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Events in the Ukraine and a Possible Future Scenario

Volume 1

“The view of spiritual science cannot be the giving of social criticism,
but rather, only the pointing-out, without pessimism or optimism, of
that which is.”

Rudolf Steiner (GA 186, 12.1.1918)

G. A. BONDAREV

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and a Possible Future Scenario**

Volume I

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The reader will find in these essays the description of a series of current political events, closely interwoven with the presentation of a number of principles of the methodology of Rudolf Steiner's spiritual science; whereby the latter is given the clear priority. Readers in search of sensation will find this unutterably boring; a fact that will give us some satisfaction. We are addressing the reader with the ability to think, and in the cognitive process to lend wings to his consciousness-soul, which can reach through to the basis of any phenomenon. This basis, however, often lies in the profoundest depths and is – as the expression goes – “out of this world”. (We would add that the content of the essays is highly compressed, and it would be appropriate not simply to read them, but to work their content through to some small degree.)

I. Historical Symptomatology

Historical symptomatology is one of the most important branches of general Anthroposophical methodology. It asserts that all facts and events of world history are to be regarded merely as symptoms of the occurrences on the level of supersensible reality, where the real, purely spiritual subjects have their existence, and where the spiritual impulses of the outer phenomenology of history – their primary phenomena, the ‘ur’-phenomena – come into being, undergo metamorphosis and pass away.

The historian, as also the politician and sociologist, will find solid ground in his quest for knowledge, only if he reaches through to insight into these ‘ur’-phenomena. Such an undertaking is of special importance not only for knowledge, but also for the personal development of the one engaged in the research, with respect to the special character of the consciousness-soul, the full unfolding of which is the most important task of the human being in our fifth post-Atlantean epoch.

The soul of man is three-membered. The Greeks of antiquity were already aware of this. Aristotle called these higher members *orektikon*, *kinetikon* and *dianoetikon*. In spiritual science Rudolf Steiner refers to them as Sentient soul, Intellectual or Mind-soul and Consciousness-soul. Their development underlies the entire cultural-historical process.

The sentient soul attains its special unfolding as the soul of aesthetics, as was manifested in cultural history with particular splendour, for example, in the Renaissance period, in Italian painting, Italian music. The intellectual soul determines the character of the period of the French Enlightenment. Voltaire and the Encyclopedists drew their works from

this source. The consciousness-soul has not yet given rise to its own cultural epoch. It manifests on a large, world-encompassing scale in Anglo-Saxon politics, since it is inborn in the Anglo-Saxon race, or – to express it in the language of bureaucracy – it is high on the agenda of the development of an entire epoch. The Anglo-Saxons have the disposition towards the consciousness-soul implanted in them from the cradle, and this presupposes an extension of the immediate interest of the single individuality to embrace the interests of mankind as a whole. To this extent, everything in the world is of concern to the Anglo-Saxon. But as all that is innate has an instinctual quality, British – or, now, British-American – politics is narrowly-restricted, egoistic in character. If the national egoism of the ruling circles in these countries is not in some way overcome, then it has the tendency towards unlimited expansion. Hence, the striving for world-domination.

In the sentient soul the human being lives primarily in the world of the senses. If its development is not ennobled, a person becomes a marionette of his inclinations, passions, desires. Like waves, they wash away the arguments of his reason, the power of his understanding, and whether such a person appears good or bad outwardly, depends largely not on his personality but on outer circumstances – which include his spontaneous inner moods. As a rule, people whose character is dominated by the sentient soul are today followers of a multitude of different sects; it is from their ranks that those active in politics recruit their “electorate”. They are made use of by world-politics when it comes to the inciting of mass rebellion, political protest etc.

The thinking human being lives in the intellectual soul. By devoting himself to a harmonious self-development, such a person does not neglect the education of his sentient soul – its aesthetic and ethical development – and thus frees his intellect from sudden chaotic impulses. In the decisions of his spirit he allows himself to be guided by goodness in his feelings. It can be said of such a person that his reason and his heart are in agreement. But the thinking human being tends to fall a prey to dogmatism and to this extent he is an easy victim of various forms of manipulation; he becomes a blind, uncritical defender of all sorts of ideologies, world-views, political programmes etc. A person of this

kind can manipulate the “electorate”, but can himself be very easily led. In the end, all leading politicians in our world belong in this category. The politicians at the beginning of the 20th century were already like this, and this explains how the mighty occult-political powers of the secret societies were able to throw civilization into an appalling chaos. The intellectual soul also risks falling into an excessive abstractness, which dries out the senses, and in this way what emerges is a clever person but, let us say, a human being lacking in humanity.

An ulcerous growth common to all three souls is their egoism, which dismembers them and brings about their downfall. This circumstance is particularly problematic, because on the other hand it is egoism that has allowed the human being to overcome group-consciousness and mould himself as a personality. In the process of unfolding of the three-membered soul, which has already extended across several millennia, as it is founded on the transformation of the three-membered corporeality – of the physical, etheric and astral bodies – the human being has, to begin with, developed his primary individualization, the lower self, which lives by virtue of individualized sense-perceptions and reflections. To achieve this, he had to place himself over against the group-consciousness of his tribe, his clan, his nation and alienate himself from them. He began to set himself individual goals, pursue purely personal interests; he had to learn to stand on his own feet. Still today, those who have failed to achieve this go in search of a group-consciousness which they can join. This explains the fact, for example, that many former members of the Communist Party felt like a fish out of water after the Party’s decline. They were completely unable to stand on their own feet, let alone develop as a free personality. For this reason the Party was partially restored; and even the newer parties have received into their ranks a multitude of what one may rightly call spiritual invalids. And this they remain, even if they subscribe to the so-called Western values of democracy.

Passage through the stage of individualization, bound up with an increase in egoism, is an objective necessity, however problematic this may sometimes appear from an ethical point of view. It is simply a necessary transitional phase in the evolution of humanity. From the

standpoint of the tasks of development it is preferable today to be one of the egoists rather than be subject to the group morality of some religious sect.

In the past it was the highly-developed leaders, educators of humanity, who helped people through this difficult phase. Even now human beings dream that they will return some day. But it has been for a long time – since the phenomenon of the lower ‘I’ became a mass phenomenon – the task of human beings to take the directing of their life into their own hands, using the support of this lower individualization. In these circumstances the creation of the appropriate social, State structures became a matter of special concern. The quest for these structures began, and in the process of this search Utopians, Marxists, even Fascists emerged.

The human being must fight hard for his individualization, as it calls forth a continuously growing resistance from those cosmic powers which oppose normal evolution. And this is happening at a time when the great leaders of mankind, both hierarchical and human, place their leadership, in view of the individualization process, in the hands of simple individuals. If one is to fulfil this mighty and immensely important task, it is absolutely essential to bring to development the highest soul-member – the consciousness-soul. In its very nature it is the soul of willing, and its will must be oriented towards deeds of goodness. But a human being can only act out of goodness if he becomes a free spirit, reaching through to his higher ‘I’. But this requires development of the new power, that of “judgment in beholding”, which Goethe had mastered and which inaugurates the ascent of consciousness to higher forms.

The consciousness-soul is above all social. Its ethical ideal is the “love thy neighbour as thyself” of the Gospels. It is therefore necessary to will, not instinctively, but freely, and develop an individualized morality which, for its part, demands that one bring the willing *into the thinking*. Only then will the human being, as Rudolf Steiner showed in the “Philosophy of Freedom”, freely form the motives of his action, drawing them from the world of “moral intuitions”, a world in which are

also to be found the ‘ur’-phenomena of the outer, exoteric cultural-historical process.

The goal is attainable in the one sense, on the condition that an upward-striving development of all three soul aspects is taking place.

Here, the sentient soul is in need of ethical education, which must be effected both directly and through aesthetic instruction; the intellectual soul must learn pure thinking, the first stage of which is rigorously logical thinking; on the high level of the consciousness-soul one must not fall back upon a morality of a group or of tradition: one needs to act out of a morality that springs from an understanding, in freedom, of the laws of higher development. The entire world of the higher spirit, to which we strive in our lifetime and which we enter at death, is ethical in the deepest sense. There, ethics is as natural as, let us say, sunlight is natural under the conditions of material existence. In the future, the human being will live only in the spiritual world, and it is time now to prepare for this. The only alternative is complete non-being.

Thanks to the attainment of pure thinking by the intellectual soul (which is not possible without the participation of the senses), the consciousness-soul begins, not to think the thoughts through, but to *perceive* them directly in the objects of cognition – that is, we think in perceiving, in the beholding. For the human being, this means the attainment of his next stage of evolution, which amounts to an individually engendered *metamorphosis of species*.

For development of perceptual thinking by means of the power of judgment in beholding, there is no better exercise than the practice of historical symptomatology. *This is the most easily accessible form of perceptual thinking*. In this sense one can say that as an Anthroposophist you “concern yourself with politics”.

A human being who attains to the higher self begins to understand that humanity is a *single whole*, and that no-one is entitled to advance in his development if he rides roughshod over the interests and rights of others. It is up to him to become a centre of outstreaming goodness, to *ef-*

fect the good by *transforming evil into good* – both in himself and also in social life.

The world as a whole moves forward through the conflict and battle between good and evil. But evil must be understood (of course, without condoning it in any way) as an indispensable ferment of development. It became unavoidable from the moment the human being advanced to the stage of development of his individuality.

One sometimes hears people living in our times say the following: “I don’t want a higher development; it requires a huge amount of effort; I just want to live.” But the fact is, that no one is in a position to “just live”. The way a person lives is a matter of interest to literally legions of the most varied spiritual beings. And it is, as the expression goes, their “burning interest”, because their existence, too, depends upon the way a human being lives – upon whether he is progressing or, in contrast, falling back in his development. And so every human being has of necessity to decide for himself which are the spirits on whose side he would like to be. “To just live”, “to live in just the way I fancy” is equivalent to a freefall, where one is saying to oneself: Why should I want to be saved by a parachute? I love falling – what a fascinating sensation!

Everything is subject to a development, and development occurs in stages. Anyone who, at the end of such a stage, is not ready to move on to the next has no choice but to stay behind. Somewhere there, far down below, at the final stage of his lagging behind, this soul or that will experience and hear, so to speak, the “cosmic crash landing” of his existence. But on the way there, what awaits him is a steady, ongoing dissolution and group-consciousness, in which all that is individual gradually disappears. At a given stage, one will have to live with the consciousness of an animal of today, in order at some point to form part of a kind of “keynote” out of which the mighty cosmic beings opposed to the God of rightful evolution wish to fashion an evolution of their own. What this will be like, no one can foresee at present. One thing is already clear: the human beings who have developed themselves fully in our cycle of evolution will not be there. All this should be borne in mind before one decides to carry on “just living”.

Such are the perspectives of the future, which are able without question to instil fear into the human being, and become a threat to him when, in the battle between the lower and higher, good and evil, the lower and evil gains the upper hand. On a global scale this will never happen, but this is not relevant to the desires of the individual human being, which he is able to turn in any direction he wishes. Understanding of this fact should not alarm us – as the feeling of fear is itself a mark of decline, of degradation, of the fact that a human being is coming increasingly under the control of Ahriman. On the contrary, it should encourage us to relate to our own life in a serious way.

In the process of cultural-historical development, the battle is waged in the spiritual and social realms, in the political or everyday – indeed in every sphere of human life – between past and present, between narrow-minded egoism which has already passed its time, and germinal, true spiritual love. This battle is so universal in scope and intensity, that one cannot say whether the world as we know it today will still be here tomorrow. Development has a large number of very different alternatives. It is like flowing water – if it is blocked at a certain place, then it creates for itself another path. But not all paths are equally good for the human being. He needs the best paths, and these have to be fought for. And the better the path, and the more rapid the development it offers, the greater the effort that it requires of us. If this battle is to be a rightful one and is to succeed, then the very first thing that is needed is a reliable understanding of events. It is out of understanding, and not out of group inspirations – seductive as they may be at times – that the impulses for work for the true good of humanity must grow. And thus, the capacity really to understand what is happening in the different realms of life – be it the historical, the social, the political – any realm in fact – is the *fundamental requirement* of the human being in the epoch of the development of consciousness-soul. *And this understanding must be acquired with the help of spiritual science*, because the single, unitary reality is sensible-supersensible in nature.

Anyone who is prepared to attain knowledge of the truth and is actually ready to battle for it, is given by Anthroposophy the task of renouncing in this activity all sympathy and antipathy. As a quality of the sentient

soul, sympathy and antipathy are necessary, at least in the initial phases of its development; later, however, they become a serious hindrance, a source of error, because truth, when bathed in the light of sympathy and antipathy, is no longer true but becomes a personal opinion.

Spiritual-scientific knowledge of historical symptomatology should be cultivated without prejudice and with equanimity. All the more so, considering that everything that happens externally has in itself, to begin with, very little ability to speak to us. It is always the *form* of expression of something entirely different. The course of history has the nature of allegory or symbol. The external world is indeed comparable to a great theatre. Of primary significance in the life of society, of politics, is what we can call the “script” according to which a social-political drama is staged. The world powers compete fiercely for the right to be the authors of such “scripts”: the occult political powers on the physical plane and the spiritual powers on the supersensible. And even when events take on a genuinely tragic character, one should even then not lose sight of the fact that they have deeper-lying causes, transcending the fleeting moment of their occurrence. Causes such as: the sleep of the understanding faculty extended irresponsibly over a long period; karma of the individual, of the group, of the epoch, of the nation etc.

One could of course object: Even if I know that what is happening is a theatrical performance, I can’t help hating the “directors” of these cruel, inhuman dramas. Such an opinion, such feelings are not hard to understand, but they bear witness to an insufficiently deep grasp of the laws of karma – of the fact that each individual and every group of individuals are, together, the creators of all that happens to them in their earthly existence. Besides, hatred, and even excessive indignation, cloud the consciousness, blur one’s clear perception of things; they simply call up the impulse to answer violence with violence. This is where the theories of justified or unjustified use of force comes into play, but we will not include them in our discussion. For us, something else is important, namely, that when we act without having understood, or with the wrong understanding, we are often serving, not the good, but evil. When this happens, evil always comes out the victor.

This, on the one hand. But on the other, the question regarding the world-wide antagonism of good and evil, the mystery of evil, is one of the most unfathomable, most hidden, “inexpressible” mysteries, difficult for the earthly understanding to grasp. One is led to a penetration of this mystery on the path of initiation. The consciousness of an initiate is one or several stages of evolution beyond that of ordinary human consciousness of today; such a human being perceives that much of what is revealed to him is simply not to be grasped in modern language. The intellectual soul needs to recognize this, and develop a mood of basic humility.

And finally, a third point: As early as the 4th century A.D. the great initiate Mani brought to expression in connection with the Christ-impulse the fundamental principle of how evil is dealt with by the human being. He said that everything that exists in the world has its origin in God and cannot be banished from this world. This includes evil, which was not there from the beginning, but arose within the process of evolution and for the good of this process. Evil can only be metamorphosed into good, and thereby overcome. *And this is intended as a main task of consciousness-soul activity.*

This is how some of the principles of knowledge of historical symptomology appear to a researcher on the basis of spiritual science, whose approach is founded on its general methodology. The human being must acquire his knowledge as a methodologist, and not as a collector of single facts.

The objective practical use of this approach can only be understood by one who has become aware of the dual character of single, unitary reality. He will then have no doubt that knowing constitutes a real power. For, the world of the Divine hierarchies is in its essential being a world of thinking, not of the kind that copies reality, but real, creative thinking. When the hierarchies think, they will and create at the same time. A human being who thinks in the material world and acquires knowledge, contributes to their thinking, while they include and make use of him in their creation of the trends of development. Regardless of their immense power, they can enter into the material world, which is not real for them. It is sufficiently real for the human being, however,

who develops himself within it, and thereby contributes to the development of the world as a whole.

Luciferic, Ahrimanic and Asuric beings are also involved in the development of the world. It is these beings who create the evil in the world through the human being, by corrupting him with regard to their one-sided interests. Without knowledge of these beings, we are in no position to understand ourselves or the world, nor what happens in the world and to the human being. Rudolf Steiner gives many descriptions of the essential nature, the character, the qualities, the mode of activity of these beings, their relation to the evolution of world and man. Two such descriptions, which seem to us to introduce the reader to the subject in a clear and comprehensible way, and facilitate our task of discussing themes of political science on an esoteric basis, will now be quoted. In one of his lectures he says: “[...] the primary interest of the Luciferic beings in the cosmos, is to sever the world, in particular the human world, from those spiritual beings whom we must regard as the actual creators of man. [...] It is not so much that the primary intention of Luciferic beings is to take possession of the world. [...] this is not the main intention of Luciferic beings; their principal aim is: to disconnect the world from what the human being can experience to be his actual Divine beings, to make the world independent of them [...]

The Ahrimanic beings [...] have the definite intention to draw into the sphere of their power the human realm in particular, but with it the rest of the earth [...]

Thus there is actually in our cosmos with which we are interwoven an ongoing battle between the beings who continually strive for freedom, for universal freedom, and the Ahrimanic beings who strive for everlasting power and force. This battle, within which we stand, is all-pervading.” We ourselves are positioned in the centre of the state of balance. Thus a triad arises.

“Now you can well imagine that it is very much in the interest of the Ahrimanic and Luciferic powers that this mystery of the number three should be concealed. For, a right penetration of this mystery of the three enables humanity to bring about the state of balance between Ah-

rimanic and Luciferic powers. [...] The most normal spiritual state of the human being is when he places himself in the right way in this trinity of the world, this structure of the world insofar as it has underlying it the number three” (GA 194, 21.11.1919).

It is, indeed, not easy for the political scientist of today to recognize through the dust cloud of political struggle in the world, such intentions of those supersensible beings who oppose the will of the Gods of rightful development. This difficulty is added to by the fact that in the content of culture and religion, in the whole code of moral principles adhered to for many centuries, there prevails a completely incorrect conception of God and the Devil. In the world of culture and the practice of religion one is only willing to recognize a duality – that of God and Devil; but with this says Rudolf Steiner, “[...] nothing less is done, in reality, than to remove what is genuinely Divine from consciousness and attach the name of God to the Luciferic element, [...] and to attribute Luciferic qualities to the Ahrimanic [...]

While people believe that, with the kind of content that is found in Milton’s ‘Paradise Lost’ and Klopstock’s ‘Messias’, one has to do with the Divine and the Hellish element, one has to do, in reality, with the Luciferic and Ahrimanic element. [...] This more recent consciousness of humanity has been infected with the lunacy of the number two, and the truth of the number three has been ignored. [...] All that works in this lunacy is, in the end, a creation of Ahrimanic influences, those influences which will someday be concentrated in the incarnation of Ahri-man. [...]

[...] And if a “Paradise Lost” is written, then what is described there is in reality the expulsion of man from the realm of Lucifer into the realm of Ahriman, and one is describing the longing of human beings not for the Divine, one is describing the longing of human beings for the lost paradise – which is to say, the realm of Lucifer.” (ibid.)

A person who is politically active or who is simply concerned with politics is unthinkable outside the context of general human culture. This, however, insofar as it does not absorb into itself spiritual knowledge, knowledge of the single sensible-supersensible reality, is steered by the

Luciferic and Ahrimanic beings in a direction where what awaits it is barrenness and decay. This is one of the basic theses of Anthroposophical methodology in the realm of research into culture and politics. A further thesis involves the recognition of *the reality of human thinking*. Particularly in our present time, when the human being is standing at the threshold to attainment of individual freedom, the higher spiritual beings develop the evolutionary goals on the basis of how and what earthly human beings think. The spiritual hierarchical beings of the retarded variety also harvest the fruits of man's thinking and cognition, but primarily the false ones, in order to set them in opposition to the intentions of the hierarchical beings of normal development. This activity of theirs is extremely effective. If, said Rudolf Steiner, all human beings were to decide that they did not want higher development, then this development would come to an end.

Especially in our time, when, in social life everywhere, the different forms of evil battle with one another and each one wishes to persuade us that it is the genuinely good, the fight against evil has grown enormously difficult; and thus people often decide with unpardonable ease what they wish to regard as the good. But this leads also to the illusion that one can eliminate evil without effecting its metamorphosis. This illusion is so strong that it is not unusual for people to refuse to let go of it. To illustrate this, let us take a recent example from the events in Russia – the annexing of Crimea to Russian territory. In one of the mass demonstrations which took place in Crimea just prior to the event, in the town of Simferopol – it could be followed in the media – there was an old woman with a portrait of Stalin in her hands. She stood directly in front of the television cameras and no-one – neither the organizers of the demonstration nor the participants in it – asked her to take the portrait away. In addition, one sees everywhere Soviet flags with hammer and sickle; attempts to destroy Lenin memorials were described as Russophobia etc. In this way one tries to instil into the consciousness of the masses, that annexation of Crimea – indeed, of the Ukraine as a whole – to Russian territory means a return to the “all-rescuing” Stalinist system, and there is no other way to a glorious future. And we now ask the question: Where do we find, there, the good that fights against evil?

Anthroposophical historical symptomatology can be viewed as political science – though only under the condition that the political science is striving to include both sides of reality; but even in this case, political science will imply a certain narrowing of the concept of “historical symptomatology”. However, one can accept this for the sake of the practical goals of cognition. Political science is one of the projections of symptomatology, and has the possibility of making the path to it easier. In today’s world there are two directions or kinds, two types of political science. On the one hand there is the radically exoteric kind, external political science *par excellence*, which daily fills the pages of thousands of newspapers, magazines and the programmes of television channels. It is directed to the reader and viewer belonging to the masses, who receives it by means of abstract thinking, steered by elementary sympathies and antipathies which, in their turn, are instilled into him by this political science. Everything in it appeals to the emotions, the predilections. Its aim is not to inform; its aim is to manipulate the consciousness and to conceal the true course of events and their meaning. It is no exaggeration to say that all the mass-media in the world are engaged in an endless exercise of total brainwashing and represent an effective means of consolidating the power of small groups over the masses of the population on the broadest scale. These are simply facts and, in stating them, we are not indulging in political criticism, we are merely characterizing the phenomenon in question.

The mass-media have exercised this role since the end of the 19th century, when a strengthening of self-consciousness became evident in the civilized part of humanity and certain forces were compelled to undertake something in order to maintain their power over them. We know from Anthroposophy that in 1879 the epoch of the rulership of Michael began and that at the same time legions of Ahrimanic beings, cast down by Michael from the heights of the spiritual world onto the earth, emerged in the midst of earthly human beings. In order to falsify human development in favour of Ahrimanic ideas, they “bridled” the Press, so to speak. Thus, Rudolf Steiner began in the first quarter of the

20th century to refer to the “black magic of journalism”. Journalism set out to distort all human social relations in a merciless fashion.

Today, in our time this process exceeds all bounds. And people are fully aware of the fact. Testimony to this is, for example, the frequent absence of all empathy when a journalist is killed during an armed conflict.

In its fundamental nature exoteric political science is materialistic through and through. It persuades human beings that everything in their lives is exclusively “this-worldly”, meaning that in the conflicts taking place throughout the world there are no lawful patterns at work, that it is all a matter of chance, and depends upon the character of individual people, their subjective motivation, their ambition, their striving for wealth and power etc. Everything boils down to what is immediately given. For example, so we are assured by Mayakovsky – “in the wastes of Simbirsk the ordinary boy Lenin is born”, he grows up, recognizes very quickly the social injustice prevailing in Russia, and he says: Power “is a wall, but if it is rotten – just push it with your finger, and it will fall down”; so he pushed it and it fell down. That’s all! – and there are no questions to be asked, least of all about the background to the October revolution! Yes, of course, there is something like the dialectic of development, when one class becomes the antagonist of another to the point of lethal conflict; but all that is only for “theorists” and anyway – these discussions are a thing of the past.

Another example: How can one explain the turmoil stirred up in the world today by the U.S.A.? “Cherchez petroleum”, advises the historian Nikolai Starikov, and you will understand everything that happens in the contemporary world. The hunt for sources of energy explains all the machinations of greedy capitalism! – This is not just an ordinary key, it is a skeleton key for an understanding of world politics. In this example we already have the beginnings of conspiracy theory.

Conspiracy theory is the second type of political science. It is half exoteric. In it one seeks, in the attempt to explain the nature of the outer events of political life, to reach through to the essence of what is hidden behind the scenes. One finds there conspiracies of the most varied po-

litical, economic and other groupings. There is nothing unusual about this political science. Knowledge of secret diplomacy is widespread and has existed for a long time. But if this is real, why should there not be secret intrigues of certain groups? And to the extent that their interests do not coincide, they are naturally forced to fight one another. These conflicts are most successful when they are fought away from the eyes of the public, in the manner of the wars in Mafia circles etc.

Conspiracy theory seeks in part to express itself in the spirit of – no, not historical, but purely political symptomatology. So, if one can derive no knowledge of the meaning of world events from exoteric political science, it is certainly the case that something or other can be drawn from the statements of conspiracy theory. Of course, conspiracy theory, too, is a means of manipulation of consciousness – and even more dangerous than the first kind of political science. To “call the elect”, as it says in the Gospel – that is their aim. We will give an example of the way this is done. The first type of political science maintains that there is in the world no manipulation of consciousness, at least the “democratic” Press is not engaged in it. But now the well-known and unquestionably perspicacious conspiracy theorist Sergei Kara-Murza publishes a comprehensive work with the title “The Manipulation of Consciousness”. In it he describes and exposes – as the poet says, in a way that “sears and splits hairs” – the most varied methods and forms of manipulation of the consciousness of the masses, which are applied in the real world and made use of by certain forces there. And he stresses that he wrote the book as a preventive measure to show people how to shield themselves from the manipulations. But it becomes clear as one reads it that he is doing so for the one and only purpose of *manipulating* the consciousness of the reader in the spirit of his own ideology; this is pro-Soviet, he sympathizes with the renewal of Stalinism!

Absorption in conspiracy theory is like walking a minefield where at any spot in the landscape covered with fresh grass and thicket, at any time an ideological landmine can explode, destroying the germinal, healthy human understanding. And yet it is only from the deliberations of the conspiracy theorists that one can grasp something of the background of political life in the world, where events take place that are of

significance for the destiny of entire peoples and, indeed, of the world as a whole.

The exoteric press wages a relentless battle against conspiracy theory – and for the precise reason that it not infrequently lifts the veil behind which the relentless battle of the “lions” is taking place. They claim that a “conspiracy theory” is due to a “persecution complex”, is a product of the “paranoia” of its creators. This word is repeated again and again like a magic spell, to deter people from even picking up the works of conspiracy theorists, if not to discredit and intimidate the authors themselves. And this is very effective. Many of these authors swear a thousand oaths that they are not conspiracy theorists before they say a single word.

In our opinion “conspiracy theory” is not a fiction and is definitely not a product of persecution mania. But even among its exponents it is narrowed down, dogmatized to an extraordinary degree. What is more: when there is a conspiracy theory, its theory has simply not been developed yet, there is merely the description of facts, single manifestations of antagonism, often of the joint working of two world-forces – politicized Catholicism led by the Jesuit order, and World Freemasonry. Where the source of this antagonism lies, why these forces not infrequently work together, what – aside from the striving for power – their essential nature is, indeed, where this remorseless struggle for power originates, of all this, one will learn nothing from the conspiracy theorists.

This knowledge can only be drawn from spiritual science, as it reveals the global, cosmic antagonism between that part of the hierarchy which has remained behind and seeks at man’s expense to make up for what it has missed, and the Divine hierarchies. And it is Anthroposophy, which explains why, for what purpose, the one part remained behind.

It is that original opposition which is projected onto the plane of historical, social, political – indeed, all – the relations of earthly humanity. The human being himself, however, is an immensely important element of that opposition. This cosmic battle is waged over the human being

and for the sake of the human being. These are the fundamentals underlying true “conspiracy theory”.

We have already dealt with this theme in earlier works, in “Crisis of Civilization”, in the third volume of “Macrocosm and Microcosm”. To repeat those discussions here would have little sense. We recommend that the interested reader should consult those works (while the reader with no interest is of no concern to us).

In conclusion, we would remark that in the centres of the earthly world powers there is a core made up of human beings who are more or less conscious of a relation to those supersensible forces which work in opposition to the normal course of evolution. For this reason, world politics on a large scale is occult in its essential nature. It draws many of its insights and forces from the supersensible – and mostly from the sub-physical, sub-sensible – world. It is of course an impossible undertaking to reveal this to the broad masses of people who have been brought up in the spirit of materialism or of Luciferized religious faith. When conspiracy theorists attempt to do this all the same, then the voice one tends to hear is that of a Church-like obscurantism.

If, on the other hand, Anthroposophy speaks of the occult-political centres of power, then it precedes this description with the great teaching of supersensible reality, of the connection between earthly phenomenology and spiritual cosmos, and much more besides. Knowledge of this is an indispensable precondition for anyone wishing to apply the methodology of Anthroposophy, the mastery of which is one of the fundamental tasks of the human being of the consciousness-soul epoch.

When Anthroposophy imparts the teaching of the dual, sensible-supersensible character of the unitary reality, it includes within it also the methodological foundations of political science. Once these are mastered, then one is able as a wakeful observer of the phenomena, to recognize by means of its symptoms that activity whose aim is to lead human evolution off the rightful path. This activity, wherever in the world it is taking place, has the power to influence the destiny of humanity as a whole and, thereby, of each individual.

The consciousness-soul, which urges the human being to lift his own interest to embrace the interest of all mankind, awakens in him the striving to know in what direction the world-forces – above all, the supersensible forces – are guiding the course of development. To attain knowledge of this kind is the duty of the human being, and in order to rise to this task it is necessary to raise oneself resolutely above petty inclinations, egoism, sympathies and antipathies, ingrained opinions, ambition etc.

In political science, the Anthroposophist reaches through to no more than a characterization of events, without wishing to attach a moral judgement to them. His aim is to gain knowledge in as objective a way as possible. He seeks, not conflict but the truth; not revolution, but evolution.

II. Russia - the Earthly and the Heavenly

Let us now turn to a consideration of what is the actual, main object of our discussion. But here, too, we would say, to complete the, so to speak, methodological introduction mentioned above, that the method of historical symptomatology can only be understood, even in its general outline, if the reader has an idea of the basic principles of the general methodology of Rudolf Steiner's spiritual science. Our considerations presuppose in the reader a certain degree of preparedness which, above all, enables him to take them in without prejudice and with an understanding that is raised above the trivial level. This is of special importance in view of the extremes of emotionalism with which, not only in Russia but throughout the world, the question is met, which we are attempting here to penetrate from the standpoint of Anthroposophy.

If the reader has no more than a grasp of the significance of the method of historical symptomatology within general Anthroposophical methodology, this alone will guard him from viewing what is to be the theme of our present study as being nothing more than a political discussion; despite the fact that it is a question that is politicized to the utmost degree. Whoever considers himself unable to fulfil this condition should read no further.

But even those of our readers who are positively inclined towards spiritual science should be reminded once more that its fundamental aim is the gaining of insight, and that, to this end, it is essential to renounce all sympathy and antipathy vis-à-vis the object of investigation, whatever this might be. Knowledge is acquired with the 'I' as our starting-point, whereby all inclinations, prejudices, preferences etc. are held in a neutral mode. If we give free rein to them, we do not gain knowledge of

the objectively existing phenomena, but experience nothing more than our personal relation towards these phenomena and thus move away from the truth.

We should also bear in mind that true Anthroposophists, those who aspire to be scientists of the supersensible world, do not as a rule involve themselves in politics. The ideologies of parties and political leanings of whatever kind, which are wrong simply because of their one-sided orientation, are alien to them. They reject group convictions and moods, group egoism, the surrender to the will of a group consciousness – be it international, national, nationalistic or of any other kind; in short: they reject all that constitutes politics as generally understood.

For those who have embraced the spiritual science of Rudolf Steiner, the extension of knowledge becomes an obligation. And there is no sphere of knowledge he would turn his back on, just because from one side or another it is branded “reactionary”, “unpatriotic”, “undemocratic”, “alien to the humanistic spirit”, “pseudo-liberal”, “incompatible with the attitude of a decent, law-abiding citizen”, “inconsistent with the love of one’s mother country”, etc.

All arguments of this kind are, in the end, nothing but tricks used by the parties and world-views in their battle for control of the consciousness of the masses. At the centres of the parties themselves, experts analyze all that is going on in the world, in order then to be able to *operate* in it effectively; people of “good will” however, are assigned the role of acting without reflection in the interest of another’s will, in the belief that this is their own.

The Anthroposophist also has the striving for universal knowledge; he rejects all taboos in the cognitive realm but, in general, limits himself to knowledge in itself – though this does not mean that he remains inactive. This is not the case, by any means, but his action has a different character. His striving is, to imbue it with the *character of essential being*, and action of this kind is unknown to the contemporary world. (Here we would stress: it is his striving – which does not mean, of course, that he succeeds every time; for this reason, dogmatism is in no way permissible in Anthroposophy.) The Anthroposophist places his

action, as it were, “before the tribunal” of the spiritual world of Divine hierarchical beings: the folk-spirits, the time-spirits, the spirit of mankind as a whole. He loves the land, the people into whose sphere he has incarnated by virtue of his karma and, as a true Christian, is nevertheless an internationalist, who strives to place himself in the service of the spirit of our age, the Archangel Michael. This striving is not abstract in its nature but thoroughly concrete. It stems from the understanding – accessible to all – of the fact that Christ came to all human beings and that to him each one is of equal value. And it is a lie to speak of Christ having a special fondness for a particular nation.

If the Anthroposophical striving for insight is to be realized, it must refrain from moral value-judgements and follow the Manichaeic principle in its understanding of good and evil, a cognitive process requiring the highest degree of impartiality. And such insight can only be attained by one who strives upwards from the phenomenology of the earthly to the ‘ur’-phenomenology of the spiritual plane, in which are hidden the ultimate causes of all that happens to us on the earth.

In all likelihood only few readers will succeed in remaining true to all these cognitive principles when he enters the realm of occult-political phenomenology – especially in our time and all the more so in the question of what is happening in the Ukraine today, as all national and political interests are roused to the highest pitch, and in confrontation with each other are not sympathy and antipathy, but love and hate, if not two kinds of hate – and in these circumstances not many will be able to approach the subject with the required balance and objectivity. The exceptional reader with the ability to do this will be all the more valuable – for the real transformation that should lead the evil that is assuming so dangerous a character in our time, over to the forces of the good, with their power to save our civilization from ultimate downfall. For, we have to do here with events that are not limited to a single region, but are of world-historical significance. Not to seek understanding of them in the way we have indicated would mean capitulation to the forces of evil.

If we ask of the reader that he follow the cognitive principles of Anthroposophy, we are in no way insisting that he should accept all our statements without contradiction. Our interest is, rather, that the reader should, to being with, call everything into question in order, for the present, to engage with it and do his own research. The reader of this work is the recipient of nothing more than the particular view of an individual person regarding the extremely pressing events of our day. Their meaning is enormously far-reaching, and it is simply unthinkable that a single individual could clarify it in a comprehensive way in a single written work. We can say, nevertheless, that the statements made are not without foundation and that underlying them is the experience of an intensive, decades-long engagement with Anthroposophy, and particularly its methodology. On this basis therefore, we recommend that the events in the Ukraine (which concern not only the Ukraine) are looked at from two sides: the external, purely political, and the esoteric, spiritual-social, or occult-political. Proceeding in this way, we have the possibility of reaching through from the phenomenology of the events to their 'ur'-phenomenology – that is, to the underlying complex of manifold – but primarily supersensible – laws, without knowledge of which one cannot even come close to an understanding of the events.

So let us turn, first of all to what strikes one initially, when one studies the media contributions concerning these events. The first thing we recognize is that they heighten the tensions between Russia and the West. They are laying the ground, as it were, for a new Cold War. Moreover, they are deepening the strong antagonism that exists between East and West. These events have the potential of bringing to the surface long-term tendencies – germinated long ago – in the relations between nations and possibly races, or even to *translate them into action*.

What we must mention here is the extent to which all this complicates Russia's position in the world! Perestroika, through making a certain freedom possible, brought the country to the edge, as they put it, of economic ruin. The stagnation of public life, the growth of moral relativism threaten to assume a new and truly frightening quality. Here, one

might think, both in Russia and the Ukraine other things would be important: an effective battle against corruption, restoration of the legal system, a reining-back of the totally unbridled form of capitalism, which has been forced upon us and is still worse than that criticized by Karl Marx in his writings.

The events in the Ukraine were not, in fact, initiated by Russia. She was simply confronted with faits accomplis. The processes themselves, however, represent nothing other than the attempt to repeat the scenario that has been known for a long time in the world, as “Orange Revolution”. Such revolutions have already swept, like a tsunami, across the north of Africa, jumped across to the Middle East, and the Ukraine itself has already experienced one. As a result of its repetition, the incumbent President was removed from office, or simply chased away – this has not been clarified. And this, despite the fact that he was no “dictator”, but had been elected democratically through the process of a general election. The question as to his human qualities should be of no relevance *here* – as he was certainly no worse and no better than all the other presidents in the world. The term of office in his presidential function was limited by constitutional law and by judicial procedure and he had no intention to contravene the law. So why was it not possible to wait for the term to expire and in the meantime, again in compliance with the constitution, to prepare other, more worthy aspirants for this role? – This would be the logical line of thinking, if one were to apply the criterion of the principles of political correctness that are normal in the world today. For the present, we will not suggest that these principles are no more than a political manoeuvre.

But the “revolution” has taken place. A new “democracy” has displaced and overcome the old one, which began with Yeltsin. The country is virtually without a leader, is torn apart by national antagonisms and pushed ever deeper into desperate hardship. But the antagonisms are old and totally irreconcilable. The western part of the country feels drawn to Western Europe, to the EU, to Nato. And this very fact has radically altered the relation of Russia to the Ukraine. Previously, Russia had never given up the hope of coming, sooner or later, to a reunification with the Ukraine. And when this hope seriously began to fade,

the question arose: What is to be done about Crimea? This question is not so much of territorial or national but, rather, strategic significance, as Crimea always provided Russia with easy access, not just to the Black Sea, but also to the Mediterranean, the Atlantic – indeed, to the oceans of the world. From the viewpoint of a State, such questions are of vital importance, and it is not justified at the present time to judge them from the standpoint of a simplistic pacifism.

In addition, it must be recognized *on the basis of historical facts alone* that Crimea is a part of Russia in the sense of Greater Russia (the Ukraine represents in this connection and in a purely *territorial* sense Lesser Russia – it is precisely in this sense that these concepts emerged). On a completely arbitrary basis, the Bolshevik functionary Khrushchev, who had risen to power in Stalin’s clique, gave Crimea in 1954 to the Ukrainian Soviet Republic (which, incidentally, no longer exists) – he gave it away! And the said Ukrainian Socialist Soviet Republic had arisen as a result of a completely arbitrary “filleting” of Russian territory by the “Dictators of the proletariat” into so-called “federal Republics”. One gets the impression that all those dictators knew already then what was going to happen in 1991 and 2014. But this question would take us beyond the theme of this discussion.

Those in power in Kiev today assert: “Crimea was, is and remains Ukrainian!” – Yes, it was. But for how long? – 60 years. And what was it before? – Russian. For how long? – Since 1783; so, for 230 years. The persistent critic will interject here: And who did it belong to before that? What right had Russia to take Crimea away from Turkey? – The same right that permitted the Anglo-Saxons to settle in the North American continent, which belonged to the Indians; that permitted in the great epoch of the migration of peoples, various tribal groups to migrate to Europe and settle on lands belonging to the Celts etc. There was the epoch of *the formation of nation-states*. Today it is an established historical fact, it has reached its conclusion. One cannot judge international law on the basis of the habitual practice of that time. And although occupation, the annexation of territory continues today, it is regarded as a crime. Rudolf Steiner formulates the way this question is seen from the aspect of dual, sensible-supersensible reality, as follows:

“Why the boundaries of States have formed in this way over the course of centuries, you can follow through history. But, from a real, unprejudiced consideration of history you will come to the insight that these States, from Greater Russia down to the smallest entities, arose under the influence of the understanding of Christ, that is to say, the understanding of the Christ that took hold in Europe at the time of the so-called migration of peoples, the time of the decadence of the Roman Empire.” And then, referring already to our own time, Rudolf Steiner says that the boundaries drawn after the 1914-18 war are unnatural and will not hold in the future (GA 196, 06.02.1920) The same is true of the drawing of boundaries in 1917, 1939 and 1945, and also of the boundaries of 1991 – and to understand this we need to bring into the discussion knowledge of the supersensible guides of the nations, the Folk-spirits, and this we will be doing shortly.

It makes no sense to argue that Crimea once belonged to a Khan (the Scythians also lived there, and, at some time in the past, also the Neanderthals and Cro-Magnon man). It is also senseless to think that the Ukraine had intended to cede Crimea to Turkey or the Crimean Khanate (which no longer exists today). If this were accepted as no more than a hypothesis, then one could safely assume that not only Turkey but also Greece would lay claim to Crimea, that the Genoese and the descendants of the Goths would also have their word to say, and if it were finally proved that the Scythians are the ancestors of the Slavs – then in accordance with an ancient law Crimea would fall to Russia all the same. The only logical objection of Kiev to Moscow would have been: Why do you occupy East Prussia, which has never belonged to you, and prevent us from occupying Crimea? You criticize the U.S.A for its political double standards, but you yourselves judge by two different measures! And this would be, as it were, a “trump card” to which Moscow would have nothing to reply. The metaphor of a card game is appropriate here in every respect, as everything people have to do with in the world today is a card game – a thoroughly false and dishonest game. If Kiev had made such an objection – we would have seen how indignantly the whole world would have reacted (in Germany itself the argument would have been described as “politically incorrect”).

Let us move on to a next point, and ask ourselves: Why does the West, and above all the U.S.A, need the “orange revolution” in Kiev? Western Europe obviously does not need it, and Europe is protesting solely under American pressure. But it is definitely of value to the U.S.A. Who in the world today does not know and speak of the difficult, night-on hopeless financial position of the U.S.A, whose mountain of debt can no longer be financed? The reputation of this world-power is shrinking, as there is nothing with which it can frighten the world. “World-wide terrorism” still offers a secure support, but here too its actual origins are clearly pointed to more and more often. To present to the world a new Russian threat – yes, that would be quite another matter! The instinct of survival would shut everyone’s mouth; one would need protectors, and protectors have to be well paid – no need to ask about the debts of the past. And Europe has already been placed in this position: the cooperation between Russia and Nato has already broken down, the doors have been opened to rearmament etc.

The critical role of the U.S.A. in the events in the Ukraine is so obvious, that no further discussion of it is necessary. The “orange” (or whatever colour it may be) “revolutions” have become, in themselves, a new method for the realization of the global project to create a single State for the world’s population. For the sake of this, the existing power-wielding institutions which build upon the old principle of the unitary State, must be destroyed in all countries. A condition of permanent, externally-controlled chaos must be installed in every country, until finally everything can be reunited in a single State that controls the entire planet.

Thus, there is nothing natural about the “orange revolutions”. And one must also understand that in the world of today, in the condition into which humanity has been placed, no natural mass-protest is possible. It is possible for protest to burgeon in single individuals, but such people are scattered everywhere; nobody knows how many there are (knowledge of this is determined by the Press, which is totally subservient to the one centre or the other of the great powers). For protest a leader is required, but today one will not permit such a leader to emerge from within a country’s population. But when necessary, protest can be

organized at will, and one can easily mobilize a crowd of any size, of really outraged people. The number of protesters involved – that is a purely financial question. Revolutions are very expensive. If a person manages to collect more money than is raised by someone else for the financing of a revolution, then a revolution can be peacefully neutralized – for example, by means of still more powerful demonstrations by the “supporters” of the existing government.

Thus, viewed from the political standpoint the events in the Ukraine are artificially provoked, and this applies also to the demonstrations of the most fervent nationalists. But this is still not the whole truth about the processes in question. Political intrigues on a large, global scale are woven in, not without consideration of the deep-seated antagonisms between the objects of such manipulation. And seen from this point of view, what is happening in the Ukraine at present, also has in it something natural, namely, the conflict between the western and eastern parts of the population of the Ukraine today, which were united, not through conditions that had emerged historically in a natural way, but solely on the basis of political machinations.

Here, one must consider the following: the process of the growing-together of peoples happens of itself, but it takes centuries and it must begin in the sphere of cultural relations, of the continually-expanding, unrestricted exchange between human beings, also in the realm of economic, trade relations. The differences between nations are highly significant and are a product of evolution. They arose from the multiplicity of tasks that have to be fulfilled by the various peoples in the course of the cultural-historical development of humanity. These tasks have been allotted to them by their lofty spirit-guides, beings from the hierarchy of the Archangels.

The Slavic tribes, already at the beginning of their emergence as peoples, experienced the working of a number of Archangels who had been given the task by the hierarchies above them, to create peoples from the material of the various tribes, in order to bring development into harmony with the requirements of the further individualization of the human being. The working of the Archangels rayed down into man’s physical bodily nature. Gradually, various national cultures emerged,

languages acquired boundaries and specific qualities, national characters were formed, etc. It is therefore absolutely essential, before one sets about unifying or separating various peoples, to undertake a careful study of Anthroposophical ethnology.

There is a certain unity which draws together all the Slavic people, just as there is a certain unity in the Germanic race. But within these unities the differences are also enormous. One cannot fight against these differences; they need to be taken very carefully into account when regions and state-boundaries are being politically determined.

In a certain way, the “land surveyors” of world politics do take account of this – not, unfortunately, in the interest of the peoples themselves, but to their disadvantage. When the “land surveyors” of the Soviet Union allowed themselves in 1939 to shift their boundaries westwards, they were aware that they were laying a time-bomb, as the laws of world-evolution itself would make it impossible for the Soviet Union to hold on to these territories. In line with such a policy, Russia was granted in the 19th century the right (in fact, it was under pressure to do so, but that is another story) to take over Poland, and after the 2nd World War to occupy a part of Germany, etc. The flaring-up of the irreconcilable national opposition between Galicia – Western Ukraine – and Eastern Ukraine is nothing other than the explosion of a time-bomb that was set in 1939. But the conflict between the Ukraine and Russia – that is an explosive laid already by Trotsky and Lenin, and aggravated still further under Khrushchev. This is the explosive that has the potential to tear apart a single national organism.

The differences between the Slavic peoples always show themselves when, in the spirit of the ideology of a purely politically (not in the sense of spiritual, cultural life) conceived pan-Slavism, an attempt is made to unite them. Or in still cruder fashion, as happened after the 1st World War when, according to the will of the political world-powers, a new “people” was created – the “Czechoslovaks”. This people had to exist through the whole period of Bolshevik rule; but no symbiosis occurred – as soon as Bolshevism collapsed, the two peoples separated. And thanks be to God that this separation took place in a civilized manner. In the case of another artificially-created people, the “Yugo-

slavs”, this process is an extremely tragic one. Where the Ukraine and Galicia are concerned, we are faced with the choice: Will their separation come about in the manner of Czechoslovakia – or Yugoslavia? For, Galicia had previously, before the time of Stalin and Hitler, never been a part of Russia. It belonged to the union of Austria and Hungary and, still earlier, to the great Polish-Lithuanian kingdom; but there had always been separatist impulses and a striving for autonomy. This cannot be compared with the wish of the Basques to cede from Spain, or the aim of Northern Italy to split off from the rest of the country, or other similar cases (there are many such examples today). All these questions, to the extent that we really want to come to clarity about them, must be judged from the standpoint of the supersensible guidance of the nations, and of their real task within the overall development of the cultural epochs. Failing this, there is a risk of confusing the will of the Archangels, the leaders of the peoples, with the “right of the nations to self-determination” as proclaimed by Woodrow Wilson, which could throw the world into an ever-growing chaos of rampant separatism.

The Slavs of Eastern Europe have formed themselves as a people that lives in a mood of expectation. Its task in the contemporary world is to prepare the advent of the next, the sixth, Slavic-Germanic cultural epoch, where the individual human being will strive upwards to the next evolutionary stage, *to the new form of his individual consciousness*. This is an extremely important step in evolution. It augurs a metamorphosis of the human being as a species. He will strive toward the Spirit-self, Manas – that is to say, he will attain super-consciousness as an entirely individual consciousness.

The Western Slavs embody, within this great task for mankind as a whole, a kind of prefigurement of the sixth cultural epoch. It is their mission to merge, not politically, but on a cultural-spiritual level, with the impulses of Western European, and particularly of Middle European culture – with the form of the Slavic-Germanic cultural epoch contained today in Goetheanism, in Anthroposophy, but also, of course, with the entire cultural heritage of Europe, and so to carry these impulses into the future. “[...] The western Slavs,” says Rudolf Steiner, “[...] are to be seen in a different relationship to Western Europe [...]

than the Slavs of the East. And only if one is not thinking in terms of the further development of humanity as a whole, but in terms of the English-speaking empire, only then will one wish to incorporate Poland into the Russian empire. [...] I cannot speak today of the changeable destiny of the Polish people; I will only say that the spiritual culture of the Polish people has one of its crowning points in Polish Messianism which – however one may wish to consider the reality – contains within it ideas which have their root in spiritual feeling, spiritual thinking, and aim to give to humanity, from out of the Polish folk-substance, that which constitutes the inner content of Polish Messianism. There we have, as it were, the Gnostic element, which corresponds to one of the three soul-members which are meant to flow to Middle Europe from the Western Slavs. We have the second element in the Czech people [...]; there we have the second soul-member that is inserted into the Middle Europe from the Slavic world. And the third member lies in the Southern Slavic element. These three soul-members push forward like three cultural peninsula, and do not belong in any way to the Slavic element of Eastern Europe (GA 174, 15.01.1917).

Rudolf Steiner touches here on a most profound question of the genesis of the Slavic peoples. To elaborate on it in all its aspects is not possible in a single essay. We would merely point to the statements of Rudolf Steiner concerning the connection of the group experience of the triune soul among the Finns with the configuration of their country's geography, the three gulfs of the Baltic Sea (GA 158). This instinctive experience of the triune soul among the Finns was impressed upon the Eastern Slavs in the unfolding of their State structures, as we will discuss later. But from the thought of Rudolf Steiner's cited above we learn something about the further process of the emergence of the three-membered soul, which advances from East to West and has objectivized itself in the western Slavic world. Unquestionably, we have here to do with a preparation for the germinating of the Spirit-self within the three-membered soul. In this connection and for the sake of this work, the significance of peaceful, friendly relations between the peoples, of intensive mutual help, cooperation, instead of a brutal struggle of nationalisms, cannot be overestimated. The normal course of evolution, however, has enemies, also of a cosmic nature. For this reason, we ex-

perience a continual increase of hostility between the peoples. It is particularly easy to stir up this feud among the Slavs who, by virtue of the tasks allotted to them, are apolitically, even anti-politically, disposed – they are easily manipulable to an unusual degree. The “Maidan” in Kiev is a convincing illustration of this, but it is not the only one. Each of the World Wars had its “Maidan”, and it is to be feared that there will be more.

It is especially easy to manipulate the Slavs politically, as they need, in view of their great tasks for humanity as a whole, to remain complete children in the realm of politics. One should be aware that this is not a disadvantage, although it brings enormous suffering in today’s world. For the development of the Slavs Ahrimanization, focus on the material world, is particularly destructive. If this happens, then they become similar to the peoples of Western Europe; but these peoples have quite different evolutionary tasks – they are predestined by the extremely difficult karma of contemporary civilization to dive deeply into material culture, into the world of the abstract intellect. (The Russians sense this, of course, but they understand it wrongly – and take pleasure in exalting the breadth and unpredictability of the Russian nature, and despising what they see as the philistinism and restricted vision of the Europeans.)

The task of the Europeans is to develop further rational, logical thinking in order in this way to strive upwards from the lower to the higher ‘I’. (This is a stage in development that has, sooner or later, to be passed through by every human being.) By contrast, the Slavs – precisely because of their task to attain the Spirit-self – need to experience its proximity, as it were, though not as individuals (hence there is no reason for pomposity); they need to raise themselves in a kind of hovering state above material life, but without losing the connection with it. This requires a completely different structure of the life of the State, more flexible than that of the monolithic State in the epoch of materialism. It is this they are seeking and for which they are fighting, but from outside they are continually pushed in another direction – above all, away from true spirituality.

If materialism succeeds, nevertheless, in drawing the Slavic peoples into its vortex, then the influence is enhanced of the so-called “doppelgänger” of their folk-souls: both the Ahrimanic and, through the law of polarity, the Luciferic. These awaken in the Poles, for example, the dream of Greater Poland “from shore to shore”, in the Russians the wish for the “sea-straits” [meaning the Bosphorus and the Dardanelles]*, for the “Third Rome” [the ideological conception exists in the Russian Orthodox Church, according to which the first Rome was the centre of the Roman Empire, and Constantinople is regarded as the second or New Rome; after its collapse it is the mission of Russia to become the Third Rome – i.e. the centre of Christianity and its sole protector]. Under the influence of the doppelgänger *the Russians confuse what is Russian with Russianism* and hope, in terms of this Russianism, for the unification of western, southern and eastern Slavs, in order to lead them – without realizing that they would thereby undermine their missions, which have been assigned to them for the transition from the present cultural epoch to the next; and this would be bad in the extreme. This tragic and serious error – shared, incidentally, by some southern Slavs (from Serbia one could already hear: “A shame that we have no border with Russia, they would liberate us, too!”) – gave rise already to the policy of Tsarist Russia toward the Balkans, and its entry into the 1st World War; this error underlay the ideology of the “Third Rome”, and the intention to conquer Constantinople and control the sea-straits. Bolshevism, too, slid ever further into political pan-Slavism, into Russianism; it became increasingly a national or rather, a nationalistic Socialism, and was doomed to failure for this reason alone. Thus is revealed the destructive role of Russia in Europe. Its tragic errors are used in order to make it into an instrument of world politics, an instrument of great destructive force, and it is this above all that brings suffering to its peoples, who seek any opportunity to escape from its sphere of influence.

The way Russianism operates today is clearly seen in the example given in the first essay – the demonstration in Simferopol, organized as a declaration of those who favour the annexation of Crimea to Russia,

* Additions by Sonya Pugachov, translator from Russian.

where in the front row the old woman is holding a portrait of Stalin towards the cameras. Of course, this is not a single case. The image of Stalin is to be seen often these days, also the Soviet flag with hammer and sickle. And when in the Ukraine Lenin memorials are toppled, in Moscow this is called *Russophobia*! This is the way, then, with the use of any ideological means available, the “gathering of lands” is taking place in Russia: under the banner of the restoration of nationalistic Bolshevism! However, this means that an end to Russia’s sufferings is not yet in sight. And how can one fail to understand those who prefer to keep away from a Russia of this kind? But this is only the uppermost layer of the processes in question. We need to reach down to the deeper layers if we are to gain clarity: What should Russia do?

If we read the world’s Press with a little more attention, we will notice a certain undertone – it seems as if the West, the U.S.A, despite the threat of tough sanctions, approves of the return of the Ukraine into the Russian Federation – though without the regions annexed in 1939. One must simply not let oneself be deceived by the “drum roll” of threats and sanctions. These are unavoidable in such a situation, but one should listen very carefully to the way the drums are sounding, and compare this tone with, for example, the one that was sounded in the 1930’s.

We realize fully that what we have just said will, unquestionably, give rise to a certain bewilderment. Indeed: who in the West would have an interest in this, and to what purpose? (The patriotic Press brings forward every possible proof that the West wants – without restraint, untiringly and with evil intent – to destroy Russia.) To gain clarity in this question, we must turn to another kind of political science – conspiracy theory. How we stand towards it and what we understand by it, was the theme of the first essay and has been discussed in the works of the author. The interested reader can consult, for example, the third volume of “*Macrocosm and Microcosm*”.

The events in connection with the Ukraine lead one to infer the existence of a background which has its roots in the past. They definitely did not arise spontaneously, out of the alleged dissatisfaction of the

people with regard to corruption, increasing poverty, failure to combat crime, etc. They were planned, and this can already be inferred from the development at the beginning of the 90's, the beginning of Perestroika. An answer to the question where and by whom they were planned is not easily given, particularly to the uninformed reader. We will therefore reply, for the present, as follows: They were *planned* in the centre of those occult-political forces which, working behind the scenes of outer events, have grown so powerful that they are able to plan the course of history itself and bring it under their control. Let us call these forces the "Community of Darkness". This plan was first put into effect through the handing of Crimea to the Ukraine by Khrushchev. This was, indeed, a "gift of the Danaans". And it was at the same time this, that brought about the plan of the Perestroika, which ceased in 1989-91 to be a matter of conspiracy theory. To see with clarity here, we need to study the course of world history on the larger scale, so to speak, and also grasp the fact that after the 1st World War there was not a single sovereign State left in the world, the United States included. Since that time, the course of history has been steered by the struggle of supra-national plots, by the "Community of Darkness", inspired by the cosmic spirits of opposition. And the American who said that history was coming to an end was quite right.

Can one call the struggle of these plots a conspiracy? – Yes, one can, if what is chiefly meant is not political or financial circles of some kind, which are bound together in various mysterious societies, but that category of spiritual, *hierarchical* beings which is opposed to the healthy course of evolution. Yes, they make use of human beings, because their interests lie in earthly man; but if we only speak of the greed of individuals for control over humanity, then we narrow the concept of conspiracy. It is mighty supersensible beings who are eager to exercise control. But this means that there is the intention *to alter the entire human species in its essential nature*. One could cite here by way of example the gender-initiatives in our time as an expression of these intentions – this is the kind of political policy involved here, insofar as one can speak of politics or policy. The majority of human beings are in no position at all to recognize this, which is why these intentions are of an occult, and thus secret, nature. But if someone is hatching something

evil against us of which we are not aware, then we call this – as soon as we get to know of it – a conspiracy. We need to use the word “conspiracy” as a technical term. It is not in any way equal to the extent of evil of which a human being is capable, because we have an instinct of self-preservation. But those circles of people who serve the forces of global downfall work in opposition to their own existence. They are therefore not conspirators, but victims, themselves, of the conspiracy of metaphysical forces.

In a similar sense to what we have just described, the actions of the forces of Good are also a conspiracy, though in an opposite direction. For, they have – to express it in simple terms – conspired to save the human being, without waiting for him to recognize clearly what value it represents for him. At some point he will understand, but this should not be too late.

The servants of the hierarchies of healthy development are the great human initiates, who support the human being in his striving to tread the path of normal evolution. But there are also initiates among those who serve overwhelming cosmic evil. World politics is occult because it is steered by Ahrimanic initiates. In the 20th century, at the threshold of the earthly incarnation of Ahriman, they attained a special degree of power, subjugated entirely the puppet governments of all countries, subjected the broadest masses of the population to colossal psychological brainwashing, seized de facto control of all areas of culture and social relations. We will not see in the newspapers, on television, the faces of those who belong to the “Community of Darkness”. For them it would be nothing less than humiliating to show themselves to the masses of human beings whom they have, themselves, psychically modified. They are oriented totally towards that higher element which is embodied for them in their “Master” himself, namely, Ahriman. There are on the earth servants of a still mightier power – Asuric beings, retarded Archai; and, naturally, there are also servants of Lucifer. All this is a theme of investigation reserved for the true political scientist.

Anthroposophy describes how there is, standing over against our world-sphere which evolves through the working together of the seven

aeons, a further sphere that is alien to us. This has withdrawn from our own evolutionary cycle and aims to bring this to a standstill and adjoin to it its own cycle, in which an existence of man as a Divine creation is not intended. Quite clearly, it is impossible to consider in an exhaustive way so encompassing a theme in a single essay. In addition, it is altogether no easy matter to compose articles on the basis of Anthroposophical knowledge, as virtually every question leads into expanses of the spiritual world, brings to the surface an enormous number of inter-relationships and can only be grasped in its essential nature if such an inquiry is undertaken.

The centres of Ahrimanic power on earth do not act in a completely arbitrary fashion. They are by no means without knowledge of the laws and tendencies of natural development and do not stand in its way. Were they to do this, they would be simply swept away by the supreme power of the evolutionary current in which highest hierarchical beings of immeasurable power are at work. In those centres one moves with this current, but attempts as far as is possible to distort it, to give it a wrong direction, to slow it down or speed it up. Particular attention is paid to people's motivation which, in an epoch where the human being is meant to attain individual freedom, becomes increasingly the focus of interest of the activity of Divine beings. With the help of an example we will show how this happens. Rudolf Steiner has convincingly pointed out that we find ourselves at a stage of development where the centralized monolithic State has outlived its usefulness. Its social structure no longer promotes but, rather, impedes the individual development of the human being. This is the reason why it has the tendency to degenerate into a dictatorship. The time has come, to set up social threefolding in the State, to differentiate the unitary power into three autonomous power-structures. Taking Russia as an example, government should be built up on the manner of a confederation, consisting of three sovereign Dumas, parliaments or, if you wish, soviets, one of which is dedicated exclusively to the economic life, the second to the life of the State and of rights – the political life – and the third to the spiritual-cultural life. The entire life of a State, which abandons the struggle for power and gain, must have its source in the mutual cooperation – simultaneously matter-of-fact and creative – of these three soviets. And if Russia really

has plans to “gather countries together”, which it has a right to do by virtue of its cultural-historical tasks, then it could, by means of a confederate social threefolding of this kind, create the conditions whereby all its citizens could unfold their capacities freely in the spiritual life, they could be active in associations of free enterprises guided by the principle of brotherliness, and enjoy true equality as citizens. In doing so, Russia would be enormously attractive to other nations, who would seek a closeness of relationship to it. Russia would be assured of their friendship and sympathy. All this must not remain a dream; it must become a pressing need, since all that is based on the principle of the monolithic State is doomed to destruction.

The “orange revolutions”, in the end, destroy what is in any case doomed to extinction. The Divine hierarchies have nothing to set against it, just as they have nothing to set against the law that brings death into the world, which is characteristic of all development. Without death, nothing new can arise. But people should reflect on how this principle can find its rightful realization in social life – namely, not destructively, through revolution, but through evolution, by way of transformation and metamorphosis. The monolithic State needs to be transformed into a three-membered entity. If we had done this in the 90’s when the Bolshevistic colossus collapsed – Russia would be today a role model for other peoples. But what is happening in reality? In reality we are confronted with the implementing of a globalist project. The unitary States are in a process of dissolution, leading to their unification in a single world-State with a world government, maintaining the whole of humanity under its dictatorial control. In this way the Ahrimanic powers distort the aims and the course of development itself.

People could themselves put up a noticeable resistance to these distortions and this change if they were only to realize what is happening to them. But it is this, especially, that one tries to prevent. Meanwhile, there is much that one can understand with little effort. Remember, for example, the presidency of Boris Yeltsin, who said: “Take as much sovereignty as you can swallow!” If Western Ukraine had taken this sovereignty at that moment, no-one would have objected. Russia also

remained silent when vast regions broke away from it. But the forces we have mentioned want confrontation, they aim to sow the seeds of hatred between the peoples of Russia, and incite hatred between other nations and Russia, in order to obstruct the mighty task of preparation of the metamorphosis from the fifth to the sixth cultural epoch. Foreseeing this hatred, Rudolf Steiner remarked: “For, not only human beings will hate. Middle and Eastern Europe will be hated, not by human beings, but by demons of a certain kind who will inhabit them. The time will come when Eastern Europe is hated still more than Middle Europe” (GA 180, 12.01.1918). And how many of these demons can already be seen in Kiev! And also in Moscow! (For example, the unhappy “Ksyusha”^{*} proclaims on television: “Russia is a land of genetic scum and backward minds!” Another lady (Evgenia Chirikova) chimes in: “The Russian nation is a cancerous growth of humanity!” In this way the obsession of the left-leaning demons of hatred finds its expression, while those inclined to the right call out: Join the ranks of “cosmic atom-orthodoxy” [meaning the amalgamation of army and military-industrial complex with the left-leaning Church – Notes S. Pugachov])!

However, if Eastern Europe does not live up to its mission, its task will be transferred to other nations, for example, the Latin-American, who are not prepared for it through an evolutionary process. This would force the whole development of mankind still further in the direction of the Ahrimanic intentions. *And it is precisely these intentions which underlie the developments in the Ukraine.* The things that are happening there, were not thought up today; and what is especially interesting – no secret was made of it. Even if one does not appeal to knowledge of the supersensible, one can understand that what is happening today is part of a conceptual blueprint that emerged some time towards the end of the 19th century. It is one of the plans in whose realization many people are involved – most of them half-amateurs who must not find out too much, but who are to be informed as to one aspect or the other. And for this purpose they are given certain signs, often in the form of political

^{*} Ksenija Sobcak, daughter of a well-known comrade-in-arms of Boris Yeltsin and mayor of St. Petersburg for many years. She became popular as presenter of a number of over-sexualized TV shows. Amongst the ordinary people she is despised for this, and in return she despises the people.

maps of the world. They are published, but in a form suggesting that they are free speculations of individuals on a given political theme, obliging no-one to act in a certain way. But when what is shown on these maps is realized in practice, no-one can remember them any more. In our own publications we have already spoken of one of these maps, which appeared in 1890 in the English satirical magazine "Truth". On it one can see Europe as it was later, after the 1st World War: in place of Russia there is the word "desert", which the country actually became after the Bolshevik "Orange (in this case, Red) revolution". The map is shown here, the drawings surrounding it can clarify many things to the historian who specializes in that historical period. The overall heading is "The Kaiser's Dream". It was of course not "dreamt" by the Kaiser, who was a layman in political matters. It was "seen" at that time by circles of the British (and apparently also of the Latin – in the sense of politicized Catholicism) occult-political Establishment. But it was inspired by Ahriman. This "dream" also contained the plan of a "Socialist experiment" of the years 1917-1991. In 1991 the "experiment" was concluded, all the insights required had been gathered and laid in the "treasure-chest" of knowledge that was needed for the globalization project. A further experiment was adjoined to it. And where would be the best place to carry it out, if not Eastern Europe, in the "desert"? This experiment, too, is presented in a map published in the September 1993 issue of the "Foreign Affairs" periodical. On this map (see below) there is a thick line dividing Russia from Western Europe. This "dividing line", as is explained in the text, indicates "the limit to which Christianity had spread up to the year 1500". This line therefore separates off parts of the Ukraine and Belarus and assigns them to the West. Viewed as a whole, however, this is the boundary dividing the "Euro-Asiatic civilization of Russia" from the rest of Europe.

Another map, shown in 1990 in the British magazine "The Economist", portrays this "Euro-Asiatic civilization" in its entirety; bordered by a thick line, it stands in the world as a sort of island, and there are a number of other "islands": "Confuciana", "Islamistan" etc. As everything in these maps has a meaning, one must ask whether the thickness of the lines does not imply that these "civilizations" are to be isolated from

one another. But isolation means at the same time confrontation. In the final analysis, we see ourselves facing here an expanded version of



Orwell's "1984".

Thus, there was open discussion already in 1993 of the dividing of Western from Eastern Ukraine (and also of the separating off of Belarus!). One might object that what we have here is pure coincidence: a certain American political scientist, Huntington, when he was drawing his maps, drew some boundaries freehand, and this was no more than a product of his subjective fantasy etc. – There is no point arguing this question. Above all, because here we are looking at *symptoms*, which have to be observed in a flow that is as wide and long-lasting as possible. We would therefore, with these maps in mind, point out that politicians of the most varied party-convictions are continually reciting the following prayers: “Yes, Western Ukraine certainly ought to split off!”; “Why do we have to put up with these followers of Bandera [a radical Ukrainian nationalist, who collaborated with the National Socialists – S.P.]! These Fascists!”; “It never belonged to Russia”; “Let them take Kiev with them!” (these are the words of a neo-Bolshevik); “They should have the Donets Basin, too; it’s nothing but an economic bur-

den!” etc. This is to be heard in Russia, but also in the West, as a kind of slogan – which shows that the person uttering it is initiated into the “plan”.

But one hears still more. For example, Kissinger made the following remarks in a CNN programme: “Kiev was once called Kiev Rus. Thus, the political and, still more, the religious development of Russia began in Kiev. Then a separation came about, but from the end of the 17th and beginning of the 18th century onwards Ukraine was a part of Russia. And I know of no Russian of note, whether he is a dissident or has a job in government, who does not feel that the Ukraine is at least an important part of Russian history. This is why Russians cannot look

with indifference at the future of the Ukraine... To understand Russia’s position, you have to look at history.” Sounding through this, is the intention to give back the whole of the Ukraine to Russia. And the words are spoken, not just by a Secretary of State, but by someone who most certainly has access to those circles who plan world history.

That “goodwill” should find its expression outwardly in a stiff confrontation, accompanied by the threat of sanctions etc. – this ought not to mislead us. Think back on the way the Entente reacted when Russia had been taken over by the Bolsheviks. Today, sufficient proof has been provided by historical research to show that the Bolsheviks were only able to retain power thanks to the support of England and France. Outwardly, however, the Entente was supporting its former allies, the White Guard. The Socialist experiment in Russia was, for its whole duration, carried out under the banner of a remorseless struggle with the West, be-

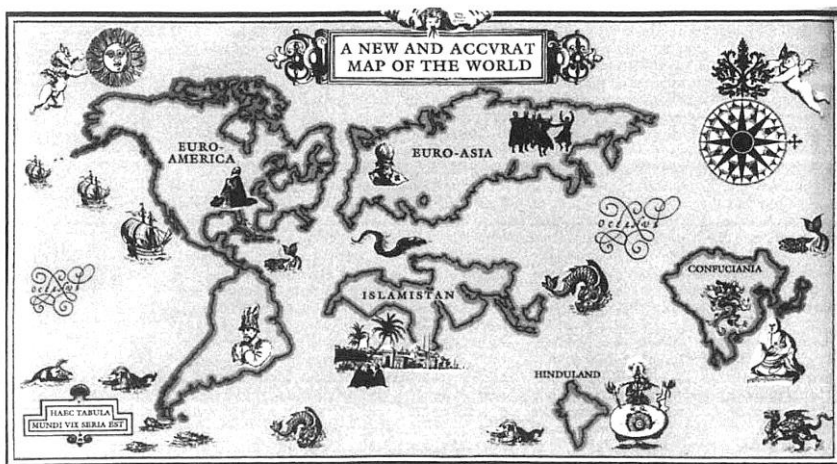


cause in this way secret intentions can be more easily hidden. And there is no reason to suppose that this will now change in any way.

But however the political events may unfold – neither outer description nor the understanding provided by conspiracy theory can explain the processes in their essential being. In our quest for this essential being we must turn to the supersensible reality of an extensive segment of world history in the course of which the genesis of those peoples took place, who inhabit Europe today. Knowledge of this kind can only be gained from Rudolf Steiner’s Anthroposophy.

Rudolf Steiner was deeply concerned at the development of Russian-Ukrainian relations at the beginning of the 20th century. In a lecture held in Winter 1916-17 (the precise date is unknown; publication is still awaited), he speaks of a map which is not included in the shorthand report of the lecture, but was later discovered and published by the important first Anthroposophical political scientist, Karl Heise. The map also represents the plan for the Europe of the future. By way of explanation, Rudolf Steiner remarks: “The entire symbolism used by these occult brotherhoods of the West, however, has the aim of taking hold of individuals, and even of masses of people, in such a way that they can be used in the service of special, egoistic interests. [...] The centre from which all these harmful influences radiate out, is not the Grand Orient de France; it is to be found in England. The Grand Orient has no longer much to say, it is externalized. Many Russian Grand dukes belonged to it. [...] For this English brotherhood, 1914 was high time to carry out their intentions, as it would not have been possible for them a few years later to instigate a war between France and Germany. The basic thoughts (a feeling of hatred and revenge) could no longer have been whipped up in France. The first opportunity was therefore taken, to provoke the war. [...] England [today one must speak, instead, of America – G. B.] does not want peace, as its goal has not yet been realized, to establish rulership of England across the world, following the example of the Roman Empire. This has been studied carefully, including all the mistakes that were made, so that they can be avoided [...] Lloyd George is now a conscious instrument of these powers, he is complete-

ly free of Puritanism. [...] The destruction of Germany, the subduing of the so-called Latin races, the enthralment of Russia – all the aims of this occult brotherhood must now be realized. This is why all intentions to make peace are obliterated. [...] If the French knew what plans their English friends have for them, one could be really stirred to pity. The moral decline of British statecraft began in the 40's of the 19th century. [...] its one and only goal is to make all the peoples of the earth into their helots [...] Why was Rasputin murdered? Because he wanted no war. The murderer lived for a long time in Western countries, studied in Oxford; there you have the motives for the murder.” “If,” so Rudolf Steiner went on, “you study the events of the Russo-Japanese war, you should always bear in mind a personality who played an immensely influential role at the Russian court at that time, the French doctor Encausse, known as Papus.”



The 'new and accurat' map of the world published in September 1990 by The Economist

A person of liberal-democratic persuasion will probably think, when he reads this statement of Rudolf Steiner: Here is another one of those pathetic conspiracy theories, blaming all the wrongs in the world on the Freemasons! But this reader with his opinion will be making a huge and, one could even say, tragic mistake. Rudolf Steiner never stood on the side of any political, still less occult-political world-forces. And he was not at all concerned to criticize them. It was his task to teach us the

method of historical symptomatology when we are trying to understand the social-political phenomenology of our time. He shows how the human being today is placed in the centre of a gigantic world-conflict. Within it there is a pole of the left and of the right, whose existence in political life is a reflection of the battle between Ahrimanic and Luciferic forces.

Both the liberals and the right-wing conservatives (in whose circles the conspiracy theorists are generally to be found) concern themselves solely with the external political contrast, they grasp the political life on a purely exoteric level. And, fundamentally speaking, they are dualists in politics. For them, everything in the world is dual, including ethics. Each of the two sides regards itself as the absolute defender of the good and sees the other as the sanctuary of evil. In all questions of life in the world they judge according to the principle of: either-or. Here, Rudolf Steiner proposes a triad. In this polar antagonism the essential element is the human being. It is over him that its duality is battling (not for the possession of natural resources), in order to divert him from the path of rightful evolution. But the human being has the task of neutralizing the destructive power of this duality and making it continually a motive force of human development. For, their existence is unavoidable and necessary. They came into being for the sake of the tasks connected with the development of the human individuality. Duality is in itself counter-productive and the human being needs continually to find a way of neutralizing the opposites that tear it apart. If, however, he gives preference to one of the two sides, the human being destroys himself and contributes to the destruction of the world. Rudolf Steiner shows how this antithesis can be neutralized. In one of his lectures he says the following: "Here, there is only either-or: Either human striving remains confined to the 'imperium' of economic life – in which case certain downfall of earthly civilization is the necessary consequence –, or spirit is poured into this economic imperium, and then that will be attained which was the actual intention of earthly development. What I would say is this: Every morning one should call this to mind in full earnestness and determine one's every single action in accordance with this impulse. The cosmic hour is striking with extreme seriousness at the present time.

This cosmic hour is striking with dreadful seriousness. We have reached, so to speak, the ultimate limit in the use of empty phrases. At this point in time, when there has been squeezed out of the phrase all the content that once entered human beings in another way, and it has no meaning for today, we must receive into ourselves that which can again bring real, substantial content into our life of soul and in society. We must be clear that this 'either-or' must actually be decided for himself today by each individual, and that everyone must participate in this decision with his innermost soul-forces. Otherwise one is not really sharing in the matters that are of importance for humanity

But today in the age of the empty phrase the longing for illusion is very powerful indeed. One would like so much to deceive oneself about the seriousness of life. One would prefer not to confront the truth that holds sway in our development. How otherwise could humanity have let itself be deceived by Wilsonianism, if it really had the innermost striving to be illumined by the truth? It has to come. There has to emerge in human beings the longing for the truth. Above all, there must grow in human beings the longing for liberation of the spiritual life, and the insight that no-one has the right to call himself a Christian, who does not understand the saying: 'My kingdom is not of this world'.

This means that the kingdom of Christ must become an invisible kingdom, a really invisible kingdom, a kingdom of which one speaks as of invisible things. Only when spiritual science reigns supreme, will one speak of this kingdom. Not an external Church, not an external State, can realize this kingdom, nor can an economic imperium. This kingdom can only be realized by the will of the individual human being who lives in the liberated spiritual life" (GA 196, 22.02.20).

In his lectures Rudolf Steiner provides us with material of immense importance when he shows how, in the course of cultural-historical development, the idea of world-rulership evolved and how the centres of occult-political power came into being. He calls these centres "secret societies" and explains that they are not simply Masonic, but made use of Freemasonry which is undergoing a deep decline in our time, for

their own purposes. Here, an important role is also played by the forces of militant Catholicism, i.e. Jesuitism, as well as some others. Rudolf Steiner characterizes the role of the Anglo-Saxon world in these societies, and also their aims and modes of action, as follows: “Within the sphere of the English-speaking peoples there is on the one hand a huge contrast between the ideas that emerge in the public, external consciousness and what, behind the scenes of world-history, those people think who were or are initiated into the events of world-evolution” (GA 196, 09.01.1920).

The general consciousness, the noblest strivings, the best open publications of these regions of the civilized earth are, says Rudolf Steiner, governed by the ideals of humanitarianism. “Behind this outer striving stands the knowledge of the initiates, the knowledge of the most influential initiates. And unknown to the general public, [...] the judgements, the directing forces flow from certain initiated circles into public opinion and into the course of events, the outer deeds, which are dependent on them.

Here or there a society of some kind can be set up, with wonderful programmes, admirable ideals. [...] But living with them, without their knowledge, is not only what they speak about, but there are ways and means of infiltrating into these things all that one wishes to infiltrate [...] from the side of the initiates. [...]

If one is able to follow what, in this field really has been taught and spoken within the circles of initiates, then one knows that predictions were very confidently made of the things, the terrible, frightful things that have been poured over the civilized world in the last five years. All these things were by no means a secret to the initiates of the English-speaking people, and running through all discussions is the following discrepancy: on the one hand, wonderful esoteric ideals, the ideal of humanitarianism with genuine belief in this humanitarian ideal in the most varied forms on the part of the non-initiated; on the other hand, the doctrine, the conscious, rigorously-expounded doctrine, that all Romance culture, Middle European culture, must disappear from modern civilization, and that the culture of the English-speaking peoples

must predominate, must achieve supremacy throughout the world” (ibid.).

We can only offer here a few extracts from the statements of Rudolf Steiner on the theme that concerns us, and this we realize only too well how impossible it is to explain the significance of processes in the world today in an exhaustive manner. This world requires of the reader a systematic study of the works of Rudolf Steiner. Here we will present a few remarks of key importance, in order to highlight at least one aspect of life in today’s world, not only in the realm of politics, but in the realm of virtually any form of life in modern civilization – namely, that it is the initiates who lead – initiates as we know them from the Mysteries, where the human being is brought into one or the other conscious relation to the supersensible world. These initiates of today are initiates of Ahrimanic mysteries. This means, however, that no political battle with them can achieve anything, that any confrontation with them from the standpoint of humanism, of democracy, would be a complete waste of time. The only thing that human beings can set over against their dangerous activity is as comprehensive an understanding of this activity as one can achieve, and an appeal to the powers of the Divine hierarchies, to the Spirit of our age, the Archangel Michael, and to Christ himself, whose countenance at the present time is Michael.

However, the existence of the Ahrimanic initiation centres in the secret societies of the West is not the only factor that weighs down on us today. Because there exist also the Luciferic initiates of the East. Their particular feature, according to Rudolf Steiner, is that: “[...] they speak differently or, rather, in keeping with the ancient custom of the Orient, they do not speak at all. They have other means [...] of bringing what they actually wish for, to effect in society. Their wish is that world-dominance should not be striven for by anyone, since they realize quite clearly [...] that, if there is a role of dominance on the earth, it can only be that of Anglo-American humanity. But this they do not want. Therefore, they want, actually, to make civilization disappear from the earth. They are familiar with the spiritual world in the most intensive way and they are convinced that humanity will be better off if it renounces the following earthly incarnations. [...] For these initiates of the Orient the

consequences of Leninism will not frighten them at all, because these initiates of the Orient say to themselves: If these institutions of Leninism spread across the earth more and more, then that is the surest way of bringing the downfall of earthly civilization. [This is the real explanation for Nicholas Roerich's sympathy for Bolshevism - G.A.B.] But this will be the most favourable outcome for those human beings who, through their incarnation so far, have achieved for themselves the possibility of living on without the earth" (ibid. 09.01.1920). (We would remark in connection with the last detail that ordinary human beings return to the earth after death, as soon as they have passed through a corresponding evolution in the supersensible world. They experience a powerful urge to enter a new incarnation, and the spiritual world impels them towards it, begins to scorch them. If a new incarnation on the earth were not possible, the being of souls after the conclusion of the higher cycle would become a real hell. To bear this state without pain is only possible for those who have attained on the earth the higher forms of consciousness).

Such are the antitheses, into the centre of which the human being is placed. And his supreme duty is to attain knowledge of them. In our own time, this has taken on special relevance, as the world antitheses we have mentioned have the intention, apparently, to settle their conflict through warfare.

Let us resume our immediate discussion, equipped with knowledge that enables us to penetrate the questions more deeply. In the as yet unpublished lecture quoted above, Rudolf Steiner continues: "The [...] map which was and has continued to be drawn repeatedly in all its detail from the 1880's onwards in these occult brotherhoods, shows clearly enough the war aims of England [...] The northern part of Greece forms a part of the Southern Slavic realm under England's rule. [...] Germany and Austria retain only their innermost core regions. *Poland, Lithuania, Galicia, Bukovina* [emphasis G.A.B] pass to Russia. Two great empires are to exist in Europe – one English and one Russian. The Russian empire is sustained by that of England and stands under its guardianship [...] An opposite pole is needed in the Russian people."

This was the plan that had been drawn up. And the events of 1939 took shape accordingly. It follows from this, however, that the cruellest tyrants of modern times were no more than puppets, instruments of a will not their own. If the peoples concerned come to recognize this fact, they will have to ask: Is it right for us to tear each other apart in mutual hatred, when we are brothers in misfortune?

In a lecture given by Rudolf Steiner on 22nd December 1917, just after the revolution in Russia, he said: “In 1914 a world event began, which one [...] could call, initially, a war between the Entente and the Central European powers. But below what is described in this way something of an essentially different nature is going on; quite different enemies are facing each other! And in our days a serious symptom is heralded of what glintingly lurks below the event we quite inaptly call a war between the Entente and the Central powers, there is heralded a symptom which consists in the sad collision between the peoples of northern and southern Russia, [...] a highly significant symptom of what is glinting below the surface of events. People today do not like things to be called by their proper name [...]” (GA 179).

Two days later, in 24th December 1917, Rudolf Steiner picks up this theme again. He says that one “[...] can find an intimation of things that are looming on the horizon, in the moment when these catastrophic events erupted and what now [...] finds its symptomatic expression in the mood prevailing between northern and southern Russia, *the unleashing of Russian-Ukrainian hostility* [emphasis G.A.B], a symptom that lights up with far more significance, if one takes the events that are preparing to happen, than all that people today would wish, in their complacency, to regard as important events” (GA 180). Everything said by Rudolf Steiner is filled with a deeper meaning, and thus, if we bear this in mind, we should feel at least a hint of amazement at the fact that he ascribed so great a significance to events which – however you may look at them – are of geographically limited importance. But our amazement will dissolve if we approach this question not just from the standpoint of spiritual science but also from a great distance – from that time which precedes the emergence of the cultural-historical epochs.

Let us turn now to the evolutionary stages which in spiritual teaching are known as the “root-races”. The most striking peculiarity of these stages lies in the fact that the human being, as he passes through them, undergoes a *metamorphosis of species*. One of these root-races is referred to as that of the Atlanteans. In this epoch the cultural-historical process was set in motion. The Atlantean continent was destroyed by natural upheavals, and in a process that lasted several centuries it gradually became the sea-bed of the Atlantic Ocean. The population of Atlantis migrated both westwards and eastwards. The masses of people who journeyed eastwards went along the north of Africa (this was the southern stream) and across the regions of what today is Southern Russia (the northern stream). This northern stream pressed forward gradually to India, but the greater part settled in the vast regions stretching from the Ural mountains to Lake Baikal.

The development of our root-race, the post-Atlantean, divided into seven culture-epochs, has its origin in India. The epochs succeeded one another in a regular sequence of metamorphoses, moving from East to West – through Persia, Egypt, Greece, Rome. The latest in the temporal sequence, the fifth, is the European culture-epoch of today. It is supposed to metamorphose gradually into the sixth, the Slavic-Germanic culture epoch, and this will change the direction of movement of the culture epochs – from now on it will be from West to East. However, this will be – in view of the powerful influence of the highly-differentiated aura of the earth, which is closely bound up with its geography and with the natural kingdoms (the elemental spirits of nature) – an extremely important factor for change in the character of the evolution of humanity. The sixth culture-epoch will then metamorphose into the seventh, the American, and with this will draw to an end a great period, known as the fifth root-race, in which man as a species – but already each one in himself (the individual as a species) – is to strive upwards to the first stage of his *individual super-consciousness*. Knowledge of this helps us to understand how important, already in our own time, the individualization of the human being is, and why the spirits of opposition are fighting so relentlessly against it. This process is unfolding not only within the cultural-historical context, but also on the evolutionary, genetic level, as we are speaking here of a metamor-

phosis of species. If we have grasped this, then the immense scope of the various genetic, gender, juvenile, “sexual-revolutionary” and other measures that are being implemented on the scale of humanity as a whole, will no longer surprise us. In the battle of politics they have barely begun.

In the mainstream of cultural development, which moved from India in the direction of Europe, the Mystery of Golgotha took place, and there tendencies were at work and the fruits ripened of a culture which influences the life of the whole of modern civilized humanity. The northern stream of migrants from Atlantis remained for millennia in a kind of “latent” condition without developing an external culture known to us. In the 3rd-2nd century B.C., in connection with the rise of the Siberian continent and the increasing severity of the climate, its population which had settled there long ago moved westwards and reached Europe. It is from them that the peoples of today emerged, as they mixed with the Latin and the Celtic indigenous population and absorbed the culture of the southern stream.

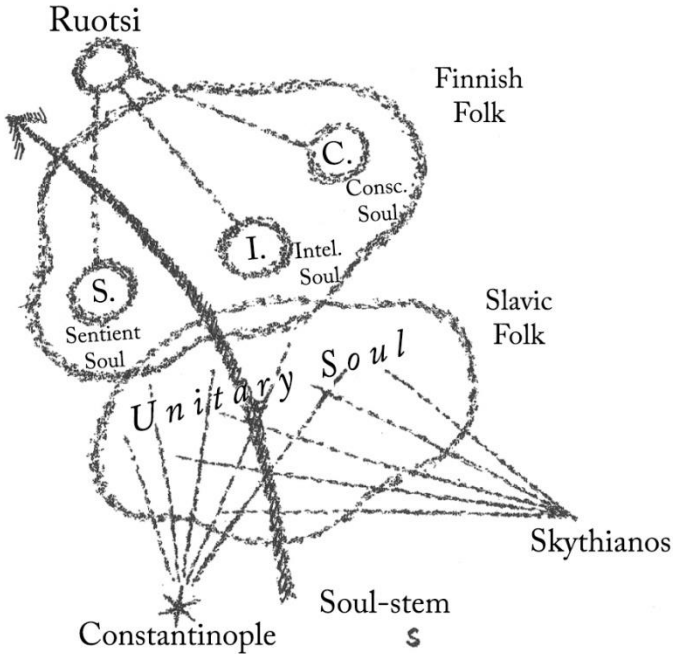
In the course of that great migration of peoples, the tribal communities arrived in the regions where they are settled today, which were later called Slavic – Polyane, Drevlyane etc. The Finns settled to the north of them, having migrated there at an earlier time. They journeyed by the southern route from Atlantis to the East, then moved further north and finally traversed what is now Northern Russia, in a westward direction. This was a part of the great Mongolian race.

Before the arrival of the Slavs, the Finns settled over large areas which included the Valdai and even the region of present-day Moscow.

In a lecture of Rudolf Steiner on 9th January 1914 there is a drawing which shows the primeval configuration of the aura in which the Slavic and the Finno-Ugric peoples were united (cf. Fig.1). One of its most important qualities is that, with the Finns – in contrast to the main cultural stream, where the individual *three-membered soul* was forming – the soul had an archetypal, innately generic character. The Slavs of old Rus bore within themselves, *in the same way*, the *unitary soul*. The

very specific process began, whereby the eastern Slavic tribal communities became a single people.

We would point out to the reader that we have here to do with so important a question of the evolution of the world and man, that it is impossible to deal with it exhaustively in a single essay. We will therefore have to content ourselves with a brief outline.



Thanks to Goethe, Goetheanism and Anthroposophy, Middle European culture created a bridge from the lower 'I' which had been acquired in the course of cultural-historical development, to the Christ-'I'. And this is, essentially, the line followed by the entire development of the European culture epoch, which will pass the baton to the sixth cultural epoch and also to the whole further development of humanity. And it is not the path of single groups, but of the individual human being.

In order for this to happen a bridge must be built from the fifth to the sixth culture-epoch, the former being the epoch of *preparation*, while

the latter is the epoch of the *realization* of Christianity. And it is the Slavs who are called to pave the way to this realization.

The special quality of individual development under the conditions of the metamorphosis – inherent in the path of initiation taught in Anthroposophy – of the fifth culture to the sixth that is taking place, lies in the fact that the human being is called upon to control with the greatest thoroughness possible the entire fullness of the individual ‘I’ which has to be developed under the conditions of earthly culture, in order then to offer it up in sacrifice to Christ with the words (and, of course, the corresponding action): not ‘I’, but the Christ-’I’ in me.

This means that it is not possible for the human being to enter by a merely linear development – even if it brings him into contact with the higher ‘I’ – into the world of spirit and then to realize himself there, and there alone. To be sure, all the older schools of initiation adhere doggedly to this principle, but they are for this very reason unable to grasp the central role of the Mystery of Golgotha. (We would also remark in passing that there is not a single Christian church able to do so.)

True higher development is always bound up with sacrifice. *Sacrifice is a principle of metamorphosis.* But one can only offer up in sacrifice what one actually possesses. Earthly man possesses only his lower ‘I’ with the suggestion of a higher ‘I’, which is developed on the path of the overcoming of lower sensuality and the unfolding of pure thinking freed from all sensory elements, which Rudolf Steiner calls the true communion of man. (The question of the unfolding of pure thinking is the central question of Anthroposophical methodology.) It took three-and-a-half aeons of evolution to develop this thinking, and now we have to renounce it, and empty consciousness, remaining as it were in a kind of inner tension (at-tention), which experience of it demands – and only then will Christ be able to enter the human being. He cannot do this, so long as a person is full of, taken up completely with, himself.

All the elements of his many-membered being have been received by man from the hierarchies. For the three bodies this goes without saying, but even the three souls do not belong to us – willing in them is uncon-

scious, feeling is asleep, thinking is a reflected thinking. Only through the higher 'I' do they gradually become our own. But this 'I', too, – the Manas-'I' – is a gift of the hierarchies. And they cannot provide us with it, so to speak, “eternally”; the laws of evolution would not allow it. This can only be done by the Creator, God himself, who is able *to make his all-encompassing 'I' our own*. Experience of complete union with God as the experience of our own higher existence – this is the task of further development. Whoever accomplishes this, enters finally and for all eternity into the world of light and goodness. He no longer stands as an instrument at the disposal of the powers of opposition. But as, under the *social* conditions of our time, the solution of this evolutionary problem becomes ever more difficult, evil grows in power to such a degree.

We live in an epoch of immensely critical and fundamental decisions. In Europe there are, thanks to Anthroposophy, already individual people who are striving to make such decisions, and this represents, one could say, a movement towards the *realization* of Christianity. In individuals this is already happening. But in the sixth culture-epoch it must take place in many people – ideally in all of them; and it is over this that today's battle is being fought. To prepare such a future – is the mission of Russia. This is why the emergence of a people from the tribal groups of the eastern Slavs was such an exceptional process, as was also the development of this people's aura in which its folk-Archangel incarnated. This is why Rudolf Steiner called the Russians “the Christ-Folk”.

It is the general principle of the evolution of the world and man that, out of universal elements of various kinds, out of larger unities, that individual element is crystallized out which finally became the single human being. The larger unities themselves become within him manifold differentiated elements of his being; but as soon as he acquires an individual life of soul and spirit, the process of his return to earlier unities begins, and will continue to the stage where the human being merges together with the All-unity, but now on an individual basis. This is what happens when the human being begins to realize himself according to the principle: “Not I, but the Christ in me.”

In the succession of culture-epochs as they moved across from Ancient India to Europe, the human being came, in the process of cultural activity, to the differentiation of a certain unity of his etheric-astral nature within itself, whereby the three-membered soul was formed. As a result of the working of this activity into the physical body, he acquired conceptually-thinking consciousness, the lower 'I'. This was, so to speak, the old, "heathen" emergence of the human individuality. The Mystery of Golgotha brought with it another principle of individualization. To be a recipient of it, one needs to stir to activity the unitary, non-differentiated soul – not only through education and training, but by permeating it with the light of the Mystery of Golgotha itself. This process is all the more successful, the more the human being is able, within the unitary soul, to offer up the time-honoured awakening of the three-membered soul to the Christ impulse which, as we have already described, endows him with the all-embracing 'I'.

The folk-communities which settled in Europe as a result of the great migration of peoples set about this task in a special way. We should repeat that they were not involved in the cultural development that unfolded on the southern route, moving from India via Greece to Rome, and they therefore bore within them only the experience of the unitary soul. This soul came into contact with the three-membered soul of the Greco-Roman world. The process began, of the emergence of the European cultural epoch.

The eastern Slavs also had within them only the experience of a unitary soul. But their contact with the Greco-Roman world came about in a different way. It was, let us say, on the level not of culture and civilization, but of religion. The Slavs of Kiev Rus lived in a strongly etherized aura of a unitary soul. The individual life in such a soul is altogether diffuse. It finds its expression in a person's temperament, his character. A mythological expression of such a soul is Mikula Selyaninovich.

But as the eastern Slavs also had to enter the development of the fifth cultural epoch, their unitary soul needed to be awakened. This took place through its permeation by Byzantine Christianity, but also by something else.

Thus we have in the East and West of Europe two different processes of individualization of the human being. In the West, the awakening of the soul takes place via the heathen path, and it needs a further awakening: through the Mystery of Golgotha. This must be brought about in it by the three-membered soul which to some degree already bears the imprint of the earth. In the East, by contrast, the awakening of the unitary soul was effected straight away through the radiant power of the Mystery of Golgotha, which had, of course, come in the form of Byzantine Christianity. In this process an important role was played – and no doubt is still played today – by a certain centre of initiation.

Let us seek clarification from Rudolf Steiner, who says in a lecture of 9th November 1914: “Now we have really, over the years, made great efforts to build up a conception, very gradually, of how boundless everything is that is connected with the Mystery of Golgotha. You can therefore well imagine that when the Mystery of Golgotha radiates in any form into the human soul, it is always only a certain level, a certain degree of the Mystery of Golgotha. But we can imagine that, because the unitary soul is something that, as it were, broods in dullness, but contains within it an element that is especially valuable for our time, then this unitary quality needs [in order to leave behind the state of dull brooding - G.A.B.] to be irradiated in some form by the Mystery of Golgotha [...]” Standing always before this “[...] initiation centre which works quite particularly into the innermost region of the soul, so that the innermost part of the soul is rightly prepared for irradiation [...] by the Mystery of Golgotha, [...] is the initiate Skythianos” (GA 158). Somewhere deep in the subconscious the unitary soul of the human being bears within it a predisposition towards unfolding of the three-membered soul. The germ of this soul is, basically speaking, “brooding” over it until it is hatched. In the case of the eastern Slavs, this occurred at the beginning of their historical development in such a way that the unitary soul received both the above-mentioned impulses into its natural basis: that of the Mystery of Golgotha and that of Skythianos (see Fig.1, lower section). And, as it were, by virtue of the inspiration that was breathed into it like vapour by the instinctive germination of the three-membered soul, there took place within it the movement towards an individual moulding of three-membered soul. This process

was influenced in a significant way by the Finns and by the Normans who descended from the North. The special quality of the development of the Finnish people consists in the fact that, essentially speaking, it experienced, not the unitary soul, but the three-membered soul. This was something 'ur'-phenomenal in the emergence of the individual three-membered soul in Europe. This experience of the Finns had a cosmic character. It found its expression in the 'Kalevala'. The clairvoyants who created this epic experienced the sentient soul as inspired from the cosmos and gave expression to this experience in the human-Divine figure of Väinämöinen. They experienced the intellectual soul as the smith who fashions the human soul; this is the figure of Ilmarinen. Lemminkäinen became an expression of the consciousness-soul that is bound up with the earthly powers, of the one who conquers on the physical plane.

Such an experience of the three-membered soul by the Finns (cf. Fig.1, upper section) came in contact with the aura of the unitary soul of the Slavs. An interaction, of which human beings were unaware, arose between them. The heroes of the Finnish epic were mirrored in the heroes of the Russian Bylini: in Ilya Muromets, Dobrynya Nikitich and Alyosha Popovich.

If a reciprocal exchange is to take place between the triad of the soul and the unity, then, says Rudolf Steiner, "a kind of soul-lineage" is needed (ibid.). Among the eastern Slavs this came about thanks to the migration of the Romans. On their journeys to Byzantium they always followed the same route: "from the Varagers to the Greeks", and thereby forged externally, in the physical, so to speak, the track, of which the soul-lineage became the archetype in the spirit. The Varagers experienced the unitary soul just like the Slavs, they were also endowed with it as a natural quality. And it was the means whereby, on their journeyings across the lands of the Finns, they suppressed in them the consciousness of the three-membered soul. "A tribe pressed down from the North," says Rudolf Steiner, "which bore in its soul as an innate quality that which was there at that time as the striving for unity, and which came to expression on a quite different level in Goethe's 'Faust', but also in Faust in a general sense [as the type of the new human being

- G.A.B.], something that has no knowledge of the three-membered structure and strives for the unity of the 'I'. Here, on a primitive level it has the effect of extinguishing the three soul-members" (ibid.).

When the Finns lived through this process supersensibly (Rudolf Steiner gives a description of this in the lecture quoted), they created a likeness of it in the word "Ruotsi" or "Rutsi". This word came to be used to refer to the Normans and it was then transferred to the Slavs. This is the origin of the word "Russians".

In this way, a complicated auric configuration emerged, consisting of two overlapping ovals and the soul-lineage uniting them. Within it, the archetypal element of the Finns worked into the archetypal element of the Slavs. The Varagers brought into it the unifying activity of the 'I'.

The striving for a oneness of the 'I' of the human being who was still, essentially, bound up within the group-consciousness, was characteristic of all the peoples who had migrated to Europe from the East. Those only, who had penetrated to the middle of the continent, bore within them the archetype of this unity in the group-'I' of their tribal community, which was formed and personified through the being of the Angel, so that it could be passed down by individual members of the folk-community, the clan, even when the process of emancipation of the personality was beginning.

The archetypal, racial and universal qualities of human groups are of fundamental significance; they determine the deep-seated peculiarities of the forming of the personality. We find an example of this in the ancient Hebrew people. Under the conditions of the third, Egypto-Chaldean, cultural epoch, one tribe of the Semitic race was chosen. The role of chosen ones consisted in the fact that they were approached, not by an Archangel, but by a Spirit of form, Elohim, a being of immense power, who became their Folk-spirit. As a result of this, even the physical body of those Jews of antiquity began to develop more quickly than was the case with other peoples. This development consisted at that time in a more rapid materialization of the body, in a forming of the physical brain, which was able to replace sense-bound thinking with conceptual thinking, reflection. Thus a people emerged who acquired

before all others, logical, calculating thoughts. And they prepared the physical body for the process whereby God was to become man.

The chosenness of various folk-communities of the new population of Europe manifests in a similar way. Those who settled in the East of Europe (we cannot yet speak of peoples) bore within them the unity of soul that had been *implanted in them germinally by higher beings*. Their experience of it was inborn in them. As time went on, there arose in Europe out of the unity of the 'I' a gigantic school of thinking, of logic, an advanced individualization, on the basis of the inborn 'I'. In addition, there emerged with Goetheanism, which had been prepared by the mystics of the Medieval period such as Seuse, Tauler, Meister Eckhart etc., by the philosopher-alchemists (Agrippa, Jacob Boehme), and the great idealistic philosophers (Hegel, Fichte and Schelling), the possibility of a transition of the 'I' that manifests in pure thinking, to the 'I'-Manas.

The archetype of the unitary soul of the Slavs is not called to develop actively the earthly intellect and make it into the basis for a culture. For this reason, the unity of the 'I', which indwells archetypally the unitary soul of the Middle European, is borne from without into their unitary soul. Not, however, in the same way as with the Germanic peoples of the West, not by hierarchical beings, but by way of the earthly interaction of the tribal communities, and later of the peoples, whereby the role of the supersensible beings is secondary, remaining subject to what happens among earthly human beings. This situation was brought about so that the people that is emerging in the East could also actively participate in the development of the European culture-epoch, hovering, as it were, above intellectuality as it does so. One can experience this again and again when one observes more closely the mentality of Russians, and examples from their literature and practical activity. They think conceptually, but otherwise than in the West. They do not think their reflections through, and for this reason there is no original, authentic Russian philosophy. We receive our thoughts from the group-Manas. And only the force of individualized feelings/sensations prevents us from experiencing this consciously. The Russian can be a genius, but only in the way that Tesla was a genius (a Slav, incidentally), who re-

ceived his scientific discoveries half-clairvoyantly. Russians like to boast that they can be cleverer than the Germans, that they could, if they wanted to, “fit horse-shoes on a flea”. And this is really true. One can behold the entire wisdom of the world at once (Berdyayev dreamt of a thinking of this kind, of knowledge that comes “at a single stroke”), but this is not at all what the human being of the fifth culture-epoch needs. What he needs is an elaboration of logical thinking in meticulous detail, with individualization first in the lower and later in the higher ‘I’. Russians, however, tend, as the expression goes, to “scratch at the surface”. And this is exactly the right thing for them in the present epoch. Only, they should not boast about it.

The ‘I’-impulse, brought into the aura of Kiev Rus by the Normans (who became the secular rulers there), was also a necessary condition for the acceptance of Christianity by Rus, something that occurred in a truly remarkable way. The encounter with Christianity was pre-ordained for all the Slavic and Germanic tribal communities. In the West this came about through contact with the Roman Empire and ethnic admixture with the Latin element, followed later, in the process of cultural development, by union with the formation of the three-membered soul. In the East, Christianity flowed into the unitary soul primarily by way of the “soul-lineage” infused into it by the Normans. Along the path of this lineage, on the etheric plane Christianity came from Byzantium into Rus. The Russians received it semi-clairvoyantly, in the same way as it was experienced by the Byzantine Greeks. By contrast, the Germanic peoples took up the Christianity sent out from Rome – that of the Romans’ intellectual soul; a Christianity permeated with rationalism and theologized. Greco-Byzantine Christianity placed no special demands on the intellect. This was the reason for the division of the Church into the Western and Eastern churches. In this way we arrive at something described by Rudolf Steiner as follows: “Thus, we now have souls who [...] on the one hand are bound up with what can lead to a unitary being through the Mystery of Golgotha, and which in unitary souls can prepare for [the] Christianity [of the epoch of its realization in man - G.A.B.], and who on the other hand can receive the Mystery of Golgotha in a quite definite form, something like the *inspiration* [emphasis G.A.B.], the openness to influence by the Mystery of

Golgotha which was characteristic of the Byzantine-Greek culture” (ibid.). – This is, as it were, the initial constellation of the Russian soul-condition at the time when the eastern Slavs entered the historical process at the end of the fourth and the beginning of the fifth culture-epoch. And one must work further with this “given fact”, as neither Byzantine Christianity nor the soul-lineage introduced by the Normans is, still today, a guarantee that the Russians are realizing in the right way the tasks which they have to fulfil, for the present, under the conditions of the fifth cultural epoch; here, the role of trailblazer is played by Middle Europe, while the western Slavs, jutting into the West in the form of three “peninsulae” – the Polish, the Czech-Slovakian and the southern Slavic – are assigned the role of outpost of the sixth cultural epoch, through which the three-membered soul of the sixth epoch – the bearer of, not the everyday, but the higher consciousness – is “peering”, as it were, into our cultural epoch.

From a purely historical point of view, the process of what we may call the assimilation of the archetype of the Finnish three-membered soul and the unitary soul took place in such a way, that the southern Rutsi migrated ever further northwards and settled within the sphere of influence of the three-membered soul of the Finns. The etherized aura of the southern Slavs, of the unitary soul, was increasingly permeated from above by the astralized aura of the three-membered soul, and this whole configuration became the aura of the Russian people. Into this incarnated their folk-Archangel, who prepared for himself a people as Jahve had done: he began his activity with the three-membered bodily nature and extended it then to formation of the archetype of the three-membered soul-nature. Thus, he laid in the bodily nature the basis for the future soul-spiritual individualization of the Rutsi. This came later, and their three warriors “were overcome by sleep” on the mountain. Western European development streamed into Russia; it entered both culture and the State system, although in the latter it came up against the heritage of the Mongol-Tartar yoke, the principle of despotic rule. But that which corresponds to the original, true predisposition of the Russian is, still today, “overcome by sleep” “inside the mountain”, it

remains caught up in the group, the clan element. To be awakened, Russia must take up Anthroposophy and develop the three-membered soul in order, by means of spiritual science, to ensoul and enrich the entire process of spiritual, cultural creativity, the structuring of the State, but especially pedagogy.

The archetypal element itself of the Eastern Slavs, formed out of both the unitary and the three-membered soul-nature, demands a development of this kind so that, from childhood onwards, they enter incarnation through the process of upbringing and education, equipped with the disposition to develop the three-membered soul in the way that will be characteristic of most human beings in the future. This means that one must learn conceptual thinking – not of the dead, abstract kind, however, but the living thinking that engenders the faculty of individualized perception of the ideas out of the objects of perception, and inspires one to advance towards moral intuitions and moral phantasy, as described by Rudolf Steiner in the ‘Philosophy of Freedom’.

People in Europe also face these tasks, but the Russians have an inborn disposition towards their realization. It bears the imprint of the special qualities of their folk-aura.

One of the teachings of Anthroposophy is that the basis for the soul’s development in the body lies in the differentiation of the latter into three systems. Thus, the willing – at first the instinctive will, which has to be gradually taken hold of by the consciousness-soul – is concentrated predominantly in the system of the metabolism and limbs; the feeling has its bodily support in the rhythmic system: that of the breath and circulation of the blood; the thinking stands in relation to the system of the nerves and senses, the brain.

Rudolf Steiner attached great importance to the knowledge of this threefold membering. In the human being it is, of course, not strongly differentiated, as all its members interpenetrate one another: metabolism also takes place in the head, the life of the nerves also pervades the limbs etc. One is speaking, essentially, of the *primary* concentration of the above systems in the body, and yet this “primary” is of supreme and fundamental importance for the soul-spiritual organism of man. It aris-

es from the human aura: the head of man is strongly astralized and poor in etheric life-forces and this predisposes it to reflection; in the limbs are found the most powerfully active, important life-forces, etc.

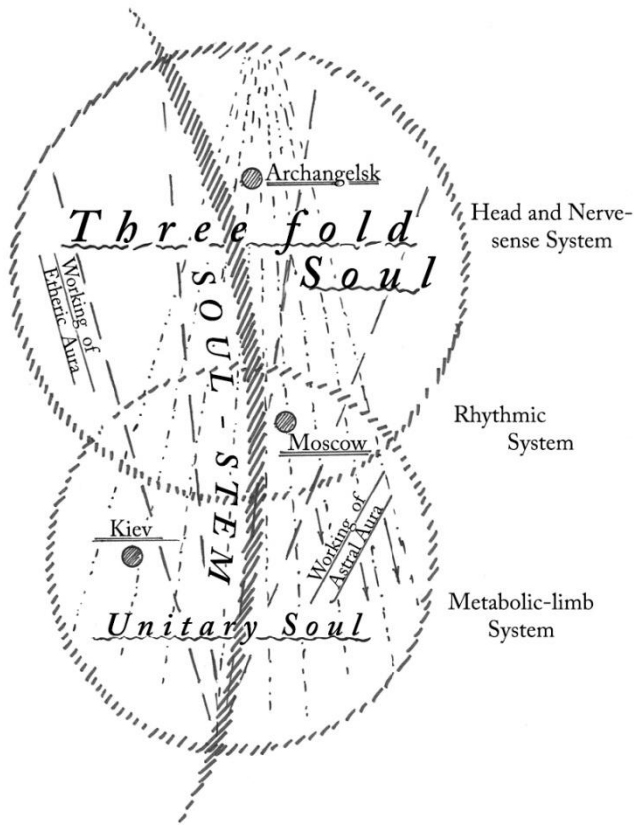
The peculiar feature of the way the eastern Slavs became a people lies in the fact that the aura of the Russian people itself was formed, one might say, anthropomorphically as the aura of a single human being, in which the most varied threelikefoldnesses develop, among them the threefold membering of the systems mentioned. The Russian is, to express it somewhat paradoxically, individual more as a folk-entity than as a personality formed in the European manner. Indeed, this may sound unfamiliar, but it is the quite real mentality of the Russian as an individual. It manifests in the fact that the Russian on the national level is less of a group-being than is the case with the ethnic communities that have remained behind in their development. The Russians, very little united as a nation, are nevertheless ardent patriots; this is a remarkable fact, but the truth of it is seen all the time. Let us take a few simple, but graphic examples. Living in Russia today are many immigrants from the former Asiatic Soviet Republics. Under the conditions of a virtually non-existent system of law-enforcement, they let – there is no denying it – their contempt for the Russians be felt, seek any opportunity to insult and humiliate them (this is, we must state expressly, not only a quality of the “lionesses” of the new Russian high society), but the Russians patiently submit to this treatment. Admittedly, a significant role is played here by the fact that a Russian, however much he enters into conflict with a Chechen or an Azerbaijani, will stand alone as an individual in his own country; the national element surrounding him, to which he is related, will not move and will not come to his assistance. Because this national element comes to expression hardly at all in the social relations of everyday life. Conversely, however, that Russian will be faced, in the single Chechen with the whole Chechen people and in the Azerbaijani with the whole Azerbaijani people, and, if need be, with the entire Islamic world. Does this imply that the Russians are cowards? Not in the least. The Russians simply do not have so acute a feeling for national insult as is the case with those peoples in whom the group-soul element is still very strong. The Russians do not love their State so much as they love their land. We could recall here many émi-

grés of the first wave of Russian emigration who almost died of nostalgia, homesickness – a longing, not for the old State-structure, but for life in Russia itself. Some of them returned, even at the risk of death – but, then, at least on their own native soil. Through the character of his nerve-senses system, of his breath, blood circulation and metabolism the Russian is bound to his soil. And this is very pronounced in his soul-experience. The essence of the Russian’s patriotic feelings is perfectly described by Mikhail Lermontov:

Love for my Fatherland I have, indeed,
But love of a unique kind, to master which
The probing mind no longer has the power.
Barbaric deeds cannot excite me,
Not those today, nor those of ancient times.
I love not glory won through bloodshed,
Proud self-assurance resting on the force
Of bayonets, I cannot love – nor yet
The halo’s gleam of fame from ages past,
Retold to us in sagas and in songs.
But I love to see – myself I know not why –,
The silent cold of the boundless desert steppes,
When stalks of grass lean wilting to the earth
And nothing sounds but twittering and humming.
I love to hear the forest’s mightily rustling,
The crashing of the mighty river’s waves
When all around in springtime, freed from ice,
They flood the lands with waters like a sea. [...]
The burning stubble in the fields I love to see,
White birches growing on the banks of rivers [...]

And another poet, Fyodor Tyuchev, added: “Russia cannot be grasped with the intellect...” (and certainly not by a person of “Ksyusha’s” ilk). The poem evokes very well the mood of a Russian living within a folk-aura that is formed according to the type of the human being with its three systems. And this mood is even used by its enemies when they describe wars that are expedient to them, as wars “for the Fatherland”.

In this way a heroic courage is unleashed, which one will seldom find elsewhere.



In the three-membered aura of the Russian people (Fig. 2) the southern part of Russia, and the Ukraine, are more closely bound up with the etheric part, with the basis of the system of the limbs, of movement, of the will that still slumbers in the depths, which is meant to awaken as the will in the thinking. It is not by chance that the soil there is exceptionally alive, etherized: black earth. This also explains the more steadfast character of the inhabitant of Lesser Russia, and his aversion to the Greater Russian (the “katsap”), with what is seen as his exaggerated restlessness, his lack of seriousness. But the “katsap” (literally: men with goatee beards – “ka” in the meaning of “as, like”; “tsap” in the meaning “billy-goat”). It is an interesting fact that in the Greater Russia

the “Dictators of the Proletariat” kept these goatee beards – say, Trotsky and Dzherzinsky – while the Russian merchants had spade-shaped beards) are not really hurried, over-hasty. They simply live in an atmosphere in which the etheric forces are weakened, while the astral forces grow, in which the individualizing astral forces predominate. Their emotions are therefore more mobile, more differentiated. And they also have a different task: within the organism of the State as a whole they have to mediate rhythmically the interrelation, the interpenetration of that which moves from South to North. They are people of the State, of the law, – not in the sense of a tyranny, but of an experience of the principle of justice. However, what we find in the North is the head-region of Russia – not a sclerotic, intellectualized head, but the spiritual one that, for now, is oriented towards the future. Of course, it has also to serve the present, and will serve it as soon as Russian culture has attained a greater spirituality. But what happens when one brings the pure intellect into that aura, can be seen in St. Petersburg, which was made into the country’s capital. The North has long been the region of the Russian dreams of the “invisible City of Kitesh”. It is not by chance that the regions to the north-east of Moscow are known traditionally as the Land of the Holy Sophia. Nor was it by chance that the Russians in search of the true Christ, not of the Church, went into the “forests of Archangelsk”. This mood is expressed by a contemporary poet (maybe not ranking with a Lermontov or Tyuchev, but certainly possessing great poetic power) as follows:

Dark and with averted gaze
he fades from view alone,
shrouded deep under his hood
the Bernardin hurries away
hastens off towards the heights
of the forests of Archangelsk,
leaving behind him the turmoil
of the imperial cities.

His jubilant statute
he dedicates to the forests,
trustingly following

the track of Archangelsk,
the rivers' song sounds to him
the paths' voices sound to him –
the eternal man,
he strides towards the threshold.

The radiant meadows shudder,
as if thrashed by storms,
out of the depths sound to him
the fiery apparitions,
cottages and palaces
rear up in the smoke,
the sages behold in amazement
their deeds of madness;

Their army, skilled in forming,
has set bridles on the cities
and fears that it will miss
the march to Nevermore,
they steer in death's direction,
joined as one in close alliance,
and in longing the child attempts
to grasp the ray of the sun...

The Bernardin is hastening
dark and with averted gaze,
fades from the view, alone,
alone he fades from view
advancing towards the heights,
the fortress of Archangelsk,
hurries off behind the line
with no entitlement to death.

– Alexander Demidov

This, then, is the threefold membering of the Russian soul, hovering above the lower 'I', as though spread out across the whole European part of Russia (Siberia and the Far East must be discussed separately).

Its working has a strong influence on the character of Russian culture, whose range extends, for example in literature, from the “Evenings in the Hamlet near Dikanka” and “Taras Bulba” of Gogol all the way to the subtle psychologism of Dostoevsky, a St. Petersburg author through and through. In the middle, however (not in a strictly geographical sense, of course), stand our “deeply and rhythmically breathing” “Apollonians” – Lev Tolstoy, Pushkin, Chaadaev, Vladimir Soloviev.

Thus, Russia represents a certain organism, possessing both a physical and an etheric and astral body. Its unity is brought about by the Spirit-self, which shines into the soul-lineage from spiritual heights. This organism has been created by the beings of the Divine hierarchies, with the cooperation of the souls of the peoples that surround it, with the aim of making possible for the human souls incarnating within it fulfilment of the one task that is important for humanity as a whole: to create, under the conditions of the fifth culture-epoch, the preconditions for the unfolding of the sixth epoch, and to live in the mood of expectation of that epoch where in the individual human being the realization of Christianity will begin, and where the individual human being begins, by way of the individual Manas, to attain the higher ‘I’ as the Life-spirit of Christ, to remain eternally a sovereign individuality united in Christ.

If – under the aspect of this way of viewing things (not the simple materialistic-mechanical or the trivial political) – it should occur to one of the constituent parts of the being, say, the Ukraine or Belarus, to separate itself entirely from this organism, then this step would mean that the part in question would be condemned to a purposeless existence and would be gradually assimilated by one of the neighbouring ethnic groups which have hierarchical leaders; the being itself, however, would become an invalid. The enmity, the conflict between these parts – if one wishes to express it pictorially – can be compared with the idea that the limbs of a human being could start to quarrel with the head, or the head could refuse to work together with the respiratory system. And these are not far-fetched “physiologisms”, they are the beginning of a

true ethnology, founded upon the knowledge of the one sensible-supersensible reality.

Russia is a unity, if not in the first place in the realm of the State and politics, at least on the spiritual-soul-physical level. And, like everything living, this unity is also differentiated-out in its inner being. It would be fatal for Russia if this were ignored. If Moscow continues to follow the path of consolidation of the single political State, then this is comparable to the intention of the breathing to replace the metabolism. Such an organism cannot survive.

Moscow as the centre of the State should merely give the impulse of the life of rights, bearing it across the entire country as the principle of equality, without intervening as a power broker in the economic or spiritual life of the country's regions. Its task is to regulate all social relations from the standpoint of the true equality of all citizens before the law. Only then will the State-centre become the guardian and protector of justice, and this will draw all sympathies towards it. And just because this is its main task and it has not been fulfilled, Moscow has become the most important centre for the diffusion of corruption and lawlessness. It is a clear example of what happens when human beings and public institutions act contrary to the tasks of true evolution. But everything that does not move forwards is doomed to downfall.

Through the very aura of its people, Russia is predestined for the transformation of its social structure in the spirit of social threefolding. This is why it was freed at last from the yoke of Bolshevism, which perverted the principle of social threefolding by leading the country along the path of Socialism, but at the same time thwarted all freedom of the spiritual life. Under Bolshevism the fact was concealed, through the introduction of State capitalism, that human labour was a commodity – an obvious form of slavery. The return to the capitalist form of economy at the time of Perestroika, the undisguised offer of human labour as a commodity on the labour-market (i.e. it is again underlined that a part of the human being is an object of supply and demand) – in the fight against it the world has already once been stood upon its head, and this struggle continues (although it is very hard for many people to understand this, after the Soviet system of lies; we once heard the words

from the mouth of an older man: what's wrong with me selling my labour? The main thing is that it should be well paid!) – is a terrible reaction, through which the country is thrust back into a completely outdated past. It is the route to nowhere (Ger. Nichts – nothingness).

As every Russian (and this means anyone who is assimilated into the being of the Russian language and Russian culture), in his threefold membering into head, rhythmic system and limbs, creates in some way an image of the threefold membering of his folk-soul, so is the striving towards social threefolding present in him as an instinctive tendency. And its beginnings – as Rudolf Steiner indicates – were already planted in the instinctual sphere at the threshold from the 19th to the 20th century. Russia was moving towards social threefolding with no understanding, itself, of what was going on. By contrast, in the occult-political circles of the West it was very clearly understood, and counter-measures were taken. It was this development that horrified those circles, and not – as the conspiracy theorists of neo-Bolshevism would have us believe – the impression the trade fair in Nishni-Novgorod made on the foreigners when they allegedly saw that the Russian economy was developing too rapidly.

In the lecture of 19th March 1920 (entitled “Threefolding and the Present World Situation”) Rudolf Steiner remarks that one could recognize in Russia the striving to join together in certain professional and inter-professional associations (incidentally, the creation of “associations of free business entrepreneurs” must become the basis for a working life in community and brotherhood under the conditions of social threefolding). “Anyone who came to Russia actually had his meetings not with individuals but, wherever he had to do with something, he encountered associations of this kind” – for example, associations of bank cashiers or couriers. Of special interest here, are the zemstvos: “They accomplish something that is actually very fruitful; they work together with an element that is an ancient tradition in Russia: the mir-organizations of the single village communities, a kind of obligatory organization to serve the economic life of the village. Contained within this we have, firstly, ancient democratic customs in the organization of Russian peasants/farmers, but we have in the emergence of the zemstvos something

more recent, with a definite tendency towards the democratic element. [...] And, finally, the zemstvos were assuming the form, not of corporations, but of associations; the peasants/farmers joined together with those who stood within the emerging life of industry [...] And we can say: In the Russia we are describing, we can observe the remarkable phenomenon of the coming into being of an organic system founded on the associative principle” (GA 334).

White Russians, Ukrainians, Russians together are referred to as the “Title nation”. This is indeed so, but the affiliation does not provide an excuse for indulging in nationalism. It implies a big responsibility. Resting upon the Russians in the narrower and also in the extended sense of the word – actually, indeed, upon the entire population of Russia – is the burden of responsibility for the right development of the country.

Those forces which are hostile to Russia’s true aims dare not stand in the way of its population. They are aware of the power that stands behind them in spirit. And they do everything conceivable to prevent the Russians from learning of these aims. Thus, they have ways of imposing false aims onto them. The method is simple, but extremely effective. It consists in “implanting” in Russia, from time to time, ethnic groups that are unsuited to it, in the full knowledge that it will come, gradually and of itself, to a rejection of these ethnic groups – which, in its turn, gives rise to enmity, conflict, hatred. One should therefore – and this concerns not only Russia, but any other country just as much – if, as it was called at the time of the Mongol-Tatar yoke, one receives a “Yarlyk”, a written warrant of power, one should not accept overhastily this “gift of the Danaans”. There is a strong possibility of its turning out to be a “Trojan Horse”. The question should first be asked, as to who will benefit from it and what purpose it might serve. But a reapportionment of territories today is in any case a gift because, as we remarked before, no country in the modern world really possesses sovereignty. We know today that those who later waged war against Hitler first promised that the regions separated from Germany after the 1st World War would be reunited with her again. They were not foreign

territories that had been taken over in wartime – they had always belonged to Germany; and yet – what emerged from this later?

It is therefore dangerous for Russia to remain asleep. It must think of its unity, under the inspiration of ideas which lead rightfully into the future. It must acknowledge the fact that the self-consciousness, not only of individuals, but also of whole ethnic communities, has grown. To come to this insight on a spiritual-scientific basis enables one to clearly distinguish between an unjustified separatism inspired by forces of destruction, and a case where it is appropriate for parts of a nation to actually split apart into two nations, and a situation where it only requires a new, freer social structure for a harmonious coexistence of the ethnic communities, matured to adulthood, to be guaranteed.

There is no reason to assume that it is the task of the Ukraine to become a new and independent nation, since there is no new Archangel who could approach this people with a new task for the world – too great and too remote from fulfilment is the combined task of the Eastern Slavs. A failure to undertake this task would bring misfortune to humanity as a whole. Here lie the reasons for the deep concern of Rudolf Steiner in face of the first signs of a division of northern and southern Russia, before any partition took place (in 1916).

Ultimately, antagonisms between the ethnic communities within a State are unavoidable. Every process of development takes its course dialectically. But the antitheses need to be resolved; they should not be turned inwards, just as little as they should be carried outwards in the form of military conflict. The form in which these antitheses could be resolved at Russia's present stage of existence is social threefolding. Or at least a confederation, something on the lines of Switzerland.

In this connection, it is not at all unjustified to think of the Community of Independent States which exists today (CUS). In it one can find, so it seems to us, a number of germinal points for a development in the necessary direction – i.e. to the realization of social threefolding. In its present form, the basic shortcoming of the Community lies in the fact that it pursues economic goals only. People continue to think that only their “daily bread” is important, and they therefore often lose this as well.

What can be done to overcome this fatal habit? Rudolf Steiner replies to this question as follows: “First fetch a broom, and sweep out of the economic life everything that denies the spirit! The salvation of future humanity depends on this. All that does not want the spirit *should be swept out of the economic life, the economic life in particular* [emphasis G.A.B.]. It is there that it is most necessary, otherwise economic chaos will come and, with it, chaos of civilization as a whole. And this, I would claim, shows itself clearly and distinctly” (GA 199, 29.08.1920). No economic union, of whatever kind, will eradicate groups or national egoism. There will always be someone in it who will seek his advantage at the expense of others. In pursuing this path, the CUS will merely bring something similar to the European parliament and its dictatorship. What would be needed, is a completely autonomous system of the spiritual life within this union of States, dependent neither on economic nor on political structures. The State political system must restrict itself to ensuring the equality of all citizens, and perfecting the legal system so that justice in all social relations is guaranteed, and it must be completely independent of the economic life and its parliament. The economic life, for its part, must be independent of the life of the State in the questions of production (but not in questions of the relations in the context of which production takes place).

And the activity of the three sovereign parliaments of the community should unfold in such a way, that a permanent interest of the single individuals in the existence of each of the others is ensured.

However, the economic life within such a community should develop towards the forming of associations of free producers, so that in this way any national, corporate etc. separation is counteracted.

III. “Pan-Mongolism! – A Savage Sound...”

In August 2014 a hundred years had passed, since Russia landed as a guinea-pig on the dissecting table of the world-wide vivisection laboratory. The day of the entry of Russia into the 1st World War was the beginning and the source of the pain and suffering of one hundred years. Its path was difficult and dangerous decades before this event, but there was still a certain chance of remaining on the course of normal cultural-historical development. Unfortunately, this chance was squandered. This happened on the 30th July with the signing of the decree regarding general mobilization by the Tsar. He was well informed of the fact that the strategic plans of Germany in view of the threat of a war on two fronts plainly envisioned the following: If Russia announces general mobilization, then this is to be treated as a declaration of war on Germany. And so Germany did not embark on warlike action against Russia – it was Russia who initiated military action.* (Indeed, Russia was pressured into this by its partners in the Alliance, but this is another story.) In this way, the “great vivisector” inaugurated his sequence of experiments.

It was not due to a failure of diplomacy that Russia threw away its opportunity. Diplomacy did, admittedly, have its negative influence, but it played a secondary role. For the present, it was the slumber – the spiritual, social, political slumber, into which those in power in Russia had fallen; and with them the general public, who normally keep awake the spiritual life of a country. Russia’s reasoning faculty had fallen asleep

* It should be noted here, that neither Germany nor Austria-Hungary was prepared for a military confrontation in the East; the considerable initial successes of the Russian invasion testify to this.

and it brought forth monsters. And this “*sleep*” assumed at a moment of particular responsibility a metaphysical character. Rudolf Steiner described it thus: “This war catastrophe will make it impossible to write history merely on the basis of documents and archive research. [...] the decisive things that happened in 1914 at the end of July and the beginning of August came about through dulled consciousness. Human beings over the entire earth had dulled consciousness and through the working of Ahrimanic powers into these dulled consciousnesses, the things happened” (GA 186, 29.11.1919). (On the Russian side, the dulling of consciousness was represented in the then War Minister W.A. Sukhomlinov, who was so infinitely far removed from any mysticism.) All the thoughts in Middle Europe and Russia – so Rudolf Steiner says in another lecture – had been appropriated at that time by demonic spirits, and their place was taken by the untamed subconscious (cf. GA 192, 26.06.1919). To this day it has been impossible to trace the source of the eruption of the “popular” patriotism of that time, to which even students and Socialists had succumbed.

But even if the decisions of the people who bear the responsibility for the unleashing of world-wide tragedies were influenced by metaphysical forces, this does not absolve them from their guilt. One must simply avoid defining guilt too narrowly. Its origin can lie far back in time and reach, within the spiritual realm, into great heights or remote depths. Human beings are, of course, not delivered over to events in their immediate, “snapshot” present, so to speak. The challenge is that they should develop a wide perception – and look into the heights and the depths, if they have the intention to guide the destiny of entire peoples.

The inevitability of the World War arose out of the world constellation of our civilization as a whole. From 1879 onwards, when the Archangel Michael took over the rulership of his epoch, a powerful onrush of waves of the spirit swept into our world. Human beings had to open up their feelings and their understanding to these waves so that they could stream into their hearts and souls. It was those waves of the spirit which finally entered our world through Rudolf Steiner, but the majority of human beings opposed them, and this resistance found its expression in the World War (cf. GA 206, 10.07.1921).

This is what we need to grasp at present – that every human being, especially one who has been invested with powers of the State, has the *duty* to gain insight into the true reality that is in its essence sensible-supersensible, and in all matters to look for symptoms with the help of which he can develop an understanding for the archetypes of the events in question, which are hidden behind them. Certain people do devote themselves to this task, although within narrow circles, in the enclosed centres of the world-wide occult-political power, in the “community of Darkness”. (Real power in the world is always occult.) But there, knowledge is placed in the service of various group egoisms, and not in the service of mankind. In the 80’s of the 20th century when the Perestroika began, the first experiment to which Russia had been subjected came to a conclusion. And before the second begins, the country has the opportunity to tread the path of true, i.e. of not exclusively material but, rather, of spiritual development, and to take its own destiny into its hands, and to escape the influence of the conspiratorial world-powers which are leading civilization to its downfall. But this will not succeed without spiritual knowledge, without an openness towards the “waves of the spirit” streaming into human hearts and souls. Otherwise, what will happen? – Here are a few thoughts on this question.

It will be particularly instructive if we direct our attention to certain parallels between the events at the beginning of the 20th and the 21st centuries. When Germany lost the war in 1918 it found itself in a situation very similar to that of Russia after the beginning of the Perestroika. The material destitution in Germany at that time was utterly catastrophic, but spiritually it had freed itself from the fetters of a sclerotized monarchy, and under these conditions the opportunity was provided to resurrect on a new, more spiritual basis, in order to fulfil the task assigned to it by the karma of world evolution.

In that situation, Rudolf Steiner saw the possibility of a transformation of the social structure in Germany, so that it could be brought into harmony with the spiritual tasks of the Middle Europeans – through the realization of social threefolding in the country, whereby a further slide of the whole European culture into chaos could be avoided. He wrote as follows: “In law-making, administration and social structure, to recog-

nize and to *accept* the separation of the political, the economic and the universal-human [the spiritual life – G.A.B.] as a goal of Middle-European striving means a paralysis of the forces of the Western powers. This would compel them, [...] within the realm of their folk-instincts, to give themselves the configuration that is appropriate *for them* (as a State structure), and to allow the Middle and Eastern European peoples to live out their shared destiny in a spirit of true human liberation, also within the space allotted to them by nature, without the disturbance which was a cause of the War [...]” (GA 24).

Rudolf Steiner founded the “Union for Threefold Membering of the Social Organism”. He tried to reach through to the consciousness of those in responsible positions. In a lecture of 21st April 1919 he said: “[...] it would have been quite a different matter if in the middle or even in autumn of 1917 this Threefolding had been recognized by persons of importance, either in Germany or Austria, as a statement of Middle European impulses over against the so-called Fourteen Points of *Woodrow Wilson*, drafted on the basis of an American view of things. At that time it would have been a historical necessity. I told *Kühlmann* [State secretary of the Office for Foreign Affairs – G.A.B.] then: You have the choice, either to accept reason now and listen to what is heralded in the evolution of humanity as something that should come about [...], or you are faced with revolutions and cataclysms. – Instead of accepting reason, we got the treaty of Brest-Litovsk. Just think what it would have been – this can be said without heroics – if, over against the so-called Fourteen Points, the voice of the spirit had sounded into the thunder of the cannon at that moment. The whole of Eastern Europe would have had understanding – this, anyone knows, who is familiar with the forces in Eastern Europe – for a substitution of Tsarism by Threefolding of the social organism. Then something would have come about, which *ought* really to have come about” (GA 192, 21.04.1919).

But the “slumbers of reason” into which people had been lulled by human inertia and Ahrimanic demons, could no longer be reversed. Social threefolding was not presented as a counter-influence to the “Points” of Wilson (in whom the monad of Ahriman was, according to Rudolf

Steiner, not incarnated but incorporated, and whom the latter used as an instrument), and thus the world drifted towards the next World War.

What is, to our mind, of extreme relevance today is a comprehensive and detailed comparison of the events of the 1920's and 30's in Middle Europe, with those that have occurred here in the last 25 years and are working into the future. One must begin with what has many times been noted by various political scientists – namely, that the Cold War was a war in a literal and not merely metaphorical sense. It was not waged with weapons but by diplomatic means; but when it was lost, Russia found itself under the yoke of its own “Versailles Treaties”. Its losses in this war were not merely comparable to those of Germany after the 1st World War; they exceeded these both in absolute numbers and in proportionate terms.

As with Germany, so here also vast territories were lost: White Russia, the Ukraine, the Caucasus, the Asiatic regions. Russia too, like Germany, was forced to pay huge contributions: the gold reserve, a large part of its plutonium with weapons potential – the world price of which is surpassed only by that of diamonds – were removed from the country; billions of dollars went and continue to go to the banks of the new “Entente”. Destruction of its industry was worse than that caused by the 2nd World War. The population was left to its own devices, an active reduction of the population began, population growth came to a standstill etc. etc.

Just as happened earlier in Germany, industrial concerns in Russia, real estate, raw materials – the whole country, in fact – were bought up by certain personalities at giveaway prices. As in Germany, so in Russia an unbridgeable gulf opened up between a handful of criminal oligarchs and the majority of starving citizens deprived of their rights. Admittedly, all censorship, all restriction of freedom of expression, prohibition of the founding of parties and associations and the publication of media products – were abolished. But under the conditions of general decline, of brutalization and arduous struggle for survival, these freedoms could not bring any form of renewal. Discontent spread

among the people; in Russia, as once in Germany, they were ready to follow anyone who promised an escape from hunger and cold.

At the end of the 1920's a process of stabilization had begun – National Socialism came to power. A stabilizing of the situation in Russia can also be sensed at the present time. And everywhere the question is being asked: What form of power will this period of stabilization bring with it? – This is an extremely interesting question, as it indicates that comparison of the two periods of time mentioned above is a concern of a considerable number of people – above all, the left-wing Establishment which spearheaded the Perestroika, and continues to represent a power in the country that should not be underestimated. Amongst its ranks unease is growing in face of the danger that consolidation of State power could, as formerly in Germany, assume a radical character and, as a result, one would lose everything – power, money, maybe also freedom and life itself.

This year (2014) the Olympic Winter Games took place in Russia. The left-wing opposition set this event on a par with the Olympic Games organized by Nazi Germany in 1936. Viewed externally, this comparison is quite baseless, as the power that exists today has nothing in common with National Socialism. However, the Olympiad in Sochi can be treated as a kind of symptomatic event. We will return to this question later.

Let us now consider the crisis that began in the U.S.A. in 1929. The conspiracy theorists have long agreed that it was produced artificially, and no-one doubts any more that it assisted the seizure of power by the National Socialists in Germany. And also today one can recognize the intention to conjure up a worldwide financial crisis. A first attempt has already been made. But here, opinions on this question seem somewhere to diverge. The financial situation in the world today differs substantially from that at the beginning of the 20th century. Under present conditions, such a crisis has the potential to unleash an uncontrollable chain reaction that would plunge everything into chaos.

In our comparative analysis, one can also not ignore so remarkable a symptom as the shifting of what we can call the biggest “control lever”

from left to right. This can be seen in a great many phenomena, but with particular clarity in the fact that Holy See has been occupied by a Jesuit. This happened for the first time in the history of mankind, and, as one says, with “express-train” rapidity. A precondition of this was, that the previous occupant of the Papal Throne was hastily dispatched into retirement. As a rule, politicized Catholicism prefers to pull the strings from behind the scenes and use other hands to snatch “the chestnuts from the fire”. If one has now decided to take directly into one’s own hands so important an element of world-power as the Papacy, then this bears witness to the fact that the world stands at the threshold of significant changes. Presumably, they are changes for the worse. A noticeable shift to the right was also observed in Europe in the first quarter of the 20th century. Today it has been demonstrated that the Vatican played a very significant role in the takeover of power by National Socialism. Such a figure as Himmler was, directly, a creature of the Vatican. In its essential character, National Socialism was a world-wide phenomenon. And the mission of Hess in Britain, for example, failed through a chance event – the fact that he most likely fell “into the wrong hands” and did not reach the people intended.

One could pursue this comparative analysis much further (one could, for example, call to mind the notorious Berlin-Moscow-Tokyo axis; today there is talk of reviving it again, only Tokyo would be replaced by Peking) – this would merely confirm the conclusion to be drawn from it, that in our time the attempt is being made to reawaken the scenario of the 1920’s and 30’s, in order to steer the course of world events according to this pattern whereby, instead of Germany, Russia is to be placed at the centre of events.

It is known from many sources that the beginnings of this project are to be sought at the end of the 19th century. And at this point it had already been postulated by the leaders of the secret societies that for its realization three World Wars would be necessary. This would, so they thought, break the conservatism of the humanity which does not want to understand that there is the wish to lead it to the earthly Paradise. Today, two of these wars are already behind us and the new representa-

tives (not leaders) of those societies, such as Brzezinski, Kissinger (two “grey Cardinals”, as they are called, of the world political élite: one oriented to the right, the other to the left) or Jacques Attali, offer to humanity openly the choice between either voluntarily recognizing the “New World Order”, or being drawn into another World War. Thus, for example, Jacques Attali in a lecture held at the request of the Basel section of the World Jewish Congress. The “Basler Zeitung” (Nr. 253, 30.10.2002) reported on it as follows: “Attali concluded with the appeal that a World Government should come about, not after a conflict, but instead of a (World) War. He reminded the audience that the League of Nations was created *after* the 1st World War and the U.N.O. *after* the 2nd World War.” – On the whole, a quite clear indication.

But humanity hesitates to make its decision, and its situation therefore grows ever more perilous. This is evident from what Zbigniew Brzezinski thinks and expresses in this connection, as one can easily read in an article in the Internet. Here are a few brief quotes from it.

“The former national security Adviser [...] added that one can see the following: This ‘expansion of activities carried by the population world-wide is detrimental to an authority imposed from outside, such as that which characterized the age of colonialism and imperialism’. A sustained ‘resistance, borne by powerful convictions and motives and anchored in the population, on the part of people who are politically awakened and reject, for historical reasons, control imposed from without, is demonstrably ever more difficult to suppress’ [...].

In his statement Brzezinski seemed to avoid pronouncing a judgement, but the ideological milieu in which he was speaking, and earlier declarations, would suggest that it was a matter, here, not of celebrating the ‘resistance on the part of the people’, but, rather, of lamenting the consequences of this for the ‘control from without’, which Brzezinski has frequently proposed. His speech was held in the context of an event arranged by the European Forum for New Ideas (EFNI), which advocates the transformation of the European Union into an undemocratic federal State – in fact, precisely the sort of bureaucratic ‘control from without’ which in Brzezinski’s opinion is endangered.

In this connection we must state clearly that Brzezinski's argument to the effect that a 'resistance borne by the population' puts at risk the imposition of a New World Order, represents a warning and not an expression of agreement. It is also worth pointing out that Brzezinski [as early as 1982], in his book *Between Two Ages: America's Role in the Technotronic Age*, supported the idea of a control of the population by the dominant political class through the use of modern and, particularly, electronic technologies. 'In the technotronic age there emerges, step by step, a progressively more controlled society. Such a society is ruled over by an élite which does not feel bound to traditional values. It will soon be possible to watch over every citizen practically the whole time, and to gather in comprehensive and continually updated [electronic] records even the most personal information about the citizens. The authorities will have immediate access to these records,' says Brzezinski there. 'In the technotronic society the trend will go in the direction of a drawing together of the millions of single and uncoordinated citizens, who can easily be influenced by charismatic and attractive personalities, who apply the most up-to-date communication techniques to manipulate feelings and control thinking,' it says elsewhere in the book.

Brzezinski's sudden concern over the consequences that would follow if one unexpectedly had to do with a politically aware and active population, does not mean that he identifies with their aims in any way. Brzezinski is a hard-boiled and convinced member of the élite, which he knows intimately. [...]

It is not the first time that Brzezinski has complained about the opposition springing up in the population against domination from without by a small élite. In a speech at a gathering of the Council on Foreign Relations in Montreal he warned his globalist colleagues in 2010 that a 'world-wide political awakening' would, together with inner conflicts within the élite, endanger the introduction of a New World Order."

Author: Paul Joseph Watson

In a repetition of the scenario that was tried before, Russia would be brought into the situation where it risked having to fight a war on two fronts: against Europe and against the East – China. It must therefore, so the opinion goes in the “Community of Darkness”, again become a powerful monolithic State, and incorporate into itself once more all that it lost in its “Versailles” of 1991. At the same time, it must become increasingly isolated in the world. It must be “more hated” by the world “than in Middle Europe”. The first impetus in this direction was provided by the annexation of Crimea. The method applied here shows that the power in Russia is being “sworn in” to the policy of annexation of territories. First, only its own, but later the whole thing is to spread further and further.* The parallels described will continue. In Germany the situation, as we know, was such that to begin with a new, strong power restored to the country the territories that had previously been taken away from it. It is easy to understand how, in this way, the backing of the whole population was assured: Alsace and a part of the Sudentenland were annexed (with the support of Britain and France) – regions that had been settled by Germans through centuries –, German cities: Strasbourg, Danzig. But then events took a different turn. A strategic game began. Thus, Britain announced its intention to march its troops into Norway. One had, of course, to anticipate the enemy and be quicker than him. And this is what is happening now.† (It was according to exactly the same method that the USSR provoked its invasion of Afghanistan.) The Führer was led by the nose.

How Russia is meant to act according to this system in the future, can be seen on the map shown earlier, on which the thick line of the boundary between Europe and “Euro-Asia” reaches far down into the West – Europe’s “underbelly”, as some political scientists call it. (And, inci-

* With the reacquisition of Crimea, Russia has, in some way, obtained its own East Prussia. Here, the question of the “Polish corridor” naturally arose. In 1939 it led to the Polish-German War and the partition of Poland. Let us see how the matter will end in our case.

† In this connection, knowledge of the true history of the wars of National Socialism becomes increasingly relevant, but still today this does not exist in the Russian language.

dentally, is not here to be found the cause for the default of Greece which is seeking ways to leave the EU, or for the separation of Kosovo from Serbia?) This is the unquestionably real way in which a Russia with its strength restored could provoke a conflict with Europe seeking refuge ever further and more obediently under the protective wing of America.

As to the relations between Russia and China, these can be turned easily and quickly in any direction whatever. One need only recall the experience from Soviet times when enthusiastic songs like this were sung: “Moscow-Peking, Moscow-Peking: the peoples are marching... for a light-filled future...” etc. – and suddenly we found ourselves caught up in the border conflict over Damanski Island. But if one compares the relative strength of Russia and China, it is similar to that of Russia and Germany in the past, though in the present case to Russia’s disadvantage. During the 2nd World War the inexhaustible human reserves of the enemy became a nightmare for the soldiers of the Wehrmacht. They were confronted with the fact that the Soviet Army suffered enormous losses, without its attacking power being reduced in any way.*

Russia can bring this advantage to bear over against the West; and loses it as soon as the threat comes from the East – as happened during the time of the Mongolian-Tatar invasion. And in the future this threat could easily come in the form of a coalition of the forces of the East!

Regarding a military confrontation between East and West, the possibility – maybe even the inevitability – of such a thing happening is dictated by European karma itself. The East is led by great Luciferic initiates. They see evil in the whole of Western civilization and aim to

* Field Marshal von Bock, who took part in the battles around Moscow, wrote in his diary on 7th Dec. 1941: “In an amazingly short time the Russian has put defeated divisions back into action... Today there are 24 – mostly complete – divisions more facing our forces than there were in 15th November. By contrast, the strength of the German divisions – due to the uninterrupted fighting and the overwhelming force of approaching winter – has been reduced by more than a half...” [Field Marshal General Fedor von Bock: War Diary, 1995].

avenge the suppression of Eastern spirituality by forces of materialism and the relentless spread of technology. This is the prevailing conviction in the East – that for the good of humanity as a whole Western civilization must be destroyed. One need only listen to the views expressed by Islamic fundamentalists in this connection. When Europe during the First World War was still – in accordance with its own will – soaked in streams of blood, Rudolf Steiner gave the following warning: “If it does not come about that more and more people appear who hold fast to the idea that a united European resistance must oppose the militarism of powers that operate covertly, then the collapse of European culture is unavoidable. Across from the East there are already rumbling toward us, from Japan, the menacing tones of an imperialism that may be far more powerful than that of previous empires. The will to conquer can be heard in the new national anthem which, as an echo of the English “Rule Britannia”, now gives utterance to the “Rule Nippon”. And then Rudolf Steiner read out a hymn that had been published by a Japanese newspaper: “When Nippon at the Lord’s command / Rose from the waves in morning’s glow / Resounding through the world’s expanse / A call proclaims from heaven’s blue:/ For domination thou wast born, Japan ...” (GA 174, 08.01.1917). Against this background, the fantasies of our Russian Eurasians and those in the West who dream of the creation of a great alliance stretching from Lisbon to Vladivostok, are simply laughable. There is very little sense of reality in Russia’s intention to create a financial and economic bloc of the States of the Pacific region, in order by this means to undermine the global dominance of the United States of America. Viewed externally, such a plan might appear to correspond to the objective process whereby – due to the fact that Europe has no inclination to turn away from materialism and toward the spiritual foundations of life – a shift of the process of history and civilization from Europe to the Pacific region must take place. But one needs to recognize that this is a process of the downfall of Europe (and of Russia, too, of course). Rudolf Steiner says in this connection:

“There will be no rest on the Earth until a certain harmonization has taken place where the great issues of East and West on the spiritual level are concerned.” But as this is not hap-

pening, “the great war will be waged between Asia and the West, despite all disarmament conferences ...”

– it is unavoidable,

“... if the Asiatic peoples cannot see coming toward them from the West something that is the spirit of the West, which can be a beacon of light for them and in which they can place their trust because they comprehend it out of their own – albeit decadent – spirituality. Peace in the world depends upon an understanding of this situation and not on the talks engaged in by the external leaders of humanity. It all depends upon recognition of the fact that the essential thing is the spirit that lies hidden within European-American culture, and from which one flees, refusing in comfort and complacency to engage with it, but which is the only thing that can lead humanity to forces of ascent ...”

Hope for improvement is baseless, so long as it is nourished only by a spirit of fatalism ...

“Humanity must itself decide whether it wants spirituality, or whether it does not. [This is, in the final analysis, the choice that needs to be made by humanity, and not the one proposed by the globalists. – G.A.B.] If humanity wishes to have spirituality, the progress of mankind will be possible. If it has no wish for it, then the downfall of the Western world is guaranteed and, accompanied by the most terrible catastrophes, a quite different further development, unlike anything that many people could dream of, will have to take place” (GA 209, 24.11.1921).

These were the words of Rudolf Steiner in 1921. Today one is fully justified in saying that humanity does not want spirituality, despite the fact that it is “politically awakened.” And in these circumstances the events will unfold which were planned according to the scenario of the last two wars! For the Luciferic initiates of the East, China is nothing other than a gigantic cudgel which can be made to descend upon a powerful military opponent. For the Ahrimanic initiates of the West, Russia is a cudgel of this kind. And so, if it comes to a military con-

frontation between East and West, one cannot hope for a display of any form of courtesy. In a deadly conflict there will be, not a crossing of swords, but a swinging of cudgels.

This conflict was foreseen by Vladimir Soloviev who speaks of it in his “Three Conversations”. He regarded it as unavoidable and also saw its cause in the spiritual decline of the West. He found expression for this viewpoint in his famous poem:

Pan-Mongolism!
A savage sound –
But luminous and familiar to me it rings.
It is as if God’s voice of destiny
Is speaking of the course of world history.

When in deeply corrupt Byzantium
The Divine altar was extinguished
And when Prince, Priest, people and Tsar
Took leave of the Messiah,

From the East there came like a mighty storm
A foreign stream of heathen warriors,
And trembling under the crushing blow
The second Rome collapsed to dust.

The fate of this fallen Empire
Leaves Russia unperturbed.
The flatterers of Russia always say:
The Third Rome – is you! is you!

So be it then!
The God-sent plagues
Have not yet all been used.
The awakened might of the nations
Arms itself for new battles.

From the Archipelago to the Himalaya,
Led by the island kingdom in the sea,

A gigantic army boundless in number
Crowds against China's ancient wall.

Locust-like, vital, ravenous,
Wild, insatiable, uncouth,
Charged with an excess of strength
Its ray pours northwards.

Russia! Forget the feelings of glory and fame;
The Double Eagle exists no longer,
And the torn fragments of your flag
Are given as playthings to yellow-skinned children.

In humiliation and offense they tremble
Who forgot the commandment to love one another ...
The Third Rome is dust, is vanquished –
There will never be a fourth.

Thus there are good reasons for Russia to abandon the well-worn paths of her forward movement, which still lives disturbingly in the memory. She ought in her external relations to abstain from over-engagement in political activity, although this does not, of course, mean a policy of isolation. She should pursue a path similar to that of, for example, Sweden, Norway, and Switzerland. She ought to avoid involvement in dangerous international adventures, and follow the method of refraining from action. This lesson ought to be taught us by the painful experiences of the past.

When Rudolf Steiner spoke about the beginning of the First World War, he remarked that the important question is not: Who was responsible for the outbreak of war? – but a different one, namely: “Who could have prevented the war? There can be no other answer to this than: The Russian government could have prevented the war!” (GA159, 18.05.1915) And in what way? we ask today. By doing nothing! Simply by not joining in the military action. It is interesting to note that Wilhelm II telegraphed to Nicholas II on July 29, one day before signing the decree for general mobilization: “I believe ... it will be pos-

sible for you ... to watch the Serbo-Austrian conflict without plunging the world into one of the most terrible wars.” The Kaiser added that it would not damage Russia’s reputation in any way. Russia had this possibility of “preventing the war” through the whole duration of the war. W.A. Sukhomlinov writes in his Memoirs: “In 1915, Russian diplomacy had every opportunity to pursue an independent policy, which could have led to a peace accord of the Entente with Germany, as Russia could not have been forced to fulfill the conditions of an agreement **not adhered to by the other side.**” (Emphasis G.A.B.)

Of course, in the conditions of that time it would not have been easy to remain a mere onlooker; it would be even more difficult today. This would require strong forces within the country, not, above all, military – which are obviously also needed – but primarily spiritual forces. These will only be acquired through an appeal to the higher spiritual Beings; but in the life of society such an appeal can only take the form of social threefolding. (Here we would remind the reader of what was said by Rudolf Steiner regarding Germany’s opportunity in 1919.)

Those living in Russia – the decision-makers and the populace as a whole – must of necessity – for the sake of their own survival, and that of their country and its culture, for the sake of the prospect of a continued life and development on the Earth – summon the inner strength to burst open the fetters of materialism, overcome the sleep of the intellect, and turn their gaze to the wide world of the reality that is, in its unity, both sensible and supersensible; and they should recognize that Divine beings of the greatest holiness and immeasurable power are inclining in love toward them and the world of human beings walking the Earth, and are simply waiting for the human beings with an understanding of the world constellation to call upon them and their forces, and they will immediately provide help. For as soon as people grasp this situation, they also understand what has to be done to bring them into harmony with the laws of development which lead the human individuality toward freedom.

As the outcome of a mighty evolutionary process, the human being has finally arrived at a phase of development whereby he is able, like those Divine beings, to reach through to his own higher “I”. He must bring

this about himself. The Gods value him to the highest degree as he engages in this task. But he must himself take the decision to fulfil it. Then, the help from the Divine realms will take on the character of a collaboration. Help in the old sense, however, whereby the Gods take the human being by the hand like a small child, is in contradiction to present development, and only leads to human beings remaining behind in their development. For this reason, the Gods are silent when a person tries to obtain this kind of help from them.

Besides the correspondences that exist between the situation in the 20's and 30's of the 20th century and our own century today, there are also differences. The greatest of these lies in the fact that we stand at the threshold of the earthly incarnation of the Ahrimanic monad. The author fully recognizes that when he turns to this theme he risks being classified among the numerous "mystics" of our time, with parapsychologists, etc., who fill the pages of the relevant printed matter with confused and almost entirely misguided predictions. It must be admitted that these muddied waters seriously undermine confidence in esotericism of any kind and discredit it enormously. Leaving aside certain terminological correspondences, we must draw a sharp distinction between Anthroposophical and all other forms of esotericism. The esotericism of Anthroposophy is a spiritual science. It is as exact and as logically consistent as any other of the recognized sciences. This cannot be said of any other of the forms of esotericism known today. And as a science, it is fully autonomous. Falsification, however, and profanation can, of course, be found not only in occultism but also in the well-known sciences. For example, the dialectic of Marx represents nothing other than a falsification and profanation of the dialectic of Hegel.

Prophecy regarding the "coming of the Antichrist" is very ancient. It is there in the New Testament Book of Revelation. That this advent is to take place in our own time is known and believed by very many people on the Earth. For example, in the United States there is a sect with many millions of members which advocates comprehensive support of Israel, as the coming of the Antichrist will supposedly happen there and Israel will need a huge amount of strength to handle the situation. Moreover, everywhere in the mass media – on television, in newspa-

pers – one can see politicians and the powerful in finance, etc., making a certain gesture with their hand which means the number 666 spoken of in Revelation as the “number of the Beast.” Many make this gesture in order to show that they are initiated into the secret and also to give evidence of their “chosenness” (a culturally illiterate person has no difficulty profaning anything whatsoever). Others, by showing this gesture when they appear publicly, want to call out, as it were, to the participants at certain functions: “What are we arguing about? Why are you disagreeing with us? This is it! This is happening!” – or at least something of this kind. An exact interpretation is not possible, as the meaning of this gesture is kept secret.



Colin Powel, Sec. of State, USA Anita Fetz, Social Democrat VP, CH Poroshenko, Urkainian President

If we speak here of the incarnation of Ahriman, we let ourselves be guided by the statement of Rudolf Steiner. He not only points to the event, but, rather, explains the laws which make it possible. He says that in Asia in the 3rd millennium B.C., the incarnation of Lucifer took place (thanks to which, Confucianism, for example, came into being). A consequence of this was that, from then onwards, the evolution of humanity took an extremely one-sided direction. And in order to establish a balance in a certain way, the incarnation of the Christ occurred – but also for the sake of mitigating, neutralizing in advance, the harmful consequences of the forthcoming incarnation of a second retarded spirit; and in order to endow the human being with forces that will be needed for an encounter with this spirit in the sense-world.

From the beginning of our fifth post-Atlantean cultural epoch, as the individualistic development of the human being is advancing at great

speed, forces have been taking shape which make the incarnation of Ahriman unavoidable. He has an objective right to incarnate and nothing can and will prevent him from making use of it. It is up to the human being to prepare for it in the right way so as not to succumb to its temptations and confront it in full consciousness. Thus:

“As truly as Lucifer walked on earth and Christ walked on earth objectively in a human being, so will Ahriman walk upon the earth with enormous power to manifest earthly intellectual capacity.” (GA195, 25.12.1919)

Concerning the time when this will occur, Rudolf Steiner says the following:

“... just as there was a bodily incarnation of Lucifer, and just as there was a bodily incarnation of the Christ, so will there be, before even a [small – G.A.B] part of the 3rd millennium A.D. will have elapsed, in the West a real incarnation of Ahriman: Ahriman in the flesh” (GA191, 01.11.1919).

One could try to determine the year meant by Rudolf Steiner, if one takes into account the law to which the movement of the Ahrimanic spirits is subject in world evolution. This evolution is woven through in all its phases by a sevenfold rhythm, following the path of seven-membered metamorphoses. The retarded Ahrimanic spirits make use of the sixth element of these rhythms in order to prevent them from being realized and thereby attaining their goal (here, we will not go into details). Thus arises the number 666. And by means of its number the human being is steered in the direction which can lead one to expect the most favourable conditions for the future incarnation of Ahriman in the 3rd millennium.

Within the historical process Ahriman moves in the rhythm of the number 666. In this connection, Rudolf Steiner pointed to the special significance of the years 666, 1332, and 1998 A.D. In all probability, one can regard the latter as the year of the incarnation of Ahriman, the year in which the body was created into which Ahriman steals. Its creation was obviously not a simple matter – after all, Ahriman is the god

of death! Rudolf Steiner also speaks of this. In a lecture of 4 November 1919, he points to that special field of technological progress in which knowledge is used of the connection of the material realm with the human spirit: “... through a given application of these things, certain secret societies will ... prepare that through which the Ahrimanic incarnation will be able to be here on the earth in the right way” (GA193). One can assume that they were able to combine the most up-to-date technological procedures with the means of black magic in order to create a body with the capacity to bear within it for a number of years the Ahrimanic monad. (Could it be three years?)

Thus, it is in no way unjustified to assume that the incarnation of Ahriman is well under way. And according to an entry in a notebook of Rudolf Steiner (we spoke about it in our book “The Christmas Conference in the Changed Condition of the Times”), Ahriman will reveal himself to the world at the age of 18. Here it is probably more correct to speak of 18-1/3 years, which corresponds to the so-called lunar node or Metonic cycle. It follows from this that humanity needs to be ready by early 2017.

In his “Three Conversations”, Vladimir Soloviev also speaks about the “Coming of the Antichrist”. But according to him, the war between East and West breaks out prior to this event. In this question, we incline to the view that the opposite will be the case. Time brings all events into their right place. No prophecy of the future is fulfilled down to the last detail. And then Soloviev’s clairvoyant experiences were spontaneous, not guided by his “I”, and thus they may contain various kinds of overlapping and confused images. By means of Anthroposophy, one can consider such matters hypothetically, without having at one’s disposal clairvoyant experiences.

Conclusion

Any development offers alternatives. Even the scenario we have outlined can undergo change. There might be, for example, ecological reasons or, as Brzezinski puts it, a “resistance that is rooted in individuals within the population” whose political consciousness grows. Consciousness – self-consciousness – is an extremely important factor in the spiritual world. The path of inquiry that follows the method of historical symptomatology plays a particularly favourable role in this connection. Once one has recognized the impulses that the Ahrimanic spirits carry into the stream of earthly history, then there is a law according to which – insofar as one knows these impulses, recognizes them, takes them up into one’s consciousness – one can oblige them to undergo certain corrections and give them another direction.

During a course of lectures held in June 1924 on the estate of wealthy landowner Count Carl Keyserlinck in Koberwitz near Breslau (its theme was the possibility of a renewal of agriculture on a biodynamic basis), Rudolf Steiner uttered a warning which has a direct bearing on our own time: “The true antithesis is not between America and Russia – that is only apparent. The real conflict comes between China and America. Whether this is across Europe or across the Pacific Ocean, that is the question. Europe would justifiably hope that it would happen across the Pacific Ocean.”

On the basis of all that we have brought forward in our discussions, we can come to the conclusion that in this conflict, the decision has fallen in favour of the first option – namely, that it will be fought out on European territory (and thus, in the first place, in Russia). But in view of this, the human beings of this world who are possessed of a healthy judgment have every reason to appeal without ceasing, with their

knowledge and their understanding of the processes involved, to God and the higher powers who guide and guard over humanity: “May this cup pass from Europe!”

This choice is, in its essential nature, determined by that gigantic complex of measures in which the world is enveloped in order that the incarnation of Ahriman should be given a form that is particularly favourable for him. This includes gender mainstreaming, the brutal, unspeakably vulgar, barbaric destruction of all classical art, the monstrous advance of technological development in the field of electronics, which is being applied for the development of psychotronics, and many, many other things. All this taken together robs humanity of the meaning of its existence. And this movement of civilization accelerates faster and faster, like the increase in speed of the flow of the Niagara River as its masses of water approach the Niagara Falls.

And yet the possibility exists of reaching the safety of the riverbank. Humanity still has a chance to give a decisive, positive turn to its destiny. Russia also has this chance. But if nothing happens apart from the restoration of a united statehood within the boundary and the spirit (the choice of words can vary here) of the former USSR; and if, in addition, the so-called “polar” forces of occult Bolshevism rise to power (we spoke of them in our book “Crisis of Civilization”), then Russia will, of necessity, miss this chance, just as it missed its chance in 1914 and as Germany did in 1919. Then it will have to wage a war on two fronts, which will stretch it beyond its limits. The neo-Bolsheviks of occult Bolshevism were masters in the creation of that scenario; it is tailor-made for them, to perfection. And then “the Third Rome crumbles to dust”. Everything will happen as Soloviev predicted: an army four million strong advances from Chinese Turkestan into our central Asiatic regions, crosses the Urals and inundates Eastern and Central Russia. “As ... the enemy was vastly superior in numbers, the Russian troops could only demonstrate their military gifts in a defeat that was at least honourable”, etc. The peaceful populace – women, children, old people – will be plunged into a state of misery comparable to that of the civil population of Germany in 1944-45, or even worse.

But whatever the course future events may take, no one has the right to surrender to fatalism. For from the standpoint of eternity, things are different from what they are when seen from an earthly perspective. Humanity is passing through a difficult phase of evolution which threatens to plunge it massively into materialism and utilitarianism. This is the reason for the chaotic conditions that are arising in Central and Eastern Europe. For they are the regions in which the spiritual future of mankind is meant to be prepared through the instilling of life and spirit into today's material culture, the striving to spiritualize it. This calls forth the resistance of the forces of decline, of decay, of retardation. Rudolf Steiner said the following:

“It is certainly not possible to speak without an undertone of sorrow about this chaos that has descended upon the lands of Central and Eastern Europe, and which, externally, shows little prospect of a return to harmony in the near future. But something else is there, too. Where this chaos is spreading, there will be a world which, on the outer physical plane, will in the very short term give human beings the least one can possibly imagine. The blessings of the physical plane will not be abundant in the countries of Central and Eastern Europe. All that the human being can receive through the fact that he bears his existence through external forces – all this will not amount to much. The human being will have to take a strong hold of himself in the inwardness of his soul in order to stand firm in life. And ... he will be able to make the decision to move forward to the spirit, from which alone future salvation can come” (GA186, 21.12.1918).

April 2014

Postscript, December 2014

Eight months have gone by since these essays were written, and so far the events in the world have not given us reason to alter their content in any significant way. The imposition of a series of relatively mild sanctions on Russia still aims to bring the country to focus on its own development: to build up industry and agriculture again, and of course to arm itself, etc. But for some reason Russia persists in her reluctance to do this. Many sensible things are said, but beyond this nothing happens. Everybody is waiting for the price of crude oil to reach the 100 dollar mark and exceed it. Then there will again be enough for everyone, there will even be a bit extra for the public health service and education. – And this is a very remarkable fact and, indeed, a symptom. What lies behind it?

If one observes attentively the development in the world in connection with the events in the Ukraine, then it becomes increasingly obvious that these events represent in their essence the conflict, the relentless battle, between two gigantic world powers. One of these powers remains faithful to the scenario described above, the realization of which is to enable it to achieve world domination. The other power favours the continuation of the process that is underway in the world, whose main points can be summed up as follows:

1. To steadfastly promote the semi-violent mixing of all the races;
2. To continue the work of radically altering the character and type of the human personality, and even its kind, by means of the sexual revolution; and
3. To continue the process of the destruction of the monolithic State with the help of “Orange revolutions” in order to bring about in the world a total but controllable chaos.

As soon as the one part of such a development gains the upper hand, the peoples of the world will be joined together in a State which encompasses the planet, with a government that rules over this planetary State. In this case, a third World War would not be necessary.

The advocates of these two globalization projects battle with each other in all parliaments, even in the world's monarchies, in all financial, economic, ideological and other structures. Each of these groups has its voters, a mass of conscious and also unconscious followers representing all strata of society.

And in these circumstances, which of us is qualified to judge who is the friend and who the enemy of the welfare of mankind? But here there is something else to grasp: namely, that there exist two forms of globalism and that the realization of either the one or the other would mean the downfall of human evolution. And so it is the supreme task of any individual who has been able to maintain a healthy judgment and an independent personality to oppose the movement of civilization in either one of the directions mentioned. For, what paths are they? What lies in store for humanity if it follows them?

The vision of one of them (the Ahrimanic) is found in the utopian novels "We" by Yevgeni Zamyatin (1884-1937) and "Brave New World" by Aldous Huxley (1894-1963); and of the other in "The Earthly Paradise", the utopia of Dmitri Mereshkovski (1866-1941).

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