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Events in the Ukraine and a Possible Future Scenario

*Volume II*



G. A. BONDAREV

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and a Possible Future Scenario**

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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. The Measure of all Things

As was the case in the first part of our study, we will also in the second part often be working with hypotheses, assumptions, and conjectures. The conclusions that will arise here are, therefore, our own, and should be subjected, independently and actively, to thoughtful testing by the reader.

Our articles have the aim of drawing people's attention to a certain number of phenomena of modern political life, and encouraging them to observe precisely and to understand their deeper meaning, which often (and this is no longer a hypothesis) bodes ill for the welfare of mankind. Weight and objective significance is lent to our hypotheses and assumptions through the fact that they have been developed in the striving to fruitfully apply Anthroposophical methodology which extends also to political science. This, of course, renders the content more complex and asks of the reader a degree of intellectual effort which he cannot say in advance is worth his while. But in no other way can real insight be gained into the matters that concern us. The widespread endeavour to find in the reading of newspapers and magazines indications as to the background of world events is fruitless, as the content of the mass-media is created largely for the manipulation and darkening of people's consciousness.

Humanity has reached a point in its development where it stands at a crossroads – before the fundamental decision, so to speak, as to what the future direction of this development is to be, not just for years ahead, but also beyond the present century. A relentless battle is raging in the world, over nothing less than the overall direction of human evolution. We are therefore living in an unusually difficult and serious

time. And it is to be regretted that the majority of the world's population not only knows nothing of this evolution, but also wishes to know nothing of it. This is the reason why the possibility of engaging in this so important decision is being taken from people, although there is no task for them that is more urgent for their lives, or more fundamental.

Decisions are made in any case but, generally speaking, not by those who intend the best for mankind. Yet the responsibility for it lies with all of us. And if we are suddenly woken from our sleep by the sudden outbreak of social revolutions and military conflicts, we cannot avoid them just because we knew nothing about their preparation. The consequences of irresponsible inactivity are borne by everyone. If they become unbearable, then the complaints begin to be heard: Why doesn't God help us? Does he exist at all?

If we look alternatively at the state of human affairs and begin to grasp hold of a glimmer of understanding, the natural and already very old question arises: But what can we do?

Well, the first answer is very simple: One should try to contribute to these fateful decisions and attempt to give them a constructive character. But how we can succeed in this is a different and rather complicated question, which requires us to take to heart Goethe's principle of knowledge: "Think of the 'what', but think still more of the 'how'."

In the present study we will offer the reader to begin with a series of 'whats' which in our view are symptomatic, in order to stimulate reflection as to the 'how'. Concerning the 'how' itself we assert the following: The overwhelming majority of people – it must be frankly admitted – are, in the present social-political environment, naturally in no position to intervene directly in the course of world events. As a consolation, the opportunity is offered to participate in the various elections, though this is not even worth mentioning.

But one can intervene all the same. Even a personality far removed from the levers of power can have an influence on events of decisive importance for the destiny of mankind. All that is needed is a grasp of the real value of individual thinking human consciousness which, on



the basis of genuine understanding of the meaning of events, can come to valid and productive decisions for the ongoing evolution of humanity. Spontaneously and almost without thought, at every opportunity anything imaginable is put forward as the right thing to do; but opinions of this kind are nothing but dim vapours in the earth's aura.

Genuine knowledge – is a real force. For this reason, everywhere in the world today, not only in the Orwellian “Ingsoc” Society [In Orwell's novel ‘1984’, ‘Ingsoc’ is an acronym for ‘English Socialism’, the ideological system that has established itself in one part of the world], there is a stubborn insistence on “Ignorance – is Power”. In our thinking we are connected with the spiritual world, and with its real beings who play an important role in the making of the historical decisions that are of crucial significance for mankind's destiny. But in the spiritual world there is not only light. There is also darkness. With insight into its intentions and deeds, the human being can weaken or even entirely neutralize it. In order to forestall this, the dark side takes drastic measures. It tries first to hide the human being from knowledge of itself. Then it deceives him and offers him lies instead of the truth: complete – or half lies, which are considerably worse. The human being is of course challenged to fight for the truth. Knowledge of the truth is a remarkably effective means of providing all human beings with access to the work carried out together by heaven and earth in order to lay the ground for a further positive development of man and earth. Of course, people who are weakened and enslaved by the dogmas of the materialistic worldview find it hard to understand and accept this. They are used to drifting passively with the current, and even those who think they are rowing vigorously, are mostly moving in the same direction as the idlers. And in the one group and in the other the dogma is already genetically rooted, that thinking is no more than a shadow and that we only need to acquire knowledge to learn a profession and earn a living. But the interesting thing about all this was said by Rudolf Steiner: “If only enough people today had the impulse to say to themselves: We must above all have insight into such things, then the rest will come! – And if we wish to gain insight into social matters, then the important thing is that we have, above all, the will to acquire knowledge for the sake of wakefulness in life. The motivation of the will – that will take care of

itself – that will come, it is something that develops ... We can achieve a great deal if we only have the earnest will, first to gain insight. Other things would then come. What is bad is not so much that today many people can still do nothing; but it is hopelessly bad when people cannot make up their minds at least to get to know the social laws, to study them, from a spiritual-scientific point of view. The rest will come if they are studied” (GA 186, 12.12.18).

The whole complex of materialistic ideas is conveyed to people throughout their school education and professional training. The ideas are present everywhere in their surroundings. This is an enormous obstacle. But it needs to be overcome at all costs. Because Hamlet’s question now looms large before the human being: “To be, or not to be?” In order to be, we need to drastically revise the entire edifice of traditional conceptions by which we let ourselves be guided without thinking. But meanwhile we have all fallen victim to Marx’ definition: Being determines consciousness. We are all slaves of being that has become. But being is shaped and formed mainly by those people who wish simply to manipulate and control others. The being that they control is for them the key to the control of human beings. In this they are also helped by the natural-scientific ideas of the Kant-Laplace nebula, supposedly the explanation of the origin of the universe, and Darwin’s doctrine of evolution of species, supposedly the explanation of the origin of man.

The readers who reflect independently over what we are discussing here will, without doubt, linger with the question that George Orwell places in the soul of his protagonist Winston Smith in his prophetic – though not utopian – novel ‘1984: “I understand the how, but not the why.” This is a thought of sheer genius on Orwell’s part. He shifts the Goethean principle “Consider the ‘what’, but still more the ‘how’” into the sphere of social-political life.

For the knowledge of all that we have around us, we lose the ground from under our feet, and even our self-consciousness darkens if, in the face of all the essential phenomena of social and political life, we do not insistently ask the question: Why do these things happen? What are they doing all this for? And at the same time we should not imagine that the answer to our question is simple.

The answer given by the half-crazed O'Brien (an excellent personification of the barbarized intellectual) to Winston in the dungeon sounds unconvincing. So ... power, lust for power, and only this – to all eternity? For a human being this is unbearable. There is, after all, nothing that would give pleasure to a personality forever. Nearly everything that it acquires gives satisfaction only as a means of getting something else – a transitional stage.

And O'Brien, alternating between torture and teaching, says still more: "We have finished with all forms of enjoyment." What is left now is the ruling ascetic. Not even the bloody "Dictators of the Proletariat" were capable of this.

But when O'Brien says the purpose of torture is torture, and that "if you want a vision of the torture, then imagine a boot that is stamping onto the face of a human being – forever", then this is a different matter altogether. Now he is starting to move into the metaphysics of power. (Let us recall, in passing, what – this time in real life – Viktor Suvorov is asked by his superior, a GRU colonel: "Do you really not feel the satisfaction in torturing?")

If everything is taken only on an external, exoteric level, the answer to the question "why" cannot be found. To evade the facts with the argument that all these people are simply madmen is also not enough. But anyone who stands in relation to occult, esoteric knowledge knows that the torture of living creatures and, above all, of human beings is a favoured activity of black magicians. It brings the tormentor into concrete connection with the supersensible (or rather, sub-sensible) beings of the infernal world. Through torturing, the black magician reaches across to another reality. He sees that in this place there is no birth and no death. And he begins to hope to be able to gain immortality for himself there. But this is an extremely gripping perspective, indeed.

The image of a boot stamping into a face – from the esoteric standpoint this is one component of the whole teaching concerning the evolution and the significance of the 'I', and the battle fought against it by mighty beings of the supersensible world who, however, have remained behind in their development.

We understand why all the good and evil are done in the world when we recognize that the human being is, as the ancients said, “the measure of all things”, visible and invisible. He is the central element of world evolution, its meaning and purpose. For the retarded spirits of obstruction the human being has the greatest value because they can, at his expense, catch up on their own development by casting him into the abyss of nothingness.

Overall, the beings intend to replace the existing universe with a universe of their own. A universe that falls away from the natural current of evolution and takes an entirely different course. The human being who surrenders to evil is for these spirits no more than an instrument for the attainment of their particular goals. This instrument is all the more effective, the more radically such a human being denies the most important fruit brought forth by evolution: ‘I’-consciousness, self-consciousness. And because this is so, no human being should try to give himself over to evil completely. One can, indeed, make a choice in favour of these other paths of evolution, and say to oneself: How could there be worse than the one we are following? And there are people who do this. But here the main argument should be: A path on which I will cease to exist is unacceptable to me! So long as the human being cannot recognize this, so long as the deception succeeds (and therefore, how could the hellish beings manage without conspiracy?), the presence of these beings in him will fill him with enthusiasm for the tireless creative work of evil – and one can actually understand his viewpoint: he hopes to be able to enter their world and exist there forever, while those who “have not understood” will die and in their place, as a Tolstoy character says, “grass will grow”. This is the reason for the emergence of ever new “Ingsoc” systems of a monstrous kind. And it is extraordinarily fitting, that the modified “Ingsoc” in Orwell’s Eastasia is called “Obliteration of the Self”.

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We will now try to give all these descriptions a deeper basis in spiritual science. To this end we must offer the reader a concisely worded account of Anthroposophical knowledge of the origin and evolution of

the world and man. This will lay the ground for further deliberations on political science.

In a brief discussion we will of course not be able to give a complete picture. This must be sought in Rudolf Steiner's writings. Our aim is only to give a short summary of what in Rudolf Steiner's works is a complex, grandiose body of teaching that forms an organic whole.

We would point out in passing that also the doctrines of Darwin, Newton, Kepler, Haeckel – of all the pillars of materialism – have been instilled into us in the form of brief summaries. Even when we grill a steak, we do this in the consciousness, so to speak, that matter is primary (and spirit is secondary). We trust in this simply with reference to the authority of science. A short résumé in spiritual science is only a provisional step to be followed by further elaboration and testing. But in a study of single questions a résumé of this kind can make entirely possible the drawing of provisional conclusions, which one can test – as Rudolf Steiner himself says – even without supersensible experience of one's own, but supported, of course, on the broad interconnectedness of spiritual-scientific indications. Confidence in the rightness of the conclusion rests upon the mutually cohesive relation of its parts.

So let us start with, as they say, the beginning of the world. This will help us to understand the phenomenology of everyday life in which, although often not plainly visible, the profound sway of the higher spiritual powers is always present. If we wish to know nothing of them, we are condemned to remain in our view of events staring at the outer surface, although in them our destiny, as we generally discover later, is proclaiming itself in significant and ponderous tones, and because we prefer to ignore this it unleashes on us its thunder and lightning. To understand the spiritual science of Rudolf Steiner, it is helpful to know from the outset its most important axiom: that reality is one whole and is sensible-supersensible – that is to say, it has two diametrically opposed sides. If we live our way into this methodological principle we can sense that it is like a seed which, as it germinates and develops, brings our thinking into movement. In fact, we start to think: If this is the case, then the supersensible shows itself in the sense-world in some way or another, and vice-versa. The supersensible is therefore not sepa-

rated from us by an impenetrable wall. It becomes knowledge when we learn to recognize its symptoms on the sensory side of the single reality. This is actually the task of spiritual science, also in the field of political science. But in order to get to know political phenomenology with the help of this method, one must be acquainted with the general nature of true sensible-supersensible evolutionism as it was given in spiritual science by the human being (Rudolf Steiner) whose consciousness and individual cognitive capacity encompassed both sides of reality.

Let us take as our starting-point the fact that our universe in its totality is not a new beginning. Before it there were other universes. They had attained certain goals of development and transformed themselves into something higher.

Our universe is a revelation of a world that stands so high spiritually, that a human being with ordinary consciousness simply does not have the means to describe it. In religion it is called the world of the “in-describable”, the ineffable God. For our universe it is in an absolute sense the Father-ground of the world.

We know only that at a given moment he opened up to “our” side with the intention of bringing new creatures into being and giving them the opportunity to experience the joy of existence. It was his own “free decision”, which he did not need for his own sake. In addition, it was for him a sacrifice, because it was bound up with a limitation of his own limitless being – in his continuous ascent he had to accept a certain descent. His primal revelation was an act of his boundless love.

In this revelation appears the cycle of evolution which has a beginning and an end. Its main theme and object was, from the beginning, man. He was actually a completely new creation which had not existed anywhere before. All that arose later in the course of evolution, all the kingdoms of nature were separated out from the human being. As soon as he has progressed far enough in his development he will absorb them again and they will attain, thanks to him, individual being.

At the beginning of the cycle the human being was revealed as All-Man – in the Bible he is called Adam Kadmon\* – who has the Divine all-consciousness, but not as his own possession. At the end of the cycle each human being will have the consciousness of All-Man as an individual possession in the form of his own creative ‘I’. The human being will be in a position, himself, to create worlds.

The Father-ground of the world reveals himself in three hypostases. All of them are the one ineffable God, who shows himself through three supra-individual Divine beings. In Christianity they are called God the Father, God the Son, and God the Holy Spirit. In the esoteric tradition of ancient India they bear the names Brahma, Vishnu and Shiva – the ancient Egyptians called them Osiris, Horus and Isis. The first revelation of the Father-ground of the world also became the fundamental law of the new evolution: the principle of tri-unity pervades it. In it, God the Father gives the substance, the Holy Spirit manifests the Divine idea, this idea forms the substance, creates the forms and the Son fills them with life. The principle of tri-unity is intrinsic to every development, all the way down to the shadowy, abstract dialectical movement of thinking. In the course of evolution there arose from the law of tri-unity the law of seven-membered metamorphosis. This seven-membered process emerges from the Trinity and returns to it again.

For cognition of the world on its highest level, where it borders on the unknowable, we can be helped by the symbolism behind which the supersensible is hidden. True symbolism is its revelation and not just a playing with thoughts. Its creative character can be distorted. Then it becomes an instrument for mass suggestion (as in Bolshevism and the Third Reich) or it simply becomes black magic. The advertising agencies make use of this.

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\* Those familiar with this term should note that, before every aeon, the human being stands on his original highest level – that is, he is in the original condition from which the aeon of old Saturn had arisen.

We will, of course, be using symbols in their positive, creative sense in order to fructify our insight. We represent the beginning of the world in the form of an equilateral triangle surrounded by a circle (Fig. 1). In the middle of the triangle we set a point.

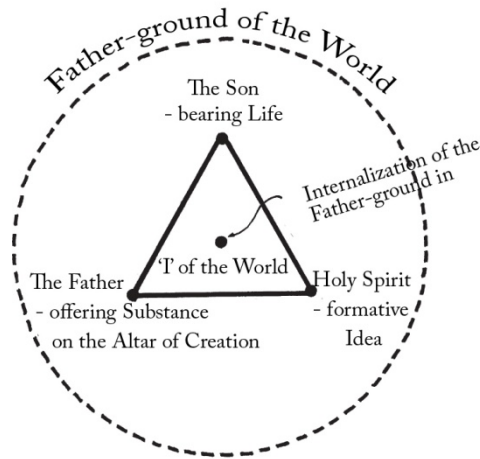


Figure 1

The circle signifies the universal sphere of the Father-ground of the world. In its revelation he inwardizes himself. This is shown in the point. This interpretation is corroborated by an entry from a notebook of Rudolf Steiner. There it says:

“Space is therefore self-contained. A space enclosed and resting within itself is a sphere.

Space is a sphere.

The limit of space is an expanded point – i.e. a point that has become the surface of a globe.

Mid-point and periphery

Symbol: ⊙

Ponder on the fact that point and global surface are one and the same, the one entirely within itself ·, the other entirely outside itself ○, the



one entirely subjective, the other objective, the one only creating, the other only created, the one spirit, the other only sheath.

Everything else is a mixture of both.

Axiom of gnosis:

Understand matter and you understand God.” (Beiträge zur R. Steiner Gesamtausgabe, Nr. 114/115, pp. 43-44)

The symbol in Fig. 1 is found both in Christian churches and in Masonic lodges, only in the latter instead of the point an eye is drawn in the middle – “The all-seeing eye”. This is a symbolic image of the Father-ground of the world, which has become immanent to its revelation. An equilateral triangle unites all three personifications of God into a whole, it is the archetype, the primal image of the primal (‘ur’) phenomenon (in the Goethean sense) of all development, including the development of the thinking human being. On the higher levels of being there predominates in it the principle of relation. As it descends into the deeper, densifying spheres relation becomes antithesis, negation, which leads to a synthesis as a birth of the new. From this it follows that, in the heights of Divine revelation the new cannot evolve. This requires a turning away from the highest, and its denial. For the progress of evolution, therefore, spirits became necessary, who create through negation; and that is, in the final analysis, how evil arose.



The All-Seeing Eye

Figure 2

But in the beginning the human being was perfect. When the Father-God laid substance on the altar of the creation of the new universe, the Holy Spirit formed it according to his idea and Christ, who came into relation with the Father-God and the Holy Spirit, gave life to primordial form. This primordial form was the first man, Adam Kadmon. He is triune. In his triune nature comes together that which is spoken of in the Lord’s Prayer: “Hallowed be thy name, thy kingdom come, thy will be done ...” Thus, in the meditative prayer given to human beings by Christ himself the names of the three highest constituent bodies of man

are given in the terminology of esoteric Christianity: the name, the kingdom and the will. In the language of ancient Indian esotericism they are designated Manas, Buddhi and Atma. Rudolf Steiner gave them names for the new European esotericism: Spirit-self, Life-spirit, Spirit-man.

Thus the primordial human being, created in the primal beginning of the world in the triangle of his triple hypostatic revelation, consists of the name, the kingdom and the will of the Father-ground of the world. The unity of this threefoldness is the Father-ground of the world himself, who is present within it as a fully universal 'I'.

Our pictorial representation of that highest stage of human existence is entirely justified. Rudolf Steiner expresses it thus: "Everything streams forth from a point. The point signifies the primal beginning. All that constitutes the human being as a whole was once compressed to a point." From this proceeded the totality of evolution (GA 266-1).

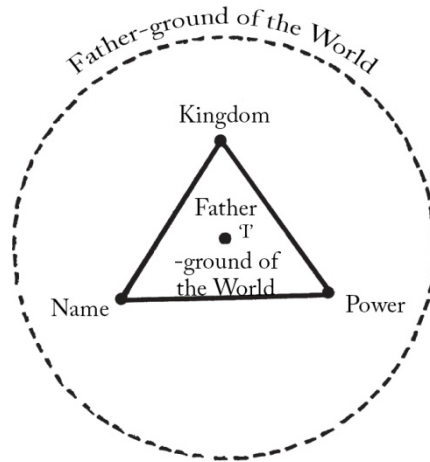
In the beginning the human being was entirely predetermined in his form and his 'I'. To be able to become an individual in himself, he had to distance himself from God and unite with the world of forces that oppose him. These forces also proceeded originally from the Divine revelation but, for the present, they have taken it upon themselves, solely out of readiness to make a sacrifice, to deny the higher predestination.

So that the human being would not get lost on this path, the second hypostasis, the Son, Christ, became his leader. For this reason, as he himself says, "all was given" to him by the Father-ground of the world – that is to say: the entire cycle of evolution. In this, Christ became the God of the human 'I', who leads all contradictions born out of the 'I' to a synthesis which furthers the growth and the ascent of the 'I'. This is the central faith of Christianity, of which only very few human beings know, or wish to know, anything. The one Father-ground of the world revealed himself in three hypostases. Each of them is of the same essential nature as him, and each of them can say with Christ: "He who has seen me has seen the Father-ground of the world." Only, here the question arises: How can the human being see the other two hyposta-

ses? He has, in fact, no sense-organ for them. Substance shows itself to him as matter, but matter is an illusion: it appears and disappears. The Holy Spirit shows itself to him only in thought, but thoughts are abstract and only a shadow cast by the spirit.

And what does “seeing” actually mean? Real “seeing” is only possible to beings gifted with an ‘I’, who can make conscious to themselves what they see. And as the human being has an ‘I’, he can make conscious to himself the existence of the God of the ‘I’, the Christ, the manifestation of the Father-ground of the world in the ‘I’. But man becomes conscious of this through being incarnated in a body of flesh and blood; he is only individual at all in such a body. This is why God became man, incarnated on the earth. Thus God came towards man, and man should understand this. Whoever saw Jesus had not yet seen the Christ. We know from the Gospels how difficult it was even for the apostles to recognize Christ. (And today we are even faced with the task of seeing Christ without the physical body.)

The Father-ground of the world showed himself in Christ to the human being, thereby placing himself in relation to man in his deepest and lowest position. This relation grows real for the human being, if it happens in his ‘I’, because he then becomes conscious of it. The time will come when man also perceives the Father-God and the Holy Spirit. This can only take place outside the body, with a heightened power of the ‘I’. Christ leads the human being to this. Through identifying with his power, he becomes able to overcome the antithesis between spirit and matter – in order in this way to overcome the contrast between the two sides of the one single reality and lead this back into the lap of the all-unity, the lap of the Father-ground of the world. So mighty is the task the human being has to accomplish.



*Figure 3*

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In order to make evolution possible, the principle of predestination and relation was replaced by the principle of freedom, thereby making it possible for man to choose between ascent and descent. For the birth of the new 'I' a sphere of "nothingness", of non-being, is necessary, which can only arise at the periphery of revelation. The triangle of primal revelation, and with it the triangle of the All-Man, had to turn with its apex downwards and begin the descent. (We will remark in passing, that at this stage the path of Christ to Golgotha began.)

In the course of evolution this descent led through the spheres of the creative consciousness of the nine hierarchies, Divine beings who arose before the beginning of our universe. They, too, revealed themselves from the Father-ground of the world, emerged from him in order to carry out his will. Their names are well-known: Seraphim, Cherubim etc. They became Gods, creators of evolution. Out of them proceeded hosts of helping beings, elementary spirits of the most varied kinds with different tasks. It needs to be understood that the universe consists only of beings and their interrelations. It contains no emptiness and no neutral, passive, filling-out of space. Every point – is a personified centre of force.

Through the working out of the hierarchies right down into the depths, at the boundary, in fact, between being and non-being, (this should not be imagined spatially), a kind of projection arose in response to the descent of the higher, tri-une man. Thus began the process of his becoming an independent, autonomous individuality. This projection was imbued with the striving to ascend to meet its descending archetype. As the image and likeness of God, this projection is also threefold and the 'I's of the hierarchical beings, one after the other, worked within it.

This process can be represented with the help of two triangles (Fig 4), which form, as they touch, the seven-membered and consequently developing being of man. The will of the Father manifests in the otherness-of-being of emerging man as the human physical body. The name of the Holy Spirit manifests as the astral, soul-body, the basis of the nerve-senses activity. The kingdom of the Son manifests as the ether-body, the bearer of all life-processes. In place of the higher 'I' the human being has in the course of a long evolution, and already in its final phase, formed its mirror-image, its shadow, the lower, earthly 'I', which lives by the grace of reflection and sense-perception.

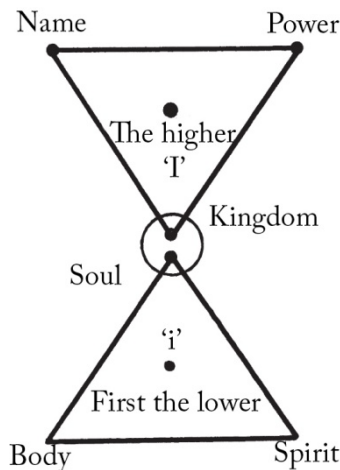


Figure 4

To describe the evolution of man in a highly condensed form, one can divide it into three stages, which we will once more explain with the

help of an illustration, so that the pictorial consciousness of the reader is addressed. This is the figure that follows (Fig 5).

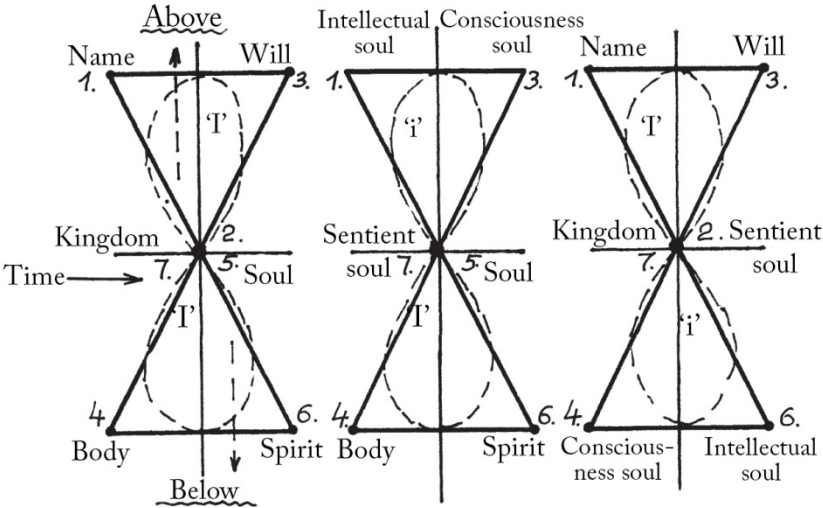


Figure 5

Through the evolution of the triangle of the three-membered human bodily nature, the return takes place of the Father-ground of the world, to himself, who had allowed his revelation to create otherness-of-being, a new world which was to separate from him and give birth to the free will of man. In doing so, the One God placed himself in a state of dependency upon his creation. This is something that a few people understand. Angelus Silesius, for example, expresses it thus: "I know God cannot live | one moment without me: | If I'm destroyed, in want | he must give up the ghost." This evolutionary connection between God and man is cruciform. This is why Plato says that the world-soul is fixed to the world-cross. The drama of the descent, the growing distance of the creation from its Creator, takes place in the vertical. And the ascent, the return, also takes place along it. Moving on the horizontal axis is the process of becoming in time, the interaction of the past with the future through the present. Along both axes one should trace lemniscates, whose nodal points coincide at the centre of the cross. And with this a mighty law stands before us, which explains an unusual number of things. To throw light on this, is not possible in our short study. Here, we will only mention briefly how it is applied – in a falsi-

fied form – by the “Ingsoc” in Orwell’s novel. The saying proclaimed there: “To him who possesses the past belongs the present; he who possesses the present owns the future.” And we would add: he owns the ascent and the downfall of evolution. This example should at least show the reader that we are not dealing with abstractions.

On the first stage of evolution in our triangle the higher ‘I’ is also working, but quite instinctively. And the creative working of the ‘I’ of the Father-ground of the world comes to meet it, and in such a way that this working is mediated, at each stage of the descent, by the ‘I’ of the corresponding hierarchy. On the final stage it is the ‘I’ of the Angel, also known as the “Guardian Angel”.

It is quite obvious that the interaction of the two ‘I’s is a kind of metamorphosis, a turning into its opposite, whereby the higher spiritual element inwardizes itself in the lower: the will of the Father – in the physical body; the kingdom of the Son – in the ether-body; the name, the Holy Spirit – in the astral body. Thanks to this, the three bodies move towards a situation where the human being, after attainment of his higher ‘I’, will imbue them fully with his individual consciousness. Man will then become conscious of his entire being – a capacity that the hierarchical beings possess. He will himself ascend into their ranks. The point of departure for the journey to this goal is placed in the lower ‘I’ which is able, with the aid of spiritual science, to collaborate consciously in this work of “changing into the opposite” (polar inversion).

This happens on the third stage of evolution (cf. Fig. 5). But first, evolution goes through the second stage where, out of the three-membered bodily nature grows the three-membered soul: sentient soul, rational soul, and conscious-soul. To begin with, it has an archetypal character and is not individualized, but gradually, in the course of the cultural-historical process, there arise within it personal feeling, thinking and willing. They come to individually controlled interaction in the lower ‘I’. Then to the one lemniscate of human evolution another is added. In it, the higher, but instinctive ‘I’ works from below in interplay with the lower ‘I’, which is active from above in the triangle of the three-membered soul. In this way is effected the raising upright of earthly man in soul and spirit.

Then the lemniscate of the third stage of development emerges. Within it the lower 'I' from the triangle of the soul comes into an interaction with the higher 'I', which is personified by the 'I' of the Angel. Here begins the human being's individual evolution, which he must direct himself. And here tragedy begins for the souls who, under the influence of the religious confessions, wish to remain forever "children of God".

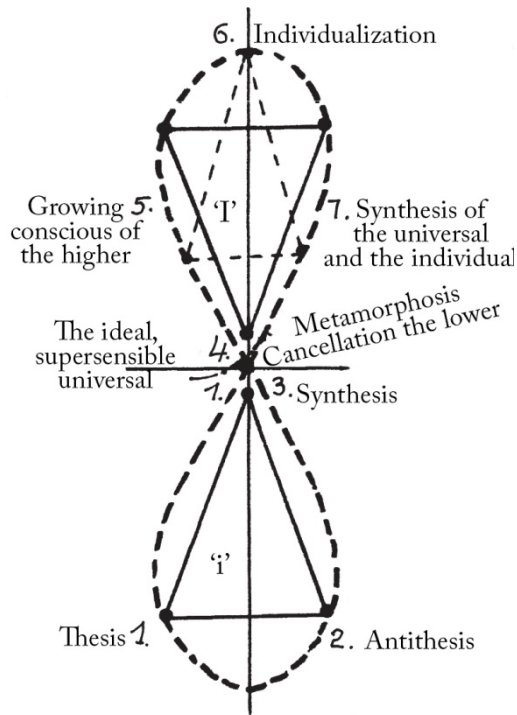


Figure 6

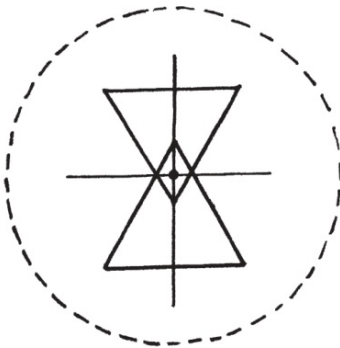
Attainment of the higher 'I' by the human being begins in his thinking. For, here he has reached the culmination of his self-consciousness. Mastery of logic, of the dialectical thinking that is able to exercise and embody the autonomous movement of thought plays a special role here. Such a form of thinking is an expression of the universal opposition of higher and lower, of Gods of normal and Gods of retarded development, of the denial of spirit by matter and of matter by the spirit. For this reason, in this kind of thinking every thought negates itself and out of the negation of the two opposites the new, the new thought, is born.



Thus in Hegel, for example, being and non-being cancel each other out and from this emerges becoming. Is this not a marvellous result of human thinking?

In the upper triangle of the higher 'I' which is, as it were, given provisionally to the human being by the Angel, the dialectical movement of the lower 'I' can give rise, so to speak, to the movement of the higher dialectic in which, instead of negation and antithesis, relation comes into effect once more. A certain general element (5) that is experienced by the human being in intellectual beholding, after he has superseded the lower 'I' in the nodal point of the lemniscate (4), comes in relation to the spiritual-individual nature of the human being (6), does not strive for its cancellation, and both strive for union in the All-Oneness (7) (see Fig. 6). This is the beginning of the individual being of man in the higher 'I'. This requires a metamorphosis of the form of consciousness itself; in it must take place direct perception of the world of ideas.

The process of the birth, the development of the human 'I' and its conscious entry into the spiritual world, the second half of the single reality we have described, has long been known in the world, and it was enshrined in the symbol of the Holy Grail (Fig. 7). In pre-Christian times this was known as the star of Solomon.



Symbol of the Holy Grail

*Figure 7*

This symbol shows that in the course of evolution a partial interpenetration of upper and lower occurs. This creates a kind of space for the emergence of the human 'I'. The 'I'-point at the centre of the cross is normally not shown. But in his inner representation one who knows always has it inwardly present before him. However, generally speaking, what we recognize here is the symbol of the primal revelation of the Father-ground of the world, from Figs. 1 and 4.

But here God is not about to create man – the human being is striving for union with God. The point of the 'I' strives to expand into the uni-

versal circle of being in general, All-being, to live as an 'I' in every single point of the sphere.

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We must now examine in more detail how in the lower sphere of being the principle of antithesis, of negation, takes the place of the principle of relation which is intrinsic to higher being. If we venture further into this question, we will certainly risk being accused, in the end, of abstract theologizing. Our reply to this, is that only through a deepened investigation of these things does insight become possible into the universal, cosmic battle that has finally assumed the form of the political struggles which are in a position today to hurl civilization into the abyss.

How, therefore, did the replacement of one principle by the other come about? When the form of the Divine primal revelation began to move away from the source from which it had originated, this entailed of course a lessening of the degree of its spirituality. Spirit gradually became non-spirit – matter. To enable such a process to take place, spirit had to set itself in absolute antithesis, opposition, to God. This is how one should see the cause of evil.

The next thing to consider is that there must be spiritual beings who took upon themselves the task of separating the creation from its Creator and thereby bringing it into opposition to him. These beings spring from one part of the Divine hierarchies. God had to permit a division within their ranks so that one, or rather two sections of them took it upon themselves to create the antithesis by placing themselves in opposition to the third, which remained faithful to the Father-ground of the world. Had this not happened, the new creation, man, could never become the tenth hierarchy which it is destined to become: the hierarchy of freedom and love, which previously existed nowhere in the universe. One day he will become free, no longer following the old laws, but creating for himself a new law, and he will place his boundless love of God and of all his creatures at the foot of the throne of the One God.

The two kinds of hierarchical beings who lent their support to the descent are what we call the Luciferic and the Ahrimanic. Thanks to them action was followed by counteraction. This led to a new kind of development but, at the same time, they had to remain behind in evolution. This is a gigantic sacrifice!

With the leading away of the creation from its Creator they contributed unavoidably to its individualization, they split up its universal consciousness. But when in the human being the individual 'I' is born, they become its opponents.

Here one should bear in mind that the universalism of the One God is inherent in all the planes, spheres and beings of his revelation. Therefore, the beings who take upon themselves the task of working counter to predestined development do this not on a formal level, but strive with all their power to fill the entire universe with their activity and replace it with themselves. To recognize this, it is enough to consider how a plant, a tree, could cover the entire face of the earth with its seeds if it were not held within bounds. The confrontation of spiritual beings is absolutely irreconcilable. For this reason the Luciferic and Ahrimanic beings are – poles apart from one another. In their dealing with them the Divine hierarchies who are on the path of normal development neutralize the intentions of the one side with those of the other side and thus create the balance. This enables evolution also to advance on a basis of universalism.

The Luciferic beings, in order to wrest evolution away from God, strive to draw it back into the spiritual, without waiting for development in its rightful progress to bring about of itself the ascent into the spiritual; they try to turn evolution back into the past. They hope to return it to its initial state, but then to be able to assert their authority in place of the Father-ground of the world, and then begin with the creation of their own universe whose universal 'I' would be Lucifer.

The Ahrimanic beings drag evolution downwards into the sub-physical in the attempt to transform matter into sub-physical forces and energy and thus wrest it away from God forever. And their aim is to accelerate development to an unlimited degree. They wish to anticipate the future

as rapidly as possible. The laws of normal development are thereby broken. Evolution which, in such a case, materializes too quickly sinks into the sub-physical and, according to the intention of Ahriman, should come to an end there and become a universe in which only his 'I' holds sway (see Fig. 9 below). Luciferic spirits – are the Gods of enthusiasm and inspiration, but they lead away from the earth into the past. Ahrimanic spirits – are the Gods of matter, of sclerotization, of death. The former and the latter are opponents of the human 'I', but differing opponents.

Up to a certain stage, their actions in the world, also vis-à-vis the human being, are justified. In order to become an individual, the human being must pass through the phases of differentiation of the group-'I' of mankind. Thus the racial form, then the national form of human development are of necessity overcome, family ties grow weaker. All this summons up Lucifer. And in this sense he is the spirit of freedom.

Ahriman created the necessary material basis for human individualization. But his aim is to differentiate the individual human 'I' to an infinite degree, to atomize it. Lucifer is the friend of man up to the emergence of the individual 'I', then his attempt begins, to merge single 'I's into all possible forms of group-consciousness and gain control of it in this way. Ahriman, on the other hand, strives to carry the process of fragmentation of the 'I' to an ultimate extreme. It is he who inspires, so to speak, the "nano-psychology" of our time, which is able to pulverize the 'I' into a condition where – similarly to the procedures in chemistry whereby, from nano-particles of one element any other element can be created – out of these 'I' "dust-particles" a kind of primal clay is formed for the creation, the shaping, of a human being to Ahriman's liking, or rather a sort of humanoid creature. This is the purpose and essential nature of the "freedom of the personality" promoted and propagated today by "democratic" methods. One day people will understand this, but it would be a good thing for this not to happen too late, when the departure from evolution has already become irreversible. Rudolf Steiner says in this connection that, from the beginning of the 19<sup>th</sup> century, there has been a tendency in the world towards total differentiation and specification. Arising out of the catastrophe of the 2<sup>nd</sup> World

War the tendency has arisen in our own time for the division of nations into ever smaller and smaller groups of people. “National chauvinism is gaining ground continually, and this will lead to people splitting into ever tinier and tinier groups, so that in the end the group could consist of just one person. Then what might happen is that single human beings could split into a left and a right half and come into conflict with themselves, where the left human being is at loggerheads with the right” (GA 191, 15.11.19).

In the Apocalypse of St. John it is predicted that this process will finally lead to the “war of each against all”.

Thus, we are witnesses, on the one hand, of the de-individualizing of the human being in the various institutions of group-consciousness and, on the other, we see the gradual destruction of the small ‘I’ through the means of pop, rock, punk etc. “culture”.

Standing behind nationalism as such within the present phase of development is Lucifer. Behind the shattering of nationalism into small ethnic groups stands Ahriman. All the forms of modern pseudo-culture are also hostile to the personality, and lead to its alienation and fragmentation. But anyone who says this today is shouted down as an obscure reactionary – even as a Fascist. This makes impossible an understanding of the fact that criticism of modernity by the right-wing opposition has the aim of returning the human being to group-consciousness – that is to say, it is Luciferic. And it must therefore be stressed that we are speaking here of the principles of the spiritual individualization and liberation of the human being.

The highest hierarchies who assumed the role of Luciferic and Ahrimanic beings did so in full consciousness of the fact that, with the sacrifice of themselves, with their remaining behind, they are serving evolution. But when beings from the hierarchies below them – Angels, Archangels, Archai – remained behind in evolution, understanding of the reasons for this was darkened in their consciousness. They carried to a radical extreme the evil in their actions. In their struggle for a universe of their own they recognize that, to achieve this, they must gain control of the substance of an existing universe: the substance of the

Father-ground of the world, which is enclosed within man. The human being must therefore understand that the battle raging in the world is ultimately not about natural resources (“oil”) or power in a political sense, or simply about earthly domination of humanity, or about ‘wallowing’ in power – all this is secondary. The main struggle is over the spiritual substance of the human being. For the retarded spirits this will be lost forever if the human being attains his higher ‘I’. For this reason they overrun him with their attacks as long as he is using only its mirror-reflection.

George Orwell represents this correctly in his novel, with the image of the foot stamping into a human face. Not only the face – the face is an expression of the human personality. In intellectuals the personality is especially strongly developed. This is why in Orwell’s Oceania all intellectuals are Party members. The “proles” (the proletarian masses) are despised and there is little interest in them. Every dictatorship in the world hates intellectuals if they do not slavishly serve it. And that is the mood not of the dictators, but of the spirits who stand behind them. O’Brien is merely possessed by them. This is true of all tyrants in humanity.

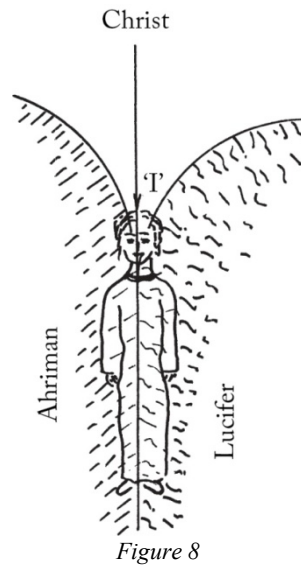


Figure 8

In evolution all this came to expression in the fact that, with the advancing densification of matter, the form of the sensory human being manifested ever more clearly. Lucifer and Ahriman approached it from both sides, moving ever closer and pressing it together so that, in the end, that which is accomplished by normal development became a mere boundary, a surface with no width, between the Luciferic and the Ahrimanic (Fig. 8). Thus, thanks to Lucifer and Ahriman thesis and antithesis collide together at this boundary inside our head. What we gain from this helps to strengthen our lower ‘I’ but, if we develop further, we must continually widen this “fissure” of evolution – that is, we

must overcome the lower 'I' according to the Goethean principle of "dying and becoming". Christ himself, when he became man, also descended into this "fissure", and since then has remained there in the human being, balancing out the attacks of Ahriman with the attacks of Lucifer, and vice-versa. In this way he brings into equilibrium the working of the spirits upon man. And he wishes the human being also to act in this way when he comes to Christ – for resurrection in the higher 'I'.

But as for the retarded spirits, their striving is to capture and distort human thinking as they fill it with themselves, and thus to insinuate themselves with him along the path of the lemniscate (see Fig. 6) from the lower triangle of logical thinking into the upper triangle of the higher 'I', in order in this way to seize possession of God's creation, the substance of the primal revelation.

And it is therefore not by chance that all Utopias deal with the battle for human consciousness. And how this battle can – in all probability – run its course in the future has been sketched out in an impressive but also depressing way by George Orwell. A mighty battle is being fought in the world to obstruct normal evolution, preventing the metamorphosis of the existing 'I'-consciousness, object-oriented reflective thinking, into the power of judgement in beholding with which the human being attains the first part of his true, higher 'I' – in order then, ascending to still higher levels of consciousness, to live with it consciously in the world of supersensible reality. This battle is being fought by Luciferic Angels, Ahrimanic retarded Archangels, and particularly dangerous Ahrimanic beings of another kind: retarded Spirits of personality – Asuras – i.e. not Gods (a-Suras) according to the ancient oriental terminology. These manifest, says Rudolf Steiner, in the explosion of senseless emotions and passions in mass gatherings of people, in stadiums for example, and of course in rock concerts etc. They also work in proclamations to the masses, where the attempt is made to influence people's instincts. Asuras are the chief enemies of the human 'I' and for this reason the main opponents of the Christ. They were certainly behind the socialist experiments carried out in Russia, China, and Cambodia. Political life can assume such a character today!

Humanity has really reached an important crossroads in its development. The essentials of this condition can be expressed with the help of a diagram.

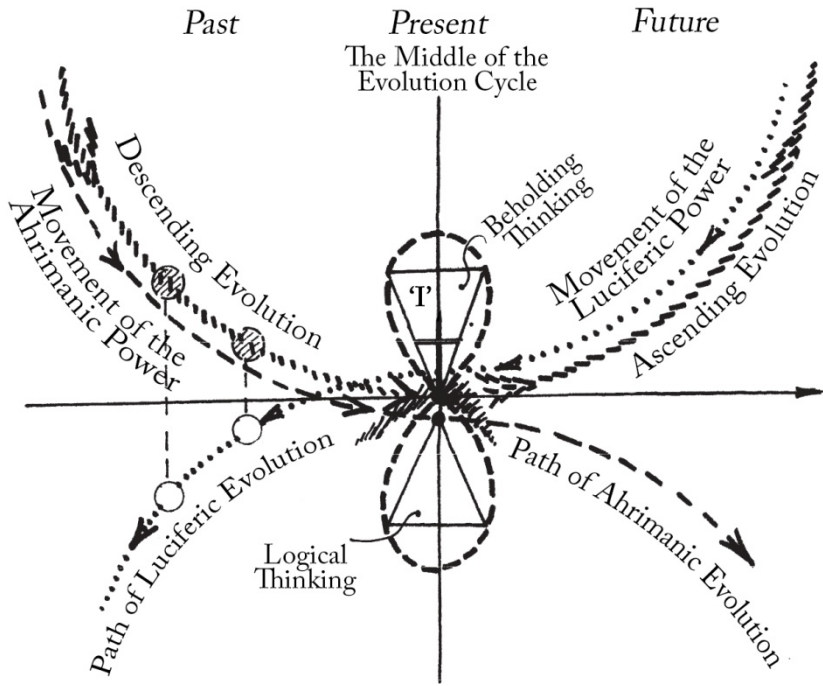


Figure 9

Let us imagine the development of the entire evolutionary cycle in the form of a kind of chalice or a semicircle. On the left-hand side development leads downwards, spirit becomes matter and a multiplicity of forms arises, the evolution of species. Today this development has reached its mid-point in the human 'I' (the other members of the human being and the natural kingdoms had the mid-point of their development in the past). Development as a whole must now ascend. And this ascent will depend more and more upon the ascending human being. He should have the capacity, in the end, to spiritualize all matter.

The retarded beings of all three kinds named above do not wish to follow this path of ascent. In the middle of the evolutionary cycle where the greatest metamorphosis takes place (the image of the chalice can be replaced with a gigantic lemniscate, encompassing seven great condi-



tions, the aeons of the evolutionary cycle), where the entire past in a process of metamorphosis must be imbued with the intentions of the future, their striving is to lead this future away on other paths, paths of their own.

Ahriman is prepared to continue moving forwards in the flow of time, but along an evolutionary by-road into the sub-physical where all matter finally becomes energy and force (magnetism, electricity, etc.) Thus he is now propagating and promoting a symbiosis between man and machine, the computer. And there are people (writing in the Press) who believe that, when all items of information that a person possesses are ‘transferred into quartz’ (a quote), into a computer, the human being will live forever.

Ahriman wishes to abolish the world’s entire past, also on the super-sensible level, in order to begin a new evolutionary cycle of his own, and he hopes to draw all Divine beings into it. This is reality, and not the science fiction of a ‘transferral into quartz’.

Lucifer’s intentions are of a different kind. He hopes “to make out of the earth a great organic being with a communal soul, in which the single souls lose their individuality” (GA 20, 29.1.1921). To this end, he wishes to lead its future stages back into the past and make them into a kind of repetition of the earlier stages, but on his own line of evolution which severs all connection with matter and follows his spiritual path. And when it has returned to its origin, he, Lucifer, will have become the one absolute God. In his evolutionary cycle, which he, too, hopes to found in the earth aeon, he wishes to call forth projections of a certain kind, evoking real evolutionary conditions of the past, mirror-reflections in Lucifer’s world, of the true conditions of evolution in the past. In this, the human being is predestined to go through the past states of group-consciousness, back to the condition of Universal Man, only the absolute ‘I’ in him has to be Lucifer. On the Ahrimanic path the human ‘I’ is simply fragmented.

In the middle of the evolutionary cycle the Mystery of Golgotha took place. Its power is universally active in the nodal point of the entire cycle, directing the course of evolution forwards and upwards. And the

human being should at such a mid-point at the crossing of three paths, decide which he is going to follow. It is over this choice that the battle is being fought – on a purely spiritual and religious level, and also socially and politically. If the human being does not wish to make this choice, he is led onto one of the descending paths. That is the reality in which we are living. The human being runs the risk of falling away from the Divinely-willed evolution, and thus, as it says in the Gospel, dying the second, soul-spiritual death, instead of attaining the Luciferic or Ahrimanic immortality promised to him. This fate also awaits all those who actively and consciously contribute to realization of the plans of the counter-forces, including the earthly priests, the initiates, of the mysteries of retarded spirits.

Now that, with this summary, we have consolidated our methodological basis, we are freer to proceed with our study of the world-wide battle of the spirits in its political form.

## II. “Behind the Mirrors” of the Year 2015

In its January 2015 issue the British magazine “The Economist” put on the title page a picture, a kind of collage, as a New Year’s greeting to its readers.

It seems to us that the picture is an allegorical prognosis of what the world is to expect in the current year. But we are not alone in this, because there are already articles in the Internet in which the authors try to decipher the allegory in terms of a political forecast. They say that the magazine has “behind the looking glass”\*, or behind the scenes, far-reaching connections with the occult-political world élite. This is not the first time it is playing with allegories. After all, it was in this magazine that the world map which we showed in the first Part of our study was published.

We will not repeat what in the allegory has already been deciphered – anyone can read it in the Internet. We will try to convey what in it, in our opinion, humanity is promised for this and perhaps future years.

The picture is a kind of vision of Alice, as she stands before the new “Wonderland” – this time a political one. Sitting in front of her on a branch is the famous Cheshire cat. Here, it is not grinning, it simply has a forbidding expression. The Presidents (not all of them) are smiling, though we all know the value of a diplomatic smile. But the Cheshire cat is – not a diplomat.

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\* “Hinter der Spiegeln” is the German title of the story “Through the Looking-Glass, and What Alice Found There” by Lewis Carroll; in Russian “through the looking-glass” has become an everyday expression (Note of Roman Studer, German translator).



In the lower right-hand corner of the picture one can see in a luxurious frame a masterpiece (Belle Ferronière) of the artist from the school of Leonardo da Vinci; it is lodged in a heap of sand, if not rubble. This obviously means that in the future the process of destruction, annihilation, the “flinging in the waste-paper basket” of the great cultural heritage of mankind is to continue.

Straight in front of Alice is the Prime minister of India. His posture expresses graphically the religiously-tinged political mood of the Orient, full of – in the view of the materialistic West – unfounded and illusory idealism. The East still looks to Brahman, who illumines the world with his rays. He is bringing the world a wonderful future. This is all that should concern the human being on earth. The fantastic aspect of this mood is underlined by the figure suspended in the air, drawn from the popular film production “Spiderman”. Meanwhile, on the ground the feet of the optimistic gentlemen are being run into by a small lorry at whose wheel is sitting, as one of the commentators remarked, someone who resembles the Queen of England.

At the left-hand border of the picture we see the figure of the rat-catcher, the character from the well-known story, the Pied Piper. Playing on his magic pipe, he will lead not only all the rats, but all the children, too, out of the town, never to be seen again. In our own time this is a world-wide ideologue who seduces, carries off, one generation after the other through the powerful means of pop, pseudo-culture. Generations, who are lost for the development of genuine culture, and without them – culture dies. The new Pied Piper lures children and young people with computer games, mobile phones, an entire virtual reality. This is the maya of the West, as contrasted with the maya of the East. The magazine wants to tell us that all this will continue. Because it is indeed an integral and even chief part of the globalization project.

In the background behind the figure of Putin, the figure of Napoleon Bonaparte is visible. Personalities of the oriental world are grouped around him. He brings to expression their Bonapartist mood – the intention to dominate the West.

Of immense interest is the figure from Chinese (Japanese) painting placed near the figure of Bonaparte. It is shown here as an archetype of Chinese (Japanese) man, and even of the spirit of the ancient Orient. He looks interestedly at an atomic bomb explosion rising directly above Cameron’s head. The spirit is probably thinking: If these people (the West) carry on like this, our victory over them will be assured. This strikes us as the most disturbing theme of the allegory. Let us try to

explain why. This means we must recall a number of things from the recent past.

In May 2010 a joint report was published by the Rockefeller Foundation and the Global Business Network (GBN). It says in the preamble to the report that the Rockefeller Foundation and the GBN “have begun the process of developing future scenarios, with the aim of identifying the many driving forces that are able to influence technological and international development in the future”. In the report “the matrices of the four main scenarios of the future” are described. The first was given the name “Lock Step”. In this, the tightening of control and the strengthening of authoritarian leadership is anticipated. Especially interesting is the third scenario, called “Hack Attack”. In this scenario, the world will be subject to big, unexpected catastrophes similar to, say, the 11<sup>th</sup> September in New York. And there is talk in the report of “an explosion at the 2012 Olympic Games in London”! And a figure is even given for the expected number of victims: 13,000 people.

There is a correlation between this scenario and an article published by a Moscow political scientist, who tells of a number symptomatic events which preceded those Olympic Games. Before the Games began, he wrote the following: “The 2012 Olympic Games were born under two banners: joy and sorrow. The fact that London was chosen to host the XXX. Summer Olympic Games was announced on the 6<sup>th</sup> July 2005 in Singapore at the meeting of the IOC. In several places people were celebrating in the streets of London on that day. But on the day following (7<sup>th</sup> July 2005) tragedy struck in London. Much blood was shed in three trains of the Underground railway and a red double-decker bus in Tavistock Square. Terrorist attacks were carried out. The author saw in this a “numerological” connection: “... it turned out that the red double-decker that exploded in Tavistock Square was driving along route nr. 30 through London, and it therefore looks as if the explosion was “welcoming” the new-born Olympic Games of 2012, the 30<sup>th</sup> in the entire Olympic sequence...” (And we would add that the Tavistock Institute, which shares its name with Tavistock Square, has a bad reputation for its development, on behalf of the military, of methods for the influencing of the human mind.) And then – a really extraordinary

thing – “this nr. 30 double-decker appeared in facsimile, life-size, at the closing ceremony of the 2008 Olympic Games (Beijing) during the handover of the torch from Beijing to London. In addition, this replica (and symbols of the souls who had perished in it!) was raised to the centre of the ceremony, it was its focal, ritual object. Another “star” of the ritual was the shabby old guitarist Jimmy Page...”, an admirer of Alistair Crowley.

Of course, one can now make the overweight objection: That is all just empty conjecture! The Olympic Games in London went off very well! – Thank God!, we would add. But we know that there is a kind of rule according to which, if people start to speak openly and widely about what is being conspired against them, the plan is not carried out in its original form. So, may these conjectures have played a positive role all the same? And we would like to point out a number of remarkable accompaniments to these Olympic Games. First – unprecedented security measures. For the protection of the Olympic Games 50,000 policemen were on duty. As though someone wanted to avoid the reproach that not enough had been done to guarantee security.

And something else. Those who watched the opening ceremony of the Olympic Games may have been struck by the Queen’s inappropriate behaviour. She did her utmost to show that she was not interested in the Olympics, actually disliked them, and that she was there against her will. Interestingly enough, a humorous film was shown on television before the opening ceremony in which “Agent 007” (Craig) appears, to accompany the Queen to the Olympics.

Reluctantly (and even emphasizing this aversion), with obvious antipathy, the Queen read in a bureaucratic tone a few “official” words, brief words of welcome, from a piece of paper. The purpose of this was to offend the organizers of this great show. Then she sat down with a bored expression, without a glance at the arena, and twisting something between her fingers, she seemed to be looking at her fingernails. And this before – billions of viewers! It can be seen as a provocation. But of whom, and why? And she didn’t appear at all for the closing ceremony. This was an insult, pure and simple. But she didn’t care. They said she had “gone on holiday”! In her stead they sent Kate and Harry (who had

to foot the bill for this later). In the closing address the Queen also had to be thanked. This was done, but three young people had to be addressed, who sat there with nonchalant expressions and were not really representatives of “power”.

We believe we have the right to ask: what is the meaning of these strange phenomena? And we dare to guess (without expecting agreement from anyone) that the Queen was demonstrating in this way her refusal to support intentions that had ripened somewhere in the depths “behind the looking-glass”, in some or other very hidden societies which, moreover, make no secret of their intentions. And that is also an important symptom.

The Queen could permit herself such conduct, because it is certain that in such Societies she has no lower degree than the 33. Formally speaking there is no power above her, she is the sovereign. And her husband is, without doubt, also some Very Grand Grand Master.

If our supposition is correct, then the Queen saved her Kingdom for a certain time, and with it – all of us. In this case: *Long live the Queen!* After all, if the explosion had happened, we would already be living today in a different world with significantly “tighter controls” and “strengthened authoritarian leadership” or simply in a dictatorship. In France the terrorist attack on the publishers of the “Charlie Hebdo” magazine was enough for the government to insist that official measures should be taken for the electronic surveillance of all citizens.

But then revenge was taken on the Queen and her entire family. The Press started to show Kate and William in a negative light, and to well and truly persecute them. During a holiday in France, Duchess Kate was photographed naked by means of a telephoto lens and the photo circulated in the papers. Harry was waylaid in Las Vegas and photographed in a drunken state together with a girl. After this, the royal family was obliged to take action, by way of showing that such offenses cannot go unpunished. (In all other cases the Press approves of such “mistakes”.) The Prince had to serve for a second time in Afghanistan. And if, during his first period of duty there, the place where he was stationed was kept secret for security reasons, this time it was known, and



the Press began to “complain” that the Prince might be killed by the Taliban.

Now the royal family’s patience seemed to be exhausted, and they took steps to restrain the Press in some way. During an outing of the Queen to a sporting event her husband is sitting on the stand in a Scottish kilt, with his legs apart, and it turned out that he had nothing on underneath! The Press cried out, “Oh dear!”. Thus, the old aristocrat was showing them, in a coarse “medieval” way, naturally, what he thought of their behaviour, and that it is a dangerous thing to lead an English gentleman up a blind alley.\* And the Press had been humbled. After all, this is the Grand Master, not Harry. The journalist body normally belongs to the mass in the lower degrees.



And a further small detail. The newspapers published another photo in which Prince Charles is almost splitting his sides with laughter, close to the limit of what good taste will allow. Probably his mother is amusing him with the story of his father’s intention. In any case, this thought is prompted by the publication of these two photos together.

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\* We dared not reproduce the picture here without touching it up.



But back to the cover picture of “The Economist”. In the upper left-hand corner we see a poster bearing the name “Singapore”, which leads one again to think of the meeting of the IOC. (True enough, officially – international rugby matches, world games; but that can have two meanings: the world of games, the game with the world. The globe is represented twice in the picture. The second time in the shape of a rugby ball – a somewhat brutal game.) The “Spirit of the Orient”, we repeat, stares at the explosion. The rocket which, so it appears, is taking off from Churchill’s head, could, as the beginning of the process, indicate the source of what is said in the report of the GBN. This process had its beginning in 1948 when Churchill delivered his speech in Fulton. This was when the Cold War started, and the construction of rockets with nuclear warheads. The Cold War ended with the concluding of the socialist experiment. We stand now at the beginning of revival of the Cold War and probably at the beginning of a new experiment. The attempt is being made to launch it with the help of the events in the Ukraine, but it looks as if this is not enough. The extra stimulus of a decided “hack attack” will be needed.

The allegory in the cover picture concludes with two arrows sticking in the ground at Alice’s feet. They bear the numbers 11.5 and 11.3. One arrow is in front of the other. If this is meant to indicate a sequence in

time, we should not forget that in the U.S.A. the month is given before the day.

We would much prefer our conjectures to be unfounded, or for this to be no more than a blackmail attempt to force Britain to connect itself more quickly and more closely to America. Britain has been under such pressure for a long time. We can recall an occasion when Margaret Thatcher made a loud public demand of Reagan that he should stop supplying the IRA with weapons.

And in the end it will not harm anyone to decide to focus on the symptoms we mention, even if it turns out that our guesses were wrong. Let us think of the astronomers who sometimes draw from the tiniest nothing their reasons for the discovery of whole worlds, and even if it later turns out that they were mistaken their work is still considered entirely justified. In any case it would be naïve to say it is of no significance when a magazine that is the mouthpiece of influential occult power centres publishes a cover picture with a small mushroom cloud rising above the head of the British prime minister!



Attention still needs to be drawn to something in the foreground of the picture – a tortoise bathed in glorious radiance. One commentator has rightly guessed its meaning. The tortoise symbolizes the Fabian Society. What sort of Society is that? It is a time-consuming task to follow up all the

lines of inquiry that can throw light on this question. The commentator mentioned above makes our task easier.

It is a powerful organization that aims to establish a world government with a Bolshevist tendency. In contrast to the Russian Bolsheviks, the Fabians strive for power slowly, with the gradual attrition of their opponents through the infiltration of their own people into their ranks. As if via an evolutionary process they wish to take humanity into their possession. The logo of “creeping Bolshevism” was once a wolf in sheep’s clothing. Then it was replaced with a tortoise.

The motto of the Fabian Society is “When I strike, I strike hard.” Thus, the tortoise has one foot raised. The Fabian Society also supports eugenicists, proponents of enforced sterilization. A small tortoise of this kind with a shining aura is put on its cover page by “The Economist”, who wishes to show in this way that the chief direction of further “progress” of human society is to be neo-Bolshevist. This means that the experience of Soviet Bolshevism, reviewed and rid of its “weaknesses”, is to be introduced on the scale of humanity as a whole. It is to be the Bolshevism of the Orwellian “Ingsoc”.

Older people who had lived for a long time in the Soviet Union and had the opportunity in the era of Perestroika to stay for a longer period in the West discovered to their amazement that here the well-known features of Soviet Bolshevism are appearing.\* People who have grown up in the West and lack the Soviet experience, do not yet see this. And when they see it, it will probably be too late.

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\* As an example one could take the law, legal procedure in Germany today.

### III. East-West

No less significant than the tortoise is the two-faced hovering globe in the picture. This expresses the heightening of opposition and confrontation between East and West, manifesting outwardly today with particular acuteness in Arab terrorism.

This antithesis is quite an ancient one, and ultimately it is not economic, but spiritual. It comes about in the movement of cultural evolution from the East (ancient India) westwards, to Europe. In this as in any other evolution, in accordance with the laws of development, something moves forwards, but something else remains behind. Rudolf Steiner speaks of the law according to which, in general, any spiritual forward movement can only happen at the cost of something else, whose spiritual development is held back. Whatever moves forwards has the duty to offer help to that which remains behind, and do everything possible to balance out the discrepancy.

The East, as compared to the West, has remained to a greater extent within the old, traditional forms of group-consciousness, which enables it, to a certain degree, to preserve the ancient spirituality. Generally speaking, it lives more spiritually than the western world.

The progressive development of the West brought human beings acuteness of intellect and a strongly individualized consciousness. Thanks to this, western man has the ability to achieve the metamorphosis of consciousness and raise it to the spiritual world again, but on an individual basis. How this can be done is explained in Anthroposophy. And this should be offered by the West to the East, so that it can be reborn in a new way, in harmony with the tasks of modern spiritual development.

Instead, the West, sunk deep in materialism, tries to suppress the East by means of this materialism – industry, science, finance – and bring it under western control. This arouses in the East the greatest indignation. And “peace on the earth” – says Rudolf Steiner – “will not come until a certain harmonization has taken place between the great matters of concern in West and East... on the spiritual level.”

The material culture of Europe and America is like a hard shell of a nut. But inside, the nut is to be found. “And if this nut is found, then what follows will outshine all the light of oriental wisdom that once entered humanity” (GA 209, 24.11.1921). This wisdom of the West can be understood by the people of the East thanks to their own spirituality. Only when the light of the wisdom of the West shines towards the East will it be possible to resolve the East-West problem. Otherwise humanity can expect crises and warlike catastrophes, one of which seems to us to be looming on the horizon.

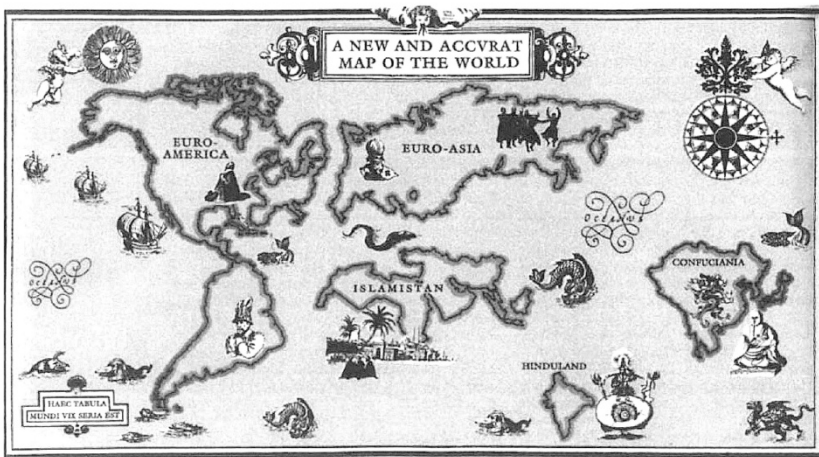
The decisive character of the confrontation between East and West is in some way in the consciousness of the power-centres that are so powerful, that they can determine the direction of human history, but are continually engaged in suppressing the spirituality not only of the East, but also the West. They create all imaginable blocs and unions, in the belief that they can carry on doing such things to humanity indefinitely. And no-one at all is willing to believe in the downfall of Europe; and what sort of downfall is that? Of culture? But where is it? Pop-culture? This will go on and on – for evermore! Economic “decline” is simply called a financial crisis, which always has a beginning and an end. And you mystics and fanatics, you need not scare us with the Apocalypse! – This is how the majority of our active contemporaries speak.

A way of solving, as it were, the problem of the relations between East and West was sought by Hitler. He tried by all possible means to divert the expansionist wishes of the Stalinists from the West and direct them eastwards. In Alexander Osokin’s book “The Great Mystery of the Great War of the Fatherland” (Vols.1-3, Moscow 2008-2013) the transcript of the conversation between Molotov and Hitler on 13<sup>th</sup> November 1940 in Berlin was published for the first time. Hitler said “that the territory of Asia as a whole ought to be divided into East and Central

Asia. The latter extends southwards with access to the ocean [the Indian – G.A.B.]. And this will be regarded by Germany as a Russian sphere of influence” (Vol.1 p.479). In this way the Führer was flattering the lasting dreams and ambitions of the Soviet pan-Slavists and Slavophiles. And he also said: “I think we will have greater success if we stand back to back and repel outside forces than if we stand opposed and fight one another” (ibid. p.473-474).

One could therefore draw on that globe the faces of two leaders: Hitler and Stalin, who tried to resolve “peacefully” the problem of the organization of the Eurasian territory.

After reading the three-volume work of Osokin, one has the impression that Stalin shared Hitler’s idea, but did not have absolute power. In the Kremlin there was still a pro-British lobby, and not only a British one.



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

These facts of history are important for us, as they have not lost their pertinence to this day. Even at the present time discussions are held on ways of creating the Eurasian space – whether it should stretch from Lisbon to Vladivostok (Parvulescu and others), or whether it should begin at the western border of Russia, as shown on a map published in “The Economist” in 1990 (it is also shown in this Part of our study). In this map a project is outlined, whose intention is to join Europe as far as its border with Russia onto the western bloc and America. The Asiat-

ic bloc is to be divided up into three sub-blocs, as it were. Eurasia would in such a case extend from Brest to Vladivostok. Not everyone agrees with this version of the future world order. It is not just a discussion, the question is being fought over militarily, although limited to a regional scale for the moment. The events in the Ukraine should be viewed as an expression of this struggle. The war there has to do with what Eurasia should look like in the end.

When, on the initiative of the United States (this is, meanwhile, admitted openly in the U.S.A.), the legitimately elected government of the Ukraine was overthrown and the land thrown into chaos, it was anticipated that Russia would march in with troops and take possession of the Ukraine, which would have allowed the United States to revive the Cold War on a large scale and begin actively with the absorption into itself of Europe, which would have been terrified to death by the Russian move. It should be remembered that this is something like the partition of Poland in 1939. Russia is to take over the eastern part of the Ukraine, and the western part is to join the Western bloc. The attempt is being made today to realize this project in practice. No further proof of this is needed. It is confirmed on a daily basis by the actions of the United States. Indirectly, in a veiled form, Russia is being challenged by many prominent political figures in the West to take this step. We wrote about this in the first part of our study, but will give here another up-to-date example. In the latter part of 2014, the famous oligarch George Soros gave an interview to the German magazine Cicero. In it, he declared himself an ardent sympathizer with the Ukraine in its struggle against Russian hegemony. He recently said he was prepared to invest one billion dollars in the Ukrainian economy out of his own money (if he receives comprehensive guarantees that he will not lose the money!).

It is remarkable how in the interview he makes known his sympathy for the Ukraine. He said that the fate of the Ukrainians is of no interest to the “civilized world”. He explained his thought in a very specific way. He said: “Does anyone ask the opinion of the pigs on their way to being turned into cutlets?” (This is particularly insulting as people in the Ukraine are fond of pork.) The Ukrainians overestimate their own role.



The war is not being fought because of them, but by means of them (as instruments). Their business is just to fight – the longer and the more bloodshed the better! As the outcome of this war, the Ukraine can only be a gigantic funeral parlour, piled high with corpses. Russia, on the other hand – that is a different matter. It will save Ukraine and the Ukrainians, even at the risk of its own security. Such is the friend the Ukraine has found. Soros is known for his speculation with currencies, which have made him into a billionaire. He has now taken on the role, so it seems, of the Zhirinovsky of western politics. No-one cares about his authority – nor does he care himself – so he can allow himself to speak out things that the luminaries of western politics cannot afford to do. In this interview he was actually saying to the Ukrainians: If you are not complete idiots, join up with Russia as quickly as possible; only there have you got friends.

Soros, and not he alone, but many others, too, argue that in the Ukraine a battle is being fought over the existence of the EU. This is why the Ukraine needs to hold out to the bitter end. It is one part of the truth. But if we wish to know the whole truth we must understand that the battle is being fought there over the configuration of Eurasia. This is why military action is extending over a long period. This struggle is taking place more behind the scenes than on the battlefields.

Moscow refused to march into the Ukraine. On the side of Moscow, there are forces in Europe who do not want Eurasia to begin at Brest. Nor do they wish to merge together with the United States. This is why protest is growing against the sanctions placed on Russia. Italy and Finland even expressed the wish to withdraw from NATO. Particularly striking was the standpoint of these European powers in connection with the attack on the editorial staff in Paris who had published caricatures of Mohammed. (We mentioned this earlier.) After this, presidents, leading politicians, gathered for an open demonstration. Never before have presidents appeared on the streets to voice their protests.



The question arises: against whom is their protest directed? The warriors of Isis? But the heads of government ought to protest against them by military means. In the Islamic State, it is as if there is no political partner to negotiate with. It has no government as such. Leaders emerge momentarily and vanish again. There is a dark, wild, and especially aggressive mass of warriors. And here – enlightened heads of government! It must therefore be understood: They were protesting against pan-Americanism, against the U.S. policy that wants to force them into its camp by means of “Hack attacks”. (False Flag attacks ?) In this area, one cannot deceive presidents. So while in the Ukraine people are fighting and dying, the battle is being fought over the destiny of Europe. It seems that in this battle there is now a stalemate; the war therefore continues. With regard to Russia itself, an extension of the conflict is needed in order, in the event of a union with (parts of) the Ukraine, to bring about a rebirth of Stalinism in the whole of Russia. Were this to bear fruit, Russia would quickly, determinedly and unopposedly, slide into the Third World War.

And for the present, a stalemate. In this, Russia is weakened by the hostility of the West, but also rendered unable to wage a bigger war. On the other hand, the West’s friendship in this situation brings the war closer. It all looks as if there is no role left for a healthy solution to the problem.

Europe’s enmity towards Russia throws it into the arms of the United States, while her friendship with Russia leads to the formation of a great Eurasian territory from Lisbon to Vladivostok. But what part, say, Middle Europe will play in it, what the dominant ideology will be there, – that is still a big and impenetrable question. In part, tendencies are visible that lead to national socialism or rather national Bolshevism. Maybe we will live to see a resolution to the question in which Hitler and Stalin were able to reach a consensus. (Gorbachev loved this word.)

But how do things stand with the cultural and spiritual development of Europe, which is quite unique and represents the avant-garde of the cultural-historical development of humanity as a whole? It emerges that in the configuration of political forces today, the independent and orig-

inal, unique existence of Europe is not envisaged! And this means that what is envisaged for evolution is that the wrong path should be taken, which threatens humanity with its downfall.

The construction of a world order as described by George Orwell in 1984 is looming. Prophetically three super-blocs are described in this novel, called Oceania, Eurasia, and Eastasia. These came about, says Orwell, “when Russia had swallowed up Europe, and the United States Great Britain”. A stupendous thought! And is it not extremely relevant today? This is what the struggle we are experiencing is all about.

In one way or another, before or after the world war, Russia is to devour Europe. Supportive of this vision is a section of the occult political forces in the world – those that are generally placed to the right of the political spectrum. Another section, generally placed to the left, advocates what is shown on the map, where Europe including Britain is swallowed up by the United States. This alone is what the battle is actually about. The idea as such of three super blocs is supported by all parties in the struggle.

If this comes, globalism will assume the character of an endless military conflict between these blocks, with alliances of two blocs against the third. In essence, the ideology will be everywhere more or less the same. In Orwell it is called “abolition of the personality”.

In an interview with the Swiss magazine ‘Weltwoche’ (No. 7, 2015) Henry Kissinger says: “The Western idea of order (in the world) is based on two things: a multiplicity of states, although some played a more prominent role on this stage and, above all, a *common ideology* (emphasis G.A.B.) which held the many states together.”

“A multiplicity of states” – why should one not allow them to continue in the new world order, if they can be completely instilled with a suitable “common ideology” and there are no longer actual sovereign states? They are nothing more than extras on the world stage. If they were all taken away, the show would have to stop.

At the present time it is particularly easy for the dark occult political world-powers to cope with individual states, because objectively speak-

ing, in accordance with the laws of development, the traditional state has lost its significance. In the above-mentioned interview, Henry Kissinger traces back the Western world order of today to the order that came about in Europe after the peace of Westphalia in 1648, and of course says nothing about the changed situation of the times placing quite new demands upon the social-political thinking of today.

Already in the first quarter of the 20th century, after the first World War, Rudolf Steiner said : “Europe has fallen apart like an old cupboard: Czechoslovakia, Hungary, Romania, Serbia, Germany Austria, former Germany, former Russia, Ukraine – those are the pieces, the fragments of the cupboard. And the Western powers are struggling to hammer together these rotted fragments of the cupboard with nails that will not hold. People don’t realize that they are handling pieces that have rusted through. They want to glue together the old, while what is needed is to bring an entirely new substance into human development” (GA 196, 30.1.1920).

Exactly a year previously he said: “It is only an anachronism when, through lazy thinking, people talk of concepts that no longer exist, that are no longer there. Instead of awakening to the fact that they really have to turn to new concepts, people in certain circles shall talk of Russia, Germany, even of Austria which even externally no longer exists” (GA 188, 31.1.1919).

Development had arrived at that outcome already then, but what is one to say about it today? Then, it would have been necessary to bring in “new substance”, social threefolding above all, but instead Bolshevism and National Socialism were brought in.

In the world today, there are no longer national states, only accumulations of human and natural resources, industrial complexes and the military. These are made use of by certain international institutions that are uninterested in the fate of the “pigs” destined to become “cutlets”. In this respect, Soros is right. And it would be good to impress this thought upon those Ukrainians who stir up hatred against the Russians. One should say to them (and many others, the Poles for example): You claim that Russia represents a threat to the existence of your state? But

Ukraine does not exist as a state. Even Soros told you so. Nor does Russia exist as a state, and Poland, too, is not a state. Free yourselves of these empty husks of thought! States, in the old meaning of the word – and we continue trying to cling fast to this meaning only – no longer exist. We will either fight for an understanding and full realization of social threefolding, which will remove all existing contradictions between disintegrating states and the doppelgängers of the people who whip up nationalization to the point of national hysteria, and will for the first time allow the human individuality that is moving towards freedom to unfold with full vigour within the social organism, or a shared tragic destiny awaits us all.

All of us face the danger that another “substance” will be brought into the existence of the whole of humanity – the substance of an ideology that fixes everything in concrete and leads to the “extinction of the individual”. The “boot” of ideology is already “stamping” into human faces everywhere. Only, people have no wish to understand, because the boot is, as it were, smeared all over with the honey of unlimited rights, not only of the individual but also of the newborn infant and even domestic animals, and also with promises of material prosperity, an abundance of possibilities of indulging in instincts of any kind, etc.

The ‘boot’ exists, and it carries out evil with an occult grasp of the matter. This Orwellian image is a sheer stroke of genius. The ‘boot’ stands in relation to the sphere of the limbs, it clothes them, and in the limbs is the unconscious will of the human being. There is the striving to drown and suppress with this will that which in the head of man raises itself to consciousness and self-consciousness, that which makes him into an intelligent being. And this is done in every sphere – starting with, say, perversion in the operatic performances of the Bayreuth festivals and ending with the legalization of incest in Norway. Out of the same motive, ISIS destroys cultural monuments of antiquity.

Isis, incidentally, (Isis is the name of the great Egyptian goddess – she was actually the Madonna of the ancient pre-Christian world) follows in the footsteps of the “cultural revolution” of Mao Tse-tung, and does so with the enthusiasm of the first revolutionary masses in Russia – with their reckless cruelty.

The thought arises, whether this might not be the crowning point of the whole chaoticizing process brought about by the West in the Arab world. Whether Isis might not be leading the whole business to the formation of “Islamistan”, as shown on the map. If so, Isis has a future. Neither Iraq nor Iran, not even Saudi Arabia or Syria will be able to withstand it. And could Isis not be predestined to ignite the third world-wide conflagration?

If it comes about in the world that the Orwellian tripartite division of the super-blocs is implemented, then Eastasia will emerge through the joining together of Confuciana, Hindustan (Hinduland) and Islamistan. China will swallow up India, but only externally. This does not affect the leading role of the great Luciferic initiates of the East. And Japan will merge with China, entering the bloc as a militant ferment, since no-one else in the East is in a position to conduct a successful war on land and water. Japan has demonstrated this in practice.

Eurasia will unite Europe’s Latin world (Spain, Portugal, France and Italy, the German world (Middle Europe and Scandinavia) and the Slavic world (with the Caucasus and Asiatic border regions). Euro-America draws together the British, North American and South American (Latin) world.

On that map (as someone may have noticed) Africa and a part of South Asia are missing. We can explain this fact, too, with the help of Orwell’s novel. In Goldstein’s book, written by O’Brien – the priest of the Ahrimanic mysteries of black magic which are cultivated in the world under the auspices of “Ingsoc” – it says the following: “Between the borders of the superpowers, there is a region – belonging to none of them for a long period of time – lying within an irregular rectangle with its corners in Tangiers, Brazzaville, Darwin and Hong Kong ... In fact none of them had full control of this contested territory ... The possibility of taking over a given area through a sudden surreptitious manoeuvre is dictated by the endless shifting of alliances” of those waging war.

Could such a scenario really be put into effect in the future? Probably not. On the way there, everything would simply collapse into the abyss of nothingness. But it does not represent a solution for humanity.

Something needs to be placed over against it, which corresponds to the true laws of human evolution. And what that is exactly is well-known. We shall speak about it in the concluding essay.



## IV. The 'Ur'-Phenomenon of Modern Politics

We turn now to a closer consideration of what we call the global centres of occult political power. Conspiracy theory tries to engage with the subject, but does so in a very superficial and therefore one-sided way. But even that makes those powers nervous. Conspiracy theorists are ridiculed everywhere and they are accused of suffering from persecution mania. But this is the same as when the Cretan(s) said: "All Cretan(s) are liars." (You have persecution mania, the persecutor says to the persecuted. And we can ask: Is he telling the truth or is he lying?)

For our own part we would say that present-day conspiracy theory does not hold water, not because there is no conspiracy, but because its "theory" has not yet been created. The phenomena only obtain a theory when the ideal archetype has been found – the primal image, the primary phenomenon, the source from which they have sprung, which lies at the boundary between the sensible and supersensible world. The attempts made today to produce this theory are based above all on materialism. Their explanations therefore normally boil down to a conspiracy of financial-political evildoers who strive for wealth and power.

However there are exceptions. We found one in the Moscow newspaper 'Zavtra' (No. 22, May 2013), where a conspiracy researcher is saying, like ourselves, that the weakness of the methodological concepts of conspiriologists is that "nearly all known 'conspiracy theories' are limited exclusively to the plane 'this side' of the world of being..." But it is interesting to note in what direction the author leads the problem (we will not give the name, because the article was probably undersigned

with a pseudonym). He blames “positivism” and the “mystical occult” understanding of the problem as the reasons why the research on conspirology is held fast on this side of existence. “Both standpoints,” he says, “trace conspiracy and its agents back to the plane of being that is exclusively ‘this-worldly’ ...” And if one is to be able to keep these things on the other-worldly level, one should please turn to dogmatic theology. This speaks of “two mysteries: the ‘mystery of godliness’ (1. Tim. 3,16) and the ‘mystery of iniquity’ (2. Thess. 2,7), which stand in confrontation from the beginning to the end of time. Mystery versus mystery. Conspiracy versus conspiracy. Rebellion versus rebellion (here the author quotes M. Voloshin) ... The awakening to such a ‘metaphysical background of conspiracy theories’ changes them from the ‘fantastic allegories of an excessively fertile power of imagination’ and from ‘persecution mania in the heads of politicians’ etc. into something real ‘that is able to a high degree to carry destiny ! ... Almost all conspirology is an ‘irrational-rational’ transference of Christian ‘providentialism’ (the theory of providence, of God’s intervention) from the language of theology and demonology into that of ‘policing theory and historical science.’ ‘Conspiracy theory’ and its ‘ubiquitous’ adherents practise a peculiar secular paraphrasing of the Christian doctrine of the providence of God, who guides history...”

We have allowed ourselves this long quote because, expressed in it in concentrated form is the ideology, and even its credo, which could indeed prove to be ‘destiny-bearing’ for Russia’s future. This will be discussed in the final essay, but here we will mention only the chief characteristic of the stylistic form of expression of this ideology. It is built up of elements of genuine knowledge and elements of lies and subtle insinuations, densely entwined together into an intoxicating whole, which overpowers the consciousness. (This ideological tendency can do this extremely well.) To ‘unmix’ the whole text and put everything in its right place would require the writing of a special article. And so we leave this as a kind of homework for our possible readers and stay with the main point. Everything here is reduced to the Biblical story of the temptation of paradisaical man by Lucifer. Yielding to him, man ate of the fruit of the “Tree of knowledge” and, as a consequence, was driven out of Paradise. Orthodox theologians believe that this has cast him into the

‘mystery of iniquity’, meaning that he was driven out onto the earth where he wanders around aimlessly and creates sciences, cultures and other useless things. But all that is needed is that we become conscious of sin and repent of it, then God will forgive us and lift us up into Paradise. The decisive thing here, is that we renounce knowledge which “makes us proud” and leads us into temptation. This is the “mystery of godliness” and it is one of the most important dogmas of Church doctrine. All that remains for us now is the experience of the startling agreement with the Orwellian “ignorance – is power”.

A “mystical-occult” view of conspirology is, as Satanism, subject in this ideology to excommunication. According to such an ideology, no-one should ever know what Christian Providence, God’s guidance etc. really is. That is to say, no one should dare to learn of the true meaning and purpose of man’s descent into material existence. And to speak about political science in the terminology of Orthodox theology – is simply absurd. If theology is connected with political science, then all that arises is a further dogma which, like all the others, has to be followed without thinking. Or in a nutshell: dogmatic political science!

A metaphysical background of this kind cannot in the slightest degree lead conspirology out of this worldly plane, simply because theology in any confession is no more than an abstract play with thoughts; it cannot convey knowledge of the supersensible, with whatever dogmas it is operating, and still less provide insight into the social and political realities of the present time. Of course it can encompass them with dogmas of some kind. And one already exists. Namely: all occultism is Satanism. And no distinction needs to be made here, no clarity is to be sought! It is the “mystery of iniquity”. They must fight against occultism until the end of time, and not try to gain an understanding of what it is. Dogma is – the opponent of knowledge, although invented by mere mortals who, themselves, reflect and gain insight in order to be able successfully to “guard the flock”. Such is the political policy of the Church, and particularly its policy in relation to the world at large.

So here we have such a theory of conspirology. Through declaring occult, spiritual knowledge a “mystery of iniquity”, in everything else it leaves us only with the “mystery of godliness”, which commands us to

remain forever on the childhood level of understanding. But in the Gospel it says: “Be not as children in your understanding.” The greater will their triumph be, the more strictly all spiritual knowledge is forbidden, and then eliminated with fire and the sword.

Such “limits to knowledge” cannot be accepted by any more or less self-aware human being, and still less by one who has taken hold of spiritual science to this or that degree. Its representatives know with absolute certainty, and do not merely believe, that in the beginning was the Word, and not a conspiracy, as Parvulescu said to show off his keen intelligence. The Word was creative and revealed itself for the sake of a new creation. In it there was no “mystery of iniquity”. Through its revelation it also brought to manifestation the laws of its creation. And implicit in these laws themselves was the distancing of the creation from its Creator so that in it – we repeat – the free will might be born.

Rudolf Steiner explains – as we have already mentioned – very simply why God creates new beings. He does so because he is good. He wishes to share his joy in being also with creatures who do not yet exist. But this joy can really be shared only by beings who have acquired an ‘I’ of their own. And the higher, more spiritual the ‘I’, the nearer it ascends to the Divine ‘I’, and the truer and stronger becomes the joy of being. This is the “mystery of godliness”, and those who wrote the Bible understood it.

But one cannot be master of one’s own ‘I’ if one remains ‘forever’ a ‘child of God’. It was therefore the will of God himself that his creation should distance itself from him and, for a while, even stand in opposition to him, in order then to return to him in freedom. Then arises the shared joy of God and man. This will be all the greater, the more of the unavoidable evil that has arisen through the necessity of the attainment of freedom and individually engendered love, the human being transforms into good. Thus iniquity (or lawlessness) is a mystery of evolution: the law of the creation of the new. When the laws of one stage of evolution are annulled, the created form collapses into chaos, and out of the nothingness of the chaos arises a new, more perfect form. If we understand this, we will also be able to understand the relativity of evil, in whichever of its frightful forms it may appear. It must not oppress the

human being. Evil has the task of spurring man on to metamorphose the finished and therefore sclerotized forms of being. (This is described at length and impressively in the Apocalypse of St. John.) Man's refusal to metamorphose being heightens the effectiveness of evil. Its extent is thus determined by the human being himself.

The forces of evil follow the laws of development, and laws are characterized by universalism. Evil is personified by supersensible beings, and it is their constant striving to extend their mode of action throughout the universe. Therefore, in direct confrontation they cannot be overcome, one can only metamorphose them. It is necessary to transform evil into good – that is man's task. For this reason it is necessary to get to know evil, above all on an occult and mystical level, because its origin is supersensible and its primal source remains forever in the supersensible world.

One should not enter into compromises with evil. They are completely pointless, and the resistance offered by evil should only strengthen the power of love in the human being. If a person hopes to defeat evil by means of evil, then he runs the risk, in the end, of suffering a second death, the death of the soul. (This applies particularly to the purely militant priesthood.)

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Evil conquers the human being by putting itself in him, to this or that degree, in the place of the "image of God". And the human being needs to understand what this means, he must practise self-knowledge.

In his etheric, life-body, he has the form of a pentagram (Fig. 10). The stream of cosmic forces pours into the human form and permeates it, entering through the head, passing from there to the right leg, then to the left arm, the right arm, the left leg and then moves all around, enclosing the pentagram in the circle. Active in this stream are the forces of the planets, and for this reason the pentagram with the human being enclosed within it is called a microcosm, that is, a small reflection of the great planetary cosmos. How well the etheric flows through the pentagram and how well the life and form of the human being come to

a unity, depends upon a number of attributes: his ability to think and act in a consistent and logical fashion, to be positive and free of prejudice, plus other qualities.

Man at the beginning of the earthly aeon, Adam Kadmon, had the appearance of a pentagram. Thus he was in Paradise, in the spiritual earth. But in order to set his foot on the material earth, he had to turn the structure of his head away from the highest spirit and direct it downwards to the middle point of the earth. That is to say, the pentagram of his being had to tip over. This was the expulsion from Paradise. Man turned away from the spiritual forces that guide him from above, and could therefore remain no longer in their higher sphere, in Paradise. He was persuaded to take this step in order, through participation in the evolution of the earth, to become an individuality, to taste of the fruit of the “Tree of knowledge” and then to attain once more to the “Tree of life”, that is, to bring life again into his thinking consciousness.

Passing, in the course of earth evolution, through the evolution of species, the human being has in his physical body raised his head upwards again – he overcame “original sin”. But in soul and spirit, man is not yet fully upright. This uprightness depends upon mastery of the forces of the ‘I’. Only in the higher ‘I’ does man become a fully upright, spiritually upright being. That is why the forces that are inimical to him try in every possible way to prevent him from achieving this. For them, “lack of knowledge, ignorance is – power”, the ignorance of the general masses, of course.

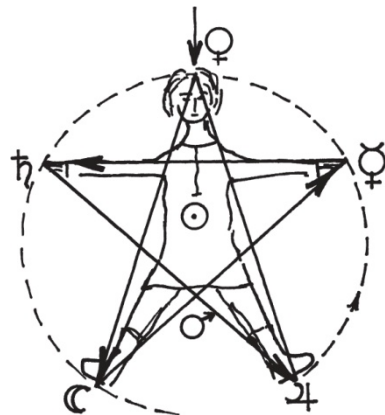


Figure 10

As we know, Lucifer, using the seductive power of the urge for knowledge, tempted the human being in Paradise. This resulted in man’s descent into matter, and this led in its turn to the attainment of individual thinking in the ‘I’. But with the gaining of ‘I’-consciousness the human being can now turn to spiritual knowledge and, with the help

of this, begin the journey of his return to God. Those for whom evil exists “from the beginning to the end of time” remain caught up in the moment of the Luciferic temptation. They deny development. And this is why in Orwell’s Oceania all progress is brought to a standstill. All these connection are entirely real.

Whoever insists on the unchangeability of the Luciferic temptation, leaves the pentagram of man standing on its apex. This pentagram (standing on its apex) became in the end the symbol of all three powers of opposition mentioned above. It is their aim to eternalize man’s Fall into sin, and lead him onto paths of evolution that are harmful to him. To this end, the human being is made the target of dark, magical influences. The battle of white and black magic revolves around the pentagram. “This is a symbol,” says Rudolf Steiner, “of the occult script, the symbol of man; there is nothing arbitrary or contrived about this symbol; it has been read out of the cosmos...”

“With the apex pointing upwards it is the sign of white magic; it expresses the development within oneself of the sun-forces. With the apex pointing downwards it is the sign of black magic and expresses the influence of the negative earth-forces. The black magician concentrates his will on the person he wishes to influence and in this way awakens in him mental images of a particular kind” (GA 266-1, 22.10.1906).

“Black magic by means of the apex draws towards it the lower, negative forces of the earth and, through the two horns above, the black magician sends by means of his evil will these bad influences out into the surroundings in order egoistically to make use of the forces of nature and of the soul for his egoistically negative purposes” (GA 266-1, 1.12.1906).

And Rudolf Steiner explains still further: “Instead of starting from the head, the black magician guides the streams from the foot into the body and achieves thereby a quite different effect, in that the lower forces then stream into the human being. The white magician will therefore never start from anywhere but the head...” (ibid. 14.11.1906).

That is the principle of the black magic of the “Ingsoc” priests, as expressed by George Orwell in the image of a boot stamping into a person’s face to eliminate his individuality, make him into a group-being, and hurl him into the bottomless depths of the hell of the eternal Fall into sin.

Many descriptions of the way evil of this kind operates in real life are to be found in “The Gulag Archipelago” by Alexander Solzhenitsyn. It needs to be read with knowledge by the reader of the ways in which supersensible beings work.

The infiltration of the power of opposition into the pentagram of man had, sooner or later, to come to expression in society at large. Let us see how this process occurred. It is a fact that all of a human being’s soul-spiritual qualities without exception, once they have stabilized, come into relation with supersensible beings, are even personified in a particular way, generate spiritual beings of an elemental nature, and through them the person enters into relation with the beings of the hierarchies. If the human being’s qualities are good, their elemental beings are also good, and the person comes into relation with the beings of the hierarchy of normal development. In such a case the human being evolves in the direction of his higher ‘I’, and thus grows more moral and more free. If the qualities of soul and spirit incline towards evil then, correspondingly, the elemental spirits they generate are of either a Luciferic or Ahrimanic kind. Such beings are, themselves, always in search of humans who could be a suitable instrument for the achievement of their purposes. They join such people together into all kinds of groups, parties, sects, cliques etc. In these a group-consciousness starts to form and a Luciferic or Ahrimanic being, sometimes both, becomes its guiding spirit. Through such groups these spirits begin to steer the earth’s development – first the cultural-historical process, then evolution – in their own direction. These groups finally establish a kind of “priesthood”, introducing ritual, ceremonial magic through which at times a conscious relation of these “priests” with their supersensible patrons is formed. There does, indeed, stand behind every organization of people on the earth a spiritual being. For this reason politicians who do not allow themselves to view the folly and the facts of social-political life



in a primitive, materialistic way act not so much in agreement with what is said in their Parties or in Party programmes, but rather in accordance with the intentions and aims of spiritual beings standing behind them. The consequence of this is, that Parties which draw their spiritual motivation from supersensible inspirer-leaders of polar opposite directions will always be at daggers drawn, and will always try to introduce a system that will enable them to simply eliminate their opponents. This is one of the truths of, so to speak, higher political science.

Thus arose the systems, the centres of occult-political power on earth. But in the world of their supersensible leadership intensive efforts are made to take possession of the primal substance that was enclosed in the human being by the Father-ground of the world. For the attainment of this goal, retarded hierarchical beings have to remove from normal evolution the form of the upright pentagram, stand it on its head and hold it in the reverse position. They therefore strive to fill with their own spirituality the cosmic stream that flows through the pentagram of the human being. This intention, this striving of theirs has of necessity the result that all the social and political centres they control gradually unite together in the form of an upside-down pentagram. Then the supersensible form of the human being, which remains in a continual process of Fall into sin, becomes the archetype, the ‘ur’-phenomenon of the occult-political life of earthly humanity, with that part of humanity that is in the grip of Ahrimanic and Luciferic beings.

Supersensible Luciferic, Ahrimanic and another kind of particularly fearsome Ahrimanic beings – Asuras – exist somehow in proximity to one another, despite their polar opposition: by virtue of the laws of evolution. Therefore the earthly reflection, the projection of their connection in a pentagram-like structure, lives on without destroying itself, despite the wild contradictions and battles of their underlying forces. When we can grasp this it grows clear to us why none of these forces can defeat the others entirely, and why even after a total military or other defeat of one of the sides their real leaders somehow remain alive and carry on fighting for their “cause”, as the Bolsheviks say.

Thus it emerges that, on the basis of our methodological premise, we must speak of five occult-political power-centres of world-encompassing significance. And they do exist. They arose during the 20<sup>th</sup> century. Once established, they arrived at a kind of unity, which is pervaded with irreconcilable hostility. This shows the wisdom of God, in the fact that the spirits of obstruction are manifold and are in conflict with one another. This conflict is held together today in the sign of the inverted pentagram. And so, because these hostilities extend into the political life, this pentagram is the ‘ur’-phenomenon for political science as directed towards conspiracy theory. All such theories should really take this ‘ur’-phenomenon as the basis for their research. ‘Ur’-phenomena are inexhaustible. Thus, the ‘ur’-phenomenon of evil has the ability to create conspiracies without end, with the aim of tearing the human being away from normal evolution and wresting world-being from Divine being. To prevent this, man has the task, the duty even, to uncover the conspiracies and bring them in this way into the consciousness of the higher hierarchies, who then intervene and can combat them at their primal source, which does not lie on the physical plane.

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We will now try to look more closely at the structure of the ‘ur’-phenomenon we have discovered. In the esoteric wisdom of mankind (which has now become exoteric, accessible to all) it is known that the whole human race consists of two types of human being. The difference between them shows the more clearly, the more individual the personality in question. The characteristics of these two types determine many things that manifest in cultural-historical, social and political life. The representatives of the one type are called the “sons of Abel”, those of the other the “sons of Cain”. This is a very big subject, and we will do no more than touch upon a few aspects.

From the sons of Abel arose at all times, says Rudolf Steiner, mainly those of priestly, and also of kingly, rank. Their primal ancestor was a shepherd. The sons of Cain are builders, they are drawn to the secular life. Instinctively, the two types dislike one another. On certain questions they sometimes enter into irreconcilable conflict. Right at the be-

ginning, as we know, Abel was killed by Cain (Rudolf Steiner gives an explanation for this); later, also according to the Bible, Hiram Abiff – a Cainite – built for Solomon – an Abelite – the Temple and was rewarded for this by his murder at the hands of Solomon. It is the evolutionary task of man to unite and harmonize the two types within himself or, figuratively speaking, to reconcile Cain and Abel.

The ancient Greeks experienced these two types of personality, as they come to expression in Apollonian and Dionysian art. The first is solemn, sublime, objective – the “major key”, but also more general, while the second is, as a rule, personal – the “minor key”, tragic as viewed from a simple, human aspect. In modern times the music of Puccini, for example, is more Dionysian, and that of Glinka more Apollonian. The genius of Richard Wagner was able to create in his music a synthesis of the two principles.

In cultural and social life the Abelites tend to be conservative, immobile, respecters of tradition. The Cainites are liberal, democratic, revolutionary. In politics the former are mostly of the “Right”, and the latter of the “Left”. Interestingly enough, modern scientists have even found genetic differences between them. But differences, as we know, aside from the positive they bring with them, contribute to division between human beings. And this is exploited to the full by the spirits of opposition.

We can keep our own exposition short by bringing a lengthy quotation from a lecture by Rudolf Steiner, which can clarify the subject more and contribute to a better understanding of the nature of evil. The lecture was held in 1904, and says the following: “How does life become form? Through the fact that it finds resistance, and that it does not bring itself to expression at once and in one form. Observe how the life in a plant, let us say a lily, moves on from form to form. The life of the lily has built up, given shape to a lily-form.” “When this form has reached its completion, the life overcomes the form, passes over into the seed in order later to be reborn as the same life in a new form. And thus life advances from form to form...” The form sets bounds to, holds back the flowing, formless life, creates hindrances for it. “It is from that which has remained behind and appears like fetters from the higher

level where it now stands, it is from this that form emerges within the wider cosmos.” One example: The life of the Catholic Church from the time of Augustine to the 15<sup>th</sup> century is Christian, but the form is the life of the Ancient Roman epoch: “What was life then, later becomes form for a higher stage of life...” “It is always so, that the life of a previous epoch is the form of a later epoch. In the sounding together of form and life we have at the same time the other problem: namely, that of good and evil; the fact that the good of an earlier time is united with the good of the new, present time. And, in the final analysis this is nothing other than the sounding together of progress with its own obstruction. This is at the same time the possibility of material appearance, the possibility of manifesting in outer existence. This is our existence as human beings within the rigid mineral element of earth: Inner life, and the relic of life of a former time hardened into a constricting form. This is also the teaching of Manichaeism regarding evil.” “Mani wishes to create a spiritual stream that goes beyond Rosicrucianism. This stream of Mani strives across to the sixth root-race [it will come in a few millennia; the expression “root-race” is a technical term of occult science to describe a period of development consisting of seven cultural epochs – G.A.B.], which has been in preparation since the founding of Christianity. It is only in the sixth root-race that Christianity will come to expression in the full sense. Only then will it really be there. The inner Christian life as such overcomes any form, it transmits itself through external Christianity and lives in all the forms of the different confessions. Whoever seeks Christian life will always find it. It creates forms and breaks down forms in the various systems of religion. The essential thing is not to seek everywhere for similarity in the forms of outer expression, but to experience the inner stream of life that is beneath the surface everywhere. But what still needs to be created is a form for the life of the sixth root-race. It needs to be created beforehand, as it must be there so that the Christian life can pour into it. This form must be prepared by people who create such a form so that the true Christian life of the sixth root-race can be established in it. And this external form of society must have its source in the Mani intention... This must be the outer form of organization, the congregation in which the spark of Christianity will be able properly to establish itself for the first time.”

“It is not so much a matter of cultivation of the inner life – life will continue to flow in other ways, too – but more a matter of the cultivation of life’s outer form.”

“Let us look now at the way things will be in the sixth root-race. Good and evil will then form a hugely different contrast than they do today. ... On the one hand there will be human beings of a tremendous inner goodness, veritable geniuses of love and goodness; but on the other hand there will also be the opposite. Evil will be present as a frame of mind without disguise in a great number of human beings, no longer masked, no longer hidden. The evil ones will boast of evil as something of special value. There is already in some people of genius a first dawning of a certain voluptuous delight in this evil, this demonic element in the sixth root-race. Nietzsche’s ‘blond beast’, for example, is a kind of spectral foreshadowing of it.”

“This pure evil must be cast out of the stream of world-development like slag... into the eighth sphere. We are standing today directly before a time where a conscious grappling with evil by the good human beings will take place.” “The sixth root-race will have the task as far as is possible of drawing evil, by means of mildness, back into the ongoing stream of development.... Vigorously to prepare this is the task of the Manichaeian spiritual stream. It will not die out, this spiritual stream, it will appear in many different forms... though these do not need to be discussed today. If it were to focus merely on the cultivation of an inner attitude, this stream would not achieve its true aim. It must come to expression in the founding of communities which, above all, regard peace, love, non-resistance of evil [through fighting] as the essential, and seek to spread it widely. For, it needs to create a vessel, a form, for the life that also continues without it.”

“Now you will understand why Augustine, the most important spirit of the Catholic Church, who developed in his Divine State the form of the Church, and created the form for the present, why he had of necessity to be the most strident opponent of the form that prepares the future. Here, two poles stand over against one another: Faustus [a Cainite] and Augustine [an Abelite – G.A.B.]. Augustine, who counts on the Church, and on its present form; Faustus, who wishes to prepare from

out of the human being a sense for the form of the future.” “That is the contrast that develops in the 3<sup>rd</sup> and 4<sup>th</sup> centuries after Christ. It lives on and finds its expression in the campaigns of the Catholic church against the Knights Templar, the Rosicrucians, Albigensians, Cathars and so on. All of them are eliminated from the outer, physical plane, but their inner life works on. Later the contrast comes again to expression in a weakened, but still vigorous form in two streams, born of western culture itself, as Jesuitism (Augustinism) and Freemasonry (Manichaeism). Those who wage battle on the one side are all aware of this, the Catholics and Jesuits of the higher degrees; but of those on the other side who are fighting in the spirit of Mani, very few indeed are aware of it. Only the apex of the movement is aware of it.”

“Thus, in later centuries Jesuitism and Freemasonry stand over against one another. They are the children of the old spiritual streams. For this reason you have in both Jesuitism and Freemasonry a continuation of the same ceremonies for initiation as in the ancient streams. The initiation of the Church in Jesuitism has the four degrees: *coadjutores temporales*, *scholares*, *coadjutores spirituales*, *professi*. The degree of initiation in actual occult Freemasonry\* are similar. They run parallel to one another but pursue quite different tendencies” (GA 93, 11.11.1904).

And out of these two different tendencies the two streams have come into political confrontation. There emerged from them the two most important political forces, the two centres of occult-political power in the world.

Due to the decline of our entire civilization its elements and components are also disintegrating. It is therefore difficult today to find anything constructive in these two age-old streams. But to speak about this is just as difficult as it was in the former Soviet Union to speak about

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\* Here, we would point out to the reader that, because these names are frequently used in a purely speculative and often very sensational manner, and the mere mention of them can call up stereotyped images and thoughts, we will from now on refer to the Jesuits as “Fathers of Darkness” and the Freemasons as “Brothers of the Shadow” (the latter expression is used by Rudolf Steiner).

the inadequacies of the Communist Party. Any critical assessment of the one or the other stream is received with extreme hostility. But as the representatives of these streams are to be found everywhere: in government, in administration of finance, of industry, of the cultural life, in science, in the political parties – they need to be spoken about, all the same. They are numerous because membership of one of these streams has become the guarantee of a successful career. In this sense these streams are strongly reminiscent of the Communist Party, but they are far more important than it was. They are the instigators of the globalization project, of revolution – including the notorious sexual one – they force the mixing of the races etc. etc.

The real greatness of the “Brothers of the Shadow” is a thing of the past. Rudolf Steiner says: “[Freemasonry] had to decline in significance in the period when the fourth culture-epoch [the Greco-Latin] was still developing. The fifth culture-epoch [i.e. that of today] brought with it the loss of significance on the part of Freemasonry” (GA 93, 2.12.1904).

In one of his lectures Rudolf Steiner tells how Lessing, when he was received into the Masonic Lodge, was asked by the Master of the Chair: “Can you now see for yourself that you are not being initiated into things that are especially hostile to the State or religion?” And Lessing replied: Yes, I must confess that I haven’t learnt anything like that. But I would have been glad to learn something of that sort, because then I would have at least learnt something” (GA 93, 2.1.1906).

Rudolf Steiner also says that there is nothing Christian left, where the “Brothers of the Shadow” are concerned. In the end they simply became the instrument of “secret societies” which are engaged in geopolitics, and through these societies the esoteric practice of the “Brothers of the Shadow” took on a very dark character.

Nor, Rudolf Steiner continues, has anything Christian remained in the case of the “Fathers”. Their Order is an expression of the final stage of the degeneration of Roman Catholicism, which is a direct continuation of the old Roman Empire with its drive for domination. And even if they are “Fathers”, then this is not of spiritual light but of darkness, in

which they spin out their dark stories. But it should be noted that if one can characterize the “Fathers of Darkness” in this way (the reader should not view this as criticism), it does not mean that the same can be repeated when one is speaking of Catholicism in general. “If we take Roman Catholicism in its totality as it is today,” says Rudolf Steiner, “not, of course, as it is understood by the individual priests who are generally very badly informed, but if it is taken... as a theological system, as the content of an encompassing world-view, then Catholicism is full of content as the system of an encompassing world-view. This is what is grandiose about the Catholic teaching as it lived in the Middle Ages as Scholasticism, that it is a world-view with a structure that is self-contained from all sides and elaborated thoroughly in its details on both a logical and ontological level..., and has preserved from ancient times the idea of Father, Son, Spirit; a structured world-view which has certain world-embracing dogmatic teachings about the Trinity, a structured world-view that, in the Augustinian-Thomist world-conception has succeeded in bringing forth from itself a view regarding the human social order. ... If you are to understand the Catholic system, the Catholic doctrine of faith – if one can call it thus – you must be able to operate with concepts in the most penetrating way, you must make clear and distinct conceptual transitions, you must be able to operate with concepts in a way that modern philosophers find extremely uncomfortable, and which Protestant theologians in particular find inconvenient.... Catholicism has a tightly-knit, strong-boned structure of belief which takes as its starting-point the principles of nature and works upwards, building itself from below and arriving at an all-embracing world-view which the human being can then unite with his soul, even if the higher realms are recognized as the merely revealed truths.” All this is of course only the last relic of the old world-views. And there is a big “contrast between Catholicism and modern civilization”. “Catholicism can never bring human beings further than where they are already ... If we look at what Catholicism has brought – in our present times it has brought Jesu-ism, and not Christ-ism” (GA 203, 6.2.1912).

Nevertheless, Rudolf Steiner points to certain qualities of the “Fathers of Darkness”, which humanity as a whole would do well to learn. “Never,” says Rudolf Steiner, “will anyone, so I believe, have seen a



gifted Jesuit in a nervous state, whereas modern scholarship and modern education get more and more nervous. When does one grow nervous? When the physical nerves come to the fore. Then something is asserting itself that has actually no right physically to assert itself, because it is only there to let the spiritual through. These things are intimately connected to the wrongness of our modern education system, and Jesuitism is certainly, from a standpoint that we must decidedly oppose, but from a standpoint of the enlivening of thinking, something that moves with the world, even if it goes backwards like a crab. But it moves, it doesn't stand still, whereas our science (or learning) as we know it today does not actually take hold of the human being at all."

"If I may point something out to you, then I would say this: I have often spoken of the pain that it causes, continually and repeatedly, to observe how this modern human being – who can think thoughts of all possible kinds and is so frightfully clever, but does not, with a single fibre of his existence, stand livingly in the present – does not see what is going on around him; he can't see what is happening around him, he doesn't want to be involved. With the Jesuit the situation is different. The Jesuit, who brings into movement the whole human being, can see what vibrates through the world today" (ibid. 29.4.1921).

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The bitter struggle between the "Fathers" and the "Brothers" in the past is well-known. It forced the "Brothers" to hide and to work in a conspiratorial manner. But when the outer danger had ceased, the conspiracy remained. And the "Fathers" also resorted to it. Sometimes they even did such things together as, for example, in the socialist experiment in Russia. But they are still polar opposites, where the one has the impulse to cast the other into perdition. The world today is torn apart by their struggle. But despite this, they cannot be blamed directly for all the evil in the world. For, standing behind them are mighty supersensible forces. These two streams are only their instruments.

Inspired by Ahriman, the "Brothers of the Shadow", who are the "tool of secret societies (of the left path)" (as Rudolf Steiner says) together with the "Fathers of Darkness", created Bolshevism. This is their loath-

some child. Once born and grown strong, it found its own patron in the spheres of the supersensible world, and now tries to swallow up its own parents and rule the world.

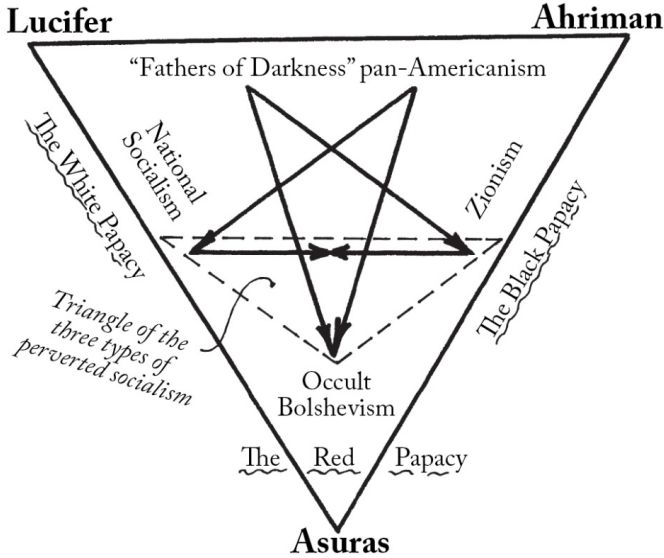


Figure 11

During the 20<sup>th</sup> century these two occult-political power centres were joined by two others, which are also steered from supersensible realms. They are National Socialism and Zionism. And when there were five of them the three kinds of retarded spirits brought them into a unity and extend their activity throughout society. This is shown in Fig. 11 or, rather, this was how it looked when the Soviet Union still existed, up to the time of Perestroika.

This pentagram is enclosed within the triangle of the retarded beings of the three hierarchies. On the one hand, it stands in relation to the Divine triangle which descended in evolution; on the other, it makes this heavier. The beings who form this triangle try to take away from the Divine triangle the power of metamorphosis – that is, the possibility of returning to the spiritual heights. The human being is the chief instrument in the battle of these beings against God and the Divinely-willed evolution, but only if man is prepared to undergo the eternal Fall into sin.

The five centres of present-day power on earth are led by three, let us call them, earthly “governors” of the retarded hierarchies, three Popes. One of them, the “white” one, is well-known – he has his seat in Rome (it is of no importance whether or not he is aware of his role – the main thing is what he does). There is the Pope of the secret societies. He is called the “black” Pope. And then there is the “red” Pope of Bolshevism. The first convincing account of him was given by Gregoriy Klimov, an officer who defected from Berlin to the West in 1948. (There he participated in the research of the so-called “Harvard Project”, which prepared the end of the Soviet experiment.)

The cosmic meaning of the ‘ur’-phenomenon which expresses the state of the eternal Fall into sin, is the following. The retarded hierarchical beings have created within the conditions of material culture a form with which they try to replace the Divine triangle of primal revelation. In this triangle was revealed the higher human being, who unites within himself the name, the kingdom and the will of the Father-ground of the world, which became the highest members of his spirit. They were to give birth to the lower ‘I’ of man, and this made materialization necessary, which would not have been possible if retarded hierarchical beings had not striven for this substitution. Can we describe this striving as a “conspiracy against God”? No, we cannot. For, we have to do on the one hand simply with a law of evolution, and on the other with consequences of the failures that human beings have been guilty of in the course of evolution. A tile that has broken from the roof will certainly fall, but whether it will hit someone’s head – depends to a great extent on the human being himself.

But the intervention of the retarded spirits in man’s social life exceeds of course their legitimate tasks in evolution. This can be compared to a falling tile that, during its fall, could think and veer from its path in order to hit the person on the head. And they naturally hide strivings of this kind from the human being; otherwise, if he knew of it he could learn to watch out for “falling tiles”. We can therefore speak of a conspiracy of the retarded spirits against human beings. The Gods are warning them of this, but they don’t want to listen. And this being so, human affairs on the earth will grow progressively worse. Humanity

will continue to be subjected to inhuman socialist, eugenicist, genetic etc. experiments; the temptation of power and prosperity will draw people more strongly into parties, associations, blocs, orders, lodges and keep them there.

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The Perestroika in Russia did not take place in order to free the enslaved people from Bolshevism. It was an expression of the renewed structuring (as “Perestroika” can be rendered in English) of the ‘ur’-phenomenon shown above, a new phase in social and political experimentation. If the political scientists had recognized this ‘ur’-phenomenon earlier and known that it is the real foundation for the theory of conspiracy, then one could, as early as the 90’s of the 20<sup>th</sup> century, have understood and spoken openly of the direction in which Russia and the whole of humanity is to be led next.

This ‘ur’-phenomenon probably appears on the supersensible level as a kind of hideous, hellish face, as is sometimes represented not unconvincingly by film-makers. During the Perestroika the expression on this face, figuratively speaking, changed, its lacerated features became distorted in a different way. And the movement of these features brings with it global events on the earth which we can observe today.

Bolshevist Russia was ousted from the lower apex of the pentagram. The Russians are not the ethnic group that can spread Bolshevism with full force across the whole earth. If Russia had been thrown out of the pentagram completely, it would have had the possibility of being born anew spiritually. But it was thrust inside the inverted pentagram and became there a kind of trophy around which all five power centres of the world are coiling their tentacles. They need it as a great, inert force in their struggle with one another. In practice they have long used it as such. Without Russia the First World War would not have broken out. Before the 2<sup>nd</sup> World War they were fully aware in Berlin that, without an alliance with the Soviet Union, they would not win the war against Britain, and in London they knew that they would not defeat Germany without Moscow.

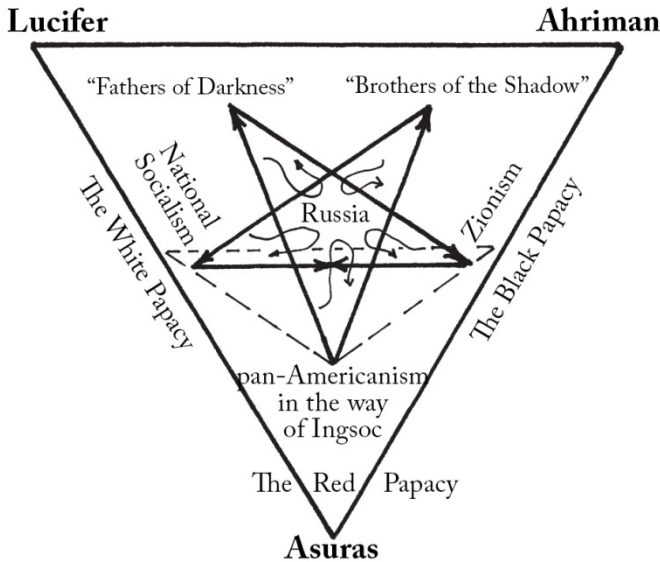


Figure 12

The experimenters have now understood that without Russia the creation of the trefoil of super-blocs will not succeed. The best thing for Russia would be, not to become a political trophy for any world power. But it will not be possible for Russia to achieve this by external, military and economic means. This will become evident in the further events in the Ukraine. The Soviet Union's place at the lower apex of the inverted pentagram has now been taken by the United States, and its place is now occupied by the "Brothers of the Shadow", united in the EU (see Fig. 12).

Pan-Americanism as it was, in a humanist guise, was still more or less acceptable. But now it is transforming itself into "Oceania" with the ideology of "Insoc". And this corresponds to a law, in a certain sense. At the beginning of the 20<sup>th</sup> century Rudolf Steiner warned: "Today we are, in practice, inundated with what is living itself out in Bolshevism as the most extreme radical wing of the West; and the West will have to experience that the element it did not want to have itself shifts across to the East, and that the element it has itself shifted over there comes to meet it from the East in a not very distant future. And this will be a remarkable piece of self-knowledge" (GA 19, 21.8.1920). This is what

we are experiencing today, with one single exception – self-knowledge. In the West there is no wish to cultivate this. But let us hope that its time will come, eventually.

Rudolf Steiner characterizes Bolshevism from the spiritual side and points to the retarded spirits. He says that these spirits are described, in accordance with the Christian tradition of the Church, as Devils, Satan and others. But the Devil must not be confused with Satan. Compared to Satan, the Devil is a weaker force. “Satan has the rank of primal forces, Archai [Spirits of personality – G.A.B.], and it is he who, in the course of world evolution, took hold of this intellectuality long before it ... approaches the human being. Satan is at the present time the most all-embracing possessor, so to speak, of intellectuality and he strives to bind human intellectuality so strongly to his own, that man is able in this way to fall away from his evolution. Thus, to make the Mystery of Golgotha ineffective, is what this Ahrimanic power strives for.” Satan can gain access to the human being through the intellect alone, “... for, the intellect lives in man in such a way that, in him, it thinks the most independent content; everything else is attached to certain Divine powers.... Thus, the human being must learn to see that he should freely identify with the final goals of the Apocalypse, where it is plainly indicated by the Apocalypticist that the power will then appear which represents the Alpha and Omega of the onward-moving creative forces, the onward-moving creative Being of evolution [that is, the Christ – G.A.B.]....” Satan works with particular intensity in Eastern European Bolshevism, where the attempt is made by all possible means to unite human beings in such a way, that a group-soul would become necessary. “... If then, the most intelligent are carried across in this way into the lower region of the Ahrimanic, the groups that are formed there can, as groups, only be consigned to the Ahrimanic powers; and then this would enable the Satanic powers to wrest humanity from earth-evolution and bring it into a different planetary evolution” (GA 346, 22.9.1924).

What needs to be done in such a case, is also described by Rudolf Steiner. Under these circumstances the human being must place at the centre of his whole life of feeling the fact “that, if spiritual science is to

intervene seriously in world-shaping forces, he must stress the importance, and gain people's recognition of, what from our standpoint is called initiation science...."

Initiation science is possessed – though in a way that is far from beneficial for humanity – by the western secret societies. Initiation science is possessed also by all that is dependent on the "Fathers of Darkness". "And Leninism, too, possesses an initiation science of a special kind. There is a definite reason for the fact that Leninism understands how to express itself so cleverly in the rational forms of the head. In Leninism there works its way to the surface of mankind's development the cleverness of the human animal, the cleverness of human animality. All that flows as from human instincts, from human selfishness, assumes interpretations and forms in what manifests in Leninism and Trotskyism in a way that appears outwardly so clever. The animal wishes to work its way to the surface as the most intelligent animal, and wishes to make all the Ahrimanic forces whose aim it is to exclude the human, the specifically human, and all that is spread out as cleverness across the range of animal species, into forces that shape mankind – as I have often emphasized." With great skill, the wasps make their nests with material that is the same as paper. "There, human cleverness is present within the animal kingdom. And if you draw together all this cleverness that is spread across the animal world and if you imagine that the Ahrimanic forces take it in order to pour it upwards into the human heads of those who only follow selfish instincts, then you will understand that it can be the expression of a truth if we say that Lenin, Trotsky and similar people are the instruments of these Ahrimanic powers. This is an Ahrimanic initiation, which simply belongs to a different world-sphere than our own world-sphere. But it is an initiation that bears within it the power to remove human civilization from the earth, to remove from the earth all that has taken form as human civilization."

"We have to do with three initiatory tendencies: with two that lie on the plane of the development of mankind, and with one that lies below the plane of mankind's development, but is an enormously strong-willed, an almost boundlessly strong-willed initiation. And the only thing that can bring order and an aim worthy of humanity into this initiation ten-

gency is that which lies within true spiritual science. But a true aim, real earnestness can proceed from this spiritual science only if it is made into a resolutely pursued life-concern and if one is aware of how much idle chatter, devilish arrogance and soul-egoism often comes to expression in what is, mostly in all honesty, attached to this spiritual-scientific movement. To remain silent about these things has no sense. They need, on the contrary, to be spoken of again and again. Otherwise, how can one hope today to bring into souls those forces that have to be in souls if civilization is not to meet its downfall?" (GA 197, 13.6.1920)

Bolshevism shows its mystery, its initiation centre openly to the world. It is the mausoleum with the embalmed corpse, which appears to be dead, but whose cells nevertheless retain their own moisture (scientists wrote about it in the newspapers), and around it the "eternal Politbureau" in the form of funeral urns, built into the wall of the Kremlin. The complex is, in essence, a lodge, a public lodge that has made its mark on many millions of people who have passed through the mausoleum. And the military parades and mass demonstrations were black ceremonial magic raised to the level of State policy. During these mystery rites the so-called members of "government" stood on the tomb (!) (mausoleum) and received, absorbed into themselves the jubilation of the masses. Materialistic humanity has looked on at this for decades and shows no signs of a change of heart. And they are unconcerned by the fact that (as Rudolf Steiner himself says) "the Goetheanum was burnt down by the Jesuits and Freemasons". The Goetheanum, ordained by the Gods for the establishing of a new centre of light-filled Christian initiation, under the leadership of the Archangel Michael – the fighter against the Dragon.

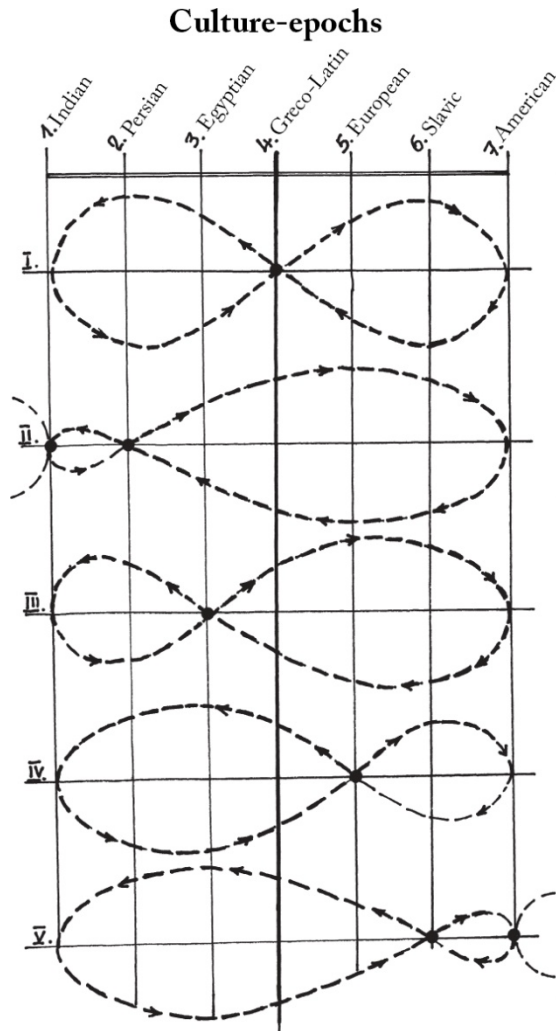


## V. The World-Historic Task of Middle Europe

The aims pursued in Anthroposophy arise from insight into the true evolution of the world and man. This evolution has led to the modern form of human self-consciousness and is to lead on to the next stage, super-consciousness, where the human being, in individual beholding, will think in perceiving. The form of human consciousness is thereby changed to such an extent that one can speak of a metamorphosis of man as a species. Actually, a glorious future awaits the human being on this path. But in order not to be diverted from it, we need above all to understand the essential nature of our European culture-epoch – to understand whence it came and in what direction it will move in its next rightful step forward. This it will only do if it fulfils its tasks. And work at the fulfilment of our modern tasks is work for the future, for the next culture-epoch. It is necessary to place this work in opposition to the project of the creation of three super-blocs.

What is the natural evolution of mankind? It proceeds in stages, passes through a series of metamorphoses. One of these stages is called in esotericism (we have already met it) “root-race”. Within this, development takes place in a sequence of seven culture-epochs. Together, they form a single, continuous lemniscate. Its nodal point lies in the fourth, Greco-Latin culture-epoch (Fig. 13, I). In this point the Mystery of Golgotha took place, which continues to form the centre of metamorphosis of all stages of evolution. But as development in the totality of the seven culture-epochs moves from epoch to epoch, in addition to the transformation at the chief nodal point of the root-race lemniscates, in each new epoch all the epochs of the past are transformed into that of the future (Fig. 13, II-V). If we study this process, we discover the secret of the general metamorphosis of the root-race in its totality. We

observe then the phenomenology of its central law. The main nodal point of the lemniscates moves from the previous culture-epoch to the next. This then becomes the key epoch in the totality of all seven epochs.



*Figure 13*

Therefore, the successful fulfilment, or the non-fulfilment, of the cultural-historical and evolutionary tasks of the culture-epoch is decisive for the destiny of the entire further development of the world and man-

kind. Of course, there is no power in the world that can arrest the process of evolution completely. It can be compared to water, and if a stone is placed in its way it will find another path. Only, what does this mean for humanity? On this point very serious reflection is needed on humanity's part, if it is not to remain held up by this stumbling-block. Time is given for this, each culture-epoch lasts somewhat more than two thousand years; this is cosmically determined.

Our root-race differs from all previous ones, in that the evolution of man has assumed within it the character of culture-historical processes. This means that human beings must, to an increasing degree, fulfil the tasks of their development themselves, individually. Here, the Gods help only in accordance with the actions of human beings. If the deeds are good, then the hierarchies of normal evolution respond; if they are dark, then – the hierarchy of retarded spirits. And how, then, can a person not know of this and hope that, however things turn out, the Gods will come to his aid? Even if – to repeat our example – someone at risk from a falling tile wishes to know nothing of it, the Gods will not revoke the laws of gravitation for this event.

In truth, for the human being only one thing is possible: to get to know the laws of his own evolution, so as to be able to follow them consciously and correctly. To help resolve this question we will imagine the development of the seven culture-epochs as the winding-in and winding-out of a double spiral. It is only another manifestation, the metamorphosed form, of the lemniscate. One can see it in the starry heavens. Which is to say, the law of metamorphosis operates there, too.

If we look on a map for the regions through which the four previous culture-epochs passed, we find that they form one curve of the spiral. Its in-winding encircles Europe and here the middle point, the node is formed in which this in-winding curve is to metamorphose and become the out-winding curve (Fig. 14).

The special feature of the loci of transition from one curve to the other is that this ought to happen with a great qualitative leap. Here, the old will die and be reborn in a new form. Or not be born, and then development would come to an end. Europe and with it humanity as a whole

stands now before this dilemma. This decisive problem for destiny can be resolved by no-one on Europe's behalf. Europe is, as it were, the eye of the "whirlwind" of development; here is focussed the struggle of the main contradictions, the opposites, of our epoch. Europe must develop a culture, a spiritual life that is able to transform all the mighty developments of the last four epochs (a period of more than eight and a half thousand years) into a new culture that embraces our present fifth culture-epoch and develops within it the seeds of the future sixth, Slavic-Germanic, culture-epoch. In the fifth culture-epoch is born what is actually new in our root-race.



Figure 14

That Europe has the forces that are equal to such a task is shown in developments in the past which manifested in the science and cognitive method of Goethe and in the emergence of Anthroposophy. Europe has created a sound basis for the fulfilment of its enormous task. It comes to expression in German idealism, in the idealism of German philosophy. Fichte, Hegel, Schelling lifted the human spirit to the threshold of beholding and led philosophy into close contact with Theo-Sophy. The rights of the individual intelligence were successfully defended in an earlier period by Scholasticism etc. All this enabled Anthroposophical wisdom to enter the world and culture. Above all, Middle Europe is

faced with the task of mastering spiritual science, in order to develop it further and fertilize with its knowledge all the factors of modern culture and civilization.

In this regard, Russia has to go to Middle Europe to study – this is natural, if Middle Europe is teaching Goetheanism and spiritual science. Only in this way will Russia be able to take up the seeds of its future which will germinate in the sixth culture-epoch.

The task of renewal faces humanity as a whole, and that of Middle Europe is of world-historical importance. Interestingly enough, Rainer Maria Rilke expressed his thoughts on this in a letter (to Lisa Heise on 2<sup>nd</sup> February 1923). “For me,” he writes, “... there is no doubt that it is Germany who, through not knowing itself, *holds up the world* (emphasis G.A.B.)” What needs to be added is, simply, that the world tries to prevent Germany from doing so, in every possible way.

Middle Europe ought, on the strength of its spiritual past, standing on the basis of the culture of thinking already attained there, work intensively to master the methodology of spiritual science which entails the practical development of living, beholding thinking. And one should remember that the fulfillment of this task marks the beginning of man’s metamorphosis as a species. We must remark here that all previous metamorphoses of man as a species took place thanks to God and nature. This new metamorphosis of species must, for the first time, be realized by man himself. This is a marvellous idea, entrusted to mankind through Anthroposophy. This metamorphosis takes place in the lemniscate of the individual spirit. We have indicated the content of this lemniscate in Figs. 4, 5 and 6. (A more detailed account is given in the author’s methodological works\*.)

It is in this lemniscate, namely, that the transition of the individual ‘I’ takes place, from logical-dialectical to ideally-perceiving, beholding thinking. This, let us call it, epistemological lemniscate is really the “key” to the kingdom of Heaven. It also builds the bridge from the European, Anglo-Saxon-Germanic culture-epoch to the Slavic-Germanic.

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\* The reader can find a list of these works on the last page of this book.

In Goethe's fairy tale "The Green Snake and the Beautiful Lily" there is a transformation into such a bridge, undergone by the self-sacrificing snake – the symbol of wisdom and, let us say, of logical thinking (see Fig. 16 on p.96).

Europe must recall the cultural and spiritual past that is drifting away from it, and use it in order truly to acquire Anthroposophy in the present. Whoever masters such a present, controls the future. This is a right understanding of the principle of development which one should set over against the striving of certain forces to arrest development. If one does not first acquire a strong logical thinking, one will be unable to metamorphose thinking. But metamorphosis entails sacrifice in accordance with the principle formulated by Goethe: "Die and become".

But the slogan "Ignorance is power" holds sway over Europe today. Her spiritual heritage is perverted and trampled down by homines sapientes who have sunk into barbarism. Instead of the knowledge from the past, all kinds of wild, absurd doctrines are imposed – for example, one tries to persuade the masses that "Happiness (or rather prosperity) is better than freedom". Despite this, prosperity grows less and less.

With the distortion and concealment of the knowledge from the past the five centres of world power try to falsify the spiral of the culture-epochs. With the help of world-wars and, today of sub-culture (pop culture) for the masses, Middle Europe is being trodden into the ground. Its face is being stamped on by boots – now those of a soldier, now those of ideology. This is done, so that pan-Americanism can, unhindered, simply transform the spiral – i.e. the principal law of development – into a line of development, thereby cancelling the law and directing this line westwards. In this way, metamorphosis as a principle of development is denied. In actual fact, all life in Europe (and the world) is determined by U.S. standards, stereotypes of American pop-culture, non-culture, and even by NATO.

Then in this way the attempt will be made to unite – not only England, with its tasks of the higher member of the soul, the consciousness-soul – but Europe as a whole, beginning at the borders with Russia, with the United States into a single bloc, and thereby make America instead of

Russia the successor of the present culture-epoch. The mere intention to pursue this goal is extremely harmful for everyone, including the United States itself, America as a country inhabited by a freedom-loving, youthful and energetic people that also has a great spiritual future.

Middle Europe, Germany, needs to be dealt with carefully. The grace of God is bestowed on it. There is convincing proof of this. Britain, France, Russia have twice defeated Germany in the World Wars, they won – we emphasize this, but as a result they became pale shadows of themselves. There is one reason why Germany can draw no advantage from the grace of God: it does not engage in “self-knowledge”, it has no wish to develop a spiritual culture, pure thinking, does not want to work with Goetheanism, Anthroposophy, and has, of course, no desire to reflect upon social threefolding. In 1919 Rudolf Steiner met government officials and tried with great energy to persuade them to put social threefolding into practice. They nodded their heads, only to remain inactive. He said later, that if social threefolding had been realized in Germany, Germany would have protected itself from the Versailles Treaties – and also prevented the 2<sup>nd</sup> World War and at the same time saved Russia from the horrors of Bolshevism. In fact, all these political “nightmares” of which we spoke, have one attribute in common: they burst like soap-bubbles at the first breath of the true spirit. The only guarantee for their existence is human foolishness and complacency. These seem to have no limits. And for this reason there is the danger that the double spiral will change into a loop – a noose around the neck of Middle Europe and Europe as a whole, which will stifle them (Fig. 15).

If things continue in this way, pan-Americanism, which is even starting to tread the path of occult Bolshevism, will really strangle Europe. First and foremost, it would affect Middle Europe. With its spiritual tasks it is unable to breathe in the atmosphere of modern Americanism. And one must admit that the idea conceived by evil is brilliant to the point of genius: Europe should simply be led into the fold of Americanism. Then the law of spiral development does not even need to be falsified. It will simply fall away, as its bearer on earth will have gone. This plan

reminds one of a thriller where the robbers cannot break open the cash machine, so they simply remove it from the wall and take it with them.

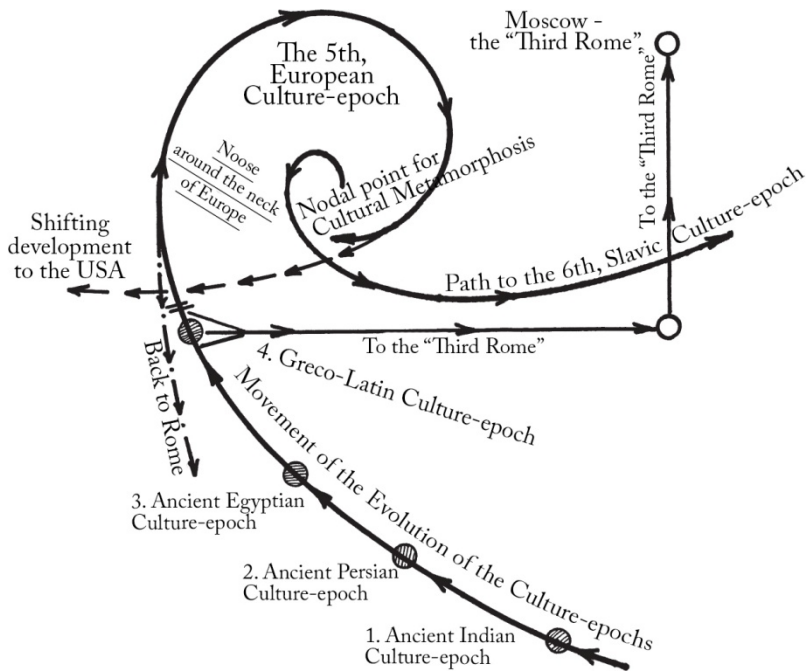


Figure 15

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Weighing heavily on the world-historical task of Middle Europe is the hostile gaze of the “Brothers of Shadow” and the “Fathers of Darkness”. Middle Europe is an impediment to them in that it prevents them from making the evolution of the world and man dependent on their private, egoistic strivings. In addition to this, its position in the middle between East and West has a dramatic effect on the existence of Middle Europe. Western and Eastern Europe (Russia), instead of bothering to help it to fulfil its spiritual tasks, try to squash it. And no invocations of “forever warlike Teutons” can suppress knowledge of the true facts. The lie, however long it is nourished, dies sooner or later. The sooner it dies, the better, then the space would be freed for knowledge of the truth. But this act of cognition is extremely difficult. Rudolf Steiner says that the soul disposition of the East is mainly Luciferized, and that



of the West – Ahrimanized. Souls in the West “do not want to take possession of their bodies in such a way that, through these bodies, they look out with open senses into the world; they sink down into these bodies in a way that prevents them from fully encompassing them, filling them through with spirit. They live in the bodies, but do not permeate them completely”. As a result, they have no wish to open themselves to the spiritual behind sensory reality. “Through the situation described, one can say that many bodies of western people are disposed in such a way that the souls in them, as the bodies grow, do not fully come to expression.” And for this reason they become “habitation(s) ... for quite other beings who then move into them, beings who are asleep to what lies in the inherent qualities of the human soul itself”. Spreading across from the East is the view that human beings should be held within the confines of the life of feeling of ancient times; this prevents people from descending deeply enough into the earthly realm. In the West one tries to conserve the present state of humanity with its materialistic outlook. “There is actually from both sides the striving to prevent the human being from coming to a full grasp of the present moment. And this is given support by an enormous fear that takes hold of humanity unconsciously.” “Those are the two extremes [Ahrimanic materialism and Luciferic mysticism] which would actually like to reach out a hand to one another, maybe regardless of a fearful antagonism arising from outer circumstances and inner mutual opposition. And it is because these streams exist and because this is so, that people of the Middle European regions are – if we expressed it trivially, though it is meant not trivially but tragically – in such a poor condition spiritually.”

“There has been prepared in this Middle Europe the higher synthesis, the concord, the higher harmony from which alone progress for humanity can arise. For, here in Middle Europe a summit was attained by spiritual streams that sprang from truly important, profound sources..., first, when an intellectualistic spirituality appeared in German idealism, in world-views such as those of Fichte, Schelling, Hegel – of which that of Schelling at its close was even on the point of giving birth to something that could have led to a true Anthroposophical spiritual science, though the time was not yet ripe for it then.”

“But it looks as if the whole world has conspired to prevent that which was emerging at that time from coming to an unfolding in any way. I could put it thus: From East and West Lucifer and Ahriman have sworn together that this synthesis shall not succeed” (GA 203, 9.1.1921).

The seriousness of the situation in Europe is heightened through the fact that the attempt is made, also from the South, from the Luciferic past, to tighten the “loop” of evolution. The lobby of the “Fathers of Darkness” acts in the spirit of such intentions in all the institutions of Europe.

The attempt is also made to pull eastwards the curve of the double spiral that comes from the past – with no thought of its metamorphosis, of course. The first to begin this, before the birth of pan-Americanism, were the advocates of the creation of the “third Rome” in Russia. They were joined in the 20<sup>th</sup> century by the Bolsheviks. None of them have any interest whatever in the healthy – that is, progressive – development of Russian culture. They want to be the teachers of Middle Europe, and of Europe as a whole and even of the whole world. To this day the old Bolsheviks complain bitterly that their tanks are no longer standing in Weimar. In recent decades Russian Bolshevism has, to some extent, grown more silent, but it is not dead, as the centres of Ahrimanic initiation cannot be subdued by political means. But the idea of the “third Rome” is again growing in strength. Something written by one of its advocates gives us an impression of the way this idea is voiced today: “The eternal nature of Russia consists, on the one hand, in the fact that it inherits the mission of ‘eternal Rome’ ... on the other hand, the ‘eternal nature’ of Russia needs to be confirmed by its historical existence.... Russia as the fifth and last, eternal kingdom, as the third Rome together with the heritage of Byzantium, on a mystical and cultural level inherits all that Byzantium itself inherited” (M. M. Maler: “The Spiritual Mission of the Third Rome”, Moscow 2005).

This is how, at first sight in an unusual way, dogmatic political science expresses itself. But if one looks at the “granitic” dogma from an occult, esoteric standpoint it is actually the intention of the East to override the law of spiral metamorphosis that comes to expression here. The intention from this side is to simply annul, do away with, obliterate (we

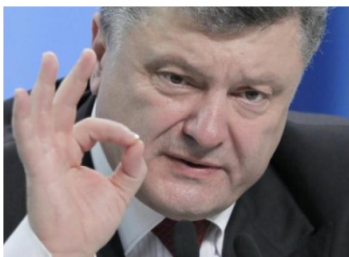
do not know what words to use) the last thousand years of European cultural development, because they did not take their course in accordance with the Byzantine spiritual impulse. (This is the same as the method for altering the past in Orwell's novel.) In Russia preparations have long been under way for such a radical revision of the past. Assisting this process is the mentality of Russian intellectuals who have for centuries dismissed the culture of the West as empty, sinful, abstract, self-centred. And in such a case, rescue can seem to be promised by the idea that one should take the fourth, Greco-Latin culture epoch as a starting-point for correction of the fifth. It was in that epoch that the path was laid from Rome to Byzantium. From Byzantium Christianity came to Russia. It came first to Kievan Rus and then spread northwards – to Novgorod and the Muscovite kingdom. Surely, this must become “the eternal”! And really, where is Christianity to move on to from Moscow?!

Therefore, Byzantine Christianity is declared the ultimate and highest form of Christianity, and its sole representative authorized by the will and grace of God, is Russia. For a long time no-one could understand it, either in the East or in the West. But now in the 21<sup>st</sup> century the moment seems at long last to be approaching where the “eternal kingdom” of Russia can be established. How is this to happen? – Here we must return to the epoch of the “third Rome” when, in the 9<sup>th</sup> century in the reign of Prince Vladimir all the inhabitants of Kiev were baptized in the Dneiper river by priests from Byzantium. (Whether they wanted it themselves was a question no-one asked, of course.) And today it is also from Kiev that the process of renewal of the “true” Orthodox faith is to begin. A clairvoyant Father of Athos has already made a prophecy that the resurrection of Christian Russia is to start from Kiev.

It is clear that the present events in the Ukraine need to be considered in the light of all this. If the “eternal nature” of Russia is to be confirmed by its historical existence, then it has to become – to express it in modern terms – a great power again. The attempt is now being made to instate Stalin as a symbol of such a “great power”. It was for this reason that the annexation of Crimea was accompanied by a revival of Stalinism. The same process is going on in Donbas, and we venture to

think that it is being prepared throughout the Ukraine. Let us reflect: What opponent would be especially desirable for the rehabilitation of Stalinism? – Fascism, of course. Therefore resistance against the “hegemony” of Moscow is arranged in the shape of “Fascist” nationalists. The disreputable government of Kiev (see photo) profanes the idea of independence to such a degree that its western supporters no longer know how they can uphold their fables of “true humanism”, liberalism, human rights, anti-Fascism etc.

### **The “Gourmets” of the New Democracy**



Ukrainian President  
Poroshenko



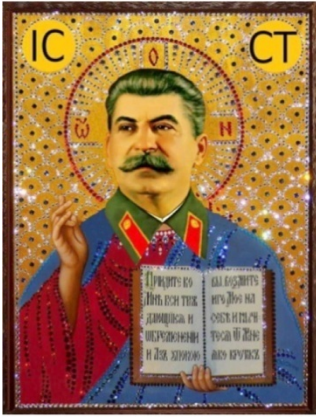
Ukrainian Prime Minister  
Scientologist, Yazenjuk



Mayor of Odessa  
Saakashvili

In Russia, above all in Moscow, a “creeping” rehabilitation and glorification of Stalin is taking place. He is increasingly brought into close connection with the Church. And one can already see how, in such a case, the future picture of Russia would look (see “icons”). This symbiosis of Stalinism with the Orthodox Church is to become the future ideology of Eurasia, the ideology of the “obliteration of the personality”. The intention this time is to introduce it not by force, but in connection with our love of God.

## Sacrilegious icons of the Future Russia





This is an illusion, but it is a grandiose plan. Occultly it is rooted in the heart of Lucifer's realm. This is also meant on the map published by "The Economist" at the beginning of Perestroika. Placed on the territory of the future Eurasia is the head of the Patriarch, as a symbol of the power prevailing there. Only it will be, not a traditional Patriarch, but a Caesar and priest of the "eternal kingdom". (We advise the reader to look more closely at the "icons" reproduced here.)

This is the sort of picture that emerges if one considers from a symptomatological standpoint the phenomenology of social and politi-

cal life of the last 25 years. If this picture comes to realization, there is no doubt that real life will insert many a correction into it. Let us hope that these corrections will give things an essential turn for the better.

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Such is the true battle for the evolution of the world. In this it is up to the forces of the good to ensure on an international scale that development into the future can take place in accordance with the laws of evolution. This should be set over against all projects that distort development in the interest of the retarded spirits.

The importance of this task cannot be overestimated. We will understand this especially well if we consider that in the nodal point of the lemniscate where the qualitative transition takes place from the previous four culture-epochs to the future ones, the sixth and seventh (see Figs. 14 and 16), a transition occurs on a far greater scale. In the lecture of 4<sup>th</sup> November 1905 Rudolf Steiner speaks of this double spiral, which expresses the laws of development through three root-races. The destiny of the humanity of the entire earth aeon is, in fact, enclosed within this span of time. The first curve of this double spiral begins in the fifth culture-epoch of the Atlantean root-race, and the second curve extends to the fourth culture-epoch of the next root-race, which follows our own. There, the spiritualizing of the materiality of the earth will begin.

The fifth culture-epoch of the Atlantean period of development is called the Old Semitic, and to it – says Rudolf Steiner – “we owe all that has been until now. But a new impulse now begins with the Slavic peoples, which leads into the future. A new impulse is brought into the world concurrently with a certain break with the past. This works its way out as a hidden spirituality with the Russian peasant. This forms the second part of the spiral that is to come. At the present time a certain culture is in a process of dissolution and a new one is being prepared. The preparation is in the West and it will unfold in the East. But the old must give stimulus to the new. Wherever we see new beginnings in our time, it is all germinal, awkward, clumsy. By contrast the old has clear contours, but it has the character of critique, dissolution. It

is out of the Semitic branch that the bearers of the old culture are born, those who are the bearers of what curves inwards in the spiral.

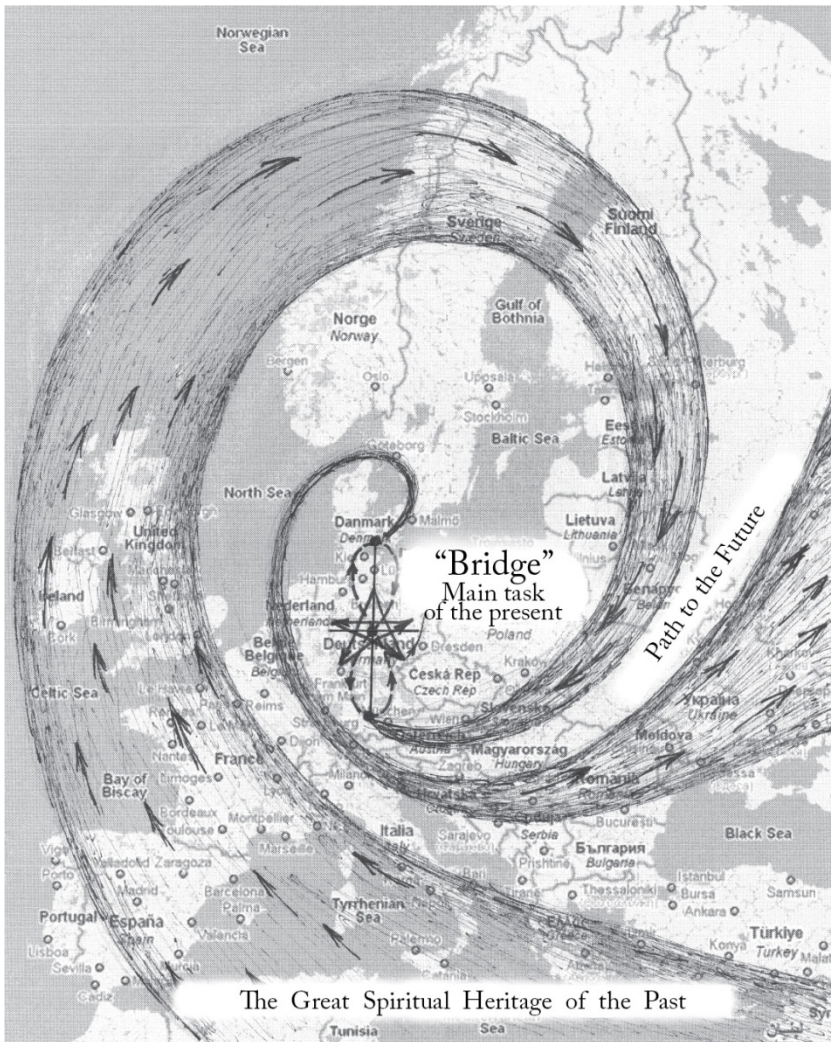


Figure 16

They all have in them something Semitic. Examples: Lassalle, Marx. This is now spiralling inwards. A continuation from there is not possible. A leap now has to be made, as from one bank of the river to the other, to the spirituality of the future culture of the East. This is a completely new impulse” (GA 93a, 4.11.1905).



As we see from Fig. 17, the world-wide transition of the past into the future has its nodal point in the fourth culture-epoch of “today’s world”, where the Mystery of Golgotha took place. And this is quite obvious. Only, it is important to bear in mind that the metamorphosis of the culture-epochs that is taking place in our time has its root in the working of the fundamental metamorphosis and carries its working further, but now in a situation where a natural development of this kind is faced with formidable hindrances, whose aim it is to undermine or thwart not only the spiritual-cultural mission of present-day Europe but the entire mission of the earth (this is clear from the quote of Rudolf Steiner).

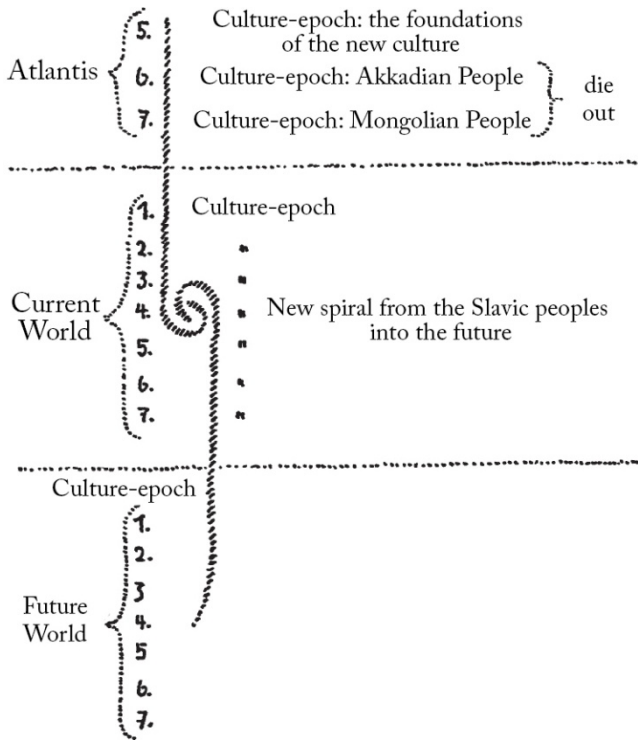


Figure 17

Anyone not familiar with the spiritual science of Rudolf Steiner will find it very difficult to grasp all this. But the most difficult thing to understand is how the destiny of mankind is dependent upon what happens in the consciousness of the individual human being.

Inherent in modern civilization is a great inner contradiction, which is scientific, religious, political and even evolutionary. The reverse pentagram and the epistemological lemniscate bring to expression its nature and significance. It is easy to understand that it may seem strange to many people when we say that one can regard this lemniscate as a symbol for the spiritual rebirth of humanity. And indeed, is there anything in the world more abstract than – theory of knowledge? But this is an age-old misunderstanding. We need only ask ourselves: is there anything more important for the human being than his consciousness? Through spiritual science, theory of knowledge can be understood as the primary practical science, because it concerns the way the main problem of modern evolution can be solved: metamorphosis of the form of consciousness, the ascent from reflective to beholding thinking. This task has existed in Europe for two hundred years. It was set out and realized by Goethe. So is it not time to think about it in the whole of enlightened Europe?

Theory of knowledge can be presented in a way anyone can understand. It comprises: a) the history of the development of human cognition, b) research into the limits of knowledge and c) the genesis of individual consciousness. In the history of philosophy the last element is radically excluded. But spiritual science insists on it, above all because it brings theory of knowledge out of a blind alley. All the elements of theory of knowledge are thus easily made accessible to the understanding of the modern European. And he should understand – if at least the last relics of a genuine feeling for the true dignity of man have survived in him – that here is opened up for him the main battlefield, as the scene of the clash of world-forces – primarily supersensible forces – that are fighting over the destiny of the world and man. If not enough people understand this and they continue to live as before, the impulse of cultural development will be drawn from Europe to America. But were Europe, in the language of Greek mythology, to be led astray once again, the human being would remain caught up in materialism, Ahrimanism, and sink down into sub-nature. But if the impulse for development were to be brought over the East, to Asia, the human ‘I’ would dissipate – in spiritual but Luciferic phantasies, in supersensible visions, and in this way would depart from the earth in an immature

state. The culture of the East – is the world's past. It is necessary to fertilize it with the new spirituality of Europe. The American culture – is the seventh in the series of the seven culture-epochs. It needs the patience to mature. It will come onto the American continent from the West, not from the East – i.e. from Europe.

Russia's time also lies in the future. There will arise the flowering of the communities of the Spirit-self, the Name of God, the Holy Spirit, in which wisdom will unite with love and true brotherliness within the conditions of the rule of justice. To pave the way for this is only possible today if social threefolding is put into practice.

And so, we stress once again, a mighty battle is being fought in the world over the evolution of mankind. One of its possible outcomes – the fatal one – is shown on the map from "The Economist". We have tried to characterize the other with the help of Figs. 14 and 15. In this all the intentions of development spring from the knowledge of its laws, the laws of evolution and those of the cultural-historical process, and they are oriented towards the spiritualization, re-enlivening of our declining civilization.

With regard to the first of these alternatives, the core of the occult-political system that wishes to push forward this alternative, also knows of the laws of development taught by spiritual science, and yet quite consciously chooses Ahriman instead of Christ as their leader. For, Ahriman has succeeded in convincing the people there (this is recounted by Rudolf Steiner), that he is as a "God" more efficient and powerful than Christ. And he did so by re-interpreting in his own favour the entire, mighty evolution of the world up to now. (As Lucifer also does.) Those who listen to him are not so superficial and lazy as the broad mass of modern esotericists of every shade and colour, because they study the laws of development thoroughly and in depth, but only to apply them in accordance with the intentions of Ahriman, in the firm belief that it is not they, but the other side, the followers of Christ, who distort the laws.

A key role in the confrontation of the two systems is played by Europe – the avant-garde of the cultural and historical development of humani-

ty; and within it Middle Europe is in a unique position. Its entire development in the past led to its being the centre of the 'I'-culture of the present. It has brought this to expression convincingly in its art, science and philosophy. It was therefore here that originated the Goetheanistic science of the metamorphosis of all forms, right up to the form of thinking which leads the human being to attainment of the higher 'I'. And it was therefore here that Anthroposophy came, too – a strong hand held out from Heaven to human beings in their need. But Middle Europe will only be able to fulfil its world-historical task if Europe as a whole follows it on this path. To do this, Europeans must understand that their present-day incarnation is taking place on the soil that has received all the fruits of the whole of historical, cultural, spiritual and individual development – that is, of the process of nearly 10,000 years, from the beginning of the Old Indian culture-epoch. After the Indian came the Old Persian, the Ancient Egyptian, the Greco-Latin and, finally, the cultural impulse came to Europe. At all its stages the process of culture-historical development was accompanied by the working of the beings of the Divine hierarchies. And today their forces which urge development forward are focussed above all on Europe, on Europe as a whole. For, Europe alone has the ability – because now is the time for it to set the tone for the entire cultural development of humanity – to perceive these forces, receive them into itself, work them through and spread them across the whole world. This is an axiom. And it will be valid for another one and a half thousand years.

The U.S.A, China, Islamistan, Sovietism can be taken up as much as they like by their complacent self-sufficiency, they can think of world domination, the setting-up of a new world order, etc. – but from the other, highest supersensible standpoint everything – as we have shown – looks entirely different.

Europe is a sovereign spiritual unity, embracing within itself a multiplicity of cultural tasks which need to be fulfilled for the future of human evolution. No part of Europe should be diverted from this. And if today Britain, unable to forget its former dominant position which has passed and will never return, displays arrogance towards all European affairs and distances itself from them, then it needs to understand that,

remaining in “splendid isolation”, it runs the risk of simply dissolving in – and it is already dissolving in it – pan-Anglo-Americanism – that is, losing its cultural mission entirely. What worse fate is there for a country and its people?

If Europe does not defend its right to a sovereign existence, if it does not bring to life again its spiritual culture, all will have to suffer, even the earth itself. It would lose the meaning of its existence in the universe. So serious is the present moment of development.

Russia (that is, the eastern part of Europe) should, above all, learn spiritual science from Middle Europe and permeate with it all its spheres of life. In this way it will fulfil its true task of today within the context of humanity as a whole.

Neither Germany nor Russia is predestined in any way to rule the world on a material basis. Their power lies – in the spirit only. It is given to them to scale its highest peaks. For this reason, the powers of opposition make them into enemies and hurl them into brutal wars. So that this does not happen in the future it is absolutely essential for Germany and Russia to differentiate the structure of the monolithic state in accordance with social threefolding.

In it, the hegemony of the state is overcome, not through its destruction, however, but through the lessening of its role by two-thirds when, emerging next to it will be, so to speak, an independent “duma” of the free spiritual life and an independent “duma” of the sovereign economic life (duma = parliament in Russian), not as legislative organs, but as organs for counselling and coordination, as places of human encounter for the free exchange of ideas and experiences, for the quest for effective solutions of problems, for new paths of development etc. (Incidentally, the words duma and Ger. Dom (cathedral) have the same origin.)

Social threefolding is a socialistic system. It supersedes quite objectively the existing system of capitalist-economic imperialism with its rule by secret societies.

“That which is emerging as socialism,” says Rudolf Steiner, “... [is] a phenomenon that is universally grounded and reaches out ever further within human nature ... The reactions against it today are, for anyone with true insight, simply terrible.” Despite all the chaos manifesting across the earth today in socialism, this “international element”, it is clear that “this international element is that which bears within it the future, and that what is now happening, the constituting of all possible national, petty nation-states is something that works counter to the evolution of humanity. It is a terrible, stubborn opposition to the meaning of the development of the fifth post-Atlantean age, that lies in the words: “A State for every Nation” (GA 185, 3.11.1918).

This latter idea was propounded by the American Woodrow Wilson. Since that time it has been marching “victorious” through the whole world. It has brought about the numerous local wars of modern times, accompanied by wild outbreaks of nationalism. Thanks to it socialism becomes irrevocably national instead of realizing a free spiritual life. But out of all this it is still possible to come to the light. Provided only that there is the will to gain true knowledge.

April 2015

## Epilogue: The Constellation of the Year 2017

After reading through these two short volumes – which are a result of our striving to grasp the events in the Ukraine within the context of the general spiritual-scientific methodology of political science –, a serious reader cannot but ask the question: If the 'ur'-phenomenon of occult-political world-phenomenology is in constant metamorphosis, then the second form as shown in the book must be changing into another; and what, then, might this third form be?

Indeed, the change is really taking place – and before our very eyes. A constellation of the 'ur'-phenomenon is emerging in which, positioning itself at the lower apex, is another of the five leading occult-political world-forces that are drawn together in this reversed pentagram into a strange unity. And this time it is Zionism.

The peculiarity of such a constellation lies in the fact that this occult-political centre is not able to assert itself outwardly as a super-power, an empire, like the U.S.A. or the U.S.S.R. The U.S.A. will do this on its behalf. For this reason the U.S.A. is now, as a world-hegemony, assuming outwardly an illusory character, as it becomes in reality a mere servant. Emerging in the place of the former America is an “as if” America, because for a while it loses its own meaning and its own purposes.

To many people such a hypothesis may well seem an impossibility, but the point is, not to look upon it in too trivial a manner. Let us not forget that, as we have already mentioned, the rotation of the greatest and most important “wheel” of world guidance is taking place in a rightward direction. This obliges us to radically change all the accepted ideas of political science. This rotation is in a certain sense an expression of the tasks of world-historical development in which a significant rôle is played by the dialectic of the confrontation of good and evil and by the “evil dialectic” of the unity of the blocs of world-evil.

A year ago one could still only hope that this rotation would not turn into an outbreak of revolution or war. But now one has the impression that the handover of power from the forces of the left to those of the right can be effected by parliamentary means. \*[Footnote:\* Anyone with strong doubts about this change could look somewhat more attentively at recent events in Britain, which are very symptomatic. Theresa May, through calling early elections, virtually removed with her own hands the absolute majority of her party in Parliament, which could create substantial difficulties for the implementation of Brexit. Now it will probably be only a “soft Brexit” that takes place, meaning that the intention is, as it were, to leave one room and not to enter the next, to remain on the threshold and wait to see what will happen in the two rooms. This probably became necessary because the previous mode of action, which was leading Britain into the arms of the U.S.A. and was accompanied by the idea that the two countries are brought together through the collaboration of powerful secret societies, might, if carried further, lead Britain into the arms of the “Fathers of Darkness”.] This can mean only one thing: namely, that in the pentagram of the five occult-political forces big compromises of some kind are being made. Let us try to guess to some degree at least what they might be, and reconstruct here the decisive meeting in which they arrived at these truly epoch-making compromises.

Rudolf Steiner mentions in a lecture the novel “Ascension” by Hermann Bahr, in which the “suspicion” is voiced, “that in the last, innermost circle of this hidden, world-encompassing web, Rabbis and Monsignori might be sitting together in perfect harmony...” (GA 173). So let us imagine we had succeeded in being present, maybe incognito, at what is for us the most important of these meetings.

It would appear that the first to speak was the representative of Zionism:

– I trust you all understand, he said, that Zionism today, by virtue of world-karma, is to reach its zenith?

The representative of the “Father of Darkness” replied:



– Yes, we understand and acknowledge this fact. But you should also know that the rudder of world-guidance is to be turned to the right. Will you agree not to prevent this?

– Yes, yes, we are in full agreement, but only if we receive all the help that is needed, to remove whatever obstacles lie in the path of Zionism to its apotheosis.

Father of Darkness: – Well, the representative of pan-Americanism needs to be asked about that.

Pan-American: – Okay, but in this case we have to take on two very big tasks. We alone can start the rotation of the wheel of the world-order, as we are the world hegemony. And now we have at the same time to become, not guardians, but domestic servants of Zionism. And, what is more, in our hegemony we have up till now always needed the support of the “Brothers of the Shadow”, who are left-oriented through and through and figure in the profane world as antipodes of the Fathers of Darkness. What are we to do in such a situation?

Fathers of Darkness: – Can Zionism take upon itself the task of restraining the Brothers of the Shadow from undesirable excesses, when they begin to lose their world-power?

Zionists: – Oh yes, we take over power and can guarantee its implementation. And pan-Americanism for its part – there is no alternative! – must assume the role of our domestic servant, while showing itself outwardly, of course, as the world-hegemony, as before.

Representative of the “Brothers of the Shadow”:

– What are we to do, then, under such circumstances? How can we save face, so that our multitude of profane followers do not turn away from us?

Fathers of Darkness: We will proceed in such a way – and are doing so already – that we extend also to America that irrationalism in politics, with which we have already flooded Europe. The next U.S. President, whose task it will be to “turn the wheel”, will be elected as if by chance

and by virtue of a misunderstanding. Then he will be always hanging as if by a thread; but all the mass-media will remain in your hands for a long time yet, and you will have ample opportunity to rouse your profane followers throughout the world to battle for “liberal values”, “human rights”, etc. And they will bask for a long time in the illusion that they could at any moment come out victorious as the only power in the world. Only bit by bit will you be edged into the shadows.

Representative of Eastern Europe:

– And what part will we play?

Fathers of Darkness:

– Your rôle will emerge gradually, within the process of abolition by the administration of the Right, of all institutions created predominantly by the Left, such as U.N.O., NATO, UNESCO, Federal Reserve etc. Think of the map you know well (map to the side... ).

Zionists:

– And it is strongly to be desired that you should coordinate your forces fully with those of pan-Americanism in support of our movement to apotheosis.

Eastern Europe:

– I don't think it's possible to be of two opinions in this matter.

Zionists: I thank you.

Thus – said the representative of the “Fathers of Darkness” at the close of the meeting – we have arrived at a complete consensus – at least for the period of the presence of the “Monad” on earth. –

And he made the hand-gesture that expresses the number 666.

The representative of National Socialism was not invited to speak during this meeting; but he was, himself, not inclined to say anything.

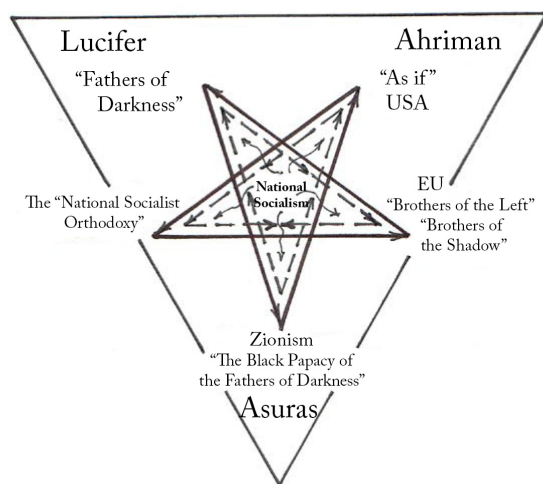


Figure 18

Within the 'ur'-phenomenon Russia is in this situation shifted to the position previously occupied by National Socialism. This heralds for Russia the possible emergence of a social order that could be described as National Socialist Orthodoxy. It would be, in essence, a kind of symbiosis of the North Korean Ju-ch-he and elements of nationalistic pseudo-Socialism and Church Orthodoxy. An impressive and alarming picture of such a social order has been given by Vladimir Sorokin in his novel "The Day of the Oprichnik" (Moscow 2015, also translated into English).

We do not count ourself among the friends of this author, but this novel is, without any doubt, an excellent work. The original theme of Sorokin's novel arose for the first time in the head of Peter Kraznov, who embodied it in his novel "Behind the Thistles". Which means that this fable has been hovering, as it were, in the spiritual atmosphere of our epoch since the Bolshevik revolution of 1917. Kraznov tried to create out of the elements of life in old Russia a picture of salvation for the Russia of the future. But today, after all that Russia has gone through in the 20th and early 21st centuries, such a picture can only have the character of an outrageous grotesque.

Shifted now into the former position of Zionism in the pentagram of world-evil is Europe, where the “Brothers of the Shadow” become the political hegemony.

The “Fathers of Darkness” retain their initial position and the world-centre of National Socialist forces shifts into the middle of the pentagram, where Russia was not long ago. This means that all the five leading forces that serve cosmic evil will take on a Nationalist-Socialist colouring – which is already apparent today. Russia will continue to confront Europe and be led by the U.S.A. in line with Zionism. The compromise of the “Fathers of Darkness” with Zionism will ensure the continued “servant rôle” of Europe.

More and more phenomena are appearing in political life, which speak in favour of precisely this constellation. For example, its new goals even find their correspondence in the family structure of the new U.S. President. And it could be that he has been given the task of adapting America to the rôle of servant. If this is the case, then all the massive, insolent attacks on the part of the world-press and the politicians against him are no more than a diversionary tactic.

And moreover: if the 'ur'-phenomenon really assumes this form, one can no longer view as entirely fantastic the creation of the promised Kingdom, the “heavenly Jerusalem”, a subsidiary of the southern regions of the Ukraine and, in part, of Russia (Crimea). (Historically, this would mean the restoration of the ancient Chazar realm of the Ashkenazim.)

And if this unquestionably grandiose super-project really exists, then the scenario described in our book for the present and the near future, arising from all that has been planned and realized since the end of the 18th, and especially since the 19th century, for a rapid revolutionary transformation of the world, can be postponed (we mean the unleashing of civil wars, of revolutions in Europe – although they cannot be counted out entirely –, the igniting of the Third World War.)

But postponement in time does not mean that this “cup” will pass humanity by and that it will no longer need to reflect on ways in which

civilization can be led out of the crisis. If it is merely “postponed”, the fury of the thunderstorm will be all the greater.

This project (if it is not a pure invention, but a “fruit” “hatched” by especially misguided materialists, and meant for realization in practice) is only a palliative, and one that misses the point completely, because the Apocalypse of St. John speaks of the – in the truest sense of the word – heavenly Jerusalem: that is, the supersensible realm of existence of humanity in the far distant future. But today humanity can only be saved through the transition of European States, Russia included of course, and of America to social threefolding. The restoration of ancient conditions, be it from the time of Ivan the Terrible or from the times of the Chazar Khaganate, can only considerably deepen the abyss into which our civilization is falling. But it does have a chance – the only one possible – and that is the realization of social threefolding. In this, we are not uttering a mere slogan. To anyone who engages in a serious spiritual-scientific study of history, culture and mankind it becomes quite clear: such a social order is needed by human beings today, so that they may be freed and enter their path of higher development. The West must also bring to the countries of the Third World, instead of “orange revolutions”, social threefolding – adapted to their conditions, of course. Then the chaos of immigration will stop, and the populations of Asia, Africa, Latin America will be given a basis for existence that is in keeping with human dignity.

But if the peoples who form the avant-garde of the present culture-epoch do not first bring order into their own affairs; lead themselves out of the crisis of civilization and cure themselves of the deadly sickness of materialism through turning to the new science of the spirit; set themselves healthy spiritual goals of development for the age of the consciousness-soul and also realize them in society; take the trouble to understand spiritually the human being as such and the special qualities of the human being across the earth – in the East, the Middle and the West –; find again the human being who has been lost through materialistic science and place him at the centre of all cognitive and social striving – then all attempts of the West to aid the Third World are, at bottom, no more than hollow pretension and untruth: one who is sick,

spiritually blind, and egoistic can, in the end, only bring with him sickness, destruction and enslavement, and the antithesis and confrontation between East and West can hereby only grow deeper and more irreconcilable.

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How can one grasp the course of development described above, from the standpoint of methodology? Up to now, the 'ur'-phenomenon of cosmic-social evil has functioned, as it were, according to the principle of "evil, infernal dialectic". Contradiction, which otherwise works as a principle that serves progress, has become a principle of the destruction, the regression of humanity in its development according to the laws of the Divine. And yet the human being can in such a situation, however dramatic it may be, transform the evil into the good; then evil will, nevertheless, promote his spiritual strengthening and 'I' development. But Luciferic, Ahrimanic and Asuric forces who, in tri-unity, guard the reverse pentagram, aim to deprive the human being, the "measure of all things", of this capacity and gain control of him completely. And it is precisely for this purpose that they wish to establish in the world their globalism, which is to corrupt the human being once and for all.

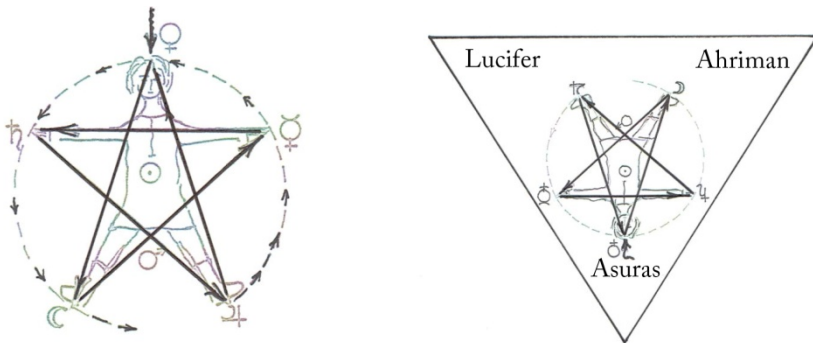


Figure 19

How can this come about? Let us recapitulate in a few words what has already been said in the book. The human being as a microcosm, as the repetition in miniature of the macrocosm, has his life or etheric body in the form of a spiritually luminous pentagram. The stream of life-forces pours into his head from the universe and, flowing along the pentagram, individualizes itself in his ether-body. This ether-body is, under the influence of the 'I', gradually transformed into the Life-spirit, as it is permeated more and more with consciousness by the human being. And this enables him to enter into relation to the Christ.

However, the powers opposed to evolution wish to sever the human being from this cosmic stream. This means that man should be turned spiritually on his head, and his pentagram reversed; then he will be led, not by the higher, but by the lower, the fallen etheric forces, which will also stream through the head (this is an important theme in Anthroposophy, which we can only touch upon here). His thinking is then cut off from the sources in the spiritual world, becoming entirely dead, abstract, mechanistic, bound fast to the material brain. The life of feeling will shrink, grow stunted, and remain limited to sensations arising from sense-impressions (although these, too, will be corrupted); he will lose, progressively, his 'I', his spiritual individuality, until finally he will, as substance, be extinguished, dissolved, fall out of Divinely-willed evolution.

The forces of opposition try to achieve this by going so far as to renounce the "evil dialectic" in their socialized 'ur'-phenomenon. They want the stream of forces in the reversed pentagram to repeat the streaming of the world-ether-forces, but entirely in accordance with their impulse and together with their substantial content (this is shown in the depiction of the 'ur'-phenomenon by means of continuous, non-dotted lines). Such an intention of adversary powers will become particularly dangerous during the earthly incarnation of Ahriman, of which we have said that, in all probability, it is already taking place or is imminent (let us be vigilant in this respect at least until the end of this year, and then we will see what next year brings). And the third form of the 'ur'-phenomenon is adapted to precisely this event.

We bring our book to a close in the hope that we have succeeded in describing and illustrating on a practical level a sufficient number of principles of the methodology of political science, so that the interested reader can, himself, deepen further his understanding of political phenomenology, which reflects today the battle of cosmic forces for the future of the world and humanity.

What we have accomplished so far says to us, as it were, like the Angel of the Apocalypse: Go, and behold!

And one should always remember and trust that the spiritual world needs this “beholding”, which would (and should), despite all hindrances, lead to knowledge of the truth of events in the social and political life of the world today, and to an understanding (and taking up) of the true tasks of humanity in our epoch. It is for this purpose that we have descended to the earth in this difficult, critical time of transition in the evolution of mankind.

June 2017





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