlantists'. Let us look at their true nature by means of an example. Over many years Russia's dissident movement was supported by the, as it likes to call itself, *free* Radio station *Liberty*, financed by the House of Representatives of the US Congress. When the Perestroika began the station also began to change in that, where for many years we saw the 'countenance' of freedom, there now appeared the hypocritical 'grimace' of dirty political intrigue. Lately

a programme entitled *The Russian Idea* has been broadcast regularly. Compared to our 'New Right' or simply the 'Right', it appears to be speaking from an opposite pole, but the same things are being discussed – we are taught *to think psychoanalytically*.³³ – Once you blockheads have learned to do this – we are taught – you will see for yourselves that your entire culture from Pushkin to Solzhenitsyn was created by paranoiacs, by overt or secret homosexuals etc. The programmes of this radio station attach an Oedipus or Electra complex to everything of spiritual value in Russian culture, and this is done with the same ease and 'scientific depth' as was already the case in the *Protocols of the Soviet Learned Elders*. And just as the *Elders* do not shrink from the destruction of the idols of the proletarian dictatorship when, with the help of Dr. Freud's method, they show up the 'legionary' character of Marx, Lenin and Stalin, so do the 'liberals' of the *Liberty* radio station **criticize them from the same positions**, and add the following: *For the sake of liberation from Bolshevism one can certainly sacrifice Russian literature, which has already ceased to exist!* But what has this to do with Russian literature? And why must it be sacrificed? – In the opinion of the broadcasters on this station such questions reveal the reactionary and 'chauvinistic' nature of the one who raises them.

Yes, cruel indeed is the image of the Orwellian boots that trample on the human countenance, but still more cruel is the filthy shoe of the intellectuals, which is planted on the face of culture.

It is worth looking at the faces of the station's broadcasters, as they constantly appear on the post-Soviet television screen: inflated, haughty, but – most important – ominous, pervaded by the dark spirit of the occult political background, and demonstrating with their whole being what the 'black magic' of journalism is. The way they interview political opponents reminds one very

³³ The 'New Right' leaves Freud to the Left and claims Jung for itself. Jung, they argue, is not at all the pupil of Freud; by all accounts he can be compared to Merlin; he *opened up one of the most destructive paths of initiation* and lived *submerged in the Indo-European subconscious*. (The Bolsheviks on the other hand are submerged in the Eastern European 'subconscious'!) Jung wrote in 1936 in the *Observer* newspaper: *German politics ... is a revelation through the mediation of Hitler. He is the voice of the gods ... The members of the SS are gradually becoming the ruling Lordly caste ... Stability is not possible without an aristocratic ideal*. After 1945, of course, Jung became afraid and recanted.

much of the notorious 'Troikas' of the Stalin epoch – tribunals of three people with the unchallenged right to condemn anyone swiftly and arbitrarily.

We are tempted to think – what does it matter? –, they are only journalists! But they are treated by all in Russia with the utmost respect – even by right-wing nationalists, who otherwise seem to fear neither death nor the devil.

But if this is the last word of the 'free press', of the 'free democratic world', then **the collapse of Bolshevism in the USSR is in reality its escalation!**

There is no such thing as an unusual occurrence if we understand, not the *devil of degradation* (Klimov) but the devil himself, the **unified materialistic** basis of all occult-political streams of our time, the Jahveization of civilization in all its forms. **Freud and Jung laid the foundation of the method of occult materialism**. Hence neither the 'Right' nor the 'Left' can do without them, for while they possess a unifying 'affinity' to one another, they also exhibit flagrant, irreconcilable contrasts which are rooted in the nature of Lucifer and Ahriman. This is why they bring with them nothing but destruction; but the 'reconciliation', promised by the victory of the Asuras, is worse than death.

Let us turn once again to the words of Rudolf Steiner in order not to lose our orientation in the terrible maelstrom of ideologies. He says: *If a spiritual-scientific tendency did not pervade the world, the East would gradually lose the capacity to manage an economy of its own or develop economic thinking. The East would only have the role of producer – i.e. directly tilling the soil, immediately preparing natural products with the tools provided by the West. But all that manages economy out of the human intellect would develop in the West. And seen from this point of view the recent world catastrophe is nothing but the beginning of the tendency ... to permeate the East economically from the West; that is, to make the East into a region where people labour, and the West into a region where one works economically with what the East brings out of nature. Where the boundary lies between East and West need not be fixed, as this is something variable.*

If today's tendency were to continue, it would not be spiritually infused ... the entire East [would] become an object of economic exploitation ... for the West. And this course of development would be considered a given fact for humanity on earth. It would be looked upon as entirely natural and just. As a way of countering this tendency to make one half of humanity into helots and the

other half into users of these helots, no other means exists than to permeate the earth with the common spirituality which man must strive to regain. Rudolf Steiner concludes his thought with the observation that people are not inclined to penetrate these things. They ask: What difference will it make if I know how the East is penetrated by the economic life of the West? (Nov. 14, 1919, GA 191).

How do we respond to this at the end of the 20th century? – That down this path anything can happen; that the open ‘declarations’ of the ‘New Right’ about the ‘Signori’ and the ‘slaves’ **in no way counteract the deeds** of the ‘Left’, which are turning Russia finally and irrevocably into an economic colony of the West. Why ‘finally’? – Because the Bolsheviks have also worked in this direction, even if behind the mask of irreconcilable confrontation with the West.

But those who live in Russia are threatened from yet another side. Rudolf Steiner warned: *Do we not see, even when we look superficially, a storm looming, that long ago rose up towards us from the East? ... [that] this East contains within it mighty forces of which we can see already that, as they show themselves now, their intention is ultimately to dismember, to destroy European culture. At present we can only surmise the degree to which this is the case* (Mar. 13, 1915, GA 159).

Rudolf Steiner also said that *if now the Chinese, after they have broken from their fetters, we might say, flood over the Western worlds, then [with them comes] a spirituality that is indeed the successor ... the unalloyed successor [even] of old Atlantis* (Apr. 11, 1912, GA 158). *An Imperialism* is preparing in Japan ... , *that will perhaps be far mightier than that of Empires hitherto.* In the course of his lecture Rudolf Steiner quotes a hymn that was printed in a Japanese newspaper. It said:

*For rulership, Japan, you are born ...
Torn apart by hatred and blind fury
Europe sinks in its own blood
(Jan. 8, 1917, GA 174)*

In anthroposophical circles things of this kind are viewed differently today. In Rudolf Steiner’s lifetime – R. Riemeck writes – *the so-called ‘yellow peril’ still existed. We no longer speak of the ‘yellow peril,’ but of the threats that arise in*

*what is known as the Third world.*³⁴ But as a historian R. Riemeck should know that in the East there is serious discussion of the Japano-centric system, ‘Pax Japana’. Five years ago the editor of a Hongkong newspaper wrote: *Some Japanese look upon Europe as a fashion studio, America as a kind of farm or barn, Australia as a mine for raw materials.* And he quotes one of Tokyo’s leading politologists, Naohiro Aijama, who reflects as follows: *Let us assume that a certain world-wide corporation exists in which the USA plays the role of president and Japan that of vice-president. There are situations which are uncomfortable for the ‘vice-president’. But there is only the choice of either continuing to support the ‘President’ or stepping into his place through the acquisition of nuclear weapons and creation of a universal ideology. Since we cannot go that way, Japan has to listen to the ‘boss’, even if at times his instructions appear unwise.* The Hongkong editor continues that in Japan one is also considering what should be done if the *decline of the USA takes place too rapidly* and Japan would have to make plans for its own security and fight for a *place in the sun* etc.³⁵

It is not befitting for politicians and historians to have a short time perspective when they are considering great world-encompassing connections. Under the conditions of war in 1917, when Germany and Russia were confronting each other in a world conflict, Rudolf Steiner said: *... Russia, can it disarm? Certainly not easily, because behind it is Asia, and if it were to disarm it would not have a bulwark against the encroachment of the Asiatic peoples, who would certainly not disarm; [Russian disarmament] is out of the question* (Jan. 6, 1917, GA 174).

The possibility exists that Russia will not be entirely destroyed, but that a certain reserve of forces will be retained. But will these not ultimately be used to let Russia play the role of a ‘Kamikaze’ in a future war between East and West? If at some point this were to happen, the sources of such an occurrence would have to be sought in another resistance between East and West, where Russia would be playing the role of the ‘East’.

³⁴ Info3, No. 10, 1992.

³⁵ Quoted from the publication in *Literaturnaya gazeta* (Literary magazine) from March 23, 1988.

Today we can understand the nature of the forces active in Russia only with the help of Rudolf Steiner's historical symptomatology. When he was explaining it to his listeners he gave the following example: Attention must be paid to how strongly the impulses of freedom, equality and brotherhood conflict in France with what lives in Roman Catholicism. One must inquire how clericalism reacts within the field of social experimentation of the left-wing republicans, etc., for in all this there lives the spiritual ultra-radical opposition to all that is embodied in Anglo-Saxon Freemasonry. When initiated Roman Catholicism appears on the scene, then from the other side there works the stream of those secret societies which represent the ahrimanic stream. In France all affairs are transacted within the realm of a certain dialectics of discussion. In England, on the other hand, the question of power is paramount. In the Anglo-American world the tendency to the spirit leads through *super-materialism* (cf. May 1, 1921, GA 204).

All this is revealed today in Russia in the battle between 'Eurasians' and 'Atlantists' which we have described in detail. Despite the most stubborn contradictions the evil occult associations standing behind them ultimately bring them together. Whether it be 'the Polars' or 'Thule',³⁶ 'danse macabre' or 'Skull and Bones', everywhere one seeks an alliance with Ahriman and Lucifer, *whereby the attempt is made so to influence the human being, that one causes visionary experiences to arise in him in a voluptuous way, calls forth visions that are stirred up from within.*

What is thus consciously called forth in bad occult circles, what is entered into as an alliance with Ahriman and Lucifer, this is of course also practised through the working of Ahriman and Lucifer into the human subconscious (Aug. 28, 1916, GA 170).

When several sides engage in an activity of this kind, they often get in each other's way. If their acts are criminal they try to put the blame on the political opponent in question. But the world is unaware of what is going on. Over the last fifty years we have been told of terrible Nazi experiments on human beings. Recently, however, it has become known that still more horrific experiments were conducted on people in the Soviet Union, and the contacts of these 'scientific' circles lead to somewhere in the Anglo-Saxon world where a new

³⁶ It is said that this was the name of the capital city of the legendary *Hyperboreans*. But we know that the earth was still in a condition of warmth and air during the Hyperborean epoch. What kind of cities could one be speaking of here?

science – 'eugenics' – was already created at the beginning of this century. If we now add to this the conclusion of psychiatry and psychoanalysis that all geniuses are sick people, then it becomes clear how little the Russian author K. S. Mereshkovsky was indulging in pure fantasy, and from what source originates the scientific foundation of the *highest sociology* of Bolshevism, of which the *Protocols of the Soviet Learned Elders* tell us.

As to the 'socialistic experiment' which is being practised on us, it is, to use a modern turn of phrase, 'complex'. Western leadership, says Rudolf Steiner, is clearly manifested in it, and not solely because Lenin and Trotsky were spiritual (we are inclined to add: and occult) pupils of the West, but also on direct evidence: under the supervision of Parvus-Helphand they were imported into Russia in a sealed carriage.³⁷ *What is one trying to achieve with Eastern European culture?* asks Rudolf Steiner, and he gives the following answer: *The attempt is being made to eliminate everything human, the human entity which incarnates in the human bodily nature, and to harness together **Lucifer and Ahriman in their quintessential being.***³⁸ *If this were to be realized in the East today, a product of the collaboration of Lucifer and Ahriman would arise, to the exclusion of all that is favourable to the individual human being. He would be yoked into this luciferic-ahrimanic culture like a piece of a mechanism in the workings of the machine. Only, a part of a machine is lifeless and can be fitted into the whole, while human nature is inwardly alive, is endowed with soul and spirit, and cannot fit into a purely luciferic-ahrimanic organization, but must be destroyed by it* (Jan. 1, 1920, GA 195).

This latter circumstance gave rise to the 'Perestroika'. It is no more and no less than the attempt of the 'surgeons' and 'eugenicists' of this world to keep the 'guinea-pig' on the laboratory table. For – so we must ask – why should the experiment be suddenly broken off when it is so close to completion? It is, after all, being conducted in the interest of **all** 'progressive humanity'. This experiment is not our misfortune alone. *Trotskyism and Leninism bring into a sick*

³⁷ Only in our time is this carriage referred to openly. Earlier no-one, either in the East or the West, would have dared to mention this political secret in the press. But even today these statements serve a false aim, namely to prove that only the Germans financed the Bolsheviks.

³⁸ Here we would remind the reader of what was said above about the appearance of the Asuras.

condition the *entire cultural development of Europe* says Rudolf Steiner (May 11, 1929, GA 301).

Human beings are easily led astray if they are only subjected to the influence of one adversary, while the other plays the role of an ally, or when one of them, or both simultaneously, slip into a 'new skin' etc. Of someone who has no connection with spiritualism and occultism one cannot make special demands in this regard. But it is quite a different matter with those who know about the *collaboration* of adversary powers. In view of this we should not only continuously direct our gaze to East and West but upon Christian civilization as a whole, and the forces which oppose it. Only then will one understand that *Nationalism* (of any kind, of course) [is] the *luciferic form of anti-Christianity*, and the *ahrimanic form of anti-Christianity* [is] that which culminates in *Leninism and Trotskyism*. These are the spades with which the grave of Christianity is to be dug today: the *Nationalisms and the Leninisms*. And wherever culture is activated by *Nationalisms and Trotskyisms*, even in a weakened form, there the grave of Christianity is being dug; there prevails, to those who understand, a mood that is in the true sense an *Easter Saturday mood* (Apr. 3, 1920, GA 198).

The foolish admirers of the 'Michaelite' Gorbachev³⁹ will answer: But it is all over with Leninism and Trotskyism in Russia. – Why do you speak only of Russia? – we must ask in reply. And what makes you convinced that it is all over? Even in our General Anthroposophical Society Marxism is propagated. And, worthy opponents, do take the trouble to read the *Protocols of the Soviet Learned Elders*.⁴⁰ In this work the Marxist 'Elders' in person proclaim that Marxism is for them merely a *tool for foreign politics*, that the secret police of the *new* (written before the 'Perestroika'!) and *young Russia* are interested in the works of Professor Lombroso, that it is learning to *think psychoanalytically* etc. Can we really believe that the luciferic-ahrimanic alliance is exhausted in Marxism?

³⁹ There are those who are by no means 'simple', who, under the guise of their own deep conviction, follow the instruction given by their Lodge to defend Gorbachev.

⁴⁰ It would be a good and honorable task for anthroposophical publishers to publish symptomatological works without looking to their political and spiritual orientation, because, after all, we anthroposophists are all grown-up people. But there is no chance of this happening, least of all in the fifth cultural epoch.

We do not wish to categorically assert here that the retarded time-spirit – the Asura – is immediately active in Bolshevism, but we have no doubt that things are being guided in that direction. Bolshevism is just as much at home in the Vatican as it is in Washington. Is it accidental that the Americans who have access to the secrets behind the scenes (Richard Nixon, Henry Kissinger, George Kennan) have said more than once that **Russia, not the Soviet Union, is a threat** to the West. Bolshevism prescribes an authoritarian-pastoral form of rulership of the masses and at the same time places itself in opposition to the capitalist-imperialistic striving of Britannicism and Americanism, which comes very close to the goals of initiated Catholicism. On the other hand, it is entirely permeated by materialism and technicism, and is hostile to Clericalism, which in its turn is very pleasing to Anglo-Americanism. In other words, gain is raked in on all sides. Does the West need Russia's raw materials, its gold resources? It was never refused, either under Stalin or Gorbachev. The splitting off of the Eastern Church does not please the Vatican? – But look, pogroms against the Church are conducted with a degree of destructiveness that is hardly possible even in the conquest of a country. But on the occult level Bolshevism has shown itself to be definitely capable of finding a common language with both the Lodges and the Orders.⁴¹ But Bolshevism has something that is peculiar to it alone – it is **the special, asuric method of initiation: materialistic through and through**, and sharpening 'I'-consciousness to such a degree that the human being lives from then on **in the consciousness-soul** and becomes a tool nevertheless of the elemental spirits of the **sub-natural** world. In such an initiation something of a planetary, universal human significance is revealed, but in an entirely negative sense; the anti-spirit of **the epoch** comes to expression, that is, the Asura.

Rudolf Steiner made statements of tremendous importance concerning the nature of the asuric forces. In early 1917, still before the February Revolution in Russia, he spoke in an entire lecture-cycle about occult manipulations in the brotherhoods. People who are subjected to this kind of manipulation, with its character of ritual magic, are unable, when they have crossed the threshold of

⁴¹ The 'Seventies are regarded as the dark years of the cold war, of confrontation with the West. But particularly during that time a web of Lodges of American-English orientation extended over the country. Concerning the connection of Moscow with the Vatican we very much recommend the highly interesting book *Moscow and the Vatican* by Renate Riemeck (Basle, 1988).

death, to continue to take part in evolution in a normal way. They lose what the soul has to receive after death from the being of the hierarchy of the Archangels. Instead, the soul is instilled by something of a quite different kind. *They are permeated by something that comes from the Archai who have remained on the level of Archangeloi ... They ought to have become Archai in the normal course of development, but remained behind on the level of the Archangeloi. This means that they are pervaded to an extreme degree by ahrimanic powers. One must have quite accurate conceptions of the spiritual world if one is to grasp the full significance of this fact. When the attempt is made through occult means to secure world rule for a single folk-spirit (Archangeloi that have passed through normal development act as folk-spirits), this means that effects (occult-political in the secret societies) are to reach right up into the spiritual world, it means that one sets in the place of the justified rulership of the Archangeloi over the dead, the unjustified rulership of the false time-spirits – the Archai who have remained Archangeloi. And with these one has attained an ahrimanic immortality* (Jan. 22, 1917, GA 174).⁴²

Thus we see drawing together: the retarded spirits of the epochs, of time, i.e. the 'Asuras' – the name of the Archai in antiquity –, the problem of immortality, world domination and Ahrimanization. The prolonging of life, a question that is explored intensively by American scientists and occultists, is a problem relating to time. **If it is resolved in an ahrimanic sense, it needs for this purpose the unlawful, ahrimanized spirit of time, i.e. the Asura.** Since it is retarded, it functions on the level of a folk-spirit, but it claims rulership over the entire epoch. In this way the Asura, forced to be active within a nation, inspires the claim of that nation to world rule. Here is the source of the insane idea that is destroying the social life of humanity. Through appearing in the guise of an Archangeloi, the Asura is the 'double' of the folk-spirit; but at the same time it is not simply a luciferic or an ahrimanic double. These are beings who have remained behind on the level of an Archangeloi or Angeloi. They play their part in the 'Jahveization' of peoples, in their isolation in the national element, and in the reduction of the national to the principle of tribe and blood-ties. Not

⁴² In addition a battle for the souls who have died in war is waged for the sake of their re-orientation in an asuric sense. This is the archetypal phenomenon of the odious, purely ideological spectacle of the war veterans, the main purpose of which is to prevent those who in the past went through a forced death at their side from working on at the healing of our world from out of the spiritual world.

so the Asuras. Their aim is to seize hold of all humanity. They are 'Internationalists', with an ahrimanic, Marxist or Pan-American character.

Why has Russia been chosen for this experiment? Amongst other reasons, because it is a **state of many peoples** and therefore a model of humanity as a whole. The Asuras are fond of the Anglo-Saxons because the latter are not so much a folk, but are almost a race; correspondingly the attitude that prevails among them is open to the world as well as being egocentric and materialistic. Echoes of the asuric attitude can also be recognized in the attempts of some Jews to regard themselves not as a nation but as a race, although racially, as is generally known, they belong to the Semites.

In the spiritual world one kind of being 'consists' of others and forms their higher unity. In the hierarchies such a mode of existence does not mean that the lower beings forfeit their individual consciousness; on the contrary, they additionally partake in a higher consciousness. We can analogously say that, even if in the totally opposite sense the Asuras 'consist' equally of luciferic Angeloi and ahrimanic Archangeloi, they form their, in the negative sense, more significant unity. And since in the Asura the ahrimanic Archangeloi is active as the 'higher' element, this means that the Asura is *ahrimanically permeated to the highest degree*.

If these factors are taken into account it will be easier to form a comprehensive picture of the whole 'socialistic experiment' and to understand Rudolf Steiner's warnings regarding this experiment. Then we will also understand why the experiment required an initiate who placed himself in the power of another sphere, a cosmic sphere that is foreign to human evolution, and who thus, after his death, is *more living than all that lives*, while the system he created continues to observe the cult of the dead. The more dead there are, the better for this system, because the consciousness of the living can be completely filled with memories of these dead. But it is filled with purely materialistic memories, in order to prevent those who have died from actively helping the human beings living on earth.

The Second World War was a mighty impulse to extend the cult of the dead; and thus the 'de-heroicizing' of it, as advocated by Solzhenitsyn, would be a great loss to Bolshevism; but even the left-wing 'democrats' are on the side of the Bolsheviks in this question. Something else is also easier to understand – the claim of Bolshevism to world domination. As soon as an Asura is involved

this is inevitable. Bolshevik Internationalism was also inspired by the Asuras. And yet the 'socialistic experiment' in Russia is merely a phase of preparation, a series of 'trials' within the context of another, a truly world-wide experiment, for which the Anglo-Saxon peoples – the representatives of the consciousness-soul – are chosen as the main bearers. The Russians are ill-suited for such a role. It is for this reason that Bolshevik Internationalism was thoroughly imbued with the spirit of isolationism.

Now, at the end of the century, we must prepare **to meet the Asuric impulse as it appears from the West**. This is the reason why Pan-Americanism and all the forces and movements that accompany it are unacceptable.

So much for the preliminary sketch or outline of the most important theme of the present time. In order to be able to elaborate it further with sufficient depth and comprehensiveness one must develop in oneself systematically the ability to perceive the signs of the times and recognize the symptoms. It should be very clear that compromises with the Asuras are of no help whatsoever.

Bolshevism will always be hostile towards Middle Europe, because the asuric beings harbour greater antipathy towards the culture of the 'I' than do the luciferic and ahrimanic beings.

The accusation that Bolshevism is anti-Semitic is quite unfounded in many regards. We should not forget that Stalin stood at the 'cradle' of the founding of the State of Israel. Today's 'Neo-Bolsheviks' say the following: *If the Jews want to have their own state, Russia is certainly interested ... Various elites will exist in this state too; a political struggle of their own will begin. So – with God: fight, war against each other, live.* Only one thing is unacceptable to them: *We will protest if you behave in a fascist manner, but our protest will be the same as with fascist tendencies when they flare up anywhere else in the world.*⁴³

A difference exists of course between 'Left' and 'Right', but it must not be seen as absolute. *Over against new, young Russia* with its psychoanalytical thinking there stands a *new*, thoroughly 'progressive' teaching of the 'democrats' of Perestroika – Freudianism! Some contrast Lenin with Trotsky, others Trotsky with Stalin and rehabilitate Bukharin – supposedly a decent man and true

⁴³ Magazine *Nash Sovremennik* (*Our Contemporary*), No. 2, 1993, p. 156.

'Marxist'. This is what the people do who wish to topple communism, those who advocate the restoration of capitalism as the only 'progressive' economic system. The 'helmsman' of this restoration, Yegor Gaidar, was once asked: 'What would your grandfather say, who eagerly shot the opponent of the proletarian state, the hydra of capitalism?' He answered: 'I don't think my grandfather would have condemned me; he would have understood me!'⁴⁴

But let us also try to understand what only appears outwardly to be an almighty confusion, but bears within in a being who is truly terrifying. Rudolf Steiner warned after the First World War that *if what is now beginning in Russia were to come to realization, this would mean that the earth would lose its mission, would be robbed of its task, would be taken out of the cosmos and ahrimanized* (Aug. 22, 1919, GA 294). These words should be reflected upon by the advocates of easy compromise, who hope to find all kinds of things in Anthroposophy, but not themselves. Great, incalculably great will be the measure of their responsibility for every untrue word.

Socialism of Marxist persuasion has always been alien to the soul of the Russian people. *Never have greater contrasts collided than the soul of the European East and anti-human Trotskyism or Leninism* (Apr. 30, 1918, GA 182) which came to us from the university podiums of the West. This is the 'child' of Western bourgeois society. In Russia it had two to three hundred thousand supporters who succeeded in forcing it upon several hundred million people, said Rudolf Steiner. *The others have to obey them* (the Leninists) *at present much more than the Catholics ever had to obey their bishops* (July 9, 1920, GA 198).

Rudolf Steiner asks – what is a human being in the eyes of a 'Trotskyite'? – *It is the Old Testament human being who today can only exist spectrally as the*

⁴⁴ Gaidar's grandfather was the most popular Soviet author of children's books. They appeared in millions of copies, found their way into every textbook and became a cornerstone in the Soviet education of children and youth. But the author of these books, as was recently made public and proven by documents, was psychically ill, a pathological murderer. In the bloodiest days of the red terror one was forced to expel him from the party because of his atrocities!

In order to understand the entire monstrosity of Gaidar's statement, one should read the documentary short story *The Dead Lake* by V. Soloukhin (*Nash sovremennik*, No. 4, 1994) in which documents are published demonstrating the 'moral countenance' of our author of children's books.

shadow of Old Testament man (Dec. 8, 1918, GA 186). In the zeal of their struggle with the democrats, the neo-Bolsheviks have said so much in recent years that a satirist characterized their position as follows: *The October Revolution came about as the result of a Jewish-Freemasonic conspiracy that was bent on destroying Russia. But we will not allow anyone to take from us the achievements of October – the dawn of the newly risen Russia!* What is this? Schizophrenia? – Of course not. This is dialectics according to the method of the 'Soviet Learned Elders'. This slogan is created by the same principle that we lived with in the 'Seventies and 'Eighties: We will put up with any difficulties, so long as we are spared war! These are tricks of the Bolshevik kind. The Democrats from the other side 'soothe' us: Do not expect any rapid improvement! If you want to be free, fight for your existence and leave the weak to die!

In no other country of the world have men in power ever contributed so much to their own downfall as those who occupy the Kremlin today. In order to demonstrate this very crucial symptom we will continue to describe the character of the destructive forces which are provoking the country to rebellion. We will provide a few examples, which only a person of extreme indifference can brush aside. On September 7, 1992 Channel I television showed a live pig being brought into the studio with the comment: *This pig is the living expression of Russia with its eternal complexes that cannot be solved but only slaughtered!*⁴⁵

⁴⁵ Yes, he did say this! The heightening of national and racial tensions in the country, including anti-Semitism, is first provoked by the Left, democratic side, the Pere-stroika, which naturally calls forth the corresponding reaction from the side of the Right. A typical example of such a policy is the article by the director of the Centre for Social Prognosis and Marketing, published in Nr. 1-1995 of the *Newssheet of the Russian Academy of Science* (the academy recently approached by Yeltsin with the request to define the concept of 'racism' for the anti-racism law which was being prepared). The article bears the heading *Perspectives for Development of the Russian Ethnic Consciousness*, and contains the following statement: *The main shifts in the social structures [of Russian society] and the changes they bring about in the ethnic consciousness, will occur quite rapidly – in the space of two to three generations. Regarding the development of ethnic consciousness as a result of the integration of the country into the international system of division of labour, it seems to us that this process will unfold in a historical conflict between two superethnic groups: the Jewish which has reached its prime, and the Russian genotype which is still in process of development, but is the dominant one. A similar rivalry between the Jewish ethnic group which had become dominant, and a Germanic which was completing its ontogenetic development, almost ended in tragedy at the beginning of the 20th century. Only time will show what the behaviour of the superethnic groups of today will*

Then the pig was killed before the eyes of millions of viewers, hacked to pieces, and these were distributed among the participants of the programme.

Another kind of provocation (pure provocation because this process is not at all natural) takes place through the propagation of sexual immorality. In all the media, auditory and visual, they do not only argue, but people are almost implored: 'Come on, try at least for a while to lay aside your false modesty! We promise you, you will be grateful to us afterwards. That's how it was in the West. At first they were afraid, too; but that's all now a thing of the past. They are not jaded but their relation to sex has calmed down. They have even lost interest in it.' Anyone who does not give in to these arts of persuasion is pilloried in the most ferocious manner, indeed, such people are called **chauvinists and neo-Bolsheviks!**

The most relentless fighters for the rights of the so-called *sexual minorities* are found among the representatives of the *truly Russian intelligentsia*. They conduct their apologia with a thoroughness that clearly betrays the intention to

be. Regarding the Russian ethnic group it is by no means clear whether it is following a traditional course of development, which would require the evolution of a somatic personality-constitution that is genetically quite distinct, or whether one can speak of it as an absolutely open genotype, that realizes itself through assimilation into other ethnic groups.

The first variant carries with it the danger that the Russian ethnic consciousness will assume the character of a hardened, non-programmable nationalism within the framework of a powerful state structure. The second [variant] would contribute to the development of a peculiarly 'international' consciousness which would manifest in a mass migration syndrome and also in the trend towards inter-ethnic marriages.

We are of the opinion that both tendencies are inherent in contemporary Russia and that both threaten it with decline. The European part of Russia is likely to consolidate itself into an ethnocentric national state, which under the conditions of struggle for its national market will deteriorate into a fascist state; and the Siberian great-Russians, whose value-orientation is fundamentally different from that of their European compatriots, will form the Russian State proper (emphasis by the present author).

This article amounts to a declaration, in pseudo-scientific terminology and in a veiled form, of ethnic war on Russia. In the past, as we recall, only an economic war was declared on Germany – this by way of comparison. In such cases there arise unavoidably, as historical experience shows, dictatorships and an eruption of anti-Semitism.

The reader should call this footnote to mind when, further on in this chapter, he reads about the world-map of the future.

make these *minorities* into the 'majority'. Let us illustrate this with an example from one of the TV programmes dedicated to the re-education of the youth, to their liberation from the *eternal complexes* of Russia. Usually the round-table discussion of a club appears on the screen. The participants are for the most part representatives of these *minorities*, an 'expert' is invited and an adroit journalist mediates between him and the audience. In one of these broadcasts he asks an elderly gentleman of honourable appearance:

- 'How often have you loved?'
- 'Twice' – the man answers.
- 'Which of your love relationships was the more intense?'
- 'The second.'
- 'Why?'
- 'I loved a man!'
- 'Bravo!' – calls the journalist and the audience applauds.

There follows an interview with a lesbian and a conventionally religious girl professing to the faith. The first utters, one might say, wisdom that is ready for print, the second can only produce a helpless stammering. Then follows the report of a young married couple living with another couple. The man relates (with decided frankness): 'When my friend satisfies his sexual wishes with my wife I feel lonely and left out, therefore I unite with his wife. But if I unite with another woman, my wife is present in a mystical way, and therefore this is not unfaithfulness.'

Then follows the comment of the 'expert': People who give their love only to one other person are usually psychically disturbed. The age between 7 and 14 years is the most beautiful age for sexual love. Take a leaf out of the book of Romeo and Juliet!

The famous 'sexologist' Igor Kohn (an ex-communist and a 'luminary' of Soviet sociology) writes in one of the leading newspapers: *The level of homophobia in Russia* (i.e. the negative attitude towards sexual perversions) *is the highest in the world. ... it is a phenomenon of the same kind as racism, and not admissible in a democratic society!* The newspaper reports further that in August 1992 Kohn organized an international gay and lesbian conference in the

course of which the Russian gays (again: what have the Russians to do with this?) *gave a brotherly slap on the shoulder to visiting gays from America.*⁴⁶

This is *the moment of truth*, as lawyers say. It is the end result that the world-wide hysterical struggle against racism is striving to achieve. The aim is **to force** humanity into the life of immorality which, as prophesied long ago, will herald the approach of the Anti-Christ. And the impression grows that it will not be long before someone who tries to prevent a sexual criminal from seducing and violating a child (or adult) risks prosecution on the grounds of racism. Such incidents occur daily in the Russian schools.

So far such types can still be chased away, but they cannot be legally charged. But if the process of 'democratizing' carries on in this way, then the teachers and parents who try to protect their children will be brought to justice. And the West is still surprised that the Russians lend so little support to their 'liberators' Gorbachev and Yeltsin?

This is how conditions in Russia are being 'stirred up', 'brought to the boil'. In the past, in Russia before the revolution, nationality was never a matter of importance to the intellectuals. Spiritual awareness and a high ethical standpoint, enthusiasm in the defence of the ethical foundations of life were the factors that counted above all.

What is happening today can be summed up as: the devil's merry-go-round. You can change your seat as much as you like, but so long as you are on it, you move according to its laws. On this 'merry-go-round' one thinks of everything. You have had enough of 'dictatorship'? – Well then, shift over to the 'democrats', but close your eyes to the destruction of the country, to famine and wars. Do not take offence at someone preaching ethics today, who was recently a professional criminal, and who only yesterday had a razor in his pocket, but today employs a ring of bodyguards and owns a mansion on Lake Geneva. Keep calm as you read how child-trade for brothels is flourishing, and do not take to heart the fact that contempt for the human being issues today from the liberals in power. Hope that one or the other victim will escape this cesspit; just fight 'in free competition' for your own place in the sun of freedom. Of course, there is not room for all, but that is the price of democracy: *May the unlucky one weep and curse his fate* (Pushkin).

⁴⁶ Newspaper *Moskovskiy Komsomolets*, Aug. 15, 1992.

If you want Russia to continue, and you appreciate the fact that its peoples used to live in peace, that there was no nationalism, that healthcare and education were free; if you like the material situation of the last twenty years, won by dint of terrible sacrifice, where, after all, no-one was allowed to go hungry or starve to death, then join the 'communists'. Stand beneath the red banner on which Lenin and Stalin are again united, hear how 'concerned' the KGB generals are about the interests of Russia, etc.

If you support friendship with Germany, then go to those who are today developing a new theory of 'rulership of the seigneurs'; etc.⁴⁷

But if someone asks: Is it not possible for Russia to remain undivided; after all it is not an Imperium; and can it not, at the same time, manage without the Bolsheviks? Can one not improve the economy without passing it from the hands of the party-nomenclature-Mafia to those of another Mafia? Can we not maintain at least the earlier, very modest standard of living under the conditions of the 'Perestroika'? Can we not belong to the democrats without destroying the fundamental ethical values of society? – The person on the 'merry-go-round' will always receive a negative answer to all these questions. And no-one, neither democrats nor 'Bolsheviks' nor 'Eurasians', will explain to him why it is impossible. Not because they don't know. On the contrary, all know only too well how Russia's situation could be improved, how it could be turned into a blossoming, free and independent country. But then there would be no need for all these 'left', 'right', 'centrist' and 'half-centrist' directions within the parties. And each of them says: 'Oh, let Russia go to the devil, and all its peoples with it, if our party has to give up power for the sake of its well-being.' It is easy to

⁴⁷ Here we would add some passages from the 'centrist' (essentially Left-wing) press which characterizes the situation in the country (we have already said that once in a while reasonable voices can be heard): *The nation will not accept this outrageous appropriation of its wealth. It will not accept that billions of dollars flow into private accounts in foreign banks, that its hard-earned personal savings become worthless, it will not accept the new masters ... We are not only on the brink of hunger, cold and dictatorship, but of mutual extinction. We stand before the threshold of a gigantic human meat-grinder ... Well, here they are, the symptoms of catastrophe: in the ideology a thinking that puts extreme emphasis on confrontation, aggression, readiness for mutual destruction; in the economy the market of speculation and protection racketeering; the bureaucratic privatization that underlies the appropriation by the new ruling elite of the wealth generated by the people; in politics, the re-forming of the neo-totalitarian system (Independent News, August 22, 1992).*

understand why they think so. Russia is no needle in a haystack. It is an important figure in the world-wide game in which everything is staked upon one main factor – **the human soul itself!**

For a clear-minded person today there is no more important task than to find a way to get off this devilish 'merry-go-round'. Only then will its true nature be revealed to him. This will bring with it great inconvenience. One is forced to admit to oneself that in the modern world hardly anything exists that is entirely good or entirely evil. The 'chaff' has constantly to be sifted from the 'wheat'. But only the path of understanding, of the ability to distinguish, can lead today to a true brotherhood of man.

The ideal aim for the association of human beings must be ethical individualism, with its chosenness only on the grounds of spiritual development, with its democratism which is understood to be love of one's fellow-man, with its striving for freedom which leads the human being to act towards others as he would expect them to act towards him.

Sooner or later associations of people of this kind will really come about. They will not write statutes or form central councils or power institutions of charismatic scoundrels. *God is above us, and ethics, love and spiritual freedom are in us* – these are the words that will grace the non-material banner of this highest order of humanity. On the path to this union, mountains of ignorance, fanaticism, evil and hatred are piled up. And only *he who endures to the end*, as the Gospels say, *will be saved*.

Will Russia's strength last out? We must say that we **do not know of a single group or party, or intellectual or spiritual centre of forces that would give even the slightest ground for hope**. In the petty warring of the parties one can see through the fog of the political pluralism that is presented for show, the Bolshevik struggle against those who are connected to Yeltsin, as the one and only reality.

Once in a while it comes about that the forces of evil neutralize each other in their struggle. This did happen once, when the unleashed luciferic passions within the legions destroyed the ahrimanic magic of the Roman senate. It is highly probable that Russia is facing something similar. The unleashed world-forces of evil will cancel each other out. But this path is terrible, so terrible that, as the saying goes, one would not wish it on one's own worst enemy. Only

through trust in God will one endure the trials that await us. But in this trust one cannot sit back and relax; one must rather build up an active, concrete and real relation to the spirit.



Future generations will say (if they exist) that the Bolshevik dictatorship was the last one that was able to hide its own misdeeds. After this, evil comes out into the open in a flagrant and cynical way. And it is always the same evil that has existed in the world since October 1917. The 'stirrings' of change that now take place on the surface, do not affect the depths. But when we look into the depths we realize that *Leninism too [has] ... a peculiar kind of initiation science ... In Leninism the cleverness of the human animal, the cleverness of human animality is working up to the surface of human development ... Lenin, Trotsky, and similar people are the tools of these ahrimanic forces. This is an ahrimanic initiation that simply belongs to a different world-sphere than ours. But it is an initiation which bears within it the power to eliminate human civilization from the earth, to eliminate from the earth everything that has formed as human civilization.*

We have to do here with three directions of initiation: two of which are on the plane of the development of humanity, while one lies below this plane, but is immensely strong in will – an initiation with almost unbounded strength of will (June 13, 1920, GA 197). By the two other initiations Rudolf Steiner, who in this case is speaking only of those of the darkness, means the initiation of Jesuitism and that of the secret societies of the West.

This is how the initiation of Leninism was at first, but later, when the luciferic element of Jesuitism combined with it, the unmistakably ahrimanic character was lost. Rudolf Steiner is really speaking of this when he alludes to a **third** line of initiation next to the other two. He does not directly identify it as asuric, for then he would have been obliged to develop this theme. He wished to avoid this, in order not to bring to people's consciousness too much of what was still barely emerging at the beginning of the century.⁴⁸ It is different now at the end

⁴⁸ Only in the restricted circle of those who were founding the Christian Community – a circle of mature Anthroposophists – did Rudolf Steiner indicate in 1921 that one can experience the hordes of Sorat in that which [is forming] as a core in the realm of

of the century. Today it grows increasingly apparent that the anti-synthesis of ahrimanic and luciferic initiation in the Asura sets itself over against the highest synthesis of the two ancient paths of initiation (the Apollonian and the Chthonic, Dionysian), which was realized in Christ (cf. Fig. 9). Each of the former is, by itself, evil enough. But in synthesis they represent an extraordinary danger to the existence of our planet as such, as already described by Rudolf Steiner. Thus **there is no alternative** to the wish of human beings to overcome and eliminate Bolshevism. Unfortunately, it lingers behind as a kind of 'deposit' or 'remainder' in the occult-political 'accounts' of the forces active in the world today, which are dedicated to evil alchemy. The 'deposit' of the 'Perestroika' cannot be dissolved either on the Romanic or the Anglo-Saxon side. It was clearly manifest already at the Allied conference in Yalta, also in Potsdam, and in the course of the Nuremberg trial. The 'Nineties have shown that there is no-one able to remove the 'living corpse' of the initiate of a world-sphere alien to humanity from the mausoleum, and bury it in the earth. Even if it is removed, it will not be difficult to hide it in the 'catacombs' of the special centre of luciferic-ahrimanic initiation, and from there continue the 'sessions' of the 'eternal politburo'.

Today there is no reason to doubt the truth of all this, and no further proof is needed from our side. In March 1997 (No. 12) the journal 'Zavtra' press organ of the 'Polarians' (the 'Eurasians') published an article from which we quote. It says: *To many observers, analysts and politologists the demand made by Yeltsin during a news conference, to remove Lenin's remains from the mausoleum, appeared unexpected and strange.*

Some saw it as an attempt, through the highlighting of these old questions, to divert public opinion from the real problems and guide it to the level of archaic discussions.

Others interpreted this statement as an intensified anti-communism on the part of the former first secretary of the 'Obkom' (Regional Party Committee) and candidate for membership of the Politburo, as a routine attack on 'the Reds'.

Some sighed with relief, as they believed that this heralded no less than the restoration of the monarchy and the ascent to the throne of a new Tsar.

Bolshevist domination, and which [is striving] to incorporate itself into the entire development of mankind (Sep. 29, 1921, GA 343).

But there is yet another interpretation of this event. In addition to the usual, clearly recognizable history familiar to analysts and politicians, journalists and adventurers, there has always been another, parallel history. It is esoteric, occult:

The Egyptian priests and Tibetan magicians, the Templars and Rosicrucians, the Freemasons' Lodges and the secret societies such as the 'Grand Orient' and the 'Green Dragon', Rudolf Steiner and Cagliostro.

It is just this occult history which provides an explanation that is easy to grasp, for all the irrational, inexplicable and apparently meaningless sides of official history.

What, then, is the reason why Yeltsin suddenly remembered the remains of Lenin, and unexpectedly an argument arose about the remains of who-knows-what deceased persons found near Katharinenburg? (these are the alleged remains of the Tsar's family.)

Could it be that the state authorities despaired of their ability to break Russia's back with the usual familiar means (the non-payment of wages, privatization, collapse of industry, wars) and then decided again to resort, as it did in 1991 and 1993, to the most powerful magic ritual? Why were the monuments dismantled and the stars removed from the façades with such fervour in 1991? Only because everything Soviet was hated? Why did Chassidic Cabbalists move in a strange dance in the dark, sooty ruins of the White House deep in the night of October 5th?

To esotericists and magicians it is no secret that the mummified body of Lenin has long been, not simply the remains of a human being who was once alive, but has become the mightiest energetic and mystic talisman of this strange and mysterious red civilization. And this talisman, set in a no less bizarre and strange mausoleum, where the number of surfaces, the degrees of the angles, the colour, the corners and steps were calculated by the most eminent red occultists, surrounded by a necropolis of great red leaders and warriors, watched over by gigantic glowing stars – this talisman is not dead. Its energy continues to support the pillars on which red civilization rests; and this energy slowly burns up the rotten chambers of the new power.

What do the magicians want to make of the Kremlin? Do they simply aim to destroy the heart of red civilization? No. Their intentions are far more terrible.

Destruction alone is not enough. They intend to replace the relic and the foundation-stone, throw out Lenin and install in his place the remains found near Katharinenburg.

Even if we assume that these really are the remains of the murdered Tsar, from the mystical point of view they wish nevertheless to replace the stronger (the victorious red, the talisman that murdered) with the weaker (the murdered, the defeated). Whereby they not only weaken Russia's mystical pillar, but quite simply hew it away at the bottom and incline it like the Tower of Pisa.

And supposing these remains belonged to some nameless individual or frozen forced-labourer?! It would be terrible to build up the Russia of the third millennium, right from the beginning, over the remains of a cave-dweller, a forced labourer or an Old Testament Rabbi.

Rudolf Steiner describes the spiritual reality that stands behind the phenomenon of Leninism. In the East, he says, which begins at the Volga, service of the Gods was gradually replaced by the worship of idols. (We would add that both, Lenin and Kerensky, came to the world on this border, that many things began in the town of Simbirsk-Ulyanovsk.) Northern Asiatic, Eastern magic, i.e. **shamanism** (to which, according to the 'Eurasians', Christianity owes its success) and sorcery are practised by certain ahrimanic **etheric-astral** beings. *Throughout Siberia, through Central Asia across the Caucasus, there whirl about, in the sphere immediately bordering the earthly, terrible ahrimanic, etheric-astral beings, who practise an ahrimanic magic that has been transferred into the astral and earthly realms. It works **infectiously** on human beings.*

Meanwhile in the West there arose the beings of an astral world who absorb into themselves everything that has been developed there as dialectics, logic, the human sense of well-being which we acquire in sens-existence, and also as religious life. These are the beings who, out of the astral plane, caused the Lenins (who had the inheritance of shamanism in his blood from his father's side) and their comrades to be possessed by them. Rudolf Steiner explains further that these two orders of beings strive in the region extending West of the Urals and East of the Volga for a kind of cosmic marriage whereby they strive towards each other in all cosmic voluptuousness and create a frightful, clammy astral atmosphere, again causing human beings to be possessed by them. The beings of shamanism appear in imagination as something between bears and goats (recall how Margarita Voloshina describes her experience of the 'dicta-

tors of the proletariat' in her book *The Green Snake*), but with entirely unclear head-formations. The luciferized beings of the West have the form of ordinary intellectual heads⁴⁹ that fly in the astral world from West to East. In the region between Volga and Urals the headless *bear-goats* – bodies without heads – strive towards the heads without bodies coming from the West and merge into one being (cf. July 15, 1923, GA 225).

Much of what has taken place in Russia since 1917 is rooted in this imagination, as in an archetypal phenomenon. There are three things that we need to explain here in more detail. Firstly, the luciferized abstract intellectualism of the West (it is not by chance that the 'democrats' are accused of continuing to think Marxistically). Secondly, the ahrimanized shamanism standing behind the 'Eurasians'. In the above-mentioned lecture Rudolf Steiner speaks of the *bear-goats* as the degenerating former satyrs and fauns of antiquity, who have settled in the East. This is why the 'shadows' of the Roman Imperium seek support for the new ideology with them in particular. The third kind of beings at work within political occultism do not simply bring beings of luciferic-ahrimanic nature into reciprocal activity, but into a **sympiosis** of polar opposite forces. This is made possible through an exchange of roles, whereby the luciferic beings act ahrimanically and vice-versa. From their fusion arises a species of elementary beings of an asuric nature.

The occult-political forces behave in the same way physically – as changelings – as in the creation of the symbiosis. The drawing down of humanity to the forms of group-consciousness of ancient times is accompanied by intensified intellectual activity. The intellectualism of material culture, where everything is determined by measure, number and weight, is engulfed by erotic licentiousness and criminality that refuse to accept restrictions of any kind.

But the National-Bolsheviks intend to put a stop to all this, and they do so dialectically. Their ideal aim has been described by George Orwell and K. S. Mereshkovsky. Gregory Klimov has set out the religious-ideological principles

⁴⁹ These heads of the 'head of state', the busts in the shape of a super-intelligent head, have inundated the whole all of Russia. And still today it proves extremely difficult to get rid of them; they constantly flit across the TV screen when the various political events are being broadcast. Before the 'Perestroika' they were often painted on huge surfaces along the streets, and this created the optical illusion of a head flying through the air.

that have long been practised. The books of all three authors are not utopias or anti-utopias. They merely register **the fact of the premature emergence of the 'evil race' of mankind**, spoken of by John in the Book of Revelations. **Premature, because the good race, for which the impulse was given by Anthroposophy at the beginning of the century, has not yet arisen.** There is much that those have neglected to do, whose duty and immediate task it was to make spiritual science their own, in order to bring it into effect in all spheres of life. In addition to this there are objective factors that have prevented its realization.

This is the inner nature of today's crisis. The situation is not without hope if humanity does not reject the helping hand of the Divine Hierarchies that is held out towards it through the work of Rudolf Steiner.

Russia in the Games of World-Politics at the Turn of the Century

If we do not know the past it is impossible to understand the present. An understanding of the present provides the basis for an objective discussion of the future. Concerning this, much is written today, but here relationships of cause and effect must concern us above all.

The global factor of world-wide relations that has emerged in the '90's, brings with it the complete collapse of the power structures that prevailed hitherto. As a result of this, in the former mutual confrontation of Europe and America, that factor has now disappeared which once paralyzed the 'independent will' of Europe, for even internally the USA stands before many questions that are difficult to solve.

The well-known American politologist R. Cohen stated for example that since the end of the 'cold war' the Americans have fallen into a nation-wide depression. *When the Soviet Union fell apart* – he writes in the Washington Post – *the Americans lost more than an enemy; we lost a fellow-warrior engaged with us in the search for the meaning of existence.*

If we see no meaning in life, then of course life cannot continue. Consequently, America seeks for it with increased intensity. As always, that meaning can only be something of a quite arbitrary nature, anything but the true meaning of human existence. Amnon Reuveni reported in a very interesting article in the weekly *Das Goetheanum* on Sept. 28, 1993 (No. 48) on the direction followed

in the American search for the meaning of its future existence. He writes that the influential American journal *Foreign Affairs* published in the September issue of 1993 the article *The Clash of Civilisations?* by Harvard professor Samuel P. Huntington. Reuveni compares it to another, published in the same magazine in July 1947, that characterizes the beginning of the 'cold war'. He concludes that in the recent work we are dealing with a publication of the world press that expresses under the mask of a private opinion a global political doctrine which is to be realized in the future. In which case such an article is nothing other than an instruction for certain political forces to act upon.

Samuel P. Huntington's article was also reported on in the Russian press, namely in the democratically oriented newspaper *Moskovskye Novosti* ('Moscow News'; No. 10, March 1994), which published quotes from the article, an interview with the author, and the ten main theses that characterize Huntington's overall attitude, as well as the map contained in his article, which shows the line of the future 'watershed' between West and East. It is of special interest to us that Huntington too should put forward this opinion. He explains that Russia belongs, not to the European, but to the Euroasiatic civilization. The 'iron curtain' that separated us from the West disappeared with the end of the 'cold war'. But with Europe no longer divided ideologically, the boundary between the cultures has arisen anew: Western Christianity on one hand, Orthodox Christianity and Islam on the other. Huntington considers the boundary to which Western Christianity extended up to the year 1500, to be the most important dividing line in Europe. This line follows today's Russian border with Finland and the Baltic



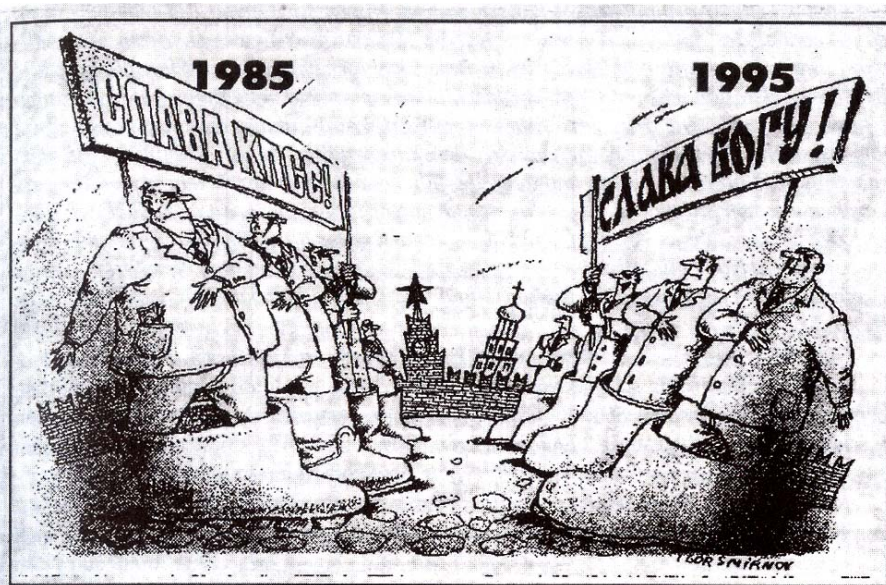
States, cuts through the middle of Belorussia and the Ukraine, separating Western Ukraine with its mostly Catholic population from the Eastern Ukraine, populated mainly by Orthodox Christians. From there the dividing line moves sharply to the West, separating Transylvania from the rest of Romania, and then passes through the former Yugoslavia where it almost corresponds with today's border between Croatia and Slovenia on the one side and the rest of Yugoslavia on the other. In the Balkans this line coincides with the historical boundary between the Habsburg and Ottoman Empires. To the North and West of this line the nations are Protestant or Catholic. They have a common historical past: feudalism, Renaissance, Enlightenment, the French Revolution and the industrial revolution. Their economic level is generally higher than that of the countries lying to the East. They can today, Huntington believes, reckon on greater inclusion in the economy of unifying Europe. The peoples to the East and South of the line are Orthodox or Muslim, and it is highly unlikely that stable democratic systems can be established there.

And Huntington warns: *If the Russians, once they no longer behave like communists, reject the model of liberal democracy and begin to behave as Russians and not as members of the West, the relationship between Russia and the West could again become distant and laden with conflict ... The velvet curtain of culture has replaced the iron curtain of ideology as the critical dividing line in Europe. As events in the former Yugoslavia show, this is not merely a boundary of differences, but at times also a boundary of bloody conflict* (emphasis by the present author).

Moskovskye Novosti characterizes S. P. Huntington as a 'bookish scholar', but one should say that the main problem lies in the fact that all Western political doctrines born in the occult Orders and brotherhoods have an artificial character. They are used as guidelines for that political action which turns the world into new rivers of blood. That is why all thinking people have every reason to pay careful attention to what, in all parts of the world, arises out of decadent political occultism.

In the article mentioned above, Reuveni compares the map of the world printed in 1990 in the English weekly *Economist* (Sept. 1 Issue) with that which appeared at the end of the last century (Rudolf Steiner also referred to it) in which the political future of the world is illustrated in a half-humorous and half-serious manner. Russia appears on the 1990 map with a strange outline (as with

Huntington) towards the South-west, and without the Baltic Republics (drawn thus already in 1990), and is marked 'Eurasia'. In the European section we see a figure in Orthodox vestments – apparently a symbol of the power expected to prevail here. In the Eastern part, Siberia, dancing Cossacks are portrayed as a symbol. Developments over the last five to six years in Russia, Europe and Asia give us ample reason to assume that this map represents a *guideline for action*. We will try to give further reasons for this point of view.



Cartoon from a Russian Newspaper. The placards bear the following slogans:
 '1985: Thank the CPSU!' – '1995: Thank God!'

The creators of the 'new world order' formulate their task, so to speak, in general terms; the detailed interpretation rests with the 'natives' of the countries and continents concerned. The newspaper *Rus' Dershavnaya* ('Mighty Russia'), as press organ of the Moscow Patriarchy, has 'uncovered' the meaning behind the figure of the patriarch – i.e. what Russia can expect if a national-orthodox dictatorship is installed. We read the following in No. 3/1994: *There is no state Church, but the state can be Orthodox ... the national element is a quite indispensable part of the Orthodox world-view ...* Then something puzzling follows: *If the potential of national wrath* (against the people of the 'Pere-

stroika') *is realized in a purely nationalistic way, no space will remain for the imperial world-view. The Russians will close themselves off within their borders and begin to expel the immigrants ... [We] need ... the orthodox elite ... without delay! – orthodox and Russian superiors ... We must venerate the Church elder, the head of the brotherhood, the leader of the nation and army and obey him no less than we do the councillor, the minister, the mayor or the chief of police (!). The Russians are entitled to their own guards, and the Orthodox to theirs. The Russian [needs] daily education in the absolute veneration of his professor and teacher. The Russians need, not intellectuals, but a ruler.*

This is Jesuitism in its present manifestation in Russia, fashioning the new ideology of totalitarianism. Just as every ideology needs a classic author, so in this case the outstanding Russian philosopher and politologist Ivan Ilyin is used (obviously in a very distorted form). The sentences quoted above originate in a lecture given during a conference devoted to his work.

When the brotherhoods gradually lost control over the 'socialistic experiment' in the '20's, they handed it on to the Jesuits. The same is happening again today. Then we would have to reckon with the setting up of an 'orthodox inquisition' in the medieval style, **which would lead orthodox Christianity into the abyss**. Concentration camps will be awaiting the mass of lay people, the Neo-NOP men will be shot, KGB members will replace the red five-pointed star with the crucifix etc. In other words: **'Orthodox fundamentalism'** awaits us under the banner of the 'Orthodox Monarchy', accompanied by a new wave of terror.

Deeply religious Russians warned already before the 'Perestroika' period: 'Now the Communists forbid the people to go to church; the time will come when people will be forced to go to Church – but one must not go then, because the Anti-Christ will be enthroned there.'

My God, are we to expect another bloodbath? And not only ourselves, maybe? Behind the colourful and, at first sight, even contradictory rhetoric of political phantasts, the same idea as that described by George Orwell forty years ago appears again and again: the idea of world government according to the 'laws' of 'evil dialectics'. Precisely as shown on the map from the *Economist*, which originates in circles of Anglo-American politics, and in which five continental national-political blocks, *civilizations* – as S. P. Huntington calls them – appear.

Between these blocks the principal conflicts will, in his opinion, unfold in the near future, and will be longer and more destructive than those within the individual *civilizations*.

Is there any means to prevent this catastrophic world development? Theoretically – yes; but in practice – anyone reading the news with intact reasoning faculties may find an answer to this question himself.

The West admonishes the Russians: You are not allowed to behave as 'Russians'. But we behave, as though in defiance, only 'as Russians'. We should put double inverted commas, because 'as Russians' means the characteristics the West particularly dislikes, and which bear absolutely no relation to our national life, to the being of the Russian people, its traditions, its culture, its soul-nature, etc. But the West already has free rein to protest 'innocence' in whatever moment it seems convenient, to *distance* itself from Russia, to make relations with Russia 'confrontational', with the explanation that democratic political systems are impossible in Russia – as Count Kalergi wrote already in the 'Sixties. And then we – Russia in full decline and all the peoples inhabiting it – will then find ourselves caught again between two enemies of the true Russia, the inner enemy and the outer.

At bottom it is only the methods that vary, through which Russia is destroyed; they are altered in view of what was 'not completed' in the past. For example, the presumed extension of the 'velvet curtain' towards the South-west means that in the new phase of the 'experiment' the 'heresy of Orthodoxy', the 'falling away' of the Eastern Church everywhere, Greece included, will be wiped out.

Outwardly it will at first appear as if the boldest dreams of not only Slavophiles but also of pan-Slavists will come true: the 'unity of civilization', the political unity of the entire orthodox world will be restored, the 'Testament of Peter the Great' will be realized. A nuance will be added to the old dreams: fundamentalism. The occult newspaper of the Bolshevik opposition (such publications exist today) *Golos Vselennoy* ('Voice of the Universe'; No. 3-4/1994) writes concerning the present Patriarch, who is clearly not suited to be the orthodox 'Khomeini'. He is the one who is *automatically considered the Patriarch of all Russia and Soul-Shepherd of Orthodox Russians, ... who for more than a year has pursued the policy of the destruction of the Orthodox Church in Russia ... the policy of the gradual weakening and fragmentation of the Russian Orthodox Church, its subjection – under the cloak of 'ecumenism' – to the Vatican and*

the Jewish High Council ruling the world (this is how former Marxist-atheists express themselves today).

This comes from the one side. And from the other – in the journal *Ryzary Very* ('The Knights of Faith'; No. 4/1994) which is published by a certain 'Fund of the New Holy Russia' – we learn that in Russia the *Church of the Mother of God* exists, *with its roots extending far back to the time of the Apostles ... It is the Orthodox-Catholic Church to which Tsar Nikolai II (!) belonged ... etc.*

This is 'the unity and conflict of opposites'. John, the Metropolitan of St. Petersburg and Ladoga, who recently ascended rapidly to authority and recognition, gives a preliminary summary of the situation. *Already the ancient Greeks*, he said in an interview with the newspaper *Zavtra* ('Tomorrow'; No. 10/1994), *introduced into philosophy the concept of 'catharsis', the cleansing through tragedy, ... man pays for his spiritual growth through suffering*. Seen from this perspective the battles in front of the 'White House' in Moscow in October 1993 mean that *when this or that divine principle is realized in life, it unavoidably meets with the most stubborn resistance ... This is no more than a hindrance occurring on the path towards Russia's rebirth*.

The Metropolitan continues: *For centuries the fundamental principles of Russian life have been determined by the motto 'Orthodoxy, Autocracy, Nation'* (emphasis by the present author). This is, in the opinion of the Metropolitan, *the perfect threefold structure of Russian society, in which absolutism is simultaneously the political mechanism and the ethical-religious condition of society, of the Russian congregation of souls*. In other words: Our ideal is the return to the Cæsaro-Papism of the Roman Imperium, or even the social structure of Old Egypt. In this case we can only agree with the Metropolitan that the Russian people does not need any *system of rights*, since *it crowns the entire state-structure with the figure of the divinely-anointed Russian-Orthodox Tsar*.

We will not quote the Metropolitan John further, but only remark that it is basically a more intelligent and better-formulated exposition of the theme addressed in a superficial and undisguised way by the author of the above-mentioned article in the journal *Rus'* Dershavnaya.⁵⁰

⁵⁰ On November 2, 1995 the Metropolitan John died quite unexpectedly during an official reception in St. Petersburg. The opinion is spread abroad in the land (and this

And what do the dancing Cossacks represent in the Asiatic region of Russia? Our media reported at the beginning of November 1994 that the individual 'circles'⁵¹ of Cossacks had joined together in a unified '**Cossack-Association of Asian Russia**'. At the same time it was reported that Greece was willing to enter into the closest economic and political relations with the Russian Federation. And in the Ukraine one hears the following: 'If our nationalists do not want to unite with Russia, they may leave!' These are the symptoms.

It is also possible to arrive at some clarity concerning the inner structure of the emergent super-blocks of the political powers. In the article *The Image of Europe in the Making* (*Das Goetheanum*, No. 42/1994) A. Reuveni investigates the formation of a 'New Holy Alliance' under the aegis of the Vatican, embracing France, Germany and Poland. If this alliance comes about, the author writes, *all of Europe will be able to serve as a bulwark of the Roman spirit ... The forming of such an axis [Paris-Berlin-Warsaw] will also be greeted enthusiastically by occult circles in the West. For the potential of cultural co-operation between Middle Europe and the East Slavs could, at least for a time, be practically suppressed.*

It is entirely possible that this will not be the only alliance in Europe. Another will arise beside it. This second alliance is spoken of in the article *Who has become a Monarchist today?* in the journal *Molodaya Gvardiya* ('The Young Guard'; No. 9/1994) which belongs to that variant of the Right opposition in which the ideology of the 'Red Pope' is brought to expression with the greatest clarity. But as has already been stressed: We merely select the facts and try to grasp them with the help of our own method. This article, which is based on Western sources, sets out to prove that there exists an intention to restore the Habsburg monarchy. *For various reasons the idea of the forming a 'Danube Imperium' in the centre of Europe has won an enthusiastic response from the Americans and from the 'European Movement' (founded by Count Kalergi) which is controlled by them. It is characteristic that Otto von Habsburg, as general secretary of this organization and possible Austro-Hungarian successor to the throne, embodies two seemingly contradictory tendencies. On the one hand his 'European Movement' has brought into the foreground the idea of the*

not without reason) that he did not die entirely 'unaided'. His death represents a world-political event in any case.

⁵¹ The traditional form of Cossack self-government is called a 'circle'.

establishment of unified states of Europe in a cosmopolitan spirit, while at the same time from the same source a call is heard, to undermine the said system through dismemberment right at its very heart. Is there a contradiction here, or is it a question of the formation of a certain 'core', whose task it is to draw in towards itself the rest of the European geo-political region?

The article states further that the situation in Austria has changed drastically since the disintegration of the communist block. The author quotes the *Neue Zürcher Zeitung* ('New Zurich News') which apparently said that *Austria has returned to Central Europe and has perhaps become its centre*. Otto von Habsburg's intention to set up a federation of states at the border of West and East is only a stratagem. Behind it lie the political plans of the occult societies; the 'Grande Orient of Austria' and the 'Grand National Lodge of Austria' are members of the international hierarchic stream of Freemasons. These branches acknowledge the supremacy of the two international centres of Freemasonry – the 'Grande Orient de France' and the 'Associated Grand Lodge of England', both of which are under the control of American Lodges. The main role in the forming of the Danube federation is played by the Order of 'Priuré de Sion', which works, not directly, but through the Swiss Lodge 'Alpina'.

One cannot predict with certainty whether such alliances will emerge on the political map of Europe. But we can nevertheless draw a methodologically based conclusion from information in the newspapers blurted out in the heat of the battle – only of the printed word, so far – by parties, Orders and Lodges. It is the following: In the task of setting up the 'New World Order', the Jesuits and the secret societies of the West, one could also say Rome and Washington (and, in a more hidden form Moscow) work together, and at the same time each pulls in its own direction. In this, all are successful because the field of work on the entire globe is very extensive. If now on the one side an alliance arises under the protection of the Vatican, then something similar, arranged by the brotherhoods, must unquestionably be looked for on the other, and, on the third side, we must also observe, from this background, what is going on in Moscow. All these things together will then serve the new principles of world rule. However, it does not promise social harmony, either at the end of this century or at the beginning of the next.

The article by the chief of the central council of the National Republican party of Russia, N. Lysenko, can provide a powerful illustration of the conclusion we

have drawn. This was also published in the journal *Molodaya Gvardia* No 9/1994. Lysenko is engaged in polemics against Francis Fukuyama regarding *The End of History* and finds in it a basic error: Fukuyama, he says, founds his analysis on only two elements of social-political existence – the economic and the ideological. He does not even mention the third ‘fundamental’ element – the national. But it is important to realize that *the most essential antithesis in the world at the beginning of the 21st century does not consist in the opposition between proletariat and capitalism* (and not, therefore, liberalism versus communism) *but first and foremost in the opposition between the nations, between the worlds of the races and religions.* (Remember the note at the end of chapter 17.) Lysenko says that it is a question not of racism but of ‘ethnocentrism’. (We could add: of Woodrow Wilson’s principle of the nation’s right to self-determination, with the figure of Khomeini at the forefront rather than Lenin.) He says that in the world the white race is being weakened and the *Mongol* (Eastern) *and Negroid* (African) *race are growing stronger; Islam is gaining in strength as Christianity fades.* In Europe and America national depression increases, as *the activated mechanism of consumption, the highly developed political and technical establishment,* can only be sustained through the military might of the USA. East and South filter increasingly into the West. The strengthening of the Islamic factor is demonstrated by the Palestinian-Israeli negotiations in which *Israel is suddenly becoming the side which defends itself and constantly retreats.* And yet another factor: The ‘Anti-Defamation-League’, created to defend the Jews against anti-Semitism, has expended much effort since the ‘Fifties in support of the black people’s struggle for equality in America. But now – in January 1994 – Halil Abu El Muhammed, chief advisor to Louis Farrakhan and leader of the black organization ‘The Nation of Islam’ in the USA, *accused the Jews in a public lecture of every mortal sin and used Nazi terminology.* He also called for the *complete elimination of the white people in South Africa.* But Rabbi Meir Kahane wrote in his book *Never again!*, published in Jerusalem in 1989: *The masochistic flattery of the Jewish liberals towards black intellectuals will only provoke further attacks by the blacks against the Jews.*

Lysenko draws the following conclusion: *The Chechens and other Caucasians in Russia, the Moslems in Serbia, the Turks in Germany, the Arabs in France, the Blacks and Latinos in the USA – they will all have the same mission at the end of the 20th century: to blow up the European world from within, to inaugu-*

rate those world standards that will correspond to the future world-wide tendencies at the beginning of the 21st century. One should therefore wait for the counter-movement on the part of the European nations. The slumbering national forces will inwardly awaken, possibly leading to *the formation of the new Alliance of World Nations for the protection of the European Spiritual Heritage,* something like a new *Komintern* (a ‘Communist International’), but opposite in its aims.

In characterizing the ethnocentric group-forces in the world, Lysenko uses the concepts *complementary* (able to cooperate) nations, and *non-complementary* (irreconcilable, always with opposing interests). *Russians and Tartars, Russians and Germans, Russians and Jews, Russians and other European nations – are the relatively complementary nations.* Lysenko considers the entire Arab world, including the population of the former Central Asiatic republics of the USSR, of the North Caucasus and, what is worthy of special attention, the Baltic republics to be non-complementary with respect to the Russians. Non-complementary towards the West are: ‘Islamistan’ (if we use the terminology of the map), the nations of the Orient (i.e. ‘Confuciana’ and others), and Africa, the black race. Because the West is growing ever weaker, and since it does not wish to take account of the new opposition of South, East versus North, West, the only hope rests with the ‘Ultra-Nationalists’ in Europe, who will transform the European political climate, after which Europe will see in *Russia the leader of the new world order.*

Our author also writes that the national resurgence in Russia and Europe will call forth a strong resonance in the countries of the East and the Islamic South. *It will probably lead to a deeper rift in the position of the regional Islamic super-powers – Turkey, Iraq and Iran ... Any strengthening of Iran will be observed with hostility by Turkey and Pakistan, who in these circumstances will no doubt attempt to form an Islamic-Turkish Super-Imperium extending from Tashkent to the Golan Heights. In such a case a preventive armed response by Russia will be historically inevitable* (emphasis by the present author).

The more precisely we analyze the articles by N. Lysenko and S. Huntington, the greater our astonishment at the similarities. They go so far that we can characterize the outgoing assumptions of Lysenko’s article by means of theses presented by Huntington. They are:

The future world is determined by the interaction of 7-8 different civilizations (put more simply: by racial contrasts; Huntington avoids this concept because of the political current 'state of affairs'): of the Western, the Confucian-Japanese, the Islamic, The Hindu, the Slavic-Orthodox, the Latin American and the African.

The confrontation of civilizations will replace the struggle of ideologies and other forms of conflict. If another world war takes place, it will be a war between civilizations.

The future main conflicts occur along the lines of cultural differences between the civilizations (and have already begun: Caucasus, Bosnia etc.).

The attempts by the West to propagate its democratic and liberal values as universal throughout the world, to maintain its military supremacy and assert its own economic interests will lead to counter-reactions in other civilizations.

The formation of efficient international-political, military-political and economic organizations **within** individual civilization systems is more probable than **between** such systems.

The elite of a number of those countries which are inwardly split in their relations qua civilization (such as Russia, Turkey, Mexico) will try to make them into a part of the West, but in this will encounter all but insuperable obstacles.

The main conflict of the near future will be between the West and a number of countries that belong to the Islamic and Confucian civilization, and already challenge the values, interests and power of the West, etc.

Let us now ask: Where lies the solution to the riddle, that such close agreement should be found in the opinions of polar opposite camps? It lies in the fact that the innermost core of Bolshevism, which is based on the cult of the dead, which mummifies its leaders; the Bolshevism of the 'Red Papacy', **is ready and waiting** to realize the plans indicated on the map, it is simply begging to be used for this purpose. For a period of seventy years it has unerringly led the 'socialistic experiment', to the complete satisfaction of those who ordered it. Why should those who function well, not be entrusted with another task – why not let them 'look after' a further historical period? Hardly three years go by – 1997 has now begun – and we see that the associates of the 'Red Pope' are already 'hired', as the above-mentioned 'geo-politician' S. Kurginian informs us. In

high indignation, he writes in the newspaper 'Zavtra' (Apr. 1997, No. 17) that in his opinion the press should leave alone the theme of secret societies and behind-the-scenes events, and addresses in a threatening tone those who still hold the reins of power:

*Citizens of our fatherland, who have been endowed by it with special powers and possibilities ... You, who are responsible for its security, have allowed yourselves to engage in an ambivalent game ... That game in which the powers given to you, the right to more (i.e. occult) knowledge (from behind the scenes) and great freedom of action drawing on **resources of a special kind**, were used in a particular way in Karabakh and Baku, in Kuzbas and Vilnius, in Moscow in 1991 and 1993 – but **do not grow presumptuous!***

Keep your sympathies and antipathies to yourselves. Send to the devil all the poorly-digested theorizings about possible and impossible geo-political games which you are in any case unable to seriously play in the present state of affairs. Stop intoxicating yourselves with ambiguity. Remove (painful though this may be) the crust of cynicism that has eaten its way into your flesh and blood (we know this very well) ...

And follow with close attention the statements of the Russian politician Alexander Lebed (who may or may not be to your liking, but in many respects he is no better and no worse than many others).

*On April 12, 1997 in London he spoke at the public international forum for problems of economic development in countries of Middle and Eastern Europe (and not in some conspiratorial apartment) and said literally the following: 'Regarding this power, everything is quite clear. The question is only how to remove it without bloodshed **so that, as in 1991, it can collapse within three days like an old shack.**'*

*And don't feign stupidity, by pretending to yourselves (oh, this devilish subconscious – it can squirm out of any situation!) that it is only a dutiful 'boot' clumping along. He is not a 'boot' but a clever, intelligent fellow who knows the value of words and consciously does not overstep the limits but **demonstratively entered the PARA-STRUCTURES (on the television, as you know, they spoke of a certain Lodge!)**. He will give the signal. He will give it to you, you gentlemen from the Lubyanka and Poleshaevskaya Street⁵² who have fought*

⁵² KGB buildings.

above your weight. For in 1991 not communist power but the old shack of **the great Russian state apparatus** collapsed. That is the **USSR**. You are not called upon now to assist in the collapse of one or the other power whose qualities hardly anyone would be able to judge in a vindictory manner, even if he were friendly towards the state. You are called upon to pull down the shack of the small and last Russian State apparatus. This means: today's badly-tailored and in many respects deficient Russian homeland, which clings to life regardless.

These words of Lebed are much quoted in the electronic media...

Churchill is claimed to have said that every politician has his 'Danzig Corridor', i.e. the line beyond which all questions of sympathy and antipathy, of cynical insight, of ambiguous geo-political 'smokescreens' etc. cease. Then everything becomes clear and obvious. Here is the Danzig Corridor, gentlemen and comrades. There will be no other. Make your choice!

And once you have chosen, do not complain about somebody's intrigues and the evil blows of fate suffered in consequence. Events are visible, come out into the open. We can read and hear everything. Every choice will be grasped and evaluated. And everyone who has chosen will have only himself to blame.

The near future will show whether everything will come about as described in this newspaper article, or whether 'alternatives are possible'. But in its **essentials** it is quite correct.



It is said that history takes place twice: once as a tragedy, the second time as a farce. But this is said only in relation to history. But of the 'history' that no longer exists, everything that once was, history is turning into a deeply tragic farce, and so it would be good if people began to reflect a little and to understand whither we are being led, and for what, and by whom.

Much help towards an understanding of the purely political and economic changes that hide behind the cloak of the term 'Perestroika' can be gained from Ivan Ilyin, the outstanding Russian thinker and emigrant (he died in Effretikon near Zürich). Already at the end of the 'Forties, i.e. right at the beginning of the 'cold war', he described the nature of what is happening to us **today**. In a collection of writings published for the first time in Paris in 1952 under the title *Our Tasks* he wrote: *The following directive was formulated as early as 1919 in*

the council of Soviet commissars: 'The essence of the revolution consists in the open disregard for any principle of right, this includes the revolution's own decrees.' And now, owing to these directives, officials are now becoming corrupt robbers and corrupt people, and the dregs of society are elevated to the rank of officials. The cornered Russian citizen as a means of self-defence under the conditions of revolutionary robbery has made 'nepotism' the natural and the unavoidable method in the struggle for survival. From above everything was done to confuse 'mine' and 'thine', 'mine' and the 'state's', to throw them into a chaotic heap in order to uproot from the souls all lawfulness and honesty in matters of property. What kind of democracy can come of this 'theft'?

The Communists do all they can, even today, to rob the people of the Russian national view of history and replace it with a world-wide revolutionary frenzy, with the arrogance and self-assurance of the international adventurer ... One needs to know nothing about history and understand nothing about politics if one wants to build up a democracy on this depravity.

The Russian has never lived off the thoughts of others. He has always preferred to think 'foolishly' but independently – to go his own way and suffocate in contradictions, but never to blindly trust an outside authority. And now for nearly four decades, through revolutionary 'schooling', hunger, fear, intrusive propaganda and the press monopoly of the party, the capacity for independent thinking has been thrashed out of him. His education is entirely robbed of its deeper content, is distorted and mendacious; in his individual 'world-view', everything is dead, schematic, godless and immoral. For whole generations he has been separated from true knowledge – from knowledge of himself as well as of other nations. In politics he is blind and often does not know it, and increasingly regards this blindness as the highest understanding, as 'seeing'. **To entrust this man with rule by the people is possible only for someone who hopes to replace the totalitarian scheme of the communists with a new party scheme that is likewise totalitarian.** What can be more abhorrent to a true democrat than this kind of distortion of 'rule by the people'? Or will they try to create a new 'democratic Fascism', in order, while singing the praises of freedom, to trample it underfoot, in the name of a new pseudo-democracy never seen before? ... What kind of psychological naivety is needed to make someone believe that the Russian people, who were always lacking in character, force of will, discipline, mutual respect and mutual trust, will now after these long years of slavery and moral decline, summon up this incredible self-control, this incredible restraint,

this superhuman will and almighty solidarity, in order to realize the democratic state?

*All the spiritual and social foundations of democracy have been shaken – down to the rootedness to the native soil, to the belief in work, and respect for rightfully earned property. The fabric of national solidarity is torn to shreds. Unimagined thirst for revenge has built up everywhere. The masses dream of throwing off the hypnosis of base fear and of responding to the **organized terror of decades with passionate unorganized terror. And in this moment the following proposals are made to them:***

1. *'democratic freedom';*
2. *'the right to self-determination';*
3. *'the doctrine of the sovereignty of the people'.*

Who will bear the responsibility for the unavoidable consequences? (Emphasis by the present author). Ivan Ilyin wrote this in 1948, and we see from it that he was already then in a position to understand the events that would of necessity occur at the end of the century – something that most of our thoughtful contemporaries cannot do even today.

Only after we read these passages by Ilyin could we grasp why Gaidar was so sure that his grandfather – a radical communist – would understand him, the radical exponent of capitalism. We also thought: If one can see so deeply into the nature of things without mastering the Goethean method, without historical symptomatology, how much more can we expect of anthroposophists! It is given to us to transform the powerful thoughts of social threefolding into the real, healthy sense of history, which is none other than a form of human existence in which man determines the meaning, the tasks and goals of his development. This is the reason why the forces of evil have brought history to a standstill – **in order to abolish the autonomy of the human personality**. This is also why it is most important to help the human spirit to come to its rightful existence again. Social threefolding creates the ultimate conditions for the fulfilling of this most urgent task in our century.

But one must also reflect upon what Ilyin was unable to foresee: the aims of the Perestroika programme and what follows from it. And if one can rise above the particulars, above the dense web of lies that is continuously put out by the mass-media, then a picture emerges of the totality of events in Russia, which

could be described as follows: It is the terrible illustration, extending over decades and woven out of the infinite suffering of millions of human beings, of the 'correctness' of the 'only true doctrine' of Marx-Lenin-Stalin.

For a period of seventy years tens, if not hundreds, of thousands of preachers of the Marxist-Leninist faith have depicted in all the colours of hell the 'Hydra of capitalism' and the 'illusion of Western freedom' – the 'freedom to die of hunger and with no work', etc. And this very 'Hydra' was incarnated in the Perestroika years. Previously it had only flashed up in the delirious imagination of the ideologues as the antithesis of 'world happiness', but now it could be realized in practice.

No-one doubts that capitalism is an instrument of theft, a device for exploitation; but never before was it allowed to take on the form that it now has in Russia: **consciously** bereft of every creative principle. But the aim of this experiment is plain to see. After the peoples have been virtually deprived of the basis for existence, they will be 'gladdened' with the return to the original socialist experiment, with the return to the planned state economy, total control of the cultural life (Geistesleben), and with other special features of the 'earthly Paradise' or the 'thousand-year kingdom', which amounts to the same thing.

And the only means to save the peoples of the world from this scourge will be to turn to the ideas of the threefolding of the social organism. We must try with all the strength at our disposal to incorporate these ideas in life and thereby to give back to history its real meaning and restore to human existence the natural laws.

The powers of evil have brought history to a standstill, **in order to extinguish the autonomy of the human personality**. Therefore our most urgent task today is the reinstatement of the free human spirit. The threefold social order provides in our century the best possible conditions for the fulfilling of this most urgent need of our time.

Good and Evil

The „Inexpressible" Mystery of Evil

Chapter XIX of *The Crisis of Civilization*

By Gennady Bondarev

Translation from the German
by Graham Rickett

[NOTE: This is Chapter Nineteen of the book *Anthroposophie auf der Kreuzung der okkult-politischen Bewegungen der Gegenwart* (*The Crisis of Civilization* in the English edition) written by the Russian mining-engineer, sociologist, philosopher, and Anthroposophist Gennadij Bondarew (*Gennady Bondarev* in an English transliteration). Bondarew was born in 1936 and was the leader of the Russian Anthroposophical Society in Moscow in late Soviet times, when he was repeatedly interrogated by the KGB. He escaped these interrogations essentially unharmed, and he is inclined to attribute his escape to Divine protection. However, he was expelled from the Dornach Anthroposophical Society in 1998, allegedly due to the publication of this book. -- In this book he analyzes the cultural, political and economic planetary situation from an Anthroposophical point of view. The whole English translation (by Graham Rickett) is available (in a proofreader's spiral-bound edition, without illustrations) from [Nelson Willby](#) at the [Wellspring Bookshop](#) in London. The German edition is available from the [Lochmann Verlag](#) in Basel; see this [page](#) for Bondarew's works available there. -- Excerpts from this book first appeared on the WWW in Rudolf Saacke's former website. His present websites are [Anthroposophie Online](#) and [anthroposophie.pl](#). -- Robert Mason)

Manichaeism, Catholicism, Freemasonry

Within the complex of questions dealt with in this book, this is the last one we will consider. It completes the 'structure' of our research through the laying of a final stone. It is one of the greatest mysteries of human existence, for the solution of which the philosophical and religious consciousness of mankind has wrestled for centuries: the mystery of evil. In its archetypal and essential nature it is a Mystery in the true sense, and for this reason artistic intuition (Bulgakov's *Voland**) on the one hand, and confessional fanaticism estranged from the world ('much is wrong in the world') on the other, will in the future only weaken the creative forces of the human 'I'. { *Character from the novel *The Master and Margarita* by M. Bulgakov. } Moreover, if someone does not wish to attain knowledge of the mystery of evil in its concrete sense-supersensible form, even when he has the best incentives to do so (quite apart from the people who seek comfort in the illusion that they wish to have nothing to do with evil - even through cognition), he will nevertheless prove to be an instrument of evil to some degree. For evil has become so flexible in our century that it can adjust to any circumstance, provided a man reacts only dogmatically or remains passive out of laziness and does not examine and review these circumstances in a regular and thorough manner. Whoever wishes to hold fast to the truth has to make great efforts in order to maintain his balance in his struggle with the world-opposites of good and evil.

In European occult tradition knowledge is still preserved, of what are called the seven mysteries of life. But only in our century has it become possible to speak of them openly, exoterically. These mysteries are so profound, their content is so difficult to grasp by means of the intellect, that they are called the seven 'inexpressible', the 'nameless' mysteries. These are: the mystery of the abyss, of number, of alchemy, of death, the **mystery of evil**, of the word (Logoi) and of bliss in God (June 13, 1906, GA 94).

Of course by abstract thinking alone none of these mysteries can be solved, but we can come much closer to an understanding by approaching them with spiritual knowledge. We may even say that

this knowledge is one of the most important tasks of developing 'I'-consciousness in the epoch of the consciousness-soul; that is, in the present European cultural epoch.

Regarding the mystery of evil we can definitely assert that the human being of today is unable to create what is truly good if he does not penetrate this mystery. All good intentions, often good deeds carried out without knowledge of the nature of evil, its technique and mode of action, remain uncertain, unstable and are easily transformed into evil. Good and evil are the two components of one world. As the phenomenon of magnetism does not occur without the positive and negative pole, so, in a certain phase of evolution (to which our time belongs), the phenomenon of man cannot exist without the polarity of good and evil.

In our previous considerations we have created the necessary basis to enable us to look behind the outer veil of evil and to try to recognize the archetypal phenomenon determining the many-faceted social-political phenomenology of today which, as we have already shown, is entirely pervaded by dark occultism. Here we have to reach back still further - and begin with the creation of man. For in the moment man was driven from Paradise, evil became an integral part of his development. But in this question the paths of religion and science diverge fundamentally and, in order to unite them again, i.e. to interpret the content of religious tradition scientifically, we must again turn to spiritual science, which looks upon this separation as deeply tragic. The sadly inadequate results to which science and religion have come in the question of good and evil are a consequence of it.

Anthroposophy is a direct successor of the doctrine of good and evil which was given to the world by one of the greatest leaders of humanity - Manes. In the third century he founded a small community in the Near East, and this grew gradually into a mighty spiritual stream known as Manichaeism. It seems that everything possible was undertaken by the religious faiths to slander Manichaeism - and with great success. Contributing to this was the fact that the ordinary disciples of Manes often understood his teaching only superficially, because its deep esotericism is expressed in the form of pictures.

Manichæism is based on a deeply significant legend. We will tell it in the version given by Rudolf Steiner. The legend says that once *the spirits of darkness wanted to storm the realm of light. They succeeded in reaching the boundary of the realm of light and wanted to conquer it. But they could accomplish nothing. Now they were to be punished ... by the realm of light. But nothing evil existed in the realm of light, only good. The demons of darkness could only have been punished with good. So what happened? ... The spirits of the realm of light took a portion of their realm and mixed it into the material kingdom of darkness ... Thus there arose within this realm of darkness a sourdough as it were, a ferment, which set the kingdom of darkness into a chaotic whirling dance, whereby it received a new element, namely death. So that it continuously devours itself and thus bears the seed of its own destruction within itself* (Nov. 11, 1904, GA 93). The legend tells further that thanks to this event man appeared. As the first man (Adam) it was ... *he who had been sent from the realm of light to mix with the realm of darkness and to overcome through death all that should not be in the realm of darkness; to overcome it within himself* (ibid.).

Thus through the very fact of his existence man is placed before the task, not to deny evil but to transform it into good.

According to the Manichæan view, evil is good that was put at the wrong time into the wrong place. Dialectically speaking we have here to do with the question of the relationship between content and form, which comes into movement by virtue of the polarity. Spiritual light or self-consciousness, the 'I'-consciousness as being, gives rise, in its encounter with the realm of darkness, to a series of different forms, comes to expression in a variety of manifestations, without 'committing' itself to them finally, and overcomes them again and again, until it has become identical with the form, has attained 'agreement' with itself, has arrived at its own identity and transformed the form (matter, darkness) into pure spirit (light), so that the form of spiritual selfhood, the higher 'I', is born.

This is the direction followed by the inner life of Christendom. It comes into movement through the

overcoming of its outer forms (the religious faiths). *The point is not - says Rudolf Steiner - to seek equality everywhere in the outer forms of expression, but to sense the inner (Christian) stream of life that is there everywhere beneath the surface* (Ibid.) And what can be found beneath the surface of the ecclesiastical forms is the pure content of Christianity. Occult Christianity, the Christianity of New Testament times as a Mystery - that is esoteric Christianity. For its future a worthy vessel is being prepared today, which the members of the Christian congregation can form if they succeed in purifying their own soul through work on themselves, raise it to the condition of Manas or Spirit-Self and, as a result of an inner catharsis, create fundamentally new forms of social life. This is the Manichæan view of Christian life.

The Cathars of the 12th century, whose name derives from the word 'catharsis', worked in the Manichæan spirit. As did also, from the 15th century onwards, the esoteric stream of Christianity founded by Christian Rosenkreutz.

From the point of view of the official Church everything we are describing here is an 'arch-heresy'. This is clearly the reason why it is so easy for neo-Bolshevism in today's Russia to raise all that comes from the Church on to the banner of its ideology. Catholicism, for its part, has for centuries responded to that heresy with murders and tortures. Yet it is interesting that Augustine almost became a Manichæan. He was prevented only through his total commitment to the form of faith prevailing at that time, which also made him into an opponent of a future form. Augustine became the opponent of 'Faust', a figure in whom, in his opinion, the Manichæan world-view was expressed.

However, this was merely an episode, because as a general tendency the polarity of Catholicism and esoteric Christianity was developing from almost as early as the 3rd or 4th century. Later it came to expression in the struggle of the Roman Church against the Templars, the Albigensians, the Rosicrucians etc.* {*The inhumanity of Rome in this struggle knew no bounds. Rudolf Steiner relates that the Inquisitors succeeded through prolonged, refined tortures (O'Brian also used them in Orwell's novel) to **darken** the consciousness of the Templars, so that from their subconscious there arose visionary experiences of luciferic forces which they consciously resisted inwardly. It was in this condition that they confessed to the desecration of sacred objects which, in clear consciousness, they held in the highest veneration. [¶] There were Templars who experienced during their initiation what the human soul is capable of even when it remains unconscious. *The initiate becomes aware of this and tries to overcome what otherwise remains in the subconscious... he saw those human forces which strive to lead back to the old heathendom, to worship what the pagans worshipped and to scorn Christian progress. These people knew how the human soul can succumb to such temptations, because they had to overcome them consciously.* Philip IV. had knowledge of these experiences thanks to his ahrimanic initiation through gold (September 25, 1916, GA 171). [¶] To this day the rumour is circulated that the Templars worshipped Baphomet. But Rudolf Steiner explains that Baphomet [is] a being of the ahrimanic world who appeared to people when they were being tortured. (Through the torturing of the Templars) *this was cunningly made to happen. They brought back with them many visionary experiences when they returned to consciousness* (GA 300a, p. 130).} *They are all obliterated from the physical plane - says Rudolf Steiner - but their inner life works on. Later the antithesis is expressed in a weakened, yet still powerful form in two streams, both born of an occidental culture as Jesuitism ... and Freemasonry ... These are the offspring of the old spiritual streams. That is why you have in Jesuitism and Freemasonry a continuation of the same initiation ceremonies as in the old streams ... They run parallel to one another but follow quite different directions* (Ibid.).

In previous chapters we spoke a great deal about the present relationships between the streams mentioned here, so that now the question that remains to be considered is that concerning the purely esoteric foundations of the battle between the world powers and between those who accompany them. A Manichæan legend provides the key, but it needs a spiritual-scientific interpretation.

The Worlds of Good and Evil

One of the most important requirements of the spiritual-scientific method of cognition is that all phenomena should be observed in their development. The teaching of the evolution of the world and of man forms the basis of the anthroposophical method of cognition. As this is our starting-point, we ought to act accordingly. But as we are restricted to one chapter we will express a number of postulates only additively, as information (i.e. not organically), and occasionally make use of diagrams. The latter are in any case commonly used and they can be very different. Some even serve as meditative formulae.

Anthroposophy speaks of the evolution of world and man as a process of global transformations, in the course of which the manifested conditions (Manvantaras) are followed by a general spiritualization of all existence (in Pralaya). Here one is drawing on traditional esoteric doctrine, which has been known in East and West for more than a millenium. Within the framework of our **cycle** of evolution (we can view it as a unity if we take account of the ancient Pythagorean school) in which the human being appears and rises to high levels of perfection, world evolution passes through **seven** Manvantaras or planetary aeons, as they are also called. In chapter 14 they were referred to without further explanation under their traditional names of Old Saturn, Earth, Future Jupiter etc.* {*Rudolf Steiner describes world evolution in detail in his book *Occult Science, an Outline*} In the course of each aeon man attains a certain level of consciousness. Thus on Old Saturn, for instance, he had an 'unconscious all-consciousness'; on Earth we acquire the objective, waking, thinking consciousness; in the future aeons man will ascend to three levels of individual super-consciousness.

There unfold in the world a multiplicity of different levels of being and of consciousness. Between man and God are found - purely spiritual beings - the Hierarchies. They stand high above man in evolution, and therefore take part in it as creators. Their self-consciousness is cosmic, substantial and disposes of immediate creative power. There are nine hierarchies, beginning with the angels and ascending to the Seraphim. Their names were already known to Christian Gnosis.

The divine act of creation through which the evolution of our cycle began must be imagined as proceeding from absolute unity, which has found expression in all monotheistic and monistic views right up to the present day. In Christian Gnosis (we should not at all consider it to be a heretical teaching if we wish to be factual) God is simultaneously one and three in one, which we should understand to mean that He is one in His hidden nature; and in revelation, when He turns to the act of creation of the new cycle (of the world), he is triune.

Our cycle differs principally from all others in that here absolute being confronts itself (in unity) for the first time. And man appears as a new creation originally at the boundary of the mutual confrontation of being and non-being, of World-'I' and World-non-'I'. This is the actual nature of the principal law of the emergence of our 'I'-consciousness. In order that it should acquire its main characteristics - self-determination, freedom of choice, freedom of will -, God had to confront Himself. J. G. Fichte expressed this philosophically as the identity of 'I' = not-'I'.

On an esoteric, occult level we should understand this to mean that the divine hierarchies, when they enter the evolutionary cycle, form **relationships** which, to the degree that they immerse themselves in the created world, assume the character of **polarities**. So that finally the world of 'secondary' gods, the gods of the non-'I'-world, comes into being, in which everything is only a **mirror image** of the true Divine World.

In the general world-picture, where everything has an anthropocentric character (corresponding to the plan of our evolutionary cycle), there stands over against the Divine Trinity - the realm of light - the tri-unity of the world of being 'other'. This is spoken of as the 'fallen', the evil world and it is - as material cosmos - also a unity.

Anthroposophy provides a deep and many-sided description of the personified structure of the world of not-'I'. In its own way it too consists of 'three hypostases'. In the divine all-unity the three

true hypostases are opposed, not by a onefold, but by a threefold evil: three kinds, as it were, of 'anti-divine' beings: the luciferic, ahrimanic, and asuric.

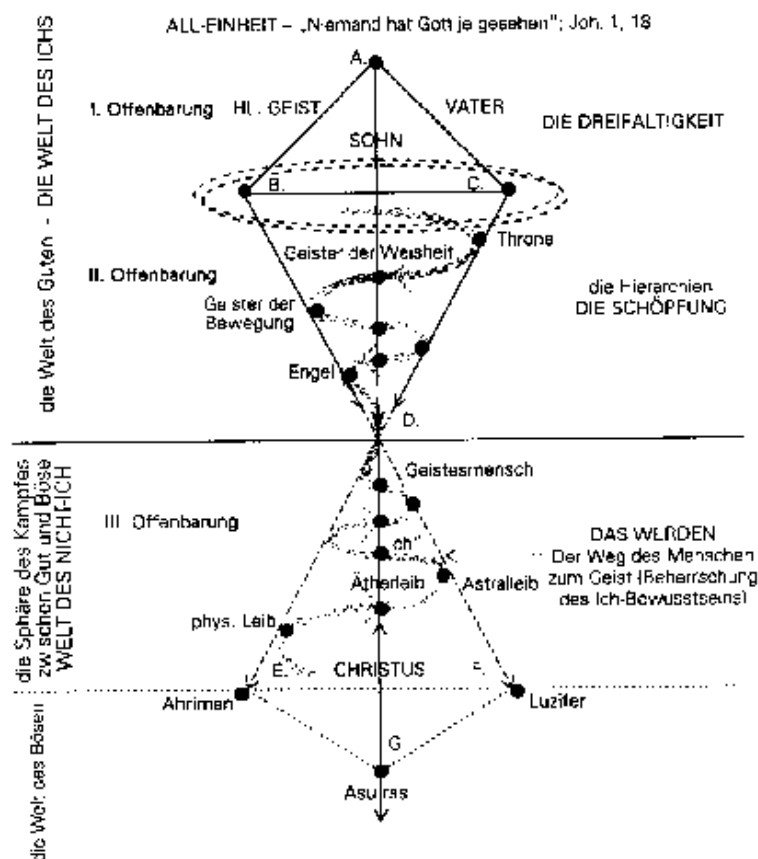


Abbildung 10
(Die fehlenden Elemente kann der Leser ergänzen.)

Figure 10: The reader may fill in the missing elements

Two figures (fig. 10 and 11) can clarify this further. The first shows the general evolutionary principle, the second the temporal course of evolution, where this forms a kind of 'vessel' of the sevenfold chain of metamorphoses.* {*There arises from this a further development of what was shown in fig. 9 in Chapter 17 (p. 205).} The diagrams show that the world, despite its infinitude, is precisely structured within itself. This comes to expression in the lawful character of all that is contained within it. Its anthropocentrism is shown in the fact that it is only man who is simultaneously present in all three worlds of revelation, and who represents the bone of contention between the realm of light and that of darkness. In the world of primary revelation man is present as a divine intention, in the second as object of creation, and in the third he stands within the process of self-creation.

The activity of self-formation, and the descent of God and the hierarchies in the creative process, interpenetrate each other (fig. 10) and bring about in the Earth aeon a global turn in evolution. In the likeness of a Grail-vessel the evolutionary cycle (seven aeons) stands at first within eternity, formed by the timeless being of the hierarchies and permeated by the three hypostases of divine revelation. All this can be understood as the totality of laws determining everything that comes into being through evolution in time and space as a mirror-image of the 'vessel'.

Thus the material universe, the four kingdoms of nature, are a 'reflection'. They have been in a descending movement since Old Saturn; they have been falling away from God. During the Earth aeon this descent reaches its lowest point, its limit, and the process of ascent begins.

We may conclude from this that the evolution of man and the world takes place in two aspects simultaneously. In the extra-temporal realm it has already come to completion, whereas in time it has only reached the mid-point. This raises many questions concerning the nature of time, of predestination, freedom etc. The author addresses these in his work *Triune Man of Body, Soul and Spirit in the Light of Anthroposophy*, according to the method developed by him. In the present chapter we can only refer to this.

What is described in the Bible as the expulsion from Paradise is the transition of man from the world of the 2nd revelation to that of the 3rd, where he can develop freedom of the spirit. Whoever is unwilling to venture into the realm of trials and of error cannot attain spiritual freedom. And in order that human deeds might not work too destructively for the higher world of being, for the higher harmony, our dense, lifeless shadow-world was created, in which everything higher exists only in its reflection, as a likeness.

But we should not imagine that the polarity of two worlds - that of being and that of non-being - has only conditional significance. The world of being-other has the potential within it to cancel out the world of being, and become itself the sole reality. Something of this kind could take place if the purposes of the realm of darkness are realized in the time necessary to this realm, and not in the time necessary to the universe. If this were to come about, then good would transform into evil. And in order that this should not happen, the Son of God descended into the world of self-confrontation that had been willed by Him, and changed within it the law of descent, of materialization, of the Fall and of enmity, through transforming it into a law of ascent, of spiritualization, of all-unity and love.

After the Mystery of Golgatha the lawful and (for the sake of evolution) necessary descent of man into matter, the Fall into sin, must be arrested at the wish of the human being who has attained 'I'-consciousness. The Fall must be replaced by repentance. Every person can draw the necessary strength for this from the deed of the incarnating God, who went through death and gave the power of resurrection even to the physical body of man.

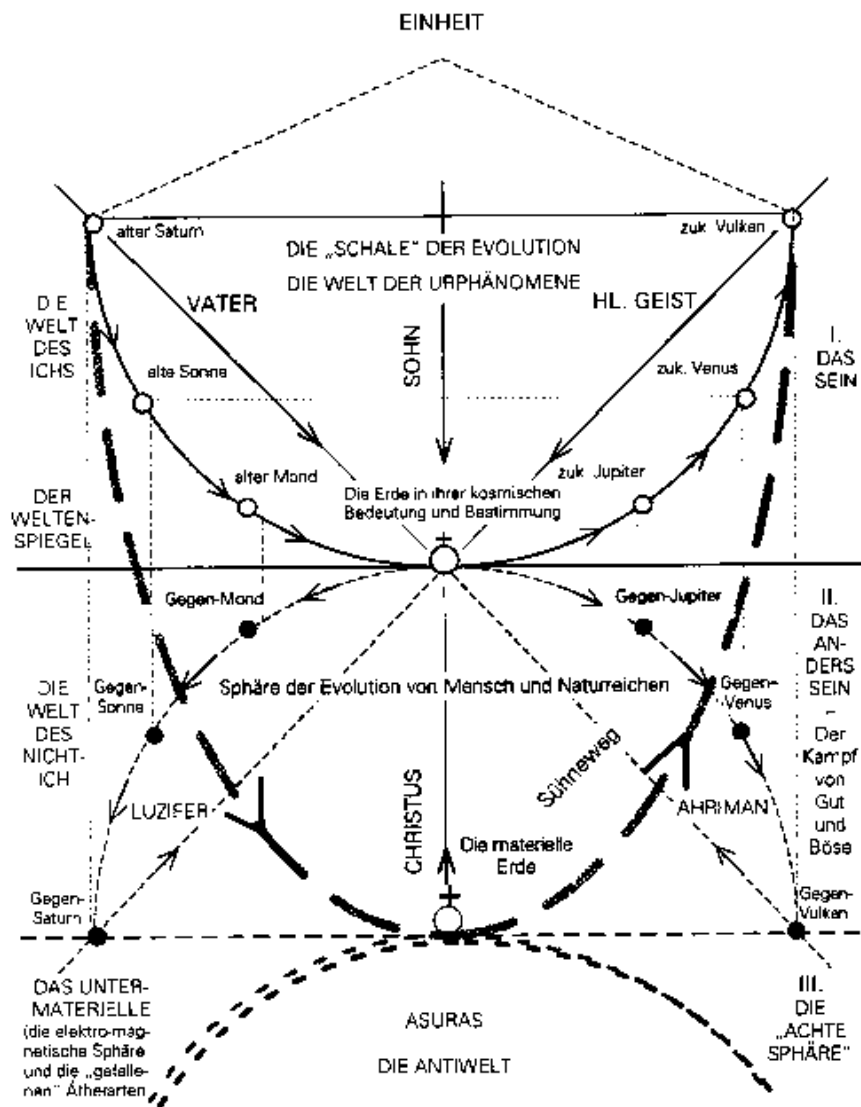


Abbildung 11

Figure 11

The cosmic constellation of the human being, particularly in modern times, is extremely complex. On the one hand he remains within eternity, in the lap of the Divine Trinity, only unconscious. On the other hand, if he is to become conscious of his situation - which is the main task of the spiritual ontogenesis of man, if one may so express it (because we can develop ourselves only in the totality of body, soul and spirit) -, he must for a period of time work upon himself within a further trinity: that of Christ, Lucifer and Ahriman. And if he errs (development always entails risks), he may quickly find himself within yet another trinity: that of Lucifer, Ahriman and Asura (a retarded spirit of personality, archai). He will then fall out of the evolution intended for him by the divine worlds, and take a different path of which the Gospel says that there reigns *outer darkness; there will be weeping and gnashing of teeth* (Matthew 22; 13). At some point this world too will be transformed into good, but today no-one can say whether the human being who takes this path will then still exist.

To the spoiled but also intimidated human being of today, it is highly uncomfortable to learn of truths like these. And yet he must either develop within himself the strength and the wish to face up to the truth, in order to recognize the true laws of development and work upon himself (then God Himself will be his helper), or sooner or later he will find himself on the path of 'continuous Fall'. In

some black-magical occult circles this path is even considered the best, but such opinions belong to 'black' romanticism, which is a special kind of egoism.

Thus everything in man is predestined to good; but without risk, without an act of daring, without the possibility of choosing between good and evil, he cannot become a free spirit. The risk is permitted by God, and it does not lie within man's power to eliminate it. And the guarantee of security suggested by the Church is given at the price of the renunciation of 'I'-consciousness (the sin that cannot be forgiven), at the price of falling back into group-consciousness, for the overcoming of which so much effort has been expended. The falling back into group-consciousness leads man back into the grey distant past when he was still at the stage of animal-man. On this path nothing but the gravest perils await him.

The Fall

Since the human being is forced to live in a so catastrophic time as the present, he tends to ask himself why God allows this all. Does He not have the power to exclude Ahriman or Lucifer? And straight away the doubt arises: Maybe God is not perfect and all-powerful after all?

But God is perfect and everything lies within His power. He does not exclude Lucifer and Ahriman, because together with them He would also have to exclude a number of philosophers who deal with such questions, as Rudolf Steiner once remarked.

We could also ask the more comprehensive question: Why did God allow the Fall of man? Seen from the theological point of view we will not find an answer to this. And then all we can do is wrangle with God or deny His existence. Even in occult societies, where 'action' is preferred above spiritual cognition, where people know **what** they want but not **what for**, one does not get any further.

In Anthroposophy the process of the 'Fall' is said to be a part of evolution. And this is fundamentally true. Actually it already began when man's physical body was created in the aeon of Old Saturn. Since then the connection of man to material existence has grown ever closer (cf. fig. 11). Next to the, let us say, ideal course of evolution (the upper 'vessel'), there arises the realm of development in which the spiritual and the material interweave in a complicated way, in which the four natural kingdoms are formed. But all this remains within the sphere of divine creative deed, which, as three cosmic creative rays of force, provides the main law of our evolutionary cycle (they become energies only in the material world) (fig. 10, p. *). For this reason the Holy Trinity is the personified expression of the basic law of all being, and also of non-being.

In the Earth aeon the realm within which human evolution unfolds grows especially large. It reaches its boundary in the meeting with a purely spiritual existence, its divine original source. This comes to expression in the emergence of inorganic nature, which, in its four (alchemical) elements earth, water, air and warmth, reflects in an ideal manner (within the realm of 'being-other') the divine world order. Here 'being-other' attains perfection and at the same time its summit, its crown: the higher nerve-activity of man; we owe our reflective thinking to the mineralizing processes in our nerves.

In each aeon development begins with a repetition of the earlier conditions, after which the new arises. Man's sinking down into the solid realm of the earth was determined by his previous development. The Bible describes only in pictorial form how this took place, but does not explain why. It would be naïve to suppose that the first man, Adam, could have erred as an individuality. For this reason the 'original sin', which lives in us all, should be looked upon as an evolutionary rather than as a moral question. We atone for it through overcoming blood-ties and extending the evolution of species, which gave us the body so that it might become a vessel for the spirit, by means of our spirit and soul-evolution, whereby individual man becomes a species.

It is a real sin, if the human being does not wish to participate in the great transformation which

took place in the middle of the Earth aeon, and after which any further descent into matter had no meaning. Man becomes guilty of something truly evil, a 'mortal sin', if he tries, with his 'I'-consciousness whose development entailed so many sacrifices from the spiritual world, to penetrate into the realm of sub-nature, thereby forfeiting the possibility of continuing on the human path of evolution. Especially effective in drawing man into this sphere is the now apparent 'reconciliation' between materialistic science and religion which has lost every trace of spirituality. In a tone of the highest positivity and tolerance, of the greatest benevolence, the leaders of the new universal ecumenism teach man to live with concepts like 'spiritual or rarefied material world', 'divine or energetic-informative world', etc.

Thus human development can take three directions within the context of the seven aeons. In figure 11 these are represented by spheres I, II and III. After man has attained individual consciousness he may choose any one of these, but he should first know what they mean and where each of them leads.

The upper path (sphere I) is for man the ideal and highest goal. Here he already stood as God's creation and was endowed by the spirits of form or Elohim with a spark of their fire. The 'I' lit up in him and man experienced his independence outside the material body. But this consciousness of the higher 'I' was an ideal mirroring of the world-all, and could not serve for cognition of the world. If man had remained in this condition, the Elohim would have endowed him with a purely supersensible form of consciousness-being corresponding to his nature. Instead of the skeletal system, says Rudolf Steiner, man would have had Imagination. The spirits of movement (Dynamis - the hierarchy above the Elohim) would have given him Inspiration instead of muscles, and the spirits of wisdom (Kyriotetes) Intuition instead of the nervous system (Dec. 30, 1912, GA 134). Man would have remained a threefold cosmic being existing in the three conditions of cosmic super-consciousness (which he is only now beginning to develop and must bring to completion in the coming aeons). But in this condition he would never have attained individual freedom, and his high level of consciousness would have had super-individual but group-like traits. In other words, that lofty unity would never have differentiated into the multiplicity of individual 'I's' which determines the original being of earth's humanity. The original being and the self-consciousness which man possesses today have arisen out of the fact that God Himself 'expelled' him from that high sphere of being, from Paradise, and gave him the task of returning to it as a free spirit.

For this 'expulsion' to succeed even the beings of the divine hierarchies had to oppose each other. But those among them who opposed the purely spiritual course of human evolution, says Rudolf Steiner, *need not be considered evil forces. We can even say that they sacrificed themselves through obstructing the path of development. These powers can thus be called the gods of hindrance in the broadest sense of the word ... [they] were not yet evil as such, on the contrary, they were great furtherers of development in that they were up in arms against normal development. But they were the originators of evil* (April 18, 1909, GA 110).

The diving down of man into material being was connected with the birth of time. When this process began, some of the beings of the highest hierarchies, the Seraphim, refused to accompany him on this path. They remained faithful to eternity, so that the downward development could in time return to them again. But such beings of the first hierarchy can also be called luciferic in a quite definite and very special sense.

A division also took place in the lowest hierarchy, that of the angels. Some of them helped man, when the spirits of form endowed him with the 'I'-spark to experience himself within it spiritually (in eternity). But the angels we call luciferic led into the human astral body, the bearer of feeling and consciousness, the principle of division that had occurred in the world of the hierarchies: the possibility of choosing between good and evil. Thereby man became a being of space and time. The division of the hierarchies reveals itself in so manifold a way.

Despite their grandeur and sublimity the beings of the higher hierarchies do not know freedom of choice. All that is untrue or evil is for them non-being. The evolution of their 'I'-consciousness took

place in accordance with different laws than those prevailing in our cycle. Only in the third hierarchy, amongst the angels, archangels and archai does the possibility exist of freedom, and, connected with this, of error, i.e. of remaining behind in one's development. In this something always remains behind. In some cases the remaining behind occurs as a sacrifice for the benefit of a lower stage of development, in others not.

The beings of the third hierarchy developed their 'I'-consciousness within our evolutionary cycle, but already in past aeons. Some of them stayed behind, but this time not in the **conventional** way. To these belong the luciferic and ahrimanic beings - the retarded angels and archangels. The one who tempted man in Paradise is known to us as Serpent or Lucifer.

The possibility of freedom acquired by the beings of the third hierarchy cannot be lawful, since they cannot incarnate in physical bodies in order to tread the path of earthly man. In the spiritual world freedom and imperfection are irreconcilable. Their path would actually need to remain in the upper sphere (fig. 11, sphere I, p. *). But they have come into contradiction with the laws of higher being and at some time in the past missed the opportunity to develop their 'I'-consciousness, so that they now use man to make up for what they missed. Through their battle against the true gods a consolidation of spirit to the state of materiality is brought about; and an actual sub-physical realm is created in which the ether- and astral forces of the universe disintegrate. These beings know no bounds in their intentions. They hope to 'draw' the entire universe across into their sphere and, as it were, turn it inside-out.

Initially it was only given to man to develop the principle of freedom in the right way, and it is the foremost task of our entire evolutionary macro-cycle to create a hierarchy of freedom and love. It was for this reason that the Gods decided to drive man out into the material cosmos, whereby they also brought suffering upon themselves. In this way a tragedy entered world-development. *You were bought at a price* says the Apostle Paul (1. Cor. 7; 23). And Rudolf Steiner says *Free will on the one hand, the possibility to choose between good and evil, between the beautiful and the ugly, between true and false, this free will on the one hand, and an apprehension of the divine so that it penetrates into our soul and we know ourselves to be inwardly filled, freely filled with the divine on the other hand, these are the two goals of human soul-development on earth* (July 12, 1914, GA 155). In order to attain these, man received two religious gifts. One of them is *intended to place into the human soul the forces that lead to freedom, to the distinguishing between true and false, beautiful and ugly, good and evil* (Ibid.). This gift was the Fall. Through a further gift a seed was laid in our soul, out of which will rise the capacity to feel the divine within. *The second religious gift is that which we meet in all that is expressed in the word: Mystery of Golgatha ... in these two religious gifts is contained all that is essential in world evolution* (Ibid.).

The reader could raise at least two objections to what has been said above, if his quest for knowledge stops at the trivialities offered by modern science and theology with regard to the profound mysteries of existence. Above all he will object that freedom and predetermination are irreconcilable. But in this case he should consider *that*, as Rudolf Steiner says, *man's free action will in future depend as little on what predetermined factors will be, as this freedom is dependent on his intention to live next year in a house whose plan he is now deciding upon. He will be free to the degree that he can be according to his inner nature, in the house he has built for himself. And on Jupiter and Venus he will be as free as his inner being allows, i.e. **within** the conditions that will arise there. Freedom will not depend upon what past conditions have predetermined, but upon **what the soul has made of itself*** (GA 13, p. 413-414; emphasis by the present author).

To be free means *to find oneself as spirit within oneself* says Rudolf Steiner (May 15, 1910, GA 118).

A further objection will relate to the view of the Fall as a gift of God, and it will probably be raised with particularly strong emotion. Man can overcome this objection only within himself, through turning to spirit knowledge. Otherwise he would have to admit that God made a mistake etc.

The development of the human being is far more complicated than science claims, and the Biblical myth of creation needs to be deciphered, interpreted.

Man Between Lucifer and Ahriman

Nine kinds of spiritual beings, who rank above man in evolution, have achieved the development of 'I'-consciousness. For six of them this took place in cosmic conditions that have hardly anything in common with the present. The three lower hierarchies - angels, archangels and archai - went through their 'human stage' in past aeons, i.e. they then possessed object-consciousness. But not all of them succeeded in fulfilling the tasks in their sphere, for it is one of the evolutionary laws of our cycle that some remain behind and are overtaken by others in development: Thus, for instance, the angels who did not fulfil their task in the Old Moon aeon, cannot in the Earth aeon ascend to the level of consciousness that the archangels possessed on the Old Moon etc. They now have to catch up in their development, and this can only take place with the help of man, i.e. the human astral body, when this separates from the general astral body of humanity - or, figuratively expressed, from Adam.

This process was extremely complex. As a result of it, human consciousness could no longer be a mirror of the cosmos as the spirits of form had made it when they endowed it with the 'I'. In man the ability arose to control the pictures in his consciousness. However, this control did not proceed from the higher 'I', but from the astral body in which retarded angels - luciferic beings - were active. In this way the 'I', which ranked higher than the astral body, became dependent upon it. *Man was from then on*, says Rudolf Steiner, *exposed to the continuous influences of the lower element in his nature* (GA 13, p. 248); the possibility of error and of evil arose. The substances began to densify. The warmth ether caused physical warmth and the (lower) 'I' awakened by the luciferic desires of the astral body to arise in its first rudiments. It felt itself attracted gradually by the fiery materiality of earth, and man was drawn into this to an excessive degree. Untrue imaginations (at first supersensible but already becoming individualized - the serpent seduced man through knowledge) which could not be harmonized with higher spiritual influences, caused sickness and death. These come from our astral body.

The ether-body (which directs the life processes) was protected from the luciferic influence at the stage of the temptation. In part it was guided, as hitherto, by hierarchical beings (man was forbidden to eat of the fruits of the 'tree of life'), not by the 'I', which, after having become substantial, would have fallen as substance from the spirit, i.e. irrevocably. The physical expression of all the processes described became *the gradual regulation of the mutual relations of* (the planets) *sun, moon and earth* (GA 13, p. 250-252) and also of other heavenly bodies.

Death began to regulate the extent to which man came into contact with evil. Simultaneously with freedom and the possibility of error, **fear** arose. Behind the phenomena of death and fear there stand ahrimanic beings. They remained behind at a still earlier stage than did the luciferic beings. They ought to have attained the level of archangels already in the aeon of the Old Sun, but failed to do so.

Thus we see that complex transformations in evolution, which were related to the emergence of a new kind of self-consciousness that was also being elaborated by man, determined the polarity of good and evil in the cosmos. Here one should bear in mind that the (actively) willing 'I'-Logos represents the most essential element in cosmic evolution. There exist in the cosmos only beings endowed with the 'I'. This 'I' can be an individual or - for a time - a group-'I'. In the latter case being has a semi-illusory character. This is the most important truth of being, independent of any confessional prejudice. We should admit that the conditions in the world originate with the creator and not with man, and that it is therefore better to recognize than to deny and falsify them.

Everything in the world is determined by the laws of development. The laws themselves are beings, hierarchies in their **rank** and in their **relation** to each other (here lies the origin of the doctrine of the categories), whereby their deeds and their mutual interaction are determined. They are solely creative force of 'I'-consciousness. Human freedom also develops in harmony with the higher laws,

since it is not arbitrary but the self-determined condition of the individual spirit. In order to attain this, the relation between subject and object has to arise within the original unified whole; the subject must, in order to become a subject, mirror itself in the object. At a given point in development this mirroring relationship assumes the character of polarity and negation. A world arises in which the higher condition of consciousness and being prevails through the negation of a lower. But the antithesis remains basically ethical, because everything is oriented towards the future synthesis, to all-unity - the unity of the entire multiplicity of 'I'-consciousnesses. In addition to this the negation is enclosed within the innermost being of man; where it has a perfectly legitimate function, for through it thinking arises.

The earthly human 'I' arises through the combining of these ingredients: thinking, feeling and willing. They all owe their genesis to the earthly existence of man: the higher nerve activity, the sensations and perceptions and a certain unconscious, instinctive force - the will. All three ingredients have a positive and a negative pole: affirmation is opposed by negation, a positive feeling by a negative one, constructive will is opposed by destructive will or absence of will. All this has long been known to the traditional sciences. Spiritual science completes the picture by adding the knowledge of the **personified** nature of all psychic and spiritual manifestations of man - his qualities.

When physiology speaks of the decay of nerve substance during the thought process, Anthroposophy provides in addition the teaching of ahrimanic beings, of their goals and world-mission. When psychoanalysis describes the 'sludge' in the soul and the various confusions arising in the human 'libido', Anthroposophy places over against this the teachings of the 'Doppelgänger'-being dwelling in the sub-nature of man, and of reincarnation and karma.

The conditions prevailing in the cosmos require of man that he should attain knowledge of the world-battle waged by the Gods against the luciferic and ahrimanic hordes. In this battle the highest God, who passed through death on earth and pointed the way to the final overcoming of the world-dualism of spirit and matter, is on the side of man. But man can follow Christ only in the 'I', for He is the God of the human 'I'. This means that, in his 'I', which he lives out in the combined faculties thinking, feeling and willing, the human being should strive for the ideal of the higher life, which brings not impoverishment and loss but enhancement of self-consciousness and the wealth of individual being.

On the path to higher stages of life hindrances are created by the luciferic and ahrimanic beings. As we have already mentioned, they need the human being, in order to catch up in their development. Thus they initially furthered man's individualization, his separation from the universal-human. But now man's task is not to follow them any longer, but to lead a strong, independent life in his 'I' through overcoming them.

When Lucifer and Ahriman influence human thinking, their aim is to arouse the false conviction that man in his inner being is only contradictory, and that the contradictions cannot be resolved. Thus they invent, says Rudolf Steiner, thought-combinations in the human soul such as: *in tune, in harmony with the infinite*, etc. Such conceptions arise *because in their souls human beings are too cowardly to face up to contradiction, and want to let Lucifer-Ahriman invent for them a harmony with the infinite ... To seek satisfaction in such a world-view is equivalent to tying a blindfold over one's eyes. Today the human being shies away from looking at the multiplicity of battles that are fought in spiritual realms* (Aug. 14, 1917, GA 176).

When attacking man, Lucifer approaches him from the side of the will (from below) and Ahriman from thinking (from above). *Ahriman continuously strives to make man only into a head. Lucifer seeks continuously to cut off man's head so that he cannot think at all, so that everything is diverted through the heart and streams out as warmth, that he overflows with world-love and pours out into the world as world-love, pours forth as a cosmic fantasist* (July 3, 1921, GA 205). Lucifer is fond of pious souls who strive for the spirit, for the good, but only out of egoism. *Nowhere does Lucifer intrude more in our feelings - Rudolf Steiner says - than where people are striving for the divine out*

of their passions and desires (often cunningly refined) without illuminating the divine with the light of knowledge (May 18, 1910, GA 120).

Thinking has actually, if the human being truly masters it and does not merely use stereotyped phrases, the quality of will. Here instinctive will becomes conscious for the first time through the motive of an action, and then a deed becomes our own. The Luciferic beings, however, fetter the will that begins to free itself in man. *They try to cast unclarity over the human being regarding the exercise of free will through making him into a good being. Lucifer wants actually to bring about - says Rudolf Steiner -, from the point of view I am alluding to here, the good in man, the spiritual. But he wants to make it automatic, without free will. The human being is, so to speak, to be automatically raised to clairvoyance according to good principles, but the luciferic beings want to rob man of his free will (and thereby) of the possibility for evil ... [They] have a strong interest in taking hold of man so that he cannot come to free (i.e. reasoned) will, because they did not achieve it themselves. Free will can only be attained on earth. But they want to have nothing to do with the earth ... They act in a highly spiritual manner, but they act automatically - this is of immense significance -, and they want to raise the human being up to their own ... spiritual height (Oct. 9, 1918, GA 182).*

If we take note of these words and think of all the moral sermons with which all the confessions throughout the world wish to edify us, we realize at once that the utopia of K. S. Mereshkovsky will surely become social reality if people are unwilling to recognize in what times they are living. Where the luciferic beings once gave man the impulse to freedom, they now do the exact opposite. The reason for this is profound, for they remained behind in the aeon of the Old Moon, when man did not yet have an 'I'. The highest member of his revealed existence was the astral body. At that time they were not yet permitted to work upon it; but in the earth aeon they may. Here, however, man is developing the individual 'I', which is worked upon above all by the higher spirits; and through the 'I' they then work further on to the astral body and effect within it a catharsis. For this reason the 'I' is the enemy of the luciferic spirits, who try to extinguish it by working upon it from the astral body. They were allowed to inhabit this in order to fragment the unity of the astrality of mankind into a multiplicity of monads. Thanks to the luciferic spirits man can experience enthusiasm and elation - the source of his artistic activity. Thus human freedom was made possible, but at the same time the fall from God, and evil.

In a certain sense the human being strives for the ideal of ascending higher than his thoughts, feelings and expressions of will, to look upon them as something external in relation to himself as 'I'. But it is not easy to go through life in such a frame of mind. And at the same time, so long as it is not objectified in us, we can have no conception of the way 'I' and thinking, feeling and willing can stand over against one another, as this was originally intended by the divine beings.

The human being was intended to be an observer of himself, not to experience within himself - says Rudolf Steiner. But, he continues, Lucifer turned to man and spoke the following words: 'Just look, O man, how boring it is always to walk around in the world with this one central point 'I am', and merely look at everything else. It is far more interesting to dive down into your astral body. I give you the power to dive down into your astral body, and then you will not remain one-sidedly in your 'I' always staring only at your 'double', but you will dive down into it. Whatever may come over you as you dive into your astral body, which would feel like a drowning, I will compensate for by giving you something of my strength ...' And what man received by way of luciferic strength is the surplus of the 'I' over the astral body, it is the greater 'I-hood', which is actually luciferic (Dec. 29, 1911, GA 134). This is how we united through the higher 'I' with our thinking, feeling and willing and started to build our everyday 'I', so to speak, from below upwards.

The excess of the 'I'-force over the astral body gave rise to the excess of the astral body over the ether-body and this, in Lemurian times, led to the birth of **individual life-processes**.

The deeds of Lucifer had karmic consequences: Ahriman, whose main task in evolution is the consolidation of matter, intervened in the individual development of the human being. In proportion

as the physical body densified, it acquired domination over the ether-body, thus giving rise to the phenomenon of death. But this intervention of Ahriman also made possible the development of the **sense organs**. As a further step the ether-body, under the influence of Ahriman in his active response to the deeds of Lucifer, begins to prevail over the astral body, and man senses himself throughout his whole body - glandular processes begin (Ibid.).

Thus to the degree that the harmony and balance of the threefold human body and 'I' created by the hierarchies is destroyed, the process of expulsion of man from Paradise takes place. Man was predestined to mirror world-consciousness perfectly through the members of his being, to be a kind of angel, but a *withered* angel, an object of world life - as Rudolf Steiner remarks. He was banished to the earth kingdom, which lies between the angel and animal-kingdoms. For this reason in the first period of life on earth the outer human form resembled that of animals. But this was only the form of archetypal man, within which he was ensouled by super-human divine wisdom. Gradually, however, this wisdom was extinguished in him, and in its place what we today call rationality slowly developed. In this Ahrimanic beings made their dwelling. In order to catch up on what they have missed they endeavour to tread the path of men to create his form in which he overcame the half-animal stage (e.g. achieved the upright posture). But it is not possible for them, and they experience terrible suffering. Rudolf Steiner describes this condition: *It is as if an animal were to feel dimly within: You ought to be erect, you ought to be human - as though it wanted to tear apart everything inside itself. This is the terrible pain that is actually felt by the ahrimanic beings. It can only be assuaged if they approach man and take hold of his understanding. Then the understanding cools down the pain. This is why they cling as it were with their entire being to the human understanding, they dig their nails into it, harden their bones inside it* (Oct. 23, 1921, GA 208). It is a terrible picture. But there is no sense in shying away from it; without reason there would be no consciousness. And reason needs a certain 'solidity' for support. And, since this already exists, man should spiritualize thinking, advance to an individualized perception of the intelligible world and enter the world of the hierarchies as a subject.

Man has the task of penetrating thinking with the will, of developing reason, of enlivening his thoughts, giving them substance and then carrying individually-willed thinking as the substance of his 'I' across the threshold of the supersensible world (on the path of initiation or after death). But Ahriman wishes to prevent this. *He would like the will to remain separate, and thoughts to be especially formed only in us* (in the way he wishes; July 3, 1921, GA 205). In this case we would lose our individuality. *We would arrive at the moment of death with an altogether exaggerated, instinctively-formed thought. But we humans would not be able to retain this thought, and Ahriman would be able to take hold of it and integrate it into the rest of the world ...* (Ibid.). Humanity faces this danger *if it continues in present-day materialism* (however broadly its concepts may be interpreted) *with the result that the ahrimanic powers so gain in strength that Ahriman can steal thoughts from the human being and incorporate them in their effective working into the earth* (i.e. the abstractions become reality) *so that the earth, which is actually (in time) supposed to pass away (spiritualize) will be consolidated ... Ahriman works counter to the word: 'Heaven and earth will pass away, but my word will not pass away'. He wants the words to be thrown away and that heaven and earth should remain (materially). This can only be accomplished when human beings are robbed of their thoughts, when human beings are de-individualized* (Ibid.).

In the lecture quoted above Rudolf Steiner goes on to speak about the human brain, and says that it will grow ever harder if the ahrimanic influence persists, and that human beings would have to live with materialistic, obsessive ideas. The whole approach to pedagogy and education would be structured in such a way that the human being would no longer be able to have flexible thoughts, that even children from a certain age on would only have very rigid thoughts. And all this has virtually been accomplished today. In time means will be found to teach the human being instantaneously, outside school and at a certain age, everything he needs to know, so that he becomes an extremely clever automaton. Through injection with certain substances *it will be accomplished* (in such a case) *that the ether-body is loosened in the physical body ...* (and in that

case) *the interplay between cosmos and ether-body will be extremely lively, [but] man will become an automaton* if his physical body is not educated through spiritual will here on earth (Ibid.). The reader who follows the latest achievements of science will say that this has already been done in individual cases. People will therefore have all the more reason to be concerned about their future, and not only the earthly one.

Manifold are the influences upon man, of Lucifer and Ahriman, who are antipodes in the cosmos. They reveal themselves as such also within us. Where, for instance, Lucifer hates any kind of law, Ahriman would like everything to comply with law: statutes, regulations, programmes and so on. Their polar opposite characteristics and influences can be shown in a table.

Lucifer

- * Is more a being of soul and holds sway in man's inner being
- * Is a haughty spirit
- * Suppresses free will
- * Robs man of the freedom to do evil
- * Incites to transgressions of the will
- * Fears conscious morality, but loves piety dictated by egoism
- * Fluctuation; chaos
- * He draws upwards, into the nebulous, mystical
- * Has ascetic contempt for the earthly
- * Promotes group-like emotions
- * Is revolutionary
- * Robs man of a genuine consciousness and harmony with the outer world
- * Promotes hunger for knowledge

Ahriman

- * Is more a spiritual being, the Lord of outer (material) nature
- * Is a solitary spirit
- * Strengthens the will, but only in order to achieve what is desired
- * Inspires moral relativism
- * Inspires error in thinking
- * Fears the power of judgment, consequential thinking
- * Emphasizes form and law
- * Promotes pedantry and philistinism
- * Furthers cold, inhuman science
- * Loves routine and likes to work into the subconscious activity
- * Is conservative and wants to remain in the present moment
- * Promotes lies, clichés and ideologies
- * Uses knowledge to achieve what is desired

Because Lucifer and Ahriman complement one another in complex interaction, they influence man and bring about in him a whole system of one-sided patterns of behaviour, a precise system, for otherwise sciences such as psychology and psychiatry would not be possible, and moral education could not be combined in one system. Anthroposophy differs from current sciences of the soul only in that it takes account of **real** spiritual beings who work upon the soul.

We will borrow just one example from Rudolf Steiner, showing the laws that apply in the sphere of temptation. He speaks in one lecture of the dangers to which modern man is exposed if he confesses one-sidedly to either the materialistic or the idealistic world-view. When this is the case the following complex of reciprocal relationships arises:

*Idealists: **Thinking and imagining** can easily become luciferic; dreamers, fantasists, enthusiasts.
Will can easily become ahrimanic; despotic, tyrannical.*

*Materialists **Thinking, imagining** can easily become ahrimanic; sober, philistine, dry, bourgeois.
Will can easily become luciferic; animalistic, greedy, nervous, sensitive, hysterical
 :
 (March 28, 1919, GA 190).*

When we thus perceive the nature of the spiritual forces that work counter to the development of the personality, we penetrate to the archetypal phenomenon of all that finds its manifold expression today in power-structures in the confessions, in sub-culture, in social organizations and finally in occultism. Then we begin to understand the primary source of today's crisis of civilization in its full depth: why politics has become occult and inhumane, why religions estrange man from the world, where the geniuses of pop-culture originate, and why so terrible a battle has erupted for the enslavement of human self-consciousness.

On the one hand all this has to be, for through opposing God man becomes a free spirit. On the other hand, because 'I'-consciousness is already developed, man must use this capacity in the task of reconciliation with God, and lead his forces along the path of higher development. The 'prodigal son' should have returned to his spiritual home long ago and should know exactly how this is achieved. He should know that for a long time to come he will be standing between the luciferic and ahrimanic forces which he is not permitted to ignore, eliminate or conquer, but which he must learn to lead to **mutual cancellation**. That is the method to use in the battle with evil. It is based on the continuous enhancement of the principle of individuality, of self-consciousness.

It is of crucial importance for us to know that Ahriman's influence on man in our epoch is dangerous only when the consciousness is disturbed in any way. So long as the consciousness is clear and alert, is not darkened by lies, drugged by sub-culture or undermined by occult practices, asceticism and fear - then neither Ahriman nor Lucifer can harm man. On the contrary, the autonomous human spirit is strengthened through confronting them.

It is dangerous, indeed fatal, for the human being if he does not know what dark spiritual forces approach him, when Lucifer is confused with God and Ahriman with Lucifer. The adversaries know the forces which enable man to build a trinity on the earthly plane, and they veil this secret from him completely, for its revelation *enables humanity to achieve the state of balance between ahrimanic and luciferic powers* (Nov. 21, 1919, GA 194) and neutralize them.

Rudolf Steiner embodied the secret of the mystery-battle of good and evil in the group 'The Representative of Man' (see fig.). The central figure is Christ as he appears today to the human soul who rises to perception of the etheric forces. The soul then perceives how Christ holds Ahriman back in the sphere of the mineral forces (the gesture of the right hand), and directs him to his realm of measure, number and weight. With the gesture of the left hand Christ keeps Lucifer back from the fall into darkness, and thereby opens up for him the possibility of salvation (the figure of Lucifer externally reminds one of the ear - he has a special relation to the sense of hearing). In the central area of the group Lucifer and Ahriman appear in their cosmic antithesis. From a rock in the upper left-hand corner World-humour smiles down upon us. If the secrets of the world that are revealed to man are too mighty, he is in danger of losing his sense of humour.

[Abbildung Holzgruppe]

In the position of the Christ represented in the group the human being should learn to experience himself, not, however, in a sentimental, pseudo-romantic or reckless way, but according to the principle of *Not I, but Christ in me*. Then he will find the strength to stand firmly on the earth and live out the karma of materialism rightly, to atone for original sin, without being thrown into disarray by the emissaries of Satan and the Devil, be it in factories, banks, shops, in the press, in culture, in occultism or even in the Church. All the factors of civilization have a meaning. This helps the strong - and ruins the weak. The weak therefore must become strong - through knowledge. But knowledge without will or will without knowledge is the true enemy of man. Through it the feeling-sphere also becomes deformed.

All that surrounds us, without and within, has not come about through a 'mistake' of the Divinity but for the sake of the unique world creation, for man as the future hierarchy of freedom and love.

The Individual Spirit and the Evolution of Species

In evolution all retarding is accompanied by densification. Just as in a liquid everything that cannot remain in a state of solution becomes a deposit so, also in the spiritual, everything that loses its connection to the whole, the ability to be permeated by the universal, separates off, and thus 'coagulates', as it were. The condition of life in the universe is based on four kinds of ether: warmth-ether, light-ether etc. The etheric is pervaded by the astral, in which a disjunction, a remaining behind takes place. This then causes a retardation in the etheric, and the result of all this is the emergence of the world of 'otherness', the elementary world: earth, water, air, warmth.

Rudolf Steiner explains: ... *through the compression of the human body brought about by the luciferic beings, man became heavier and sank down from the periphery (of the earth) to the ground. This was the departure from Paradise, as it is figuratively described* (Aug. 24, 1910, GA 122). The luciferic spirits asserted their own will, and this created in the human astral body desires which drew him downwards into a more rigid form, so that the etheric and physical consolidation took place. Then *the progressive Gods were obliged to place man into a sphere where, from the light-ether downwards, death lives in his physical body. But at that time these progressive Gods said ...: 'Man has acquired the power to distinguish good and evil, but he shall not have life. He shall not eat of the 'tree of life'* (July 16, 1914, GA 155).

Man was expelled from the world of the life-forces, in which he had dwelt in a super-conscious condition, and where consciousness and existence formed a unity. From then on he had to experience them as separate, whereby the force of his individual 'I' increased in strength, but not in substance. The secret of life remained beyond the threshold of consciousness and revealed itself only in instinctive will. And thus it will remain, so long as man has not learned to direct his life-processes with his consciousness. To the present day we breathe instinctively; we are not conscious of blood-circulation or the processes of metabolism.

The process of individualization of the human being has stopped at the point of the exchange with the environment. Therefore two worlds had to arise: the inner and the outer. The interaction between them was gradually differentiated into a number of processes such as digestion, breathing and perception. In the aeon of the Old Sun digestion and breathing were a single process. Later they were again separated from one another, parallel to the development of the inner organs, circulation and the nervous system, and still later, during the Lemurian period of the Earth aeon, the sense organs began to open outwards. Their activity has become a refined (astral) breathing process.

In the Bible it says that God breathed *the living breath* into man (Genesis 2;7), i.e. man took his first breath, received from without a certain inner content and thus unavoidably separated from God. In this way the separation of man from God began, and at the same time the system of his inner organs began to develop. They are all the result of separation, of egoistic enclosure within oneself, and consequently their 'pocket' shape is not accidental. Man is evil because of his organs; the possibility of evil is contained in them (Aug. 22, 1924, GA 243). A sick organ concentrates evil within itself to a special degree, and can thus even die off.

The organs of the body are connected with the planetary system. At the beginning of the Earth aeon there was indeed a 'primal nebula'. Materially it consisted only of warmth, which was permeated by a unified etheric-astral formation, and this constituted the Macro-Anthropos which had passed over from the condition of the Great Pralaya to the Manvantara. What separated out as planets from this formation, let us say the 'first Adam', were, in a manner of speaking, macrocosmic inner organs. Against this background astrology, following the ancient forms of the art of healing, brings the inner organs of modern man in relation to the planets. Our organs are indeed the microcosmic expression of the planets: the heart that of the sun, the liver that of Jupiter etc. But this relation goes further, on to the fixed stars whence the 'primal nebula', as it is called, originates. It was on this macro-level that good and evil came into mutual opposition as a result of the separation of the hierarchies.

Such is, in very broad terms, the phenomenology of the Fall. As we have seen, its origin lies in the Fall of the archetypal phenomenon. This is spoken of in what is known as the Rosicrucian legend of the creation of man, which is more esoteric than the world of the Bible. It tells how Adam saw under the olive tree in Paradise an angel that resembled a pentagram resting on two pillars. In esoteric tradition these pillars were called 'Yakin' and 'Boas'. Adam swore never to be led astray with respect to the force represented in these pillars. But when Lucifer tempted him, Adam erred. When he again visited the place where the angel had appeared to him, so Rudolf Steiner relates, *he experienced fear of his own being. The fallen pentagram, open on one side (and thus) upside-down; in this sign the angel now appeared to Adam, threatening with the sword of fire, and Adam fled* (GA 265, p. 349).

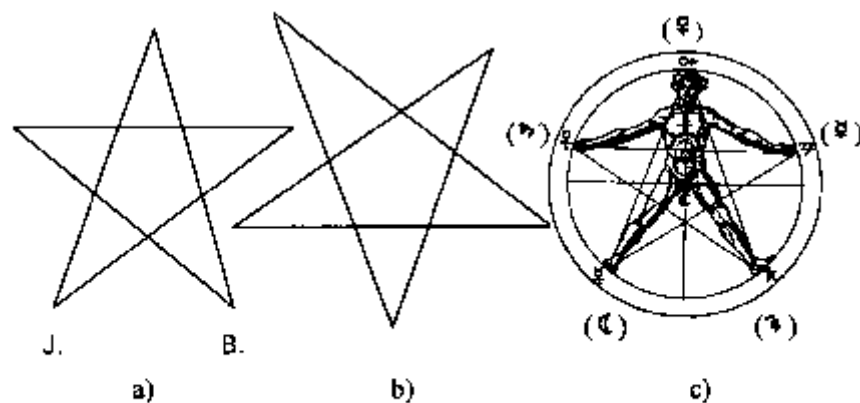


Abbildung 12

Figure 12

In this form, what revealed itself to Adam was, quite simply, his own archetypal image,* his cosmic, planetary being from which he had separated off into the phenomenology of earth-development. {*We use the term 'archetypal image' (Urbild) in the Goethean sense.} This, however, was in its beginnings such that all the planets existing today were contained in it as in a single heavenly body. It extended, according to the indications of Rudolf Steiner, beyond the present orbit of Saturn. But this heavenly body was more etheric than material. It consisted of etheric atoms, comparable to the dust particles in a dust-cloud. In supersensible vision one could recognize in these atoms the human being of today enclosed within them. We have something similar to this in a seed in which imaginatively is contained the future plant that can arise out of it (Jan. 27, 1908, GA 102).

The originally etheric-astral formation was surrounded by the working of higher astral word-forces. In this sense it was reminiscent of the 'yolk' in the 'egg' of world being. From this it was separated through the working of physical (not material) forces. With the help of the ether-forces the entire cosmos was able to work upon this formation. Through its own astral forces the differentiated solar system evolved within it, and the earth became a kind of independent individuality within the solar system.

When all the planets still formed a unified world body, this structure was built up according to the laws of a living organism and this organism was the archetypal image of the microcosm. The sun was the organ of nourishment within it. The nebula which must be regarded as the primal condition of the earth aeon was nourished from out of the cosmos. The future planet earth was within the sun, and the future moon inside the earth (cf. fig. 13). In the centre of the entire formation was something that could be compared to a stomach. The sun drew in from all sides the spiritual substances that reached it as comets, and passed them to this centre. Out of this condition the earth came into being. The embryonic development and birth of the human being are a repetition of that primeval development of the solar system (Sep. 30, 1922, GA 347). The unified phylo- and ontogenetic fundamental law is far more comprehensive in its working than biology can conceive.

The three bodies of man - physical, etheric and astral - had at the beginning of the earth-aeon to be brought into a particular mutual relationship in order to be able to receive the 'I' into themselves. For this reason a unified planetary cosmos was necessary at the beginning. After this a complicated regulation of the developmental rhythm was required. Thus the ether-body soon needed a slower development. The sun therefore separated off from the earth, and with it the spiritual beings (hierarchies) who stood higher in rank and were much quicker in development than man. Then the moon separated from the earth and took with it the astral inheritance of the Old Moon aeon, which hindered man in his development (May 17, 1910, GA 120).

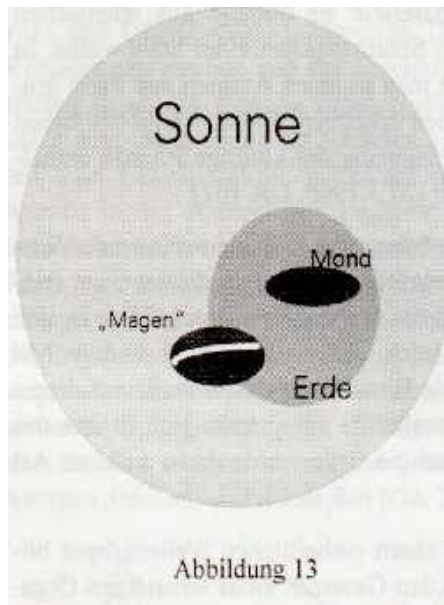


Figure 13

The separation of sun- and moon-forces from the earth provided the balance between life and form ... The forces that (later) came from the sun create and fructify life. That which pours this life into fixed forms, comes from the moon. We owe to the moon the coming into being of the physical (and material) body ... (Nov. 18, 1907, GA 100).

Rudolf Steiner describes the development of man at this stage as follows: First, man became a warmth being in whom a kind of warmth-organ developed in that part which later belonged to the region of the head. This organ was comparable to an etheric 'lamp' and recalls the eye of the legendary Cyclops. It served to seek out suitable conditions. Radiating from it, linear streams of force, rays, led to the heart. Later these became blood-vessels. First warmth spread inside in them, and this then became blood. After the warmth, the light - the foundation of the nervous system - entered man. *The lines of force, the structural lines of*

the nervous system are light that have become form (March 17, 1908, GA 98). The human beings were at that time bundles of light concentrating around fiery matter, around the 'lamp'.

When the sun separated from the earth, the 'dance of the substances' began (we use esoteric concepts here, without unveiling their content) under the influence of the 'cosmic music'. Protein and protoplasm came into being; the cell developed later. Nor did the atom exist originally (this can only be understood through the overcoming of the narrow materialistic view of matter). Before the moon separated from the earth, there *falls out of the organic substances* (which were not yet so dense and formed as natural science now knows them) *the mineral, the ashly substance* (and works within earth and man) *like a dimming, a darkening. Only protein-like substances existed prior to this. Now there appear ash-clouds embedded in the protein. These ash-clouds are incorporated into the organic substances of all the natural kingdoms, those of plants, animals and man* (Ibid.). Now man enters the stage referred to in biology as the evolution of species.

Parallel to the separating off of the planets, substances and matter, a separation also took place within the spiritual world. When the sun was separated, some of the spiritual beings, the luciferic, attempted to follow it, but were not successful in this, because they had remained behind on the Old Moon. When they returned to the earth, they made efforts to develop further with the help of man. When the spirits of form, who had left the earth with the sun, endowed man with the 'I', the luciferic spirits approached man's astral body. At that time he was not yet ready to develop 'I'-consciousness. Thus the harmony of man's three bodies was destroyed, as was already mentioned above. The Fall began, the macrocosmic archetypal image of man was 'overturned'.

The pentagram as a microcosmic archetypal image is more than a symbol. It brings to expression the original planetary constellation of man. In his true form, to which he always returns whenever he passes through the portal of death, man, even at the present time, expands to the outer limits of the solar system. This was always known within the closer circle of initiates. The figures of Agrippa von Nettesheim for instance, one of which is shown in figure 12/C, bear witness to this fact. The

pentagram expresses the law according to which man is membered into the cosmos. This law is not unequivocal. The position of the planets on the pentagram can change according to what condition of man the law expresses.* {*The planetary signs in brackets in fig. 12/C correspond to the indications of Rudolf Steiner (GA 264, p. 190).}

The 'overturning' of the pentagram signifies a fundamental change in the human evolutionary laws. Man began as it were to turn himself inside-out, as he - I speak with caution - progressed along the Moebius-loop. And indeed, he tumbled headlong down on to the earth. In the first stage of his earth existence he was a plant-animal formation, resembling the jellyfish. The organ that later became the head fastened itself to the bottom of the world ocean, which at that time covered the entire earth, while his extremities reached out towards the sun.

As man passed through the evolution of species, he gradually arrived at the stage of animal-man. The cartilaginous spinal column developed and he could propel himself forward in the water like a fish. Only in the transition from Lemurian to Atlantean times when the continents formed did man acquire the upright posture. Thus his archetypal image returned to its correct position, but only organically. Its supports, its 'pillars', changed qualitatively. 'Boas' became the 'tree of death' instead of the 'tree of life'; it represented the principle of the blue blood in man. 'Yakin' corresponded to the red blood. Together they formed the basis of human life on earth.

The Rosicrucian legend tells that Seth was allowed to enter Paradise. There he beheld the two trees and from them took three seeds with him to earth. He laid them in the mouth of the dead Adam and a mighty tree grew from his grave. It radiated a fiery glow which took on the form of two letters: Y and B - the initial letters of 'Yakin' and 'Boas'. Out of this tree two pillars and a cross-beam (M) were made, which later formed the entrance to Solomon's temple. The Levites threw the pillars into the pool of Bethesda, which thereby received healing powers. At the time of Christ the pillars were taken out of the pool and placed over the brook of Kedron. Christ walked across them when He went to the Mount of Olives. Later it was made into the cross of Golgatha.

In the Bible the two pillars 'Yakin' and 'Boas' come to expression through Cain and Abel. Abel denotes that stage of human development when man was still close to God, Cain the stage when man began to act out of free will and was thus also capable of evil. Abel also signifies wisdom, but it is the tribal archetypal wisdom which is passed on through the blood. Cain, on the other hand, means strength; that strength which is won on the individual spiritual path of development. Abel is a priest, Cain a master builder. Between them stands Seth; this figure expresses the piety that is to unite wisdom and strength, the heavenly and the individual, cultus and cognition. Seth corresponds to the connecting beam that rests on the pillars: the principle of piety, love and beauty. Christ raises the beam out of the 'water' - of the astral plane - and crosses the brook (the path to the higher worlds) toward sacrificial death on Golgatha. Christ's sacrifice unites the three columns of strength, beauty and wisdom into one - the threefold human spirit consisting of Spirit Man (Atma, 'Boas'), the Life Spirit (Buddhi, 'Yakin') and the Spirit Self (Manas, M) (GA 265, p. 342-351).

In other words, after the Mystery of Golgatha the human archetypal image finds its support in the triune nature of the human spirit, which was created by the hierarchies in the course of the last three aeons, and which, now that it is endowed with the 'I', gradually becomes the individual human spirit. The 'I' lights up in the threefold soul, so that man is enabled, through the force of the Christ-impulse, to develop the threefold soul on the planetary, macrocosmic level with their help, and transform the threefold body into the threefold spirit.

Thus we see that man passed through the Fall in stages. As these proceeded he attained, by way of the evolution of species and with the help of the acquired hereditary and generic qualities, the condition of group-soul 'I'-consciousness. Up to a certain point in time this form of consciousness fettered the evil which had arisen through the fall from God. It was actually through this evil that the entire organic human being had arisen. Then the priestly Abel worked within man and transformed the substances. But gradually the unconscious egoism of the body united with the conscious soul-egoism and differentiated itself in a complicated way in the soul and in the organs.

There arose an equally problematic interplay between two kinds of egocentricity: isolation and hostility. In everything that is conditioned as a means of cognition by brain and spinal marrow, says Rudolf Steiner, human beings fought by reason of their world-view, their religious outlook. And all this has a more or less super-personal character. And with respect to the faculty whose organ is the ganglion system, they fought a battle in which hatred spoke against hatred (Jan. 14, 1917, GA 174). This comes about because the 'I', as it enters into the whole body, has its main support in the solar plexus, in the ganglion system, where it manifests especially strongly in the human receptivity to sense perceptions.

When the human being lives in a normal, healthy condition, this 'I' is bound as it were to the solar plexus and everything connected with it ... What does this mean? This human 'I', which has been given to man in the course of earth evolution as a gift by the spirits of form, was exposed, as we know, to the luciferic temptation (through the astral body). This 'I', as it live in the human being, would actually, because it is infected by the luciferic forces, be the bearer of evil forces ... It is infected by all possible forms of egoism. This is simply how the 'I' is, since it is luciferically infected. What lives in man as ganglion system, as solar plexus, came (to the earth) from the (Old) Moon development and represents, so to speak, the dwelling for the 'I'; the 'I' fits into it in a certain way. This is why it can be bound or fettered to it ... Through the luciferic infection the 'I' always has the tendency to behave in an insidious, untruthful way, to place itself into the light and all else in the shadow. But it is bound by the nervous system of the abdomen. There it has to obey. Through the nervous system of the abdomen the rightfully progressing forces who have ascended through Saturn-, Sun- and Moon-development, compel the 'I' not to be a demon in the negative sense of the word. So that we bear our 'I' within us in such a way, that it is bound to the organs of the abdomen (Ibid.). But if these prove to be unhealthy, which means that they do not fully accommodate what fits into them spiritually, what spiritually belongs to them, the 'I' is so to speak let loose into the outer world, and characteristics which are due to the luciferic temptation increase (Ibid.). Physical illness can be manifested in this way. {*R. L. Stevenson described this phenomenon artistically in *The Strange Case of Dr. Jekyll and Mr. Hyde*. It concerns the phenomenon of the double. Ivan Karamazov was plagued by it; the Russian author Gogol also suffered from it towards the end of his life.} But if the ganglion system cannot master the 'I' any longer (e.g. under magnetic influence, or naturally), the freeing of the 'I' shows itself in the phenomenon of somnambulism.*

In our human nature - concludes Rudolf Steiner - many things have to be fettered. In a certain way we are of the devil, and only the supervision of the divine-spiritual powers who have undergone a regular development through Saturn, Sun and Moon evolutions, who have fettered the devil in us - only thanks to this are we to any extent decent human beings - something to which we are not specially inclined, as a result of the various temptations (Ibid).

This conclusion is hardly comforting. But if this were not the case, could man indeed do so much evil?! However, let us not forget that he has a higher nature too. He should arrange his earthly existence - from health and hygiene to the entire educational system - in accordance with this. And ultimately such an organization prepares the ground for the social structure which, were it to be realized, would contribute significantly to a restraining of the lower human nature. We refer to social threefolding, the complete separation and independent co-existence of the economic, judicial and spiritual spheres of life. In such an ordering of society the human lust for power which gives rise to unspeakable misery could be held in check, and other abuses too.

But, on the whole, life is so arranged that neither Cain may kill Abel, nor Abel Cain. Man owes the fact of his existence to the presence of evil. Cain is that part of human nature which resists the forces of inheritance that formed Abel. And the human 'I' will, for a long time to come, rebel against everything of a group-soul, half-conscious, authoritarian nature, and against the blood-ties. *And a man's foes shall be they of his own household* (Matthew 10;36) until it finds the strength to remain upright within the 'golden triangle' of Manas, Buddhi and Atma, i.e. to acquire mastery of the three bodies through the higher 'I'.

Indeed, man has been driven out of the spiritual sphere, being has been removed from his consciousness, but Christ proffers him the fruits of the 'tree of life', and reconciles Cain and Abel. *The ideas that come directly out of the spiritual world into the human soul must be experienced - says Rudolf Steiner. But they can only be experienced when the human soul takes the Christ into itself. And then we have something entirely different from the concept of knowledge; then we have the concept of life. Whilst we must watch Lucifer and Ahriman very closely, as it were, so that - when in the distant future they let knowledge penetrate us from the outer world (thereby causing the death process in the nerves) - we see that they come from Ahriman and Lucifer. We must also be clear that the Mystery of Golgatha has brought it about in the existence of man that ideas arise in human beings for the sake of life. Not for the sake of mere knowing, but of life* (Nov. 11, 1915, GA 254).

But the root of all evil lies in the fact that the representatives of religion have declared war on science, above all spiritual science, Anthroposophy. They do not want to free themselves of original sin; *they still want not only to appeal to God who said to man: He will give them life, they should not eat of the 'Tree of Life' themselves ... but they also want to appeal to the luciferic and the ahrimanic spirit, and let their eyes be opened **through religion** for the distinguishing between good and evil. Religion (as such, i.e. not as a creed) wants to be 'knowledge'. But that cannot be, because it is life-substance* (Ibid.). The adversary powers insinuate into the minds of the representatives of religion the thought of taking up arms against scientific and spiritual-scientific knowledge, i.e. to endlessly perpetuate the fratricidal war between Cain and Abel. But only Anthroposophy can put an end to the evil that has lasted over millennia. Its impulse *would consist in experiencing the unity of science, religion and art at Easter; and in experiencing at Michaelmas (from September 29) how the Three - that have **one** mother, the Easter mother -, how the Three become sisters, and stand next to each other, but complement one another* (Apr. 2, 1923, GA 223). They are the heralds of the Triune Spirit of God, who would become the individual spirit in man.

The Division of the Sexes

Of untold significance for the spiritual individual development of the human being is the division, brought about through evolution, of the originally bi-sexual (androgynous) human being into two beings of different sexes. The esoteric depth of this phenomenon can hardly be fathomed properly anywhere outside of Anthroposophy. Such knowledge is of especial importance in our epoch in which, particularly in the realm of sexuality, much that is repellent and evil takes place, thus providing a fertile soil for the mysteries of darkness.

The pre-conditions for the separation of the sexes were already laid down in evolution within the foregoing aeon of the Old Moon. At that time all human monads possessed group-consciousness. *This experienced itself as female ... The Sun, which already illumined the moon from the outside, was experienced as male. This is preserved in the old Egyptian myths with, for example, the moon as Isis, female, and the sun as Osiris, male* (June 4, 1907, GA 99).

In the earth aeon man was endowed with the spark of the 'I', and it became necessary to develop individual 'I'-consciousness. But the forces required for this were not available in the bi-sexual human being, they were all used for propagation, for self-fertilization. Through the separation of the present moon from the earth the inheritance from the Old Moon aeon came to an end. The unified spiritual centre in man which catered, so to speak, for reproduction and the cosmic mirror-consciousness was divided into two. Gradually the central nervous system developed, together with separate reproductive organs - male and female. The shift of the unified centre resulted in the development of the spine (with the chakras). In the course of time the speech organs also developed out of the same centre.

The separation of the sexes, however, did not yet give rise to mutual attraction of the two sides. Thus the spiritual forces of Venus were called upon to help. *Through them ... love in its lowest form,*

as the attraction of the sexes, is implanted in the earth. This love is intended to be continuously ennobled, and later to attain the highest forms (GA 262, p. 83ff).

The spirit beings of Venus fulfilled yet another mission on earth. They made human reason productive through endowing it with that half of the reproductive force that remained over after the division of the sexes. Since then intellectual activity and the sexual realm stand in a spiritual connection which requires ennoblement and harmonization if the human being is to ascend to higher conditions of consciousness, rather than becoming the source of evil.

Now the facts grow more complicated through the fact that in the distant past of which we speak not only Venus beings, but spiritual beings from Mars also worked on man. They enriched the blood with iron (Mars permeated the not yet consolidated earth in a rarefied, semi-spiritual condition) and imbued the power of understanding with *a certain higher passion* (Ibid., p. 84). This occurred with the collaboration of luciferic beings. They filled the astral bodies of human beings with the astral forces of Mars, thus activating the passions and the intellect. Their symbol was the serpent of Paradise. It approached the female nature because this possessed the forces of regeneration. And since then man stands between two kinds of passion: that of spiritual and that of organic reproduction. The future belongs to the first; and this is the reason why man blocks his path to it when he sinks into eroticism.

The Biblical myth and the Mysteries of antiquity clothed the idea of the separation of the sexes in the figures of Cain and Abel. In Greek 'Abel' means 'Pneuma' (spirit) and is female. The word 'Cain' literally means 'male'. Two opposite principles are shown in Abel and Cain: the female and the male, though not yet physical, but purely spiritual, at the stage where the division of the unified human being takes place for the first time. The Bible expresses it thus: *Now Abel was a keeper of sheep, but Cain was a tiller of the ground* (Genesis; 4;2). The 'smoke', the spirit planted by God on the earth, rises from Abel to God but Cain's 'smoke' remains on the earth. What is independent remains on the earth as Cain's 'smoke' (June 10, 1904, GA 93).

The organic process of the division of the sexes took place through the fact that the capacity of the single being to reproduce gradually ceased. The female egg lost the ability to fertilize itself; fructification passed over to the other sex. At the same time everything else divided also: the astral body, the ether-body, the dispositions to individual development. Only the highest macrocosmic archetypal phenomenon in man remained unchanged and unified. This is incorporated into the zodiac in such a way that to imaginative perception the macro-anthropos appears as a male being in the seven upper signs (from Aries to Libra), and as a female being in the lower five (from the Fishes to Scorpio).

To imaginative perception the macro-anthropos indeed extends over the zodiac as male and female in a self-enclosed serpent form (Jan. 8, 1924, GA 316). And when clerical ideology lashes out at the 'Gnostic serpent' of the occultists, it declares war against heaven and destroys the innermost being of man, whom God ought clearly to have made according to their fancy.

The archetypal phenomenon of man in the zodiac mirrors the divine plan of creation and encompasses the whole of earth being, which in the course of time separated out into the four kingdoms. Man was able to separate out from himself the three lower kingdoms of nature, and will in the future absorb them again. Originally the human archetypal image of man revealed itself in the zodiac as the four forces of Water-Bearer-Lion and Bull-Eagle (Scorpion), which together form a cross. For imaginative perception, man to this day is the totality of these three beasts and the Water-Bearer or angel. For that which became in him the head-system or nerve-sense-system caused, after it had succeeded in casting off the part that hindered earth development, the world of the birds to arise (eagle = king of the birds). The lion is in this sense related to the breathing or rhythmic system, the bull to the metabolism. The Apocalypse speaks of all this: *The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle* (Revelations 4; 7 - Cf. figure).



During the division of the sexes *the physical body of the woman arose out of the lion-nature, while the physical body of the bull is the ancestor of the male body* (Oct. 29, 1908, GA 107). The female physical body has remained to this day on a more spiritual level; it has not descended completely into the material. It has retained something of the condition in which it would have stayed if it had not absorbed matter into itself. Rudolf Steiner says that in its present form it is an illusion with the exception of head and limbs. The forms of the Venus of Milo reveal to us the female figure as it might have become if it had incarnated fully into the earthly.

The male body on the other hand 'overshot' the normal point of descent into matter. The figure of Apollo of Belvedere reveals the ideal incarnation of the male form.

The differences between male and female on the physical level are closely related to those in the etheric and astral body. Thus the astral body plays a large part in the life of a woman; hence her entire organization is more cosmic than that of the man. The secrets of the cosmos are more easily revealed through her; her astral body is more finely differentiated than that of the man. *Female life is the fantasy-life of the universe. Male life is what gives contours to life* (Jan. 7, 1921, GA 323). All this shows already in childhood and teenage years. Thus the 13-14-year-old girl experiences up to her 20th-21st year the strong influence of those processes which take place in her astral body in the formation of the 'I'. The spirit of contradiction therefore becomes active during this time and ways should be found of letting the child give free rein to her impulses. Boys tend to remain weaker in character at this age, they are withdrawn, but have special thoughts and feelings. Coarse behaviour is often the result (June 16, 1921, GA 302).

In the process of conception the female element brings about the similarity to the parents and to the ancestors in general. The male element specializes. Through the female the species is preserved; the male gives rise to individuality.* {*For this reason states that are built up on racist principles determine the nationality in the case of mixed marriages according to the mother.} This can be explained through the fact that the moon especially influences the male ether-body, and the sun the male physical body. It is the reverse in women.

In each sex there are not only differences but also a number of factors where male and female principles are intertwined. *The ether-body - says Rudolf Steiner - is twofold in each person. And the ether-body of a man as he lives among us exhibits female, the ether-body of a woman male characteristics ... The human soul builds itself a body as a magnet is formed out of two poles. It builds itself a male and a female part, this time one part as physical body, and the next time as etheric body. Thus with regard to the passions related to the ether-body: devotion, courage and love, a woman can clearly exhibit male traits of character, while a man can sometimes appear quite feminine.*

*Therefore it will obviously be the case that, if we want to observe the human being as a whole, we have before us a manifestation in two parts, a revealed (outer) material part, and a hidden, spiritual part. And only he is a **complete** human being, who is able to combine with outward masculinity, feminine beauty of character within* (Nov. 17, 1906, GA 54).

In the various stages of evolution sometimes the male, sometimes the female principle is dominant. In the last few centuries the male principle has predominated in social and spiritual life. Therefore culture became materialistic. It will only be spiritualized if the male human being acquires what Goethe called *the eternal feminine*. In the distant future, when the human being will rank higher

than sexuality, when he ascends to the Spirit Self, we will be able to say: Neither the male nor the female, but *the eternally human leads us on* (Ibid.).

For the attainment of this goal, the institution of marriage was given to man. In all its elements marriage is dualistic, but it is also unity in multiplicity, the unity of the opposites. This is why marriages 'are made in heaven', before birth, i.e. are karmically determined.

The gospels say: *But from the beginning of the creation the human being was made male-female* (the canonical translation is incorrect here). *For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; so then they are no longer two, but one flesh* (Mark 10; 7,8). Despite its apparent everyday character, marriage is a mystery in which both sides are preparing for the future union of the sexes. The man has before him in the woman and the woman before her in the man the most immediate completion of his/her own unified (triune) nature. But the unity is attained through the metamorphic process of the opposites.

The human being is involved in a gigantic process of metamorphoses, if he wishes to reconstitute within himself the archetypal image created by God. When he is born on earth as a man, his thinking is less flexible than that of a woman, and thus connected more with the intellect than with the psyche. His life-experience does not press very deeply into the up-building forces, and therefore the tendency arises to build a female body in the next life. Such a tendency strengthens the woman in man.

Women have a deeper and more receptive disposition than men; they are more connected to the psyche and are emotional, therefore their life-experience penetrates farther into the organism, so that their next incarnation will be male. And the experiences they have gathered in marriage play an especially important part in this process. *The man is the karma of the woman ... The woman is the karma of the man* (May 26, 1906, GA 120). This is why celibacy, rightful celibacy is the expression of a high developmental stage of the individual spirit. - But humanity will have to wait for the corresponding conditions in order to incarnate on earth in a finer materiality. Then the mature souls will begin to pass through a profound mutation. The reunification of the sexes will take place and, Rudolf Steiner says, the reproductive organ will then be the speech organ. After man will have received the cosmic Logos he will master the magic of the word and will be able, through utterance of the magic word in warmth-air substance, to form a body into which a human soul will then incarnate. Yes, indeed, this will come, for it says in the Gospel of St. John: *In the beginning was the Word and all things were made by It*.

In order to attain this condition in the future man must pass through a deep moral transformation whose basis is love. He is permitted to experience love in its lower and higher aspect. At first he meets it by virtue of his own nature, so that it arises in the woman out of fantasy - the woman loves not so much the real person as the image she has created of him- and man loves with his wish. *And this distinction must be made, whether it then comes to expression in a real sense, or more in the sense of ideas or ideals. The highest ideal can still contain ideal wishes; the instinctively most sensual can be a product of fantasy ... A woman's love is steeped in fantasy; a man's love is steeped in wishes. They thereby form something that comes into harmony in life* (Jan. 4, 1922, GA 303).

When the harmony is conscious, it creates the conditions for higher development. This is why *man and woman should... be able to freely join hands because now spirit speaks to spirit, not sensuality to sensuality. This is the great idea of the future* (Jan. 2, 1906, GA 93). But it is utterly destroyed by the sexuality which in our time is artificially implanted, and promoted by every conceivable means. It arises through the earth, i.e. works more strongly on the man and is also the source of egoism. For this reason it will always produce violence. Sexuality can spiritually kill the human being (of either sex); it shares the nature of Judas Iscariot (Apr. 1, 1907, GA 96) and it is not by chance that the same myth is told of him as of Oedipus. Such is lower love. It has two sides. If it is not stifled in sexuality but is ennobled, it shows itself as passion that very effectively frees from egoism.

The experience of what is beautiful and aesthetic from early childhood weakens the erotic principle

correspondingly. Now it is easy to understand why the disco has become so wildly successful around the world. It is the spiritual guillotine that prepares the 'Napoleonic Wars' of each against all. It can be countered only through the education of the sense of beauty which also frees the human being physically. Then the body will no longer oppress him, and love will be able to **transfer its source, its motive, from the one who loves to the being who is loved**. A love of this kind overcomes the luciferic temptation.

In spiritual love this personal, individual element, we could say this egoistic element of love, is fully justified, because it takes man out of the world of the senses, it leads him up into the spiritual world, it encourages him to fulfil his obligation to make himself ever more perfect ... Lucifer wants to make sensual love similar to spiritual love. Then he can tear it from the sense world and lead it into his special kingdom (Aug. 25, 1913, GA 147). Here a great service is done to Lucifer by medical science, which holds the opinion that sexual relations are indispensable for good health, or that - according to latest 'discoveries' - homosexual tendencies are inherited and everything inherited is natural etc. Even if these explanations *appear in the guise of science* - concludes Rudolf Steiner - *they are nothing other than inspirations of the luciferic element in the world ... and people do not notice that Lucifer is behind it all* (Ibid.). Most people today are not in the least deterred by this wisdom. They simply ask: 'And why not Lucifer?' The answer to this is: return to the animal kingdom awaits the human being in such a case.

Rudolf Steiner gives the following explanation: *When present-day civilization thinks about love, then it only speaks the word love, it is actually talking about eroticism ... It is denial of the spirit which turns the force of love into erotic force. In many areas the genius of love has not only been replaced by his lower servant eroticism, but in many places its counter image, the demon of love, has entered ...*

So that the descending path is as follows: we recognize the genius of love, we have spiritualized love. We recognize the lower servant, eroticism. But we fall into the demon of love. And the genius of love has its demon in the interpretation, not in its true form, but in the interpretation of sexuality by present-day civilization. We do not only speak of eroticism today when we want to approach love, but merely of sexuality! ... The demon enters where the genius is denied ...

... It lies within the power of the human being, as it were, to deny his own nature (July 22, 1923, GA 225). Thus in all that is known today by the shameless term 'sexual revolution' evil flaunts itself quite openly and assumes hugely destructive proportions. The triumph of this 'revolution' is the Requiem for mankind. It is, as Rudolf Steiner characterizes sexuality, *the worst expression of materialism, the most devilish in the world today ... Sexuality and love have nothing at all to do with one another. Sexuality is something that has nothing whatever to do with pure, original love. Science has brought it to this disgrace by creating an entire literature about it ...* (May 8, 1912, GA 143).

This was the situation already in the first quarter of the century. Today, at its close, we are witnesses of an unimaginable, open and total pogrom against all the spiritual values of humanity. We are even witnesses to the destruction of the genetic foundation of the human species. Having considered what spiritual science has had to say concerning the deepest cosmic evolutionary traits and interrelationships of the male and female sex, we will now review the complete legalizing, the general justification and promotion of sexual perversions, whereby the comparison of man with the animal sounds like an insult to the animal kingdom.

The whole thing smacks of compulsion, as we already mentioned in chapter 18. Prof. Igor Kohn, until recently considered a luminary of Russian sociology, is now campaigning for the condemnation of protests against sexual perversion as being equivalent to racism, and says that war should be declared on Russian 'homophobia'. But the 'homophobia' among Russians is not a result of their chauvinism. It arises because so far they have succeeded, as if by a miracle, to preserve some natural moral ideas.

From a purely medical point of view it has long been proven that a complicated complex of psychic disturbances leads to sexual aberrations, which would indicate that such people should be treated as ill. But since illnesses of this kind also represent a social risk (the seduction of minors in particular), certain legal boundaries are set, quite understandably. Illnesses of this kind arise from hormonal disturbances, psychic shocks etc. As with any other illness, these too can appear in mild or severe forms. In some, it shows only as an aversion to the opposite sex, in others as an inclination to bestiality etc. The most severe form of the sickness is necrophilia. When a club for 'sexual minorities' opened its doors in Moscow, different groups (or possibly sections) formed immediately according to the category of illness. Were any European who regards as sick all sexual perversions except homosexuality to voice his opinion there, he would have been thrown out of this club straight away.

The mass-media have so far paid little attention to this complex of issues and usually only report on a single form of the illness, which at the same time they present as emancipation of the personality. This propaganda, which is carried equally by the intellectual world elite, politicians and religious dignitaries, influences more and more people who, under different conditions, could lead a quite normal life.



Here, any demonstration or explanation becomes very difficult. But we should lead the thought carried by the media - press, literature, cinema and television - to its logical conclusion. If there is nothing wrong with homosexuality, then, please, do not consider bestiality abnormal either. And what is to be said about child molesting in this case? In line with the 'democratizing press' in the Soviet Union we have reached the point where corresponding ads appear in newspapers. Mafia-like groups abduct or abuse children, enslave them for large sums to the sexually obsessed. In Belgium and other European countries crimes of this kind have lately been uncovered and brought to

the attention of the public in a most spectacular way.

But, we repeat, if you try to raise such questions in the circles of liberal intellectuals, be it in Moscow, Paris or New York, you will find no understanding; you will be scorned, declared a reactionary, regarded as orthodox and chauvinistic, you will be shown the door.* {*In July 1993 we could often hear in Russian broadcasts of *The Voice of America* the reporter, in a well-sounding baritone - the timbre and confidence of his voice calculated to express the irrefutability and force of America's leading role - in forming listeners of an event of 'historic' importance. The report contained phrases such as: *President Clinton has decided... the White House ... a well-balanced policy... the Senator's declaration ... the General Staff expressed its support... etc.* It concerned a regulation allowing homosexuality officially in the American army. American doctors brought forward 'scientific' evidence to the effect that homosexual tendencies are inherited and the legal experts straightway concluded that what is inherited cannot be forbidden. [¶] Immediately following and in step with Clinton's decision, Yeltsin issued a decree revoking the prohibition of sexual perversion in Russia. Television quickly took up the theme of 'renewal' from Moscow, and broadcast, mainly for advertising purposes, an interview with the 'happiest' - three-'parent' in this case - lesbian family. Before Moscow could react, the initiative of the Americans was taken up by the (US-sponsored) *Radio Liberty*, which, echoing the old slogans of Soviet ideology, said: *Homosexuals stood at the forefront of the struggle for freedom and democracy in America! They deserve eternal praise!* etc. - Anyone who considers this obvious and not belonging to the sphere of high, dirty politics, manifests a dangerous naivety. [¶] As early as the 16th century the Russian ascetic Nil Medotochivy (of Afon) made an interesting prophecy for 1992: *The robberies that will be committed! What homosexuality, adultery, incest and excesses will take place!* Rudolf Steiner: *Nectar and ambrosia, the food of the Gods - that is the human love between man and woman* (GA 266-I, p. 146).}

Right up into our own time, sexual aberrations have been included by the religious consciousness among the mortal sins. They were also condemned by the pagans. We can even read in Heraclitus: *Nature is attracted not to what is similar but to what is opposite and creates out of this a certain balance and harmony. - Out of opposite qualities a wonderful harmony is created. - Nature has brought male and female together and established an original harmony out of the opposites. All the opposites are with God.*



Skulptur beim Museum der schönen Künste in Antwerpen

The Apostle Paul says: *Who exchanged the truth of God for the lie ... For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful ... who, knowing the righteous judgment of God, that those who practise such things are worthy of death, not only do the same but also approve of those who practise them* (Romans 1; 25-32).

In the eyes of a Prof. Kohn Heraclitus and the Apostle Paul are both 'racists'. But in our century 'racists' are at the same time 'fascists', i.e. they are outlawed and condemned without trial. Would it not be fitting at last to examine what is our relation to these men of 'ancient' times, some of whom even call themselves Apostles? * {*Whenever something reasonable is brought forward about sexual aberrations, countless dishonest journalists launch a huge outcry about discrimination and a return to dictatorship. - We are thus faced with the choice of either agreeing with them or being branded as reactionaries. But this sector of propaganda also has its unpredictable aspects. Thus the anti-fascists defend homosexuality because it was forbidden in the Third Reich. But the Communists on the other hand wrote at the time they were attacking the National Socialists, that homosexuality was promoted by the SS-Orders. This would imply that the SS men were extreme anti-fascists. - In this way ideological madhouses are constructed today.} Although Anthroposophy would then have to be condemned too. For let us look at what Rudolf Steiner says: *Thus the decisive point will come where one can go to the right: but then one will need to be awake; or one can go to the left: then one can sleep; but instincts will then arise, instincts that are abhorrent. What will the natural scientists say when such instincts arise? The scientists will say: This is a natural necessity. It had to happen, this is mankind's development.*

[Man] ... would experience such a feeling of gratification in the pursuit of certain aberrations of the sexual instinct; he would praise it as a particularly lofty expression of super-humanness, of lack of prejudice, of enlightened judgment. Ugly would become beautiful and beautiful ugly ... and it would not be noticed because it would all be looked upon as a natural necessity (Oct. 9, 1918, GA 182). * {*The lecture is entitled *The Working of the Angel in our Astral Body*. We advise all those who are still incapable of distinguishing freedom from immorality or illness to read the lecture right through.}

The development of humanity under the condition of the duality of the sexes lasts many millennia. But the time will come (5th-6th millenium) when the sexes will unite again. Then those who have perverted these relationships will be unable to undergo the metamorphosis this entails. **They will be cast out of the normal evolution of humanity into the subhuman, half-animal realm.**

These people therefore sin against evolution for the duration of **two root-races**, and for this reason their sin is called a mortal sin. The Apostle Paul speaks of 'the judgement of God' in this regard. The mortal sin leads to the second death, the death of the soul.

In view of the fact that Ahriman's incarnation is shortly to take place, he is particularly interested in the propagation of this sin. The spirits of darkness therefore try to strengthen their power over the human being with respect to his **evolution**.

The extinction of morality, which is currently taking place, gives birth to a cosmic counter-image. The earth radiates disgrace out into the cosmos, as a confirmation to the Divine Hierarchies, that mankind has lost touch with the meaning of its existence!

A situation of this kind cannot be altered by means of a sentimental, moralizing sermon. The mysteries of darkness can only be countered by the mystery of light, and that is Anthroposophy. This is why it is so necessary that many awaken to its wisdom, because it shows the way out of the crisis. It is both old and new and contains the enormous positive experience of humanity, which has been gathered on the path to the spirit. Through Anthroposophy man can find a way to approach the practical questions of the present time.

Civilization is suffering under an outdated, chronic crisis; consequently, a momentary, speculative search for a solution is doomed to failure. Often people have no idea at all what the meaning of the crisis is. What can anthropology or even University psychology say about the destructive effect of an unbridled sexual instinct on the human 'I', on the psychic disposition, the sense of self-worth, the self-identity of the personality? What can psychology create culturally if it is based on the Freud-Jung doctrine of the all-determining role of the 'phallic' principle in the spiritual and even the religious life of humanity? * {*The Jungian interpretation of culture is no more than a crude invention. In early antiquity there was no sexual drive as an end in itself. Everything was a sublime sacrificial act for the purpose of perpetuating the human race. Reproduction was a holy service to humanity. The lower nature in us, as we know it at present, is the result of the luciferic temptation. But it is destined to become our higher nature, and this was known in the ancient world. The leaders of the old Mysteries were not so frivolous, cynical and philistine as people are today. *Certain symbols of the ancient peoples - says Rudolf Steiner- which today are only interpreted in a sexual sense, symbols that are drawn from the lower nature, can be explained through the fact that the old Mystery-priests who used them, actually wanted to express in these symbols the higher that lives in the lower nature of man* (October 8, 1917, GA 177). But how are we to discuss this with today's scientists, when the main element of their scientific apparatus is the dirty joke?}

All teachings of this kind will sooner or later be attractive only to the psychically ill, and to people who have kept their psychic health, the old wisdom will begin to speak in a modern language. The millenia-old mystery wisdom is not naïve; we are naïve; we are the victims of wildly fantastic conceptions in the epoch of materialism.

The Rosicrucian legend tells that it was prophesied to Hiram Abiff, the representative of the earthly, male Cain-wisdom, that he would beget a son who would be the progenitor of a new human race but who would be unknown to him. Among his descendants the union of the two sexes would take place. Rudolf Steiner revealed the essential meaning of this legend when he said: *The old female (Abel- or priest-) culture gave way to the male culture. The female as a physical form will die out. Then the male must have in it a force to bring forth a (new) individual out of itself ... When man has acquired the strength, so that his larynx develops to the stage where his word is creative, and he is able to bring forth his own kind through the word, then the entire productive force will pass over to the male sex. What was once created by the Gods will pass to man. When was the word lost? When the individuality of the sexes began. It is buried, hidden. The sons of Cain only had it in their forefather. Hiram Abiff was at least to have the prophecy of it. Immediately after this he was killed.*

The word is buried, but it is there. If it were not buried, man would be self-creative like the Elohim ... (Oct. 23, 1905, GA 93). But the lost word will be rediscovered when passive male wisdom (Hiram; it was already explained why it is passive) awakens activity - female intuition - within itself. For this reason Goethe says:

The eternal feminine
Still leads us on.

In the hope of finding the lost word people of the past joined together in associations and brotherhoods to form spiritual communities. This is what Lodges of the Freemasons were originally. They would no doubt have rediscovered the word if they had not fallen a prey to political occultism, which turned them into custodians of the 'sexual minorities'. After that, were there Freemasons in the world, who were still able to continue the good, even sublime, traditions of the fathers? We cannot answer this question. But at the beginning of the century a true Freemason could have said to himself or in the circle of his fellows: *Everything that does not derive from our own science which has spread throughout the world, originates from the ancient times of rulership by priestesses. We do not only want to overcome this, we wish also to inaugurate a new cycle of existence. We are to give intuition to male Cain-cognition ourselves. This would be impossible if one were to deprive men of the power by sharing the secret with women. The moment we speak it out before women the whole thing would cease to have any effect* (Ibid.).

For this reason women were for a long time not admitted into the Lodges. The speech organ is related to one's sex. This is why men, when they reach puberty, undergo the breaking of their voice. Rudolf Steiner continues in the above-mentioned lecture: *Now you will also understand what the Freemason says: Only the man is destined to speak the lost word and transform it; only the male larynx is capable of speaking ... what can be regained through the lost word ... The female larynx has remained at a rudimentary stage. It is the male larynx which is formed into the future organ* (Ibid.).

Thus spoke the Freemasons in the 18th, and partially also in the 19th century. But it was in the 19th century that they lost their connection to the outer world, and at the same time female wisdom was also lost; therefore there were no longer any higher degrees that preserved this wisdom. This process is to a certain extent legitimate. Man had to pass through materialism, which excludes the priestly wisdom, in order to build up his object-consciousness. As a result the old wisdom disappeared and man had to live in the outer world. But soon the time came when the wisdom was taken in, which is beyond the sexes, which in its essential nature is neither male nor female. This truth is Anthroposophy. It teaches that in the woman the male part is active, and in the man - his female part. On a higher level, in cognition, male and female unite. Anthroposophy therefore re-establishes the harmony of the unified human being.

The advent of Anthroposophy in the world was prepared by a considerable number of spiritual streams, among them Freemasonry. When in the 18th century so-called 'adoptive Freemasonry' was founded, which also admitted women (e.g. Baroness Dudevant, alias George Sand), the unification of the sexes was prepared. H. P. Blavatsky was a member of such a Lodge. But what had developed out of this in the middle of the 20th century, could produce nothing but a moral catastrophe.

The theosophical movement, too, had the task overcoming the one-sidedness of male strivings, but this fact was soon forgotten.

There is throughout the Middle Ages - says Rudolf Steiner - a grandiose preparation for the engendering within the man, of the other sex in a spiritual way. Through concentration within himself, the man first creates as a thought what later is to arise in him as being. This is why throughout the Middle Ages the Mary-cult arose in preparation. It is nothing other than concentration for the purpose of engendering the female in the male (Ibid.). Women have the same role in the Jesus-cult. *Now you will realize - concludes Rudolf Steiner - what confusion was bound to arise when an Order appeared which broke with everything and wants to win back female wisdom. The aim is rulership of the world, which is to be conquered. If someone wants to leave ancient wisdom as it is, then he has to conquer the world for the sake of old forces. Such an Order exists: it is the Jesuit Order. It has consciously set itself this task. This is why the Jesuits and Freemasons stand in such stark contrast to one another* (Ibid.).

In a complicated inter-connection one of the most important principles of evolution is falsified. On the one hand the difference between the sexes is cancelled in an unnatural way, and on the other it is

heightened to the utmost degree. In the Mary-movement the claim is made to rulership of the world by the feminine principle, while religious fundamentalism places women in a condition of slavery. In this way humanity is attacked from two sides: by the luciferic and ahrimanic hosts. One side would stifle self-consciousness through unbridled sexuality, the other would proclaim celibacy as the ideal. Man can only overcome the working of the adversary powers through ennobling sexual love, and learning to love beauty through the cultivation of spiritual interests.

The Archetypal Phenomenon of the Mystery of Evil

Now that we have analyzed the inner structure, the spiritual personification, of the forces that are expressed in the antithesis of good and evil, we can ask the question regarding its archetypal foundation; or, rather, we have already broached this question because it was posed very generally with the help of figures 10 (p. *) and 11 (p. *). Figure 10 shows the Divine Trinity, the highest perfection in the universe (we called it triangle ABC). The threefold human spirit moves towards this highest goal as Spirit Self, Life Spirit and Spirit Man. World evolution unfolds, in correspondence with this striving, through a cycle of seven aeons. On the macrocosmic level two global tendencies arise within it. One is mediated by the activity of the nine hierarchical beings which proceeds from the Divine Trinity (@ BCD). This is the world of good, and its working is directed toward the creation, the world of the non-'I', which has arisen through the fall from God. The created world is shown as the triangle of forces with its point upwards (@ DEF). The force at work within it is the creatures' longing for reunion with the Creator. The Gnostics called this longing 'Achamoth'.

In the individual development of the human being both triangles interpenetrate; they form the sevenfold structure of man, since all that is in process of development bears within it the structure of the sevenfold metamorphosis. This is the nature of the hexagram - an ancient occult symbol. In one of its meanings it stands for development, namely the interaction between the threefold body and the threefold spirit (fig. 14). From their fusion there arises as the uniting element the higher 'I', which was instilled into man during the earth aeon.

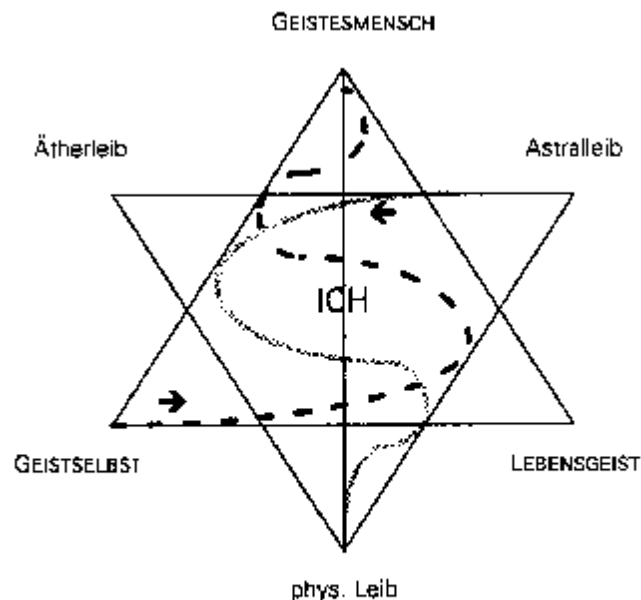


Abbildung 14

Figure 14

This is, in very broad outline, the evolutionary principle of man. The working of forces in his

hexagram can also be presented differently: with the point of the triangle symbolizing the spirit turned downwards, and the point of the triangle signifying the body turned upwards. Then we have before us the human being as God's creature. The first variant showed the constellation of the independently-striving individual spirit.

This is how evolutionary tendencies change. In one instance what is higher, the hierarchical, strives away from the Divine Trinity, and this leads to division of the hierarchies, the creation of man and the emergence of evil. In the other, they return by way of the creature, through its free will, to the Divine Trinity, thereby transforming evil into good. And man indeed becomes the 'measure of all things'.

The two curving lines in figure 10, which show the developmental path of the hierarchies working from above and the development of the many-membered human being from below, are transformed in the experience of individual becoming, when the human being takes his destiny into his own hands, into two 'staffs of Mercury' which we find very graphically represented in the first alchemical Rosicrucian seal (see fig.).

[Abbildung Umschlag DRM I]

Man owes his newest constellation, in which he is holding the 'staffs of Mercury' in his own hands, to the fact that he has been able to bring his lower 'I' into connection with the higher 'I' and develop the threefold soul - the sentient, rational and consciousness-soul. But, as we have already mentioned, these bear within them the luciferic and ahrimanic powers (also shown in the alchemical seal) which attack 'I'-consciousness by way of thinking, feeling and willing. Here too, man, as the subject of evolution, is a microcosm, the expression on a small scale of the cosmic battle between good and evil.

In the concluding phase of evolution evil also strives for threefolding, in a reversed way, but nevertheless 'in the image of God', which is further confirmation of the unity and divinity of the cosmos. But here there is no room for sentimentality. From the 20th century onwards we will be witnesses to an extremely dangerous development of the forces of evil, who are assuming the character of threefold unity (@ EFG).

Since Christ foresaw this, he descended not only to the physical plane but also into the sphere of the sub-physical mutual confrontation of Lucifer and Ahriman. On Easter Saturday He undertook the descent into Hell. He entered the sphere where human beings have, after death, to endure the consequences of the life they have led on earth under the influence of Lucifer and Ahriman. To the degree that man masters his 'I', the errors he commits begin to assume increasingly the character of objective evil, because the true source of evil is exclusively his 'I'. Only what has a personified character, if only to a small degree, can have reality in the world.

In his commentary to the 'Lord's Prayer', Rudolf Steiner says that man experiences temptation in his astral body. *The human being can ... when he commits errors through his ether or life-body, become more of a sinner among his fellow human beings, he can neglect more the social obligations that weave from man to man and make human social life possible* (Jan. 28, 1907, GA 96). Therefore the prayer says in this connection: *And forgive us our trespasses, as we forgive those who trespass against us* (Luke 11; 4). The physical body is related to the petition for *daily bread*. And when we pray *Deliver us from evil* we should think of the errors, the transgressions we have committed out of the lower 'I' in full consciousness.* {*The higher 'I' is expressed in the prayer in the trinity of the spirit: of Spirit Man (will), Life Spirit (kingdom) and Spirit Self (name).} As a special power which tempts the lower 'I' and, through it, stands in opposition to the higher 'I' there emerge as an ever-growing force the retarded spirits of personality (archai), known in esoteric tradition as the Asuras. It is they who form the trinity of cosmic evil (@ EFG) as an antitheses to the Divine trinity.

Rudolf Steiner characterizes the 'triangle' of evil in the following way. He says that in the sentient soul Lucifer is anchored and in the rational soul - Ahriman. In the new epoch man possesses the consciousness-soul, which, through its spiritual working, transforms the physical body into Spirit

Man, i.e. creates within us the body of resurrection. *And in the time which is now approaching* (at the end of the 20th century this time has now come) *the spiritual beings called the Asuras will steal furtively into this consciousness-soul, into what is called the human 'I' - because the 'I' is awakened in the consciousness-soul. The Asuras will develop evil with far more intensive force than even the satanic powers of the Atlantean or the luciferic spirits of the Lemurian time* (March 22, 1909, GA 107).

In a more universal sense the Asuras stand in opposition to the world-ground of the Father, for their battle (through man) is waged against world unity, against the oneness of God. But their intentions are opposed by the Mystery of Golgatha; they should be regarded as belonging to the main opponents of Christ. Ultimately Christ's prayer at the Last Supper, which he addresses to the Father and which John the Evangelist gives to us in the 17th chapter, is concerned with this confronting of the Asuras. - In the present time two incompatible paths of development have come into an immediate contact with one another: one, the path through the Christ to the Father, the other, the path through the lower 'I' that is falling into chaos, to the Asuras, into the anti-world, and to the 'eighth sphere'.* {*The future Jupiter aeon, the future human condition, matures in the 'eighth sphere'. At the appropriate time unity in the divine sense will be restored.}

In contrast to the Asuras, the luciferic spirits have brought, in addition to the possibility to do evil, something that is good: freedom. For this reason the evil created by them in evolution will be completely overcome and transformed into good in the course of the earth aeon. The evil caused by the ahrimanic spirits will be overcome by the human being through the working of the karmic laws. But the evil sent by the Asuras is of quite a different nature, because they strive to unite the innermost being of man, where for the first time he becomes human in the truest sense of the word - the consciousness-soul and the first expressions of the higher 'I' - only with the sense-nature of the earth. *Piece by piece will be torn out of the 'I'. And to the degree that the Asuric spirits lodge in the consciousness-soul, the human being has to leave pieces of his existence behind on earth. These will be **lost irretrievably** ... Not that the entire man has to fall prey to them, but pieces will be carved out of the human spirit by the Asuric powers. These Asuric powers are heralded in our time by the spirit that holds sway, which we could call the spirit of mere existence in sensuality and in obliviousness to all real spiritual beings and spiritual worlds ... a further step will be - and this is heralded ever more plainly - the base (group) passions of sensuality that descend to the earth more and more and obscure man's gaze with regard to ... spiritual powers. The human being will not know, and will not want to know, anything about a spiritual world. Increasingly he will not only teach that the highest moral ideas of man are only higher manifestations of animal drives, he will not only teach that human thinking is merely a modified form of what the animal also possesses ... that in his entire being he descends from the animal, but man will take this view seriously and live accordingly* (Ibid.).

We have sufficiently shown in the pages of this book the extent to which these words of Rudolf Steiner have become reality in our time. We have every reason to conclude that the development of civilization in our century has taken a most difficult and tragic turn. Rudolf Steiner actually spoke in his day, of how the Asuras work in senseless outbursts of passion in sports stadiums. What more needs to be said about passionate outbursts at rock-concerts where everything is brought to a pitch by the musical element, which has a particularly strong effect on the lower 'I'? Much has become habitual and a part of everyday existence, so that in self-justification people whisper powerlessly: 'What can we possibly do about it?' 'Where else are the youngsters to go?' 'You have to move on with the times!' etc. But let us concentrate on one question at least - the task of cognition. One will only find strength to overcome the evil that is triumphant on earth, when one has recognized its nature. This nature is cosmic and not only a product of the irresponsibility of single individuals.

In a very early lecture Rudolf Steiner commented on the following explanation by C. G. Harrison as to the nature of the Asuric forces: *The Asuras are in their nature fiery or dynamic, and their power to do evil was terrible. This was destroyed for ever through the appearance of Jesus Christ ... they*

are 'held in check', unable to move backwards or forwards, between the earth and the eighth sphere,* at the latent point where the attraction of both is everywhere the same, until the 'great day' of the 'meeting of the axes', when they will be irresistibly pulled into the vortex of the latter (appendix to June 10, 1904, GA 93). Human beings could also be pulled into this vortex; whereby they would be torn out of human evolution temporarily or for ever. {*The 'eighth sphere' is the spirit region in which, on the one hand, the substance for the future Jupiter aeon is prepared and where, on the other, the forces of evil bring into being their counter-image to this aeon.}

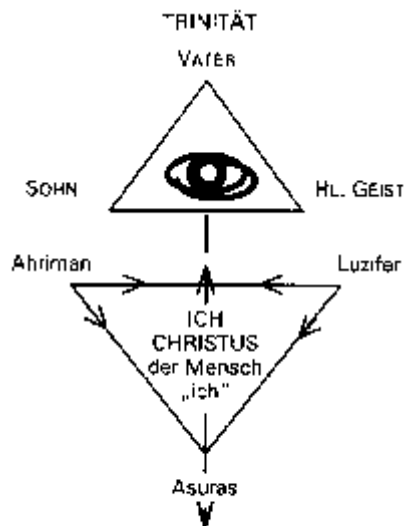


Abbildung 15

Figure

15

Viewed cosmically, the Asuras have already been overcome, because Christ entered the 'triangle' of evil and took the small human 'I' under His wing (fig. 15). But since man only possesses his higher 'I' when he develops free-will, he can only serve the Christ-force when he may freely choose. In order to prevent this choice, the Asuras lead the polar opposite of luciferic and ahrimanic forces to a synthesis and thereby create a completely new situation on earth, where man is exposed to temptation in all the elements of his nature: through *daily bread* (the socialistic and other social experiments), through the *trespasses* of the life of society within the state (but also between the different states) which is descending into planetary chaos, through the *temptation* of loosened morality, the exchange of freedom for arbitrariness, and finally through the evil of false doctrines, the hypertrophy of the lie, the world-wide advocacy of unbridled sensuality and the dragging of the consciousness-soul down into the sphere of the

instincts.

At the end of the 20th and the beginning of the 21st century the situation of the world and of the individual human being becomes fraught with still greater difficulty through the working, on the side of the Asuric forces, of Sorat - the Sun-demon, the opponent of Christ, as he is characterized by Rudolf Steiner. He describes this event on the 12th Sept. 1924 as follows: *All that we do now, my dear friends, in this age as we take hold of the spirituality of our teaching is of great significance, because we do it for the human beings of the present time sub specie aeternitatis. It is a preparation for those great, encompassing, intensive spiritual deeds that are to take place at the end of the century, after a great deal will have occurred which works counter to a spiritualizing of modern civilization. Those great upheavals in Europe which were ushered in by the Crusades, coincided with the recurrence of the figure 666, and this fact found its outer expression in the downfall of the Knights Templars. Ever and again Sorat strives to oppose that which, from the Sun-genius, endeavours to work for a true Christianity.*

*The time is now imminent of the third return of the figure 666: 1998. At the end of this century we come to that point in time when, rising up again from the waves of evolution, Sorat will raise his head most powerfully, when he will be the adversary of that vision of the Christ which those human beings who are prepared for it will already have in the first half of the 20th century, through the becoming visible of the etheric Christ (GA 346).** {*We would like to quote here a further central thought of Rudolf Steiner concerning the Asuras: *The Asuras remain behind on Old Saturn. As did fire-spirits on the Sun. Christ is the regent of the fire-spirits. The satanic hosts are the fallen fire-spirits. On Old Moon it is the luciferic spirits. In the Lemurian race Lucifer intervened in human development. He was drawn into earth development and served as a liberator through giving man independence and enthusiasm for wisdom. The satanic beings begin their 'work' in the Atlantean race (black magic). They are the gods of hindrance. The Asuras intervene only now in the fifth race. They are by far the most harmful and work mainly into the sexual life, i.e. the physical body. The*

many sexual aberrations of the present can be traced back to their strong influence. All forces of hindrance work in such a way that they seek to hold on to what exists at present, what is imperfect, to carry it through and reinforce it in its imperfection. The luciferic beings still worked as liberators, because they gave independence, the egoity together with egoism. We had to pass through egoism, which was, as it were, the first expression of the ego - just as error is the first expression of wisdom in a world of becoming, and animalistic love is the first expression of the highest spiritual love. Our task is the transformation in each case. The third root-race saw the separation of the sexes, in the sixth root-race it will be overcome; this has to be prepared in the sixth sub-race. The reproductive forces of man are undergoing transformation. Reproductive force in itself is the most holy in our possession because it is directly divine. The more divine what is dragged through the mud by us, the greater the sin. The reproductive organs in us will be heart and larynx. As the word became flesh in Christ, so in the time of the fulfilment of Christianity the flesh has to become word. [¶] ... Good and evil are as yet differentiated relatively little. And our eyes do not much penetrate the behind the uniform appearance of the flesh. Now it is still a relatively small step from evil to good, from good to evil. When the powers of the Masters and of those who support them with all their strength and will, and the powers of the gods of hindrance, also called Mammon (the Satans and Asuras), with their human following, intervene ever more strongly in the life of humanity, in earthly development - then good will develop into a divine good, and evil into something terrible, the Anti-Christ. Then every single one of us world-helpers (may this word be spoken in deepest humility) will need all the strength that can be gained from suffering and the overcoming of suffering, from evil and the overcoming of evil. It is the task of Theosophy (Anthroposophy), of Rosicrucianism, to summon human beings to this battle through knowledge of such things, and in the battle to bring them peace (GA 266/I, p. 169/170).}

In this 'complex' way the archetypal phenomenon of man, the pentagram of the microcosm within the 'triangle' of evil, is overturned/overthrown if it rejects the helping hand of Christ (fig. 16). It is 'overturned/overthrown' in an all-embracing manner in the wider sphere of social life, which takes on particularly great and even decisive importance in the epoch of the consciousness-soul. The organizations of world-evil shown in the figure incorporate into themselves virtually the entire spiritual elite of today's humanity. Anyone who in one way or another is gifted and creative serves one or even several forms of evil. Hardly has a human being discovered his creative capacities, than he is seduced, enticed or wooed by the corresponding associations, Parties and Orders. Other paths to self-realization will prove to be closed to him. The gifts of a human being and his ability to develop thereby become an enormous risk to him and the average person is simply manipulated within the mass.



However, it would not be right for anyone to accept the situation that has arisen in the world, as this would mean the abandonment of further evolution, whose quintessence is the human being; it would mean the forgoing of eternity, 'death of the soul', followed by the extinction of the human monad.

All the elements of 'inverted dialectics' (there are three and five of them; cf. fig. 16, p. [*](#)) negate each other, but not in a constructive, creative manner - the 'war of each against all' is already being waged in their midst - and yet they exist **after the fashion** of an organic whole. They do not exist at the expense of their own members, but at the expense of culture and civilization, which they take over, 'vampirize' and thus destroy. It is important to make a broad and at the same time precise investigation, according to their symptoms, of the manifestations of the primary phenomenon of evil at the end of the 20th century and corresponding prospects at the beginning of the 21st. In this book we have at least come close to the fulfilling of such a task, we have tried to meet some of the pre-conditions for its fulfilment. And now, with a concluding example, we would challenge the reader to carry out his own independent research.

In contemporary Russia* Bolshevism is again growing in strength and influence, after having undergone a complicated metamorphosis. {*The end of 1998 is meant (Publisher's Note).} It displays a nationalistic colouring and thus combines with patriotic, national and nationalistic streams, behind which one can recognize the basic inspiration of the Jesuit 'Fathers' and their latest offspring. The nationalistic movements, for their part, occur in three variations: materialistic, clerical-fundamentalist, and neo-pagan. In the latter the tendency can occasionally be noted, to occupy the platform of national-socialist ideology. In this sphere, as though from a twilight realm, the entire 'front' arises, under the official name of the 'Left', and gives itself over to confrontation

with Zionism; while at the same time there is enthusiasm for the racist policy of Israel, which is revered as an example worthy of imitation.* { *Such Bolsheviks often remind the Zionists, while they are heaping reproaches on them, that they owe the recognition of the State of Israel to them, the Bolsheviks; and this is absolutely true, as the documents reveal beyond a shadow of doubt. The Zionists respond in the press with the reproach that the Bolsheviks are starting to become anti-Semitic and to forget to whom they owe their existence. Here we are simply stating the facts of everyday political life in Moscow and many other cities. }

Much that is comparable can also be found in the West. For example, in June 1998 a discussion took place in Berlin on the 'Black Book of Communism' which had appeared in France. A 'Left' group involved in the discussion (these are the 'Right' in Russia) tried to break up the meeting. With whistles and shouting these people tried to prevent a discussion taking place by means of arguments, because they said that class-genocide was not a crime in Russia, as it is based on the scientifically-founded theory of Communism. The political agitators were carrying a banner with the slogan: Long Live Communism! They then shouted out in chorus: Germany never again! (*Junge Freiheit*, Nr. 27/98 of 26.6.98) - In just the same way, in Russia our 'Right'-wing chants: Russia never again! Thereby giving grist to the mill of the neo-Communists. And as to their nationalism, these people of the 'Left' were also called 'red Fascists' in the course of the discussion.

These are the symptoms which testify to encirclement by consciously directed chaos.

But of course antagonism predominates, because the Zionist lobby in Russia is a servant of Pan-Americanism (we already spoke of this) and therefore represents a strong political and financial power. The neo-Bolsheviks exhibit their 'sincere' concern for the good of Russia and, not without reason, blame the Perestroika democrats (who call themselves officially people of the 'Right'; in their terminology Stalin and Hitler belong to the 'Left') for the destruction of the land, of the economy, and accuse them of carrying out a real genocide on the peoples of Russia and its former republics.

This is the present situation. What, in view of all this, do the neo-Bolshevik nationalists (also known as 'Russian chauvinists', or the 'Red-browns') dream of especially? They dream of erecting again in Lublyanskaya Square, before the headquarters of KGB, the Felix-Dzerzhinsky Memorial, which was removed at the beginning of the Perestroika. The memorial to the Polish Jew who inspired the 'Red Inquisition' and turned the land into a single blood-bath; a genocide virtually without parallel in human history!

And who prevents the national-Bolsheviks from realizing their dream? The 'democratically' and Zionistically-oriented core (thus also nationalistic) prevailing in Russia at present, which works in the interest of Pan-Americanism, is now the only force that can hinder the re-birth of Bolshevism in Russia. If its power collapses, the people will again be swallowed up in an infernal dictatorship.

It is truly so - it is none other than these 'Right democrats' who are shielding the Russia of today from this cruel fate. But they perform this good work while destroying the land utterly by means of laws which stifle all production and at the same time plunder the land without mercy. Quite distinct sources agree in estimating that during the Perestroika years Russia was robbed of a trillion (one thousand billion) dollars.

In this way the land is being turned into a desert and the populace is dying under horrifying conditions. Historical experience shows that such conditions lead to the setting up of a dictatorship - for example, Germany in the '20's. When it has come to power the five centres of force of the inverted pentagram will regroup and continue, under the new conditions, to strive for the destruction of civilisation, in order finally to 'renew' it according to the method described by K. S. Mereshkovsky in 1903 in his utopian novel 'The Earthly Paradise'. If the reader is able to encompass in his consciousness this many-layered character of the occult-political panorama without falling into one-sided points of view, then he is quite certainly on the only right and necessary path.

We have thus arrived at the conclusion of our investigation. The five-headed evil that works in the five power-centres of the world is not the result of the 'free' play of bad tendencies in single individuals, but a strictly integrated, spiritually (or, rather, anti-spiritually) formed **unity**, one could even say - an **organism**, which is supersensibly personified, negates civilization and humanity, and by virtue of its inherent conformity to law, negates also itself (thus explaining the bitter mutual struggle of its single parts) but exists as a whole nevertheless. Looked at from the purely cognitive point of view, we have here to do with an extremely interesting phenomenon of overturned/overthrown dialectics. There is within it a striving for synthesis, in which only negation rules; its rudimentary elements do not attain a higher existence by virtue of their cancellation. (This opens up for us a deep understanding of the essential difference between Marxist and Hegelian dialectics.) In such a case egocentricity naturally assumes the character of the infinite - the attribute of the higher world; although man should not enter this 'infinity', because nobody knows what might happen to him if he were to be converted back into the primal condition of a 'lump of clay' of creation.

But today the question is not whether the human being would or would not like to follow this path, but what he needs to do if he does not want to follow it. In this case it is very important to recognize the archetypal phenomenon of evil that is dominant in the present European cultural epoch. As soon as he has understood this he can begin to orient himself in the insidious web of the occult-political world-struggle that is taking place before our eyes. At the end of the 20th century we were afforded a brief glimpse of its secrets (above all in Russia) and it is enough to read the newspapers to obtain confirmations in their hundreds, if not thousands, of the concreteness of what Rudolf Steiner gave to us 80 years ago in his historical symptomatology. We must avail ourselves of existing opportunities now, because soon they will be gone.

Nowadays many are seduced by the sweet lunacy of political pluralism and of freedom in the domain of occult acts. At the same time we can also recognize how the world-view of Pan-materialism is promoted by every means - political, scientific, occult, religious - 'pluralistically'. Ideology is helped by science: technical progress makes possible gene-manipulation, the monitoring and control of consciousness, but also of the **material** crossing of its traditional boundaries (on the level of electro-magnetic energies). Finally, even the highest that man on earth possesses - the science of initiation - is taking on Asuric features. In this connection we should pay special attention to the phenomenon of occult Bolshevism. It is practised in closed circles as an extremely dark system of initiation. It is now revealed openly through the books of Gregory Klimov and the ideology of the Soviet 'Polarians'. Victor Suvorov also has indirectly described it in two of his works.

In order to understand the descriptions of the said authors, we need the help of statements made by Rudolf Steiner regarding black-magical mysteries of a special kind, which were practised in ancient times on the North American continent - in old Mexico - and remnants of which were found by the Spanish conquistadors.* {*To the present day Mexico remains a particularly dark centre for practical and ritual magic. It was no accident that Trotsky lived there after he was chased out of the USSR. Carlos Castaneda was initiated in sub-natural magic there as well.} In those mysteries one venerated a ghost-like spirit of ahrimanic character, who was the successor of the Great Spirit of Atlantis. The latter worked legitimately in his time, but gradually, towards the end of the Atlantean period, assumed ahrimanic traits.

The name of this ahrimanic spirit was Taotl. His priests learned the cosmic secrets through offering up human sacrifices. *The wisdom out of the cosmos* - says Rudolf Steiner - *which in itself was not bad, which even contained holy secrets, this wisdom was kept carefully hidden by the initiates of Taotl ...*

This wisdom was imparted to no-one who had not committed murder in a certain way. And with the first murder he learned only some of the secrets. Only with the subsequent murders was he told further and higher secrets (Sep. 18, 1916, GA 171).

The murders or sacrificial acts were carried out in such a way, that the chosen victim was prepared for death in a very special manner. And when he freely consented to it, he was placed on a special catafalque so that his stomach was protruding very far, after which the priest undergoing initiation cut out the stomach according to a precise ritual and dedicated it, in a certain ceremony, to Taotl. The result of such a procedure was that a quite special connection was established between the initiand and the victim. *The one who was murdered in this way was to be prepared thereby in his soul to strive upwards into the luciferic realm, and the initiand was to receive the wisdom so to shape this earthly world that souls would be driven out of it. Through creating a relationship between the victim and the initiated one - not murderer, one can say, but initiated one -, the possibility was given that the initiated one was borne off by the other soul, i.e. could leave the earth at the appropriate moment (Ibid.).* Rudolf Steiner concludes of course that these had been mysteries of the most outrageous kind. Fortunately they ceased after some time, because otherwise earth civilization would have been threatened with extinction.

It happened that an unusual being was born in old Mexico, who according to tradition was named Vitzliputzli. He was a contemporary of Jesus of Nazareth and was venerated as a sun being. His mother was a virgin. Vitzliputzli set off to fight against the mightiest black magician to be incarnated on earth at that time. The latter had already in several incarnations committed ritual murders in the mysteries of Taotl and now, at the age of thirty, *stood immediately before an historic decision ... through continued initiation really to become so powerful as a single human individuality, that he would have known the fundamental secret through which he could have given so powerful an impulse to the subsequent human earth evolution, that humanity in the fourth and fifth post-Atlantean period would have been darkened to such an extent that the intentions of the ahrimanic powers for these periods would have been realized (Sep. 18, 1916, GA 171).*

Vitzliputzli's battle with the great black-magician lasted for three years. Finally the magician was conquered, physically crucified, and his soul robbed of the forces of knowledge with which it had committed murders; the magician's soul was laid under a curse. *Now there lives on, not what would have lived on from those regions if the mysteries of Taotl had borne fruit, but there lives on as it were only in the etheric world, what has remained of forces, of night-forces from what went on in those mysteries. All these forces exist; they exist sub-sensibly ... beneath the volcanic lid of everyday life, so to speak (Ibid.).*

A considerable number of modern people will no doubt dismiss all this with a smile and regard it as a fairy-tale. In this case they will continue to believe that the world wars, revolutions, mass executions of millions of people occur by pure chance, just because 'in the little town of Simbirsk an ordinary boy called Lenin was born', that in the Austrian forest thicket an 'ordinary boy' called Schickelgruber came into the world, that somewhere in the backwoods of Georgia the 'ordinary boy' Djughashvili was born etc. One cannot hold a conversation with such readers; it would probably make more sense to declaim some revolutionary poetry to them, such as:

'Sleep, comrades, sleep.
Who, then, disturbs your repose?'

With regard to the political, or rather, occult-political reality what is now occurring as, perhaps, the **greatest mystery of our times, is an awakening, an arising from the sub-sensible on to the outer, social plane, of those forces which held sway in the mysteries of Taotl.** Even in the books of Carlos Castaneda one can read about their attitude of 'expectation' in the ancient tombs. But we have far more important reason to examine their interference in the life of Europe and the whole world today.

In development everything occurs rhythmically. And if at the time of the first coming of Christ the gigantic black-magical counter image of the Mystery of Golgatha appeared in the Western hemisphere, and the intervention of the infernal forces, which could bring about the irrevocable

downfall of earthly civilization, was brought into opposition to the divine saving intervention in the destiny of mankind, how could the forces of Taotl not attempt to deliver a counter-attack in the 20th century, when the return of Christ is already taking place in the ether world? In addition to this, Ahriman is preparing his incarnation on earth. All these indications of Rudolf Steiner have profound methodological significance. They help us to understand the most important mystery of our time, the mystery of our epoch, which consists in the fact that all international or national socialistic experiments are deeply occult in their nature. **This is why an attempt is being made to restore the old Taotl-mysteries, no longer according to the ahrimanic, but to the Asuric principle, so that they may be placed in opposition to the reappearance of the Christ.**

If we now reflect, in the light of the communication given by Rudolf Steiner which we have quoted above, upon the phenomenon of the Lenin Mausoleum, surrounded by the 'eternal' Politburo, we understand where the Taotl-mysteries are nowadays celebrated in a metamorphosed form, and what they look like.* {*It is imperative that we quote here a further confession made by the occultists of Bolshevism today regarding the intensifying of the battle over their greatest relic - the mummy of Lenin. The newspaper 'Soviet Russia' published the following article on June 11, 1997: *Marxism-Leninism assumed the status of the State religion whose structure was almost wholly derived from the Christian religion. Not without reason Engels already pointed to the astounding similarity between the emergence of early Christianity and that of the International Workers' movement. This fact can be explained. No social movement can jump over its own shadow, and thus it is forced, in order to forge a path for itself in the world, to use those means provided by the epoch in which it lives. Thus, despite its declared atheism, Marxism-Leninism has assumed clearly-defined traits of a religious cult. It has its Holy Scriptures, its theology, in which quotes from the Scriptures carry more authority than all references to experience or other sources, it has its apostles, saints and martyrs, its heretics and its most holy Inquisition. Whether it could have been different in the early socialistic revolutions is a complicated question. At any rate, the history of all great revolutions - including the Christian - showed that this was more often the rule than the exception...*[¶] *The body of Lenin has acquired a deeply sacred significance for millions of people. Therefore it is a gross insult to the feelings of the truly faithful if the mausoleum is visited purely out of curiosity... Alas, if this were otherwise, how many cynics and malcontents there would be.* [¶] *If the mausoleum were turned into a kind of theatrical enterprise, it would be as blasphemous as turning a church into an attraction with TV-coverage etc... In Soviet times taking snapshots was prohibited in the mausoleum. And there were purely religious reasons for this. Maybe we ought to take a further step in this direction.* [¶] *The best solution, in keeping with both the spirit of scientific communism and the demands of moral piety towards the dead, would be... if the Lenin mausoleum and all scientific and technical services belonging to it were left intact, but public access were prohibited or definitely restricted, if it were closed forever. Only special initiates should be concerned with the conservation of Lenin's body. They would be allowed access to the altar, as is customary in the Christian churches. Lay people are quite out of place there. (!)* [¶] *However, this is not a political but a spiritual question, the solution to which does not lie with the government or society as a whole. It is the task of Lenin's spiritual descendants and disciples, i.e. the Russian communists. Only their shared opinion can determine how the great tomb should be cared for.*} We are probably not mistaken to assert that the reincarnated 'priests', the most important politicians of the 20th century, are initiates of those old American mysteries which took the heavens by storm with the help of ritual murders (by far not all of them are known in the outer world). Then we will also understand why people of this kind can be so immoral: so atavistic are they, that in the course of their reincarnations they have absolutely not yet encountered concepts like morality or compassion.

For this reason it is at present wholly inadmissible, indeed tragic and hopeless, for the Russians to believe in a difference between Stalin, Lenin or Trotsky, between Bukharin and Sverdlov etc., or to believe that anyone from this circle would have been able to think of the interests of Russia, to be simply human. By no means. All of them, together with the other bearers of five-headed evil, have pursued one single aim: to help the mysteries of Taotl to triumph throughout the whole world. As to

the Western efforts to conquer them during the time of the Perestroika, it could well be that the intention was to extinguish them in one place, only to have them appear somewhere else. Black-magical mysteries exist also in the West. Their leaders believe that they are already in complete control of the situation on our planet, and they do not wish the earth to be destroyed prematurely, which would be the aim of the Soviet 'red priests'. But to find an accommodation with 'red civilization' (this concept was recently introduced into everyday political language by the Bolshevik occultists), is clearly impossible, as it has taken on an Asuric character. Its priests work with super-human but ahrimanized intellect, and a stupendous, luciferized will. They acquire this surplus of forces at the expense of the nullified, paralyzed sphere of feeling.

In his autobiographical novel *The Aquarium* Victor Suvorov writes that within a system (we would say, of Soviet Initiation) *one immediately dissociates oneself from anyone who gives free rein to their feelings*. Suvorov is himself admitted into the 'inner circle' because, as he is told: *You have a brain like an electronic machine ... that is not tuned-in. But you can be tuned-in*. 'Tuning-in', as he describes it, is achieved with the help of exercises that can be found in occult textbooks, but they are carried out for the sake of an illusory development of 'I'-consciousness. It appears to make the 'I' unusually alert, self-assured, autonomous and strong, but at the same time programmed into the tone given from without, as though it could produce through its activity nothing but lies, destruction and death.

It is of crucial importance to note that in Suvorov's book the intellectual training of the 'students' takes place in a ***Scientific Research Institute for Electromagnetic Radiations***. This brings us face to face with the complex theme of the psychotronic manipulation of consciousness. The pedagogical principle applied, says Suvorov, is that *success is achieved only when every aspect of the training* (of the memory, the muscles, the psyche, will-power, stamina) *leads the human being to the limit of his possibilities*.

Beyond this limit lie, in the one case, the mysteries of the light, the higher 'I' of man, and, in the other, the present-day mysteries of Taotl, the realm of instinct: *you need the automatic reflex ..., in five years, you will have the appropriate reflexes*, the students are told by the teachers. The initiand must, as a future agent of the Secret Police (GRU) be transformed into an animal-man through a heightening of the instincts.

Suvorov describes his first 'hierophant', Major Kraftsov, as follows: *He is an animal. Small, bloodthirsty, extremely dangerous. He knows his goal, goes straight for it without turning back once. I know his guiding star. It is called power. When Kraftsov sits by the campfire, red shadows surge over the wilful face with its projecting cheekbones. A black, regular profile. Red shadows. No more. No blending of outlines. No compromises*. In short - none other than the priest of the mysteries of Old Mexico. His will to power is metaphysical. He enslaves by occult means everyone who comes into his sphere of influence: he enslaves on earth so that the effect will continue into the world beyond. But *65% of the GPU and KGB agents who remain in the West, because they do not want to return, return nevertheless after a very short time with a self-denunciation. We shoot them - says another 'Aztec'. They know it - and come back all the same*.

Of course, this inhuman education of spies and 'diversants'* described by Suvorov can be justified as a means of defending the country. {*Communist word for saboteur, troublemaker} But if this were the only consideration, the Soviet Union ought to have lasted longer than the Inca Empire. It should have existed to all eternity. But the Perestroika has shown that all social-political and ideological bogies were no more than a veil concealing the black-magical mystery. **To ensnare** as many people as possible and guide them on to its course was, for this mystery, an end in itself. Remember how cynically the 'black professors' in Klimov's *Protocols* speak about their ruling ideology. And even Suvorov's 'teacher' tells him quite frankly: *You can betray whoever you wish, even the Soviet Fatherland, but not me*, i.e. not the laws of the black mystery, not the astral connection of the teacher (who performs the same human sacrifices, through in a renewed form) with the pupil; that connection which forms, in the esoteric centre, the 'eternal Politburo', the basis

for ahrimanic immortality. Here, politics and ideology are only secondary; here other tasks await you. *Don't you find pleasure in torturing other people*, Kraftsov asks Suvorov, *or do you only hide it?*

Over the course of years the methods of initiation in the 'Red Order' changed. Formerly the human sacrifices, fully in keeping with the old Taotl traditions, were chosen from their own ranks. How well they were prepared was shown by their behaviour before execution. Marshal Tukhachevsky, for instance, called out: 'Long live Stalin!'

In the course of time wider sections of the population were drawn upon for the purpose of ritual murders. In his novel *Control* Suvorov shatteringly describes how normal and everyday this all appeared to be at first sight. However, the initiation-ritual became very complicated. In a certain 'sanctuary' belonging to a special, inner power-centre and located in a former monastery a specially chosen brotherhood of **Chekists*** worked without interruption. {*Chekist - a member of the Soviet political police 1917-1922. The word is still in use today.} Their life was strict and ascetic. Strenuous intellectual work alternated with physical exercises and military training of the members - the 'monks' and 'nuns' - and also the torture of a group of prisoners held in the monastery expressly for this purpose, and periodically special commandos were required to carry out the executions. 'Neophyte' Nastya Streletskaia, a Judo-master and highly-skilled parachutist who, thanks to her truly devilish intuition, had succeeded in performing an invaluable service to the leader himself, the 'high priest' - she had uncovered a conspiracy against him - was taking part in one of these executions. Suddenly she was grabbed hold of by those she regarded as her comrades, she was brutally beaten and dragged to a mass grave. She heard a bullet shoot past her ear, and then lost consciousness. Later it turned out that this had merely been the procedure of a higher initiation. Her 'friend' and fellow-member Kholovanov, called the 'Dragon', consoled her: 'We were testing you in the real thing', he said. 'The result is promising ... You are fulfilling our expectations.'

This is the way the old procedure of 'cutting out the stomach' is carried out in modern conditions. It is preceded by a long preparation with the aim of loosening the connection between astral and physical body. For this reason today's mystery pupils of Taotl continuously practise the free fall - sometimes from the stratosphere, sometimes from close to the ground - in which the opening of the parachute is delayed.

In one of his novels* Castaneda says of himself that, when he was once exposed to immediate outer danger, he experienced how a monster-like, unusually strong astral double suddenly released itself from him and delivered such a terrible astral blow to the witch, that she was even weakened physically. {*Castaneda's novels have been analyzed in another work by the present author: *Triune Man of Body, Soul and Spirit in the Light of Anthroposophy* (Volume I; Moskau-Basel-Verlag, 1993; Publisher's note).} Here he is describing a true occurrence. Under the effect of occult exercises whose main element is fear, the connection between Castaneda's astral and physical body is loosened. This normally results in a fettering of the lower nature, the luciferic-ahrimanic double of man.

The 'adepts' of the GRU experienced something of this kind; which is why they continuously exposed themselves to mortal dangers, so that finally certain changes took place in the solar plexus, the ganglion-system. Then the human being acquires the ability to awaken the forces of evil within him and put his 'I' in the occult service of evil.

It is a remarkable fact that the pupils of the 'Red Order' were mainly selected from among the Slavs. Owing to special factors in the ethnic development of the Slavs, the physical body of the Russians, Ukrainians and White Russians is more flexible than that of the other, older nations. Their connection of the 'I' with the body is more mobile; it fluctuates easily between the higher and the lower (double) nature. Hence they can so easily move from a boundless readiness to sacrifice to an equally boundless capacity for evil. In the mystery of the Asuras their development aims exclusively at the strengthening of the double.

The double represents the sum total of all the negative deeds of a human being in previous incarnations. The mysteries of the light help pupils to ennoble the double and live out negative karma, so that the path is opened up to true freedom. The mysteries of darkness lead their pupils in the very opposite direction - into total enslavement.

Occult Bolshevism remains true to its principles in every respect. Having pinned its hopes on the 'proletariat', the 'workers', it affords them free access to its mysteries. Hundreds of thousands of soldiers and officers serving in the armed forces constitute in the 'Red Order' a kind of counterpart to the 'Rotary' and 'Lions' clubs in the West. Not much is divulged to them, but certain things are retained nevertheless. As they belong to the army elite, they arrive - even in a universal-human sense - at the deep conviction that human nature is, as Suvorov puts it, *vicious and incorrigible*, that *we are all wild animals ... we fight always and everywhere. There is no truce, and there never will be ... life is a battle of evil with still greater evil*. They are all subject to the strict rule and the vow: *As soon as you have joined the organization, you belong to it completely*. Of course not all - far from it - are aware how deeply this 'admission' leads into the infernal realms, or that a firm astral bond arises between 'priests' and 'lay people' (the sacrificial victims), which continues even **beyond the threshold of death**.

In the 'Red Order' one is not afraid of death; and this is the goal to which everything leads - death and the orgies of death. War is therefore an especially festive occasion for the Order. *Peace - is war* is proclaimed in the utopian world of 'English socialism', and, in his description of this, realized Bolshevistic socialism served as the model for George Orwell. This was a direct continuation of the Old Mexican Taotl-mysteries, in which the aim was *to erect a mechanical, rigidified realm of death on the earth* (Sep. 18, 1916, GA 171) through the 'killing' of all independence and of all movement of soul.

Grounds for Optimism

In face of the unparalleled hypertrophy of evil one can easily sink into a mood of pessimism. As the human being experiences himself as a 'small fortress', he observes how hordes of unnamed, incomprehensible invaders close in on him from all sides. He starts to look for allies: in the family, among friends, like-minded people, in parties, ideologies, confessions - but experiences everywhere the same spirit of invasion. Disoriented by all this, he forgets the essential thing: to seek for the ally within himself, in his own 'I'. Here, a shining thought, a pure feeling and a free - and therefore strong - will could help him. Where these work harmoniously together, the meaning and significance of all existence, and of man himself, are revealed. Then, instead of looking for frail outer supports, the human being begins to experience himself as a pillar of the world.

But it would be wrong to begin with the question: 'Why is there so much evil in the world?' First we should make an effort to get to know what the essential nature of this world is, what can 'bring it into movement', and whether it can be brought into movement at all. If the seeker is able to recognize the true source of existence, he will also come to a knowledge of what can help him forward.

As we have already mentioned, Rudolf Steiner indicated that man received, beside the Mystery of Golgatha through which God endowed earth existence with immeasurable capacity for spiritualization and deification, yet another gift, namely, the Fall. We should view it as the gift that enables the human being to acquire free will.

If man understands and accepts both gifts as components of his earthly destiny, instead of losing himself and separating himself off in egoism, then he can try to understand the reasons why it would be meaningful to love the world. *Instead of staring into the world that bears the 'I' on its waves in fortune and misfortune, we find the 'I' that through will activity shapes its own destiny. Instead of colliding with the world, which shatters the 'I' to fragments, one enters into the Self that feels itself united with the world-process* (GA 26, p. 44).

By virtue of the law of cause and effect the human being participates in the perfecting of the world. It joins the series of human earthly incarnations into a single whole, in which life and death, good and evil play the role of hammer and anvil, whereby individual consciousness is forged, the individual being of man in the autonomous 'I' - the 'Sampo' of Finnish mythology.

Intellectualism is not possible without egocentricity; therefore it separates people. But something arises from it, that belongs to the very core of man's being. The more intellectualism there is in the world, the fewer the people who seek for what is spiritual, and the more estrangement and antisocial instincts there will be. We ask ourselves therefore how one can remain intellectual and yet grow into a social being. *We will - says Rudolf Steiner - come ever closer to the truth which the human being should write into his soul as a high moral ideal: When you see something evil in the world, do not say: here is something evil and therefore imperfect. But ask instead: How can I raise myself to the knowledge that this evil will, within a higher world-connection, be transformed into good by the wisdom that is in the cosmos? How can I come to tell myself: That you see here something imperfect is due to the fact that you are not yet sufficiently advanced to see the perfection within this imperfect thing* (June 28, 1909, GA 112).

In other words, the deadening effect of the intellect, and at the same time the evil that has arisen from it, will gradually be overcome by the fire of the heart. When intellect and heart begin to work together, then the will becomes active in a positive sense. The higher good in the world is Christ, and it is given to man to know the being of Christ and partake in wisdom. Once he takes this path he saves not only himself, but even the luciferic beings - through Christ-knowledge. And what once fell into sin through the luciferic temptation is transformed into good, into a blessing. We should not assume however that the attainment of this knowledge is easy or elementary. God Himself said: *It is impossible that no offences should come, but woe to him through whom they do come!* (Luke 17; 1).

Such is, if you like, the antinomy of earthly existence. For centuries human thought and the Christian view of life have laboured to find a solution to it. Sometimes life helps understanding; sometimes understanding helps life. The human form, the living example, not infrequently contributes to a solution of the unspoken mystery of the polarity of the antithesis between good and evil.

Dostoyevsky describes in his novel *The Brothers Karamazov* the living process of the transformation of evil into good through the Staretz Zossima. We quote a fragment for the sake of clarification. It is the scene in which Zossima is speaking to the people who have come to him for help.

But the Stares had already noticed two burning eyes through which a haggard, seemingly consumptive but still young countrywoman looked at him. She looked at him silently, her eyes begged for something, but she seemed afraid to come closer.

'What brought you here, my child?'

'Save my soul, Father' - she said quietly and slowly, knelt down and bowed to the ground before him.

'I sinned, my Father, I fear my sin.'

The Stares sat on the bottom step, the countrywoman approached him closer on her knees.

'I am a widow, already for the third year' - she began, half whispering while shuddering. 'My marriage was hard, he was old and beat me. Then he fell ill and stayed in bed. And I think, as I see him now, but if he gets well again and gets up, what then? And then I had a thought! ...'

'Speak more quietly' - said the Stares and brought his ear closer to her lips. She continued her confession quietly whispering, no one could hear it. Soon she finished.

'The third year?' - asked the Stares.

'The third year. First I did not think about it, but now illness comes and with it the fear of soul.'

'Did you come from far away?'

'More than five hundred Werst from here.'

'Have you confessed it already?'

'Yes I confessed, I confessed twice.'

'Were you admitted to communion?'

'Yes, I was admitted. I am afraid; I fear death.'

'Do not fear anything and, do not fear ever and do not frighten your soul. As long as repentance does not cease in you, God will forgive everything. No sin exists, there is no sin in the world so great that God the Lord does not forgive the truly repentant sinner. Man can never commit a sin so great that it would exhaust the boundless love of God. Or do you think that a sin exists that is greater than God? Be concerned about repentance, always repent, but you should cast fear from you. Believe that God loves you as you cannot imagine it; that he loves you with your sin and in your sin. Do you not know that it is written: The heavens will rejoice more about a repentant sinner than about ten just men. Go now and do not fear. Do not allow people to embitter you and do not be angry about their insults. Give everything to him that is dead, reconcile with him in truth. You love when you repent, but if you love, you are already God's child ... Love purchases everything. If you move even me, a sinner like you and I feel compassion for you, how much more will God feel for you? Love is an immeasurable treasure; you can buy the whole world with it and not only free your own but also the sins of others. Go in peace and fear not.'

Three times he made the cross over her; took a small picture of a saint from his neck and placed it around her neck. In silence she bowed before him to the ground. He got up and looked with joy on a healthy countrywoman that carried an infant in her arm.

This was a religious life-experience. Anthroposophy completes it through raying into the secrets of existence the light of cognition without which the members of the very complicated Karamazov family in Dostoyevsky's novel hardly know what to do with themselves. It is intellectual helplessness in particular that leads some of them into moral cynicism, others into materialism; throws them into chaos and sin. For despite the differences in their characters they all have a new quality: they want to **know** something about the foundations of morality. In this knowledge humanity receives the third divine gift, the knowledge of reincarnation and karma. Therein lies the solution to the questions that destroy the souls of Ivan Karamazov.

Without this concrete spiritual-scientific knowledge (which should not be confused with the popular, extremely modern mystical babble), modern man today seems to have arrived at a certain dead, 'latent' point in evolution, from where we can move backwards, to the animal-state, and also forwards, to wisdom and love. To enable man to find the strength to overcome such 'dead' points of existence, Anthroposophy sheds light on its great universal connections. Then knowledge becomes force in us. We learn to know what really stirs human optimism, what works within us, long before we begin to grasp the secrets of existence, as instinctive wisdom, as an inborn inclination to the good.

Rudolf Steiner says in a lecture: *In the fourth post-Atlantean period Christ Jesus developed His impulse for earth's humanity out of death. We may say: What streamed into humanity arose out of the death that had taken place. - Thus it is out of evil that humanity of the fifth (present) post-Atlantean period is led, in a strange, paradoxical way, to the renewal of the Mystery of Golgatha. Through the experiencing of evil (i.e. through the continued working of the Fall) it is made possible for the Christ to appear again, as He appeared through death in the fourth post-Atlantean epoch (Oct. 25, 1918, GA 185).*

For this reason it is said in the spirit of esoteric Christianity, where love and wisdom always work together: *The heaviest guilt that has ever been incurred lay in the fact that Christ was killed. Here the highest salvation coincides with the heaviest guilt ... it is a most profound riddle (Apr. 3, 1917,*

GA 175). Through the investigations made in the course of this work we have endeavoured to come a step closer to the solution of this riddle.

And when they had come to the place called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left. Then Jesus said, 'Father, forgive them; for they know not what they do' (Luke 23; 33-34).

Conclusion

It is now time to draw up a balance. This would be substantially easier if the reader were already familiar with at least chapters 1 and 4 of my book *Triune Man of Body, Soul and Spirit in the Light of Anthroposophy*,* in which we attempted to think through the event of the Second Coming of Christ from the standpoint of the doctrine of the evolution through metamorphoses, which provides the foundation of the Goethean method of cognitive research. {*We hope that the reader will rightly understand the references to our own works. It has nothing to do with self-promotion, but with the fact that the themes we have worked on over the course of many years are closely interwoven, and what follows always builds upon what went before. This is the character of all scientific work, if it is carried through systematically and not done in a random manner (The work is available in 4 volumes: chapter I in vol. I, chapter 4 in vol. III; Publisher's Note.)}

The Mystery of Golgatha is the central event not only of the earthly but also of the entire cosmic evolution. However, the Mystery itself is a link in the chain of macrocosmic metamorphoses which God Himself undergoes as He permeates the realm of existence He has created.

On the basis of higher methods of cognition, Rudolf Steiner has revealed to us that Christ came to the aid of humanity three times before the Mystery of Golgatha. First, Christ reduced the terribly luciferized, unbridled character of man's opening sense organs. He accomplished this from the supersensible worlds, through the innocent part of the human soul that had remained behind in super-earthly existence, untouched by the fall into sin; the soul that incarnated in the Nathan Jesus-child whose lineage is given in the Gospel of St. Luke. Later He brought order into the development of the life-processes - breathing, digestion etc. And then He harmonized the individualized experience of thoughts, feelings and expressions of will, that was developing in man.

The fourth sacrificial deed of Christ was His becoming man and his passage through death on the cross. In all, we must distinguish seven Christ-events which describe the full circle of His deeds for the salvation of fallen humanity.

There are seven of them, because the whole world, the universe as such, passes through a series of seven-membered metamorphoses within the cycle in which man is created. This, we may well say, is the highest **law of development** in this cycle, and it has proceeded from the absolute divine creative act (Setzen). In Goetheanism, in Anthroposophy, it has been elaborated in detail and in many varied aspects. In the above-mentioned book we endeavoured to follow its working on the various levels of being - from the level of abstract thinking (the theory of knowledge, logic) to the manifestation of the divine in the world of created being. If we understand this law in the variety of its manifestations then we are better able to understand the meaning of the divine working which prevents the world and man from sinking irrevocably into matter and into non-being.

The Mystery of Golgatha was the stage of the Holy Divine metamorphosis through which God, as He passed through them, united with all the kingdoms of nature. The act of this union is given to religious consciousness in the festival of 'Ascension'. Christ raised Himself to the aura of the earth, to its astral and etheric body, weaving Himself at the same time through the whole of material existence. Therefore He says: *For my flesh is food indeed, and my blood is drink indeed* (John 6; 55).

One can also view the Ascension of the Lord as an act of divine beholding. All divine working is active, creative. This is what Goethe meant when he spoke of perceptive judgment (anschauende Urteilskraft) thanks to which our spirit (our understanding) **can perceive the ideas behind things**.

(Understood rightly, Goetheanism is the pure Christianity of the Ascension.) God as the condition of the world in the form of idea unites, in the act of beholding, with densifying spirit - with the world given to us in our perceptions. Through the act of the Ascension of Christ the world that through materialization has separated from God is filled again with its true content.

The process of the Ascension lasted exactly 19 centuries - from 33 to 1933 AD. This is the length of time it took for God to unite fully (though not in the body of Jesus) with the world of the physical, i.e. of spatio-temporal being. (The number of time is 12; the number of life, of metamorphosis in three-dimensional space is 7. Christ needed 3 years in order to unite with the body of Jesus; there rules in man the principle of the trinity.)

The world has now entered a stage of development that corresponds to Whitsun, the festival when the Holy Spirit descends to those human beings who possess an individual 'I', and who are led from this to a yet higher stage, to the principle of the *not I, but Christ* (the highest 'I') *in me*. This epoch will last 2500 years, taking us approximately to the end of the first third of the sixth, Slavic-Germanic cultural epoch.

In the lecture in which Rudolf Steiner speaks of the Second Coming of Christ he also indicates a special periodicity of development which is used in the Eastern esoteric tradition, and he shows its relation to the Western tradition which has assumed over the course of time a purely literary, romantic character. According to this periodicity humanity in its development passes through the following stages (Yuga):

The Golden Age / or Krita Yuga,

The Silver Age / or Treta Yuga,

The Copper Age / or Dvapara Yuga

The Dark Age / or Kali Yuga, (from 3001 BC to 1899 AD)

The new epoch began in 1900 and will last 2,500 years (cf. Jan. 25, 1910, GA 118).

For the people of ancient times the Yugas encompassed the development of man from his existence in Paradise to the beginning of the 20th century. During this time human beings lived through expulsion from Paradise, they learned to master the individual body, soul and spirit in the materialized body, they lost contact with the spiritual world entirely, they underwent the loss of all supersensible experience. But now the gates of the supersensible are opening for them again. If we consider all these things, we will be able to appreciate the full significance of this century. A quite new development is beginning here. Behind us lies the Golden Age, at the end of which we were thrust into solid matter. This was the ancient Lemurian epoch where, on the level of an animal-human, we elaborated our own sense-organs and life-processes. The luciferic spirits, who had cast humanity from Paradise on to the earth, lived out their own nature in these processes, and these thereby took on the character of passions that were unendurable to the human being. Thereupon Christ, working down from spiritual heights (at that time He had already descended from the world of the fixed stars to the planetary system), banished Lucifer from our senses and life-processes, pressing him down into the subconscious where his working was moderated. During the epoch of Old Atlantis Christ gave structure to our thinking, feeling and willing. Golgatha took place around the middle of Kali Yuga.

Through indicating such a periodicity, Rudolf Steiner gave us the possibility (as he frequently did) to understand, on the basis of the Goethean teaching of evolution, an entire series of deeds of Christ, which He accomplished in strict adherence with the laws of development, as He Himself tells us.

Thus the 20th century is preceded by five deeds of Christ (including Ascension), as a result of which man became a triune being of body, soul and spirit, and acquired the capacity to ascend into the spiritual spheres as an individual and no longer as a group being. All this we owe to the Christ. But in order to grasp this, we must understand **all seven deeds** of Christ, those of the past and those of

the future. Not all human beings, by any means, succeed in forming an appropriate connection to them at the right time. Many have still retained something of the old Atlantean luciferic passions in their process of digestion. But each epoch poses its own quite concrete tasks, and a certain number of people need to master them at least on the level of understanding. This gives grounds for hope that the others too will in time make up for what they have missed.

The situation is different with the spirits of opposition. They seek in every conceivable way to falsify, to violate the laws of development and to turn them upside-down, as to their significance and their operation. It is thanks to their effort that humanity at the beginning of the 20th century was able, only in a few of its representatives, to become fully conscious of the Christianity of the epoch of the Lord's Ascension. Unfortunately we are still in the **mood and condition of Easter Saturday**, where the development of the human soul and spirit is concerned. The world, our civilization in all its manifestations - including the ecclesiastical forms of the religious confessions, hold the Christ bound in His earthly grave and will not allow His light-filled resurrection to begin. This, we may say, is **the archetypal phenomenon of those two shadows which have survived from the Greco-Latin and old Egyptian epochs**: Latinism and the Western occult-political societies, of which we have spoken in this book.

These forces battle not only against the second but also the first coming of Christ. They oppose His seven deeds, because they are aware that they will lose the game entirely if they cannot divert the attention of mankind from all these deeds.

In a kind of anticipation Christ already appeared a second time to the Apostles. Today He can appear to any human soul, as the **all-encompassing, living idea of the world**, the **true essence of all things**, as their ideal archetypal image, through which *all things came into being* and to which all things return. In living through the second coming, the human being experiences the realization of his inmost yearning - **the union of being and consciousness**. When the human being will have mastered the individual Spirit Self the Whitsun festival will undergo a deepening. This will take place in the Slavic-Germanic cultural epoch when Christ descends to the human communities of the Spirit Self as Life Spirit. This will be His seventh deed, and we must already prepare for His coming. - Herein lies the meaning of the spiritual task that is to be fulfilled by Middle Europe in the present cultural epoch. But the Slavs must prepare to carry this task further.

This seventh deed of Christ will allow man to partake in the body of resurrection. But in our own time man must learn, through knowledge of the deeds of Christ, which is a gift of the Holy Spirit, **through confessing to the Christ in spirit and truth**, to celebrate truly the Ascension of Christ with head and with heart, in order to prepare himself for the experience of His coming.

The world has great difficulties ready to place in our way. Still today, those who are led to initiation, though by the old atavistic path - the monsignori and politicians - imitate the methods of rulership that were used by the Roman Caesars who compelled the hierophants of the Mysteries to initiate them without due preparation. The usual outcome of such an initiation was possession. This in turn became a social factor, a factor of State political policy, which laid claim to unrestricted domination in the world. It was above all for the achievement of political aims that Christianity was made the state religion in Constantinople and Rome. The challenge to Rome that was presented by Middle Europe and the Anglo-Saxon world was finally extinguished through the influence of materialistic culture and the ahrimanization of British-American occultism.

The new epoch brings yet another problem. If we disregard mass culture, which is already in a terminal state of decline, and we turn to those who, in the face of all hindrances, have found through their connection with esoteric Christianity the strength and ability to balance the working of Lucifer and Ahriman through the impulse of the Christ - the God of the human 'I' who reveals Himself through the Holy Spirit when the human being overcomes everything that is national, tribal, racial - we find these people confronted now by the retarded spirits of time, the Asuras. They lie in wait for those who are striving towards the consciousness-soul and cause them to lower this into the sphere of the instincts. For this reason the Anglo-Saxon and German-speaking peoples, whose task it is to

bring to birth the 'I' in the threefold soul, and who therefore have to master the consciousness-soul, and also those who turn to Anthroposophy, incur the greatest risk in the new epoch. Dangers have always lurked on the path of development, and this will always be the case. But if we expose ourselves to dangers, we should do so with understanding. It is a purely Asuric idea to want to build an earthly paradise where man is not exposed to any risks.

The majority of people will be led in the new epoch to a certain degree of individualization. Intellectualism will increasingly become a possession of the broader masses, but for the sole purpose of harnessing these masses completely to mechanized culture, to the extent that the human being will be incorporated as an element into the various mechanical-cybernetic systems of the future, and also, in part, of the present. The 'Highest' to which man can look up will be, instead of the Spirit Self, ahrimanic immortality, while the most varied cybernetic-parapsychological refinements will spread over the earth, which not only prolong human life, but also rob souls of the possibility of passing through a spiritual evolution after death. In the last resort it will be possible to convey a not inconsiderable portion of humanity into the sphere of the electro-magnetic energies, the fallen ethers, in order on this foundation to build up an anti-world, an anti-cosmos, which will be placed over against the divine world creation.

The initiates of the Latin and the Anglo-Saxon race know of this and look upon such a perspective of development as being quite acceptable. But it is not given to them to understand and become conscious of the fact that there is no place in it for the human soul and spirit, as they are subject to the influence of ritual (ceremonial) magic. Already these people are the virtual rulers of the world. Must we keep silent about all this, and wait patiently for the events to unfold? - May every thinking person answer this question for himself. We owe a certain forbearance to the person who simply does not want to believe all this, who thinks that the world is moved by the chance fortuity of events and the play of arbitrary choice or of the noble intentions of human beings standing in isolation to one another. But it is quite different for those who have grown out of the swaddling bands of their social, political and occult infancy. They should on no account underestimate the significance of present events. Rather, they are such that their significance cannot be estimated highly enough. We are the witnesses and participants in a cosmic mystery drama, the course of which has an immediate bearing on our own destiny.

What the single individual can do under these circumstances - of this we have already spoken. It is important to realize that all that once took place in Palestine is undergoing a repetition in the new epoch, and will be repeated on an ever-increasing scale and down to the smallest details. Christ died for the individual human being, and thus this Mystery cannot be experienced collectively. We should recognize the development of individual souls, and build the structure of society according to this principle. **As a collective, humanity walks on towards the grave of Christ, as with His disciples on Easter Sunday.** We, humanity, are still in a state of confusion over the fact that the tomb is empty. Everything that arises in our souls over and above this is no more than the hope for some distant future, when Christ will appear to us and will allow us to place our hands in His wounds.

Anthroposophy as the message of the Holy Spirit, the 'Comforter', the 'Spirit of truth' whom Christ Himself promised to send to us, and kept His promise, allows the human being to approach the experience of Christianity in the spirit of the Whitsun Festival. Anthroposophy is in its essential nature (as the highest synthesis of the conceptual, spiritual, religious and artistic quest of the individual human spirit through all the ages of the past) that form in which Christianity has progressed from the stage of preparation to the stage of **realization**. But the opposing forces - and this is important to grasp - are also moving towards a certain 'realization'. What this means is shown by the entire 20th century. **In its totality it has come to be the resistance to Christ's second coming realized in practice, and the practically realized collaboration in preparing the ground for the incarnation of Ahriman.** In contrast to the Christianity of the Holy Trinity our century creates its new kind of religion. This 'religion' (counter-religion) absorbs all the fruits of atavistic

occultism and makes them, in one or another form, accessible to the masses. In the mass-media one is already stating openly that **parapsychology** ought to take on the role of a new, universal, international religion. Any form whatever of practical magic, witchcraft, shamanism, every old superstition, all the teachings of East and West, North and South, the latest scientific theories and discoveries - all this will be thrown into the melting-'pot' of a so-called universal, earthly-cosmic world-view whose function will be to determine **in practice** the development of culture and civilization in the new epoch.

The entire social structure of the world assumes ever more distinctly the traits of a **social anti-threefolding**. In place of the equality of all human beings in the sphere of rights, we see emerging the world-wide rulership of a new, occult aristocracy. The spiritual life is shaped by means of magical hocus-pocus, of anti-aestheticism, and through the synthesis of pop-art and parapsychology.

Economically one divides the world into the caste of rulers and the helots who work for them. It will not be long before, instead of the associations of free producers (communes, communities), we will see the proletarians of the future: pious beings living on the level of group-consciousness, and bound to machines through the use of occult forces.

All this is unfortunately no empty fantasy. Such a development can only be arrested through a conscious appeal to Christ in his Second Coming, the event heralded by Anthroposophy. In the end the forces of good will triumph, for Christ has said: *In the world you will have tribulation; but be of good cheer, I have overcome the world* (John 16; 33).

Appendix

Translated from the German
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Esoteric Lesson from November 1906 in Munich (notes):

Asuras stayed behind on Old Saturn. As did fire-spirits on the Sun. Christ is the regent of the fire-spirits. The satanic hosts are backward fire-spirits. On Old Moon they are the luciferic spirits. In the Lemurian race Lucifer intervened in human development. He was included in earth development and served as liberator by bringing independence and enthusiasm for wisdom to man.

Satanic beings begin their "work" in the Atlantean race (black magic). They are the gods of hindrances. The Asuras begin their activity only now in the fifth race. They are the most detrimental and mainly effect sexual life, the physical body. The many sexual aberrations of the present can be traced back to their strong influence. All forces of hindrance effect that they seek to hold on to what is incomplete, what exists at present, and execute and strengthen it in its incompleteness. Luciferic beings still were liberators because they gave independence, ego through egoism. We had to pass through egoism, which, as it were, was the first expression of the ego – as error is the first expression of wisdom in a world of becoming, so animalistic love is the first expression of higher spiritual love. The corresponding transformation is our task. The third root race saw the separation of the sexes, it will be overcome in the sixth root race; this has to be prepared in the sixth sub-race. The productive forces of man transform. Creative force in itself is the most holy in our possession because it is directly divine. The more divine what is dragged through the mud by us, the greater the sin. Our reproductive organs will be heart and throat. As the word became flesh in Christ, the flesh has to become the word at the end of the time of fulfilling Christianity.

... Good and evil is yet differentiated relatively little. Our eyes do not much penetrate the unified of the flesh. Now it is still a relatively small step from evil to good, from good to evil. When the forces of the masters and of people that support them with all their strength and will as well as the forces of the gods of hindrances, called Mammon as well (Satan and Asuras), increasingly intervene in the life of humanity, in earthly development, with their hosts – then good will develop into divine good

and evil into something terrible, into the Anti-Christ. Then each one of us world-helpers (this is spoken in deepest humility) needs all the strength that can be gained from suffering and overcoming suffering, from evil and overcoming evil. It is the task of Theosophy (Anthroposophy), of Rosicrucianism to call people to this battle through these perceptions and bring them peace in the battle (GA 266/1, p. 169/170).