
G. A. Bondarev

Events in the Ukraine and a Possible Future Scenario

Volume III

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“The explanation of many a negative cultural phenomenon that seems natural today, will only become clear to human beings when they know what disruptive, retarding forces they are confronted with. The working of these forces will come to expression in many symptoms of decadence in our culture. It is only because this is clearly perceived by those who know how to read the signs of the times, that our Anthroposophical movement has arisen, because only objective insight brings healing in the world. A person who stands in the world with no insight must let these things work upon him and often has all kinds of fantastic conceptions of them. [...]

In the time that is approaching it will be possible to experience many odious cultural phenomena; and one will also experience how the people who lose their way speak of those who call such cultural phenomena by their rightful name, as dreamers and fantasists. It will be increasingly so in the world, that those who know true spiritual reality will be called dreamers and fantasists, while the real dreamers and fantasists are those who dismiss spiritual reality as foolishness. The true progress of our culture, however, lies in man’s penetration of the powers of opposition with insight. And insight is that which, from out of the Anthroposophical spiritual stream, confirms the truth of the saying proclaimed to his followers by the Leader of the Christian life: ‘You shall know the truth, and the truth shall make you free!’ But only a truth that embraces the full and true reality can be one that also makes the human being fully and completely free.”

“We have, simply, to go with the onward movement of humanity; there is a certain standpoint of consciousness according to which we cannot remain standing. Even if we were to plunge into an abyss, we would have to follow the onward movement of the human race; then we would simply have to seek the possibility of advancing further on the other side of the abyss.”

Rudolf Steiner

I. The Migration “Tsunami”

A reader of the first two volumes of our work may well ask in connection with what has been happening in Europe in the past six months: Does not the gigantic migratory “tsunami” that has swept across Europe so unexpectedly, invalidate the content of these booklets? No, it is not invalidated in any way. Quite the contrary: If one applies the principles of the methodology briefly outlined there, one will be able also to grasp the meaning of this “tsunami”; one will then recognize that it fits perfectly into the panorama offered by the social-political state of affairs in the world, not just in recent years, but for many decades.

Admittedly, it cannot be denied that the sudden entry (a veritable invasion) of nearly 1 ½ million Africans and Asians into Europe came as something entirely unexpected to very many political scientists and journalists, and to this day they can find no explanation for it.

The politicians and the exoteric daily Press try to persuade us that the “unfortunate refugees” are fleeing from the murderous war in Syria (which according to latest reports has brought still more bloodshed as a result of Russia’s war on Isis), and that it is the duty of the Europeans to show sympathy towards them. Outwardly this sounds very good, but unfortunately it has little to do with the reality. We will not offer proof of this, otherwise we might be seized with a fit of anger.

In Europe it is reported more and more frequently that certain people in the immigrants’ countries of origin are distributing leaflets paid for by the Soros Foundation, in which the inhabitants are invited to move to Europe – straight to “Mother Merkel”, where everyone gets a house and a car. All the same, Soros himself gave Frau Merkel a good dressing-down at the Davos Forum 2016 because she is risking chaos

and the danger of collapse of the EU through the unrestricted influx of immigrants into Europe. But this only illustrates the level of morality among politicians. The REGNUM news agency reports: “American organizations (such as the Ayn Rand Institute or Rise Up) blatantly invite all potential migrants to Europe, promising them benefits of every possible kind. They pay for refugees’ travel and demand from them an IOU that obliges them to repay the costs...”

There were also reports in the Press of the nefarious activity of special criminal groups in Syria, who issue a Syrian passport to anyone interested and provide him with a collection of proofs that he is fleeing from the horrors of war or from political persecution.

Of course, all this soon became entirely unnecessary, because countless migrants make it to the “Promised Land” with no documents at all. They come from Eritrea where they don’t want to do military service, from Libya, from Namibia, from Afghanistan, from Iran and from all other countries imaginable.

The most baffling thing in the whole business, however, is the response of the politicians. If one looks for a word to define it, then the word is “irrationality”. Listening to their statements, you cannot avoid the impression that the entire political establishment of the West has gone crazy overnight and is suffering from pathological disturbances of the consciousness. But as there is in these people no question of insanity in the strictly medical sense, the cardinal question arises: What does this all mean?

Let us illustrate what we have just said with a few examples (and there are hundreds of them). During the first waves of the “tsunami” representatives of various parties met together in Germany and asked Merkel: “What will be the upper limit for immigration?” Frau Merkel pursed her lips and replied: “I will not say!” Here we ask ourselves: Where and when, and in what country – not just in a democracy, but also in a dictatorship – is such a thing possible? What president, what “Leader” would dare to give such an answer to a question that concerns the naked existence of his country? And what did the people do, who had posed this question? They said nothing!

Merkel now says that when the war in Syria is over and Isis is defeated, all the migrants will return home. In the prevailing conditions only an infantile, mentally sick person can say such a thing. But Merkel is mentally sound. So we ask again: What does all this mean?

One moment the papers are telling us that, together with the migrants, up to 4000 Islamic terrorists have smuggled their way into Europe; the next moment they are saying that, according to secret service documents, four terrorists have entered Europe. The border police say, however, that they do not manage to check more than one tenth of the new arrivals and that they are unable even to ask the names of all the rest. This would mean in theory, that if the whole of Isis wanted to transfer to Europe (and such plans are already being discussed there), it could do this unobstructed in the space of a single week.

This is clear to many people by now, but the politicians argue again in childish fashion: the terrorists can't go together with the migrants, because the migrants are fleeing the terrorists! And so on.

We therefore believe that, everywhere in Europe and in Germany especially, one ought insistently to demand of the ruling circles an answer to one and the same question: "Tell us what this all means! Stop trying to pull the wool over our eyes!" – But for some reason or other this does not happen. Yet now and again the voice of good sense can be heard. For example, after the "Night of St. Bartholomew" in Cologne, when the police received more than a thousand complaints from women who on New Year's Eve had been the victims of sexual violence on the part of migrants, a police officer said that this had been an act of organized crime on an unprecedented scale.

All this is quite obvious, but we will doubtlessly be accused of spreading propaganda, all the same. So we will also quote the views of others whose view is similar to our own. Here is an article that appeared on 21st January in a Moscow newspaper ("What is bad, one sees from a distance", as the Russian poet Alexander Blok said): "Europe is in the grip of panic. In Europe naked horror reigns. Europe groans with pain. Migrants and war refugees from North Africa who a short while ago were crossing the sea in rotting boats, suffered

shipwreck on the coast and, after they had struggled ashore, begged the Europeans for a piece of bread, are now storming the borders, tearing down the barbed wire and throwing fireworks at the police.

And on New Year's Eve they carried out veritable pogroms in Germany – a pursuit of girls, of young women. They grabbed at them, tore their clothes from their body, raped them. 'What is going on here?' ask the moralists of Europe. 'How can these people who have been given so much by us Europeans, show such ingratitude? How is it possible that they do not appreciate our compassion, our tolerance?'

These spirit-seers and moralists do not understand the psychology of those people who have come to Europe from North Africa [and Asia – G.A.B.]. They have fled from European bombs and rockets, from European grenades. They have fled from their burning houses, from their bombed-out holy sanctuaries, from streets littered with unburied corpses. And they have not come to Europe to get a piece of bread and a job. They have escaped death and have come here thirsting for revenge. They see in the Europeans enemies who are the cause of their misery and they regard them as the destroyers of their civilization, their Arab Muslim social order.

How does Europe's social consciousness react to this? The Left, the liberals, to which Frau Merkel also belongs, demand still more tolerance and forbearance, a raising of the European and German quotas for admission of [non-European] foreigners. They believe that Europe will make them more human and their hearts more peace-loving. And one cannot avoid the feeling that Europe, that the great land of Germany, have forgotten their past. The countries of Europe have lost their will to survive, their will to resist; they have forgotten the wonderful cities they built, they have forgotten the great European culture. Germany has forgotten Cologne Cathedral, Dürer; it has forgotten the Gothic cathedrals that soar heavenwards. It has forgotten its great composers – Bach, Beethoven, Wagner, as also its philosophers of genius – Hegel, Schopenhauer, Kant, Nietzsche. It has turned into an amorphous mass of castrates and is prepared to continue to open its gates to a gigantic horde of people who hate Europe and Germany. In this case, the fate of Europe, the fate of Germany is dismal

indeed. Its level territory is inundated by the hot, glowing lava of North African hatred.

Against the background of ongoing excesses, the nationalists are aroused. They take to the streets in ever greater numbers, are better organized as the days go by and are already more numerous than the crowds of left-wingers, anti-Fascists, apostles of humanity, who preach multi-cultural tolerance. Today leaders appear at the head of these masses. Tomorrow political leaders will start to speak, and the day after tomorrow it will be spiritual leaders who will evoke memories of the great land of Germany and of German statesmen. They will condemn Versailles, the Nuremberg Trials and everything that happened after 1945. And under these circumstances the thought no longer seems Utopian [...], that the liberal, tolerant European Union will cease to exist. [...]

What will become of Europe? How will European history unfold in the next decades? Is Europe really an ailing, helpless old maid who has been sat on the back of a wild bull that leads her on azure waves across the sea into the unknown? Is it the end of old Europe? Europe, farewell? Or will this maiden awake, leap down from the bull's sturdy back and be reborn from the foam of the azure waves, like the wondrously fair Aphrodite? Russia looks upon today's Europe with a steady and wakeful eye."

In essential agreement with this "view from Moscow" – to express it thus – is also a "view from Switzerland". Swiss Army chief André Blattmann said the following in *Blick am Abend* – which is a tabloid newspaper but, at the same time, has the highest readership as it is distributed free: "One begins to get the impression that the 25-year period of peace could be over. State boundaries vanish and streams of migrants appear. Terror attacks shock the world, a military aircraft is shot down. That is today's reality. It is also coming to us. Last week, the main station in Bern was cordoned off. A bomb explosion was feared. The Bern police resolved the problem in time. Many people still do not wish to see the clouds on the horizon. To paint a black picture is not one of my tasks. But it is my duty to alert the public to dangers and keep the army in readiness. The army is not yet mobilized. But the

honest appraisal of the President of Cantonal Police commanders pulls no punches in an NZZ article: ‘No police force in Switzerland has enough personnel.’ Our safety net is the army. I have great confidence in our militia, the training is serious and all-round. Everyone will be pleased if their know-how is not required. [...] I wish us all a peaceful and secure Advent time.” (1st Dec. 2015).

This was a voice of healthy commonsense, the voice of reason. But a former Swiss minister of Defense responded as follows: “A strengthening of the control of our borders is unnecessary.” (!)

It is worth pointing out that the migration in gigantic waves (even in winter – in December and January – up to 3,000 people every day came from Africa and Turkey) is supported not only by the left wing (the socialists, the “Greens”) but also by the right (moderates, conservatives). Here it suffices to indicate the fact that the migration also received the blessing of the Pope, who instructed all church parishes to provide shelter for the refugees. (Viewed outwardly, this is indeed a Christian act.) Even the above-quoted former defense minister is a member of the Swiss People’s Party (SVP) which is decried by the Left as a reactionary, if not neo-Nazi party. Even Frau Merkel, strictly speaking, belongs to the Right. Christian parties can, after all, not be socialist under any circumstances; they cannot be in the centre but, at best right of centre. Their political spectrum is conservatism.¹ Standing behind them are the Catholic and Protestant churches – perfect

¹ Here, we dissociate ourselves categorically from the habit of the Left, of branding all those who do not share their views “Fascists”. This is a fatal reminder of the Soviet Bolsheviks, who pilloried all who thought differently from them, as “anti-Soviet elements” and “enemies of the people” – with the result that these people immediately forfeited all their civil rights.

In Germany, but also everywhere else in Europe, there are any number of people who, despite the massive brainwashing campaign – “Germany never again!” – preserve a natural love for their homeland, their culture, language, nature etc.

As to the socialists, on the other hand, we would remark that their dedication – albeit only fragmentary today – to social justice, their protest against violence and exploitation, meets with our approval. The world entered fully into the period of socialism long ago.

examples of conservatism. In these circumstances Merkel can by definition not belong to the Left.

Overall, it is impossible to see why the Right respond as they do, while the migrants make no secret of their revolutionary tendencies. In their slogans one can find numerous examples of inflammatory Marxist rhetoric: “Now we will seize power over you!” they proclaim. “You have ruled over us long enough! You have gorged yourselves long enough here and are completely given up to vice!” etc. (And the Pope adds his voice to the chorus: “That’s right, we must share what we have!”)

Europe has eliminated its borders. (These exist only at airports – a paradox, don’t you think?) The migratory “tsunami” is inundating Europe, and its waves will only grow higher. But Merkel repeats her shamanistic magic formula: “We will manage! We will cope!” This sounds rather similar to the promises of the workers’ collective in response to the “Plans of the Party and Government” when they rang out in the U.S.S.R. This was how it sounded no doubt in the GDR too, where Merkel originates from. Only, one doesn’t really understand to whom, in her present capacity, she is making this solemn promise. There is no question, however, that such an authority exists. This can be seen in the facial expressions of those who have been “elected by the people”.

But how can one cope in the absence of an “upper limit” when, according to experts, there are in Asia and Africa up to 15 – or even 60 – million potential migrants?

Here, one cannot but see the following picture. Let us imagine a number of people who want to drown someone. But as they know he is strong and that he will put up stubborn resistance, they say to him: “Come, we’ll perform a humorous sketch, record it on video and give people something to laugh at. We will blindfold you now and plunge your face in water, and as soon as you feel the water blocking your air passages, you must start to drink in big gulps until you have drunk up all the water; then you will begin to breathe again contentedly.” “And how much water is there, then” he asks. “We won’t tell you that now,”

they reply. – And one can see why they don't want to tell him, because they intend to throw him into a lake. If our picture strikes anyone as simplistic, then he should compare it with the following statement of Madame Lagarde in Davos: “Those countries who receive the ‘tsunami’ can expect a period of prosperity, while those cannot, who do not receive it.”

If we observe the European politicians who have been suddenly afflicted with “disturbances of consciousness”, one gets the impression that some force or other, comparable to a basilisk, the three-headed snake Gorynych from Slavic mythology, has entranced them with its infernal gaze into a state of total rigidity. They are fully aware that disobedience would be for them worse than death. And this force commands them: “Put no obstruction in the way of the migration-tsunami!” For the politicians this has become a categorical imperative. In order to humour the basilisk they vie with one another in calling out: “Our beloved migrants, our chief concern is to read your every wish from the look in your eyes! We are prepared to do everything possible to ensure you are looked after well over here! You are more dear to us than anyone on earth! You will enrich our culture! We will make any conceivable sacrifice for you! To us, your interests are more important than our own! For your sake, we will even sacrifice the interests of our own citizens! We must also consider how we can satisfy your sexual needs.” (On the latter question the “Left” even called a special meeting!)



Political nonentities make ample use of this whole demagoguery and ensure publicity for themselves; they make it onto the front pages of newspapers and onto television screens.

The ordinary people, amid all this, are entirely at sixes and sevens. And this is easy to understand. Demagoguery of such a quality was not even to be found in the Soviet Union or the Third Reich. There, an iron logic was inherent in the propaganda. There, untruth was given a logical, historical, even an epistemological foundation. And this aroused the wish to refute it. But today we have to do with attempts to turn consciousness upside down. It is dangerous to touch with one's healthy commonsense the appalling logic that is served up to us hourly in the news bulletins. It is only too easy to get burnt by it. This is how use is made of the experience – assembled and already worked through in thought – of the “socialistic experiments” in Russia and other countries. But still more is hidden behind this strange quality of today's lies. Does not its character bear witness in an especially convincing way to the imminence of Ahriman's incarnation on earth? For, Ahriman is the spirit of the lie, though not in a moral sense. The lie is, as it were, the atmosphere of his world, with which he rejects our world. It is his “air”, the substance of his existence. And now it is filling up our world.

If we look at all of this on a purely external level, we cannot understand what the game is all about: either the Right wingers are making fun of the Left and are splitting their sides with laughter, or there comes to expression in this way the incipient panic of the Left-wingers, the hysteria that overcomes them because they sense the approach of the Inquisition that raises its head anew when they are deserted by the masses of the population. – Yes, all this is happening too, and in general terms it corresponds perfectly to what has been the character of people's lives for a long time. But it is for precisely this reason that no-one notices that the untruths propagated by politicians and mass media for the last seven or eight months have a decidedly metaphysical quality and exist to a certain degree beyond the range of the human mentality. These people are untruthful out of habit and do not notice that their consciousness thereby become abnormal. And when the

ruling classes have a consciousness of this kind, it is not difficult for the whole world to be set on fire.

The following is also extremely interesting: As never before, it is being confirmed nowadays – in an open, brutal, even cynical but very convincing way – that the conspiracy theorists tell the truth. Previously, the three headed snake Gorynych, when she was carrying out her plans, always left her vassals an escape route open – something that allowed them to disguise their role. Today, an escape route of this kind no longer exists. It is as if the hands that pull the strings above in the marionette theatre had shown themselves openly, had heedlessly drawn all the strings together into a single bundle and started to tug at it. This accounts for the “confusion of consciousness”. And explains why Germany’s Chancellor – “the most democratic head of State in the world” – has such a grim look, lowers her head and, now and again, almost breaks into a shout. (For example, in Brussels, when all her “dear friends” – the scoundrels! – condemned her migration policy.) Where else does something like this happen? Can Cameron or Obama, for example, behave in this way? And again we must ask ourselves: “What does this all mean?”

While in Western Europe this question is avoided, in the Russian press there are even attempt to answer it. In one newspaper one could, for example, read the following: “The well-planned and directed “migratory chaos” that is unfolding before our eyes in Europe, is not just a deliberately produced invasion; it is also an immensely important tactical operation to bring about a radical transformation of Europe – part of the plan to dismantle the nation-States [...] in the interest of multinational business, which is built into the national structures.”

This formulation is, in our opinion, by and large correct, but does not reach through to the core of the problem. This can only be done through a spiritual-scientific analysis of present-day events. With the help of this we will be able to understand why this migratory “tsunami” – which we will call from now on the “tsunami project” or, simply, “tsunami” – is surging towards Europe.

In our view, there are two possible ways of explaining this phenomenon. We will try to do this, whereby, as before, we will be applying the method of historical symptomatology. Let us recall briefly in what this consists in the case of our present research. With regard to Rudolf Steiner, the objection was raised against him that it is pointless telling people what radiates from Europe's secret centres if one has not first convinced them that such centres, such secret societies, really exist. He replied that this is not at all necessary. It is not much help merely to know that this or that politician belongs to them. This can even result in a meaningless playing around with what is secret or occult, which can only be harmful for external reality. Where the plans are concerned, which evolved in the secret societies and were realized in practice by them on the basis of knowledge of the laws of world development, then one needs only to make use of one's healthy faculty of understanding. In addition, one must view reality with the help of this faculty and then inquire whether the intentions and plans concerned were indeed brought to practical realization within it. (GA 186, p.67-68, 1.12.1918)

This is also how our reader must proceed, to whom we have no prophecies or even forecasts to offer. Prophecies of the future, even if they stem from knowledge of documents of some kind which are unknown to the overwhelming majority of human beings, are generally not fulfilled, at least not completely, if only because there are on the earth human beings who think in a sufficiently living and objective manner, though also because the world is the arena of a battle between various contradictions, above all between good and evil, but also between progressive evolution and the efforts to steer it onto a false path. In the modern world we have recognized five main forces that are torn asunder by irreconcilable contradictions which, for their part, are an expression of the threefold character of the cosmic spirits who block humanity's path to Divinely-willed evolution. (See illustrations 11 and 12 in Vol.2)

II. The U.S.S.A.A.E.R.

To the question as to the meaning of today's events in Europe and, indeed, throughout the world, we would reply with the following two hypotheses:

1. The “tsunami” means the decided, brutal, irresistible beginning of the globalization of the world, which has been held up to it as a goal for a long time now. It begins, not with the setting up of a single world government, nor with the creation of a single world economy or world financial system (all this is secondary), but with the mixing of the races, racial crossbreeding. In this we see corroboration of our thesis, that the chief aim of the globalists is not only wealth and power, but the human being, which they wish to alter beyond recognition, as a species.

2. The “tsunami” project has been hatched and set in motion with the goal, as it were, of swinging the political rudder worldwide abruptly to the Right – that is, of ensuring that the right-wing, conservative parties gain the upper hand everywhere. The ground has already been laid for the objective possibility of such a change of course. World history is characterized by the ongoing battle of opposites. For more than 200 years it has, generally speaking, tended towards the Left. This inevitably reinforces the strength of the counter-blow. Let us look more closely at these two hypotheses. When the waves of the “tsunami” were already manifesting in a truly aggressive form in Greece, Macedonia, Germany and Austria and the immigrants were being greeted with the slogan “Welcome!” in Germany, one could find in the Internet video films with extremely revealing declarations, put out by representatives of Zionism. As this force is a component part of the inverted pentagram (fallen Paradisal man – see 1st chapter in Part 2), it must be taken with extreme seriousness.

In one of these declarations Sarkozy was endeavouring passionately to persuade the French – indeed, all Europeans – that crossbreeding with immigrants from Africa and Asia is their “duty”, their “obligation”, because this would give them a chance to overcome the racial decline into which they had fallen. His words shocked the listener; we could not believe our ears, as he was virtually saying that if the French and other Europeans were not prepared now – today, tomorrow – to adapt to the dark-skinned people and assimilate with them into a mixed race, then this would mean their end! Another prominent figure, a woman, pleaded still more passionately than Sarkozy that, if the Europeans want the future, they must take this step and start to mix on a large scale with the immigrants. Yes, she admitted, this decision is not an easy one, “but we Jews are ready to help the Europeans to achieve this transformation”. In other words: to ascend from racial decline and inevitable dying-out of the race, to rebirth!

Viewed externally, such declarations simply cannot be understood. Of course, the population of Europe is no longer growing, but we know only too well what gigantic means are applied to achieve this. This includes, above all, the “sexual revolution”, which has gone on for more than 30 years and destroys the institution of marriage, of the family; also part of this is the invasive cult of the hyper-egoistic personality who thinks only of career and sexual pleasure. And in addition we hear how the “pillars” of the shadowy world government assure us more and more emphatically that planet Earth is no longer able to support so large a population, which must be considerably reduced!

Where, then, is the actual problem? Why is it a tragedy if, say, there are no longer 80 but only 60 million Germans, no longer 67 but only 40 million Frenchmen or no longer 53 but only 30 million Englishmen? Because this would create a labour shortage? But there is more than enough of it, and as a period begins, in which manual work is carried out more and more by robots, less and less human labour will be needed. We are approaching a time when 90% of labour will have become superfluous.

The statements mentioned are interesting in quite another way. They show that many of those in power regard the “tsunami” as the first stage of realization of the globalization project, in the direction in which an important representative of the “Brotherhood of the Shadows”, Richard Coudenhove-Kalergi, formulated it. Already in 1925 he wrote the following in his book “Practical Idealism”: “The human being of the distant future will be of mixed race... The Eurasian-Negroid race of the future, outwardly similar to the Ancient Egyptian, will replace the multiplicity of peoples with the multiplicity of personalities.” And then: “Judaism is the womb from which a new, spiritual nobility of Europe will be born... Strength of character, combined with strength of mind and spirit, makes the Jew in his most outstanding examples into the leader of urban humanity... The superiority of their mind and spirit predestines them [the Jews] to be a main factor of a nobility of the future...” (pp.22, 28, 49).

One can fully understand Kalergi, of mixed German-Japanese descent and a member of the old 20th century aristocracy which played a highly significant role in the secret societies. He hoped to belong in the future, together with the Jewish “aristocracy”, to the elite of a racially mixed humanity and to be among those who guide its destiny. But he did not notice what Rudolf Steiner was saying at that time, namely, that the aristocracy of birth was being replaced in the world by the aristocracy of the Lodges.

The leaders of the secret societies, who work “on the basis of knowledge of the laws of development of the world”, realized long ago that objective development is moving in the direction of socialism, and try therefore to corrupt this movement and use it to their own advantage. We need to understand that it is not oligarchs, not giant companies, not super-banks that will govern the global world, assuming this really comes about. (This seems to have been recognized in time by Mark Zuckerberg, who voluntarily donates a large part of his fabulous wealth to good causes.) It will be ruled over by an aristocracy of occult-political secret societies, its core, whose representatives have had some success on the path of individual occult development. Black magicians will rule the world, and not a hereditary aristocracy,

financial oligarchs or oligarchs of any other kind. A typical representative was portrayed by George Orwell in the figure of O'Brien. They will need no property because, like the Bolsheviks in Russia in the past, everything without exception will belong to them. And they will direct the masses, who will be organized in accordance with a socialist system.

Under these circumstances the ideology of Kalergi will be hopelessly outdated. This was confirmed indirectly by Jacques Attali in his Basel lecture (see Vol.1), when he said that in 50 years' time there will be no races, not even a Jewish one, any longer.

Strangely enough, those who research the problems of globalization never raise openly the question of what order of society makes globalization at all possible. It is quite clear that, so long as the bourgeois-liberal order is upheld, the new aristocracy will not succeed in its aim of gaining total control of the personality. And it would be foolish to assume that the new aristocracy has not yet understood this. Despite all its shortcomings the bourgeois-liberal order rests upon the personality, egoistic though this may be. Therefore it must be eliminated. Of course, Europe at the present time is definitely not ready for a socialist revolution. It no longer has a proletariat; its proletarians live in comfortable homes, drive smart-looking cars etc.; they have themselves become a bourgeoisie.

And here one cannot avoid the suspicion that the migrants of the "tsunami" are to become Europe's proletariat and that all Europeans, with the exception of the "Greens" and radical left-wingers (Maoists, Trotskyists etc.), are to be declared members of the bourgeoisie. If this is the case, then the situation in Europe is extremely serious. Upheavals are on the way, that will alter it beyond recognition.

The bourgeois European, looking on, as he must, at what is happening now, hopes that all this will somehow "quickly pass" and everything will "be again as it was before". This is how the Russian bourgeoisie thought in 1917. The writer Ivan Bunin had understood in 1918 that what had arisen in Russia would last a very long time. His acquaintances protested: "Come on, that's enough old fellow! In two or

three weeks the nightmare will have passed, and then you'll be ashamed of yourself..." But the nightmare ended only 70 years later, and Russia had in the meantime ceased to exist.

It is therefore, we believe, worthwhile to reflect upon the fact that the world, before it becomes global, must become socialistic. Europe is to lay the foundation stone for this development. And it is therefore becoming the target of a socialist revolution of the Bolshevist variety.² In order to unleash this, the tsunami was let loose against Europe. As with a nuclear explosion, a social explosion requires a critical mass – at least, to express it in the terms of the Stalinist Bolsheviks, “in a single country” which, under the new conditions, could for example mean “in Germany”. Germany is the ideal victim, because it is already a thorn in the flesh for the global strategists on account of its spiritual, cultural-historical mission. In addition to this, there is in Europe no country more deprived of rights than Germany. After all, no peace treaty has been signed with Germany since the war ended in 1945.

Can revolution take place peacefully? In theory yes, provided the five forces of the inverted pentagram arrive at a “consensus” in this question. Then the non-organized masses, even if they continue to protest, will be able to change nothing. They will have no choice but simply to submit.

But what prospect is offered by the alternative to this? If it is realized, the forces of the Right can gain the upper hand politically even by peaceful means, they can expel supporters of the Left from their posts, dissolve the EU, reinstate the borders and set about the repatriation of the migrants. Theoretically, this could also happen. However, there are many indications that a peaceful solution to crisis is planned neither by the Left nor the Right. And the migrants themselves say: “We won't go back! We would rather start a rebellion!”

It is possible that a role is played in this “tsunami project” by the fact that the Ahriman monad is already approaching earthly incarnation. For him it is important that there should be war and suffering on the earth,

² This is what we suppose; although we fervently hope that we are wrong in our supposition.

as Vladimir Soloviev rightly pointed out. Rudolf Steiner says that Ahriman will come not as a tormentor, but as a bringer of all earthly benefits imaginable. And these are appreciated most of all by suffering and dying people who are losing all hope. They will then follow him with enthusiasm.

A possible revolution will of necessity be similar in character to the Bolshevik revolution, though it will have its own specific feature. This specific feature will be the mixing of the races. It will replace the mixing of the classes. The global experimenters are eugenicists and selectionists but, at bottom, terrible racists, racists of the first order. They are conducting a battle against the white race as a whole – white people have hatched the plan of eliminating the white race! According to their plans it has no right to exist under the conditions of the “New World Order” – owing to the fact that it is the avant-garde of, not only technical, but also individualistic, cultural and spiritual-moral progress. It is advancing inexorably towards the freedom of the human spirit and, when this comes about, all rulers of this kind have had their day. Because they understand that the spiritual progress of the white race has an evolutionary character, this means for them, that the struggle against it must also have an evolutionary character, for example, by way of the biological mixing of the races into a homogeneous race of hybrids. In the latter, the potential for the individual ascent of the human being to the spirit will inevitably diminish.

How can such a race be bred? Naturally, with the help of the birth of children. For this reason, it is women who must become the “main driving force” of the new racial-proletarian revolution. Yes, indeed, the politicians have assigned to European women in particular the fate of becoming the chief instrument of the new eugenic experiment. In this it does not matter at all how the racially mixed children are born. Care is therefore being taken to ensure that millions of young, healthy, single men pour into Europe. It could be foreseen from the start that they would commit acts of violence against women. But the “selectionists” no doubt think as follows: Well what’s so special about that? The women will need in any case to adjust to African-Arabian surroundings. If they don’t want to, then we will simply force them to!

They will resign themselves and get used to it! The main thing is that they give birth to coloured children and the mixing of races begins. – And in many places special institutions are being set up, where they will receive new-born infants that are not wanted by their mothers. It is easy to guess what sort of children the mothers will give away.

Europe's population has long been prepared – for what is, to all appearances, looming on an ever greater scale before it can be finally stopped – with the help of the sexual revolution. This led to a situation where the sexual act is experienced by many people as being no different from the satisfaction of any other everyday physiological need. For this reason, European men are no longer prepared to protect women from violence. And the women are expected to be able “easily” to cope with this violence. The legal situation has in the meantime developed de facto so far, that the rape of a woman by an African or Arabian migrant is no longer treated as a crime. The German police hardly accept charges of this kind any more. The newspapers tell of this quite openly and it is reported in the television news. But nothing is done! Statistics relating to the rape of women by migrants are carefully hidden from the public.

As for the rapists, everyone knows that sensuality and sexuality are more pronounced in the southern than in the northern peoples. This is why, for centuries, they have been subject to such strict moral rules. If the women there walk in the streets wearing head-scarves or wrapped in burkas, the reason does not lie in religious fanaticism. On the part of the Europeans, however, it was nothing less than sadism to draw, from one day to the next, a gigantic mass of young Afro-Asians to Europe, where a brilliant display of splendid female “croups” is presented to them on every pavement. But this is not enough. At the sight of these female allures a psychosis inevitably arises in them. And the cunning European politicians act as though they understood nothing; they talk of an immediate “convergence of cultures”! In contrast to them, the migrants (both new and old) for the most part view the whole of Western civilization as one big brothel and describe all western women as “white flesh”. In truth, the problem does not lie in their need to adjust to the European surroundings, but in the fact that the Europeans

will be forced to adapt to the customs of the migrants. This must be explained honestly and openly to the entire European population.

One will have to admit that the sexual revolution has cruelly betrayed women. It has not enhanced their dignity and has not brought them freedom. It has merely unleashed their instincts and made them an object of world-wide pornography, the object of a consequence-free sexual consumption by men – something all revolutionaries dream of. And it is not difficult to recognize that, despite everything, not so many women are capable of consuming men sexually. Men, on the other hand, do so everywhere with the greatest of ease. Because here we have to do, no longer with social psychology, but with the laws of biological evolution and of the moral evolution of the conscious human being.

Sexual revolution always goes hand in hand with a political revolution. The ideas of freedom which drive people to revolution become, after their completion, freedom of the instincts. For this reason, violence and terror begin. Thus it was during the French and also during the Bolshevik revolution. For example, documents have been preserved which prove that, in 1918 in a number of Russian cities, Red Army soldiers going on leave were handed a warrant granting them the legal right to “socialize” a woman of not less than 14 years of age. (Would it not be time here in Europe to speak, not of rape, but of the “socializing” of women in the name of the lofty goal of the mixing of races?) And the well-known Bolshevik Kolontia – a woman of noble birth – sermonized that the sexual act belongs in the same category as the drinking of a cup of tea, and demonstrated this conviction in practice herself. A contemporary Moscow journalist reminds us of the conditions that prevailed in our land after the Revolution; he says: “At the beginning of the twenties in Moscow and Leningrad, naked citizens got onto trains as if it was quite a normal thing, ate their midday meal in canteens and worked in State offices.” The first demonstration of naked citizens in Red Square took place in 1919. At its head was an accomplice of Lenin and Trotsky, Karl Radek. A well-known Soviet actor confessed that he had once run naked around the church of Christ the Redeemer (which he then regretted for the rest of his life).

It is very important to mention all this, because the sexual revolution in Europe did not take place simultaneously with the political revolution, but before it, and in this way prepared the ground for it comprehensively and thoroughly. The instincts are unleashed; only a thin veneer of European gentility and good behaviour prevents it from breaking through to the surface. And in the case of the new proletariat such a veneer is entirely lacking.



These two revolutions have already met. This found symbolic expression, if we may put it thus, in a protest against the Night of St. Bartholomew, carried out by a female artist, a certain Milo Moiré, also in Cologne.³ This was, no doubt, a most effective way of defending the

³ This Milo was talked about on an earlier occasion, when she travelled about naked on a Basel tram. Her photo was shown in a newspaper. But she only became famous when she had caused a sensation as an artist. At a tram stop in Germany (she herself is Swiss), she erected a tall structure with a hole at the top, stood naked above this hole and started (please excuse us!) “laying” painted eggs from her vagina, whereupon they fell onto a sheet of paper spread out on the ground, and smashed – and this was the motif for a picture. A new movement in painting had been born. The specialists know what it is called. It is worth noting, because it represents, without question, the culmination of pop-art; after this it will probably only go downhill with it.

We would also like to mention, by the bye, another press report according to

rights and dignity of women. The demonstration called forth deep remorse in the Africans and Arabs. No “Night of St. Bartholomew” ever happened again in Cologne. Yes, the great Haggler – is also a comedian.

The events in Europe are strikingly reminiscent of what happened in Russia in the period between the citizens’ revolution in March 1917 and that of the Bolsheviks in October of the same year. If anyone could remember, or would study the numerous accounts of contemporary witnesses, they would acknowledge with unspeakable astonishment that Frau Merkel is simply copying the behaviour of Kerenski, the then head of the provisional government, and that today’s Left (socialists, “Greens” etc.) are facsimiles of our former social revolutionaries, cadets and Menshevists.

Just as Kerenski with his empty phrase-mongering and illogical behaviour was merely gaining the time needed by the Bolsheviks for preparation of their revolt, so is Merkel doing something similar. Her

which, at the main station of Kiel, a horde of 20 migrants chased after three schoolgirls in broad daylight. The police arrested two of the delinquents, but then released them. This report aroused in us the wish to move with the times and describe the event in the spirit of strict political correctness. This is what came out: “On 24th February a group of refugees who had fled from the terror of Putin’s bombing campaign, decided to exercise the natural civil rights granted them by our democratic State, and socialize three schoolgirls. In full awareness of the legal, political, historical and revolutionary legitimacy of the action, they did not do this in secret, but decided to carry out the socialization in the shopping centre of the railway station. But some bystanders – no doubt members of the Right wing – called the police who, in an initial surge, arrested two of our dear friends; but after they had been told what had happened, they left the scene.”

Incidentally: “From unofficial sources we heard that the charming wife of Monsieur ... , for the sake of fulfillment of her duty and obligation as a citizen, is preparing to socialize with three Libyans in the famous Place de Grève in Paris. This demonstration was suggested by Monsieur ... , the most democratic politician in France today, for the occasion of the celebration of Franco-Libyan friendship. It is, after all, a well known fact that Libya, even in the period of cruel dictatorship, made efforts to help France to perfect its State system.” *Se non è vero, è ben trovato ...* (Well contrived, even if not true ...).

weak pronouncements, removed entirely from reality, in which she promises, with no force of conviction whatever, to bring order to the flow of migration, and maybe even reduce it a little, aim merely, so it seems to us, to calm somewhat the public state of shock, play for time, and get at least another two million migrants into Germany.

It is widely known today that all the members of the Russian provisional government (and also a considerable portion of the General Staff) were members of Lodges and carried out unquestioningly the instructions received from there. These stated that the bourgeois-liberal government was to hand over power to Lenin and Trotsky, who had been prepared for their mission in western secret societies. (It would be pointless to describe all this again in detail.)

As in Germany today, there were also then in Russia rallies for the radical Left-wing, the Bolshevists, as well as demonstrations for the Right. The latter was castigated by the Press as a “Black Hundreds” movement; this was the equivalent of today’s verbal cudgel “Nazi”. The Left-wing press, which now ruled unchallenged, undermined the authority and destroyed the career of anyone who dared to express views that differed from the socialistic tendencies it was propagating, etc.

The cadets and the social revolutionaries were represented in the State duma of the provisional government and undermined it to the best of their ability. Then they built up in Bolshevik Russia, through alliance with the Mensheviks – the “workers and peasants” – a power structure and administrative apparatus, because the real workers and peasants (who had no education) were not able to do so.

In Europe exactly the same can happen: If a revolution broke out there, it would be led by the socialists and the “Greens”, in alliance with a (sufficiently well-educated) section of the Afro-Arabians, who have been trained for revolution by ISIS.

The Bolshevik revolution in Russia also found its echo in Germany. The socialist experiment began there, too, and with the same methods as in Russia. Leading up to 1933 a critical situation came to a head, in

which a choice had to be made between the dictatorship of the internationalist socialists and that of the nationalist socialists. People chose the latter of the two evils, because the first had already demonstrated its horrific character with sufficient clarity.

Is Germany not heading for a new 1933? The situation is – we repeat – very similar. Germany made its choice in that year, and in Russia Bolshevik power had already consolidated the revolution. The present-day analogy to such a revolution, which is, however, at the same stage as that in Russia during the civil war, is what ISIS is doing. This is a Bolshevik revolution through and through, though within a different setting, which should deceive no-one. The entire demagoguery, cruelty, recklessness and arbitrary behaviour of the ISIS barbarians corresponds exactly to the way Russian Bolshevik revolutionaries were acting in 1917. The bombing campaigns of the Europeans and Americans against ISIS correspond to the battle of the Entente against Bolshevism, which proved to be pure fiction, because the Entente was really working for Bolshevism. Russia's intervention in the battle against ISIS reminds one of the war conducted by the White Guard together with the Entente against the Bolsheviks. And its fate in the partnership of the new "Entente" is the same.

The analogies we are pointing to could be multiplied ad infinitum. But let us now turn to the unveiling of their extremely deep background. With this in view, we must look somewhat more closely at European history over the last 100 and then the last 200 years. For the moment let us content ourselves with the observation that, if events in Europe run in accordance with the scenario now unfolding, the EU will fall apart and then celebrate a happy resurrection as a new Union of Soviet Socialist Afro-Arabian-European Republics. And this will not be a union of peoples or countries, but one founded on the principle of race.

In this case Russia will find itself in literally the same position as Germany at the beginning of the thirties (we mention this for the benefit of those who have read Parts 1 and 2 of this work). Directly on its western borders a new Bolshevik State will have emerged.

III. The Antagonism between the ‘Fathers of Darkness’ and the ‘Brothers of the Shadow’

Let us return to the first of our two hypotheses. Imagine that we experience as witnesses how all forces of evil in the world epitomized in the “West” have joined together in a single union, and how lines of infantrymen, storming the enemy trenches, propel us with wild brute force into the “earthly Paradise” of the global world of racial hybrids, which is for us a fate worse than death. In such a case, we would have no choice but to adopt the standpoint of the political theory of crude materialism, according to which the world is ruled over by a small group of super-rich capitalists – 300 families, who shield themselves off from the rest of humanity with the help of the Bilderberg club, the Trilateral Commission and other “protective screens” which make it easier for them to govern. But now they have decided to become richer still, so that they – the “rascals”, as they are called in the fairy-tale of Michael Saltikov-Shchedrin – “have a good time and can do what they like, while the others get upset”. But let us ask ourselves: Are there not other, more essential contradictions in the world? Where, for example, do revolutions come from? Are they simply the result of a revolt of the poor against the rich? But what, in this case, is the power of the super-rich worth if they are not able to bring to an end an uncontrollable chaos? If the worst comes to the worst, could they not simply bribe the rebel leaders who have sprung up spontaneously, as happens in the political operettas of our day known as the “Orange revolutions”?

But what is one to say, for example, about the fact that one sort of person gives priority to knowledge, and the other to faith, the contradiction between Church and atheism, the centuries-old conflict between clericalism and man’s striving for knowledge of the spirit? If we still acknowledge the reality of a supersensible world where a

cosmic antithesis between good and evil prevails, thanks to which evolution moves forward, we cannot avoid testing this hypothesis in relation to the working of the great laws of development – above all, in the sphere of cultural-social, political and historical life. Here it must not be forgotten that the global confrontation between the opposing sides manifests in many different ways. This is quite natural, just as it is natural in battle to shift from artillery fire to bombing attacks.

In short: If we have no desire to become “firewood” in the world conflagration, we have no choice but to strive for knowledge of the laws that hold sway in today’s world of unparalleled crisis. There is raging in the world a battle between cosmic opposites, that is projected onto the social level of earthly man. And this is, above all, a battle for control of the human being.

Let us give a graphic example, which confirms the truth of what we are saying. We have all heard of Frau Merkel’s statement, that if Europe does not receive an unlimited number of migrants the result will be war. Political scientists apparently view this as empty rhetoric – and in so doing make a big mistake. The chancellor made this statement on behalf of the forces that lead her. They know that a world war is being prepared according to the scenario described in Part I. If this war actually breaks out, its horrors will undoubtedly put into the shade everything we have seen before. But compassion is not entirely foreign to Frau Merkel’s “gurus”. Their actual chief goal is to breed a community with light brown complexion – like Egyptians – with which the pastors will have no problem, since the risk of a complexity of the human spirit will, in their case, be reduced to a minimum; it will then be possible to keep the human personality at the level of the consciousness of the third, Egypto-Chaldean cultural epoch. That, then, is the real problem! If the Europeans express their willingness, why should they be exposed to the terrible catastrophe of another war? Yes, this is what lies behind the chancellor’s “rhetoric”. But, let us ask further, why has it become possible to manipulate humanity in this way? It has become possible, because humanity has forgotten its duty to develop further; because it has forgotten that there is a world of Divine beings for whom a higher individual development of human

beings is right and proper, but not the mass-infantilizing of them. This is the reason why civilization has plunged into crisis.

The visible, material, violent prelude to this crisis occurred – as Oswald Spengler rightly points out in his book “The Decline of the West” – in the French Revolution. Only on one count was he mistaken: he thought that the end of Europe would come in 200 years, but we can see that it is right on our doorstep. And Spengler was also unable to recognize the nature of this decline or downfall and its true cause, because the word “spiritualism” was enough to rouse him to anger. Knowledge of the cause, however, is possible only with the help of spiritual science; through it alone can one grasp something particular in the history of Europe in the period of decline.

In this period – thanks to the fact that many events repeat themselves – one can identify what may be termed three nodal points of decline. Two of them are already behind us, and an understanding of them gives one the key that enables one to grasp what is still to come. These nodal points are the following:

1. The first began, in fact, in the year 1789 with the French Revolution. Also a part of this are the Napoleonic Wars, which had a pan-European (by the criteria of the time, world-wide) character; the most important of these was Napoleon’s war with Russia.
2. The core of the second node is the Bolshevik revolution in Russia. The role of the Napoleonic Wars is played here by the wars of National Socialism, of which the most important was the war with Russia. The first World War was required on account of specific conditions, mainly for the unleashing of the revolution and for the crushing of Middle Europe. In Russia at the beginning of the 20th century, it was not possible to realize a revolution comparable to the earlier one in France.
3. Today we have reached a third nodal point. If nothing extraordinary happens, then analogously to the two previous nodal points a pan-European revolution must first break out. This will be followed by “Napoleonic” wars and the “Decline (downfall) of Europe” will be guaranteed.

Let us try to understand how and why these nodal points of the greatest crisis in human history have arisen. This means that we must turn our backs for a while on politics and look at history, sociology and philosophy. The nodal points formed on account of the peculiar features of the emergence of the human individuality in the epoch of the consciousness-soul, and even earlier, from the time of the birth of Christ. The type of human being that came to manifestation ever more strongly during that period is called by Rudolf Steiner the “Faustian soul”. His main striving is to stand on his own feet in all areas of life, and this requires the development of an autonomous ‘I’ that severs itself from all forms of group consciousness.

The emergence of such a personality type is an objective world-historic necessity. It was established with the appearance of Christ on the earth. He is the God of the human ‘I’. But in the course of cultural-historical development a ‘remaining behind’ also occurred, and everything connected with this adopted a hostile stance against such a personality because the latter means for it a death-sentence. Therefore it also came about, that Christianity, once it had assumed the form of Roman Catholicism, began to conduct a relentless campaign against the “Faustian soul”. A detailed consideration of this question would lead us too far from our theme. Instead, we will quote two lengthy passages from Rudolf Steiner’s lectures – one of which was, in part, included in Vol.2 – explaining this phenomenon in detail, right to its central core. It appeared on the external plane for the first time in the 3rd and 4th century A.D. – Augustine recognized the “Faustian soul” very clearly. To begin with he was captivated by it – and the way it “wishes to prepare from out of the human being himself a sense for the form of the future”. But then he shrank from it in fear, from its striving to enter boldly into the supersensible world, to develop a world-view independently etc., to which the Church had objected from the beginning. And Augustine returned to the protection of the Church.

The Roman Church which had, fundamentally, reawakened within itself the spirit of the old Roman Empire, continued its fight against spirituality and opposed the ascent of the human being to the consciousness-soul.

Already with Constantine this antithesis was manifested between the Church and the free individuality. It came to practical expression in the “battle of the Catholic church against the Knights Templar, Rosicrucians, Albigensians, Cathars and so on. They were all eliminated from the physical plane, but their inner life works on. The antithesis returns later in a weakened, but still powerful form in two streams, themselves born of a Western culture, as Jesuitism (Augustinism) and Freemasonry (Manichaism). Those who wage the battle on the one side are all aware of this – the Catholics and the higher degree Jesuits; of those engaged in the struggle on the other side in the spirit of Mani, only very few are aware, only those of highest rank in the movement are aware of it.

Thus, in the later centuries Jesuitism (Augustinism) and Freemasonry (Manichaism) stand over against one another. They are the offspring of the old spiritual streams. You therefore have in both Jesuitism and Freemasonry a continuation of the same ceremonies in initiation as in the ancient stream. The initiation of the Church in Jesuitism has four degrees... The degrees of initiation in genuine occult Freemasonry are similar. They run parallel to one another, but pursue quite different tendencies” (GA 93, 11.11.1904).

In another lecture Rudolf Steiner carries the theme further; he says: “And the remarkable thing is that from among the heretics people gradually emerged who looked at Christianity independently, and were able to see that what proceeds from Rome is actually something different from Christianity. This was a new element in the struggle, which you can encounter particularly strongly if you follow the battle that the Kings of France who were allied with the Popes had to conduct against the Count of Toulouse, who was a protector of the heretics of Southern France. And you find something like this in all areas.... So that while the situations I described to you were taking shape, there were everywhere heretics of this kind, but who were actually Christians, who were fiercely opposed and who often remained silent, formed communities of all kinds, hiding everything under a veil of secrecy....

That which had become purely political [the Church] needed to arouse an artificial enthusiasm and, basically, the way the Crusades were cultivated from the side of the Popes was designed to instil new enthusiasm into people.⁴ But now there were people who actually came from the heretic communities and are in a direct line of descent from the heretics. Especially characteristic, representative of these heretical folk who had examined Christianity, was Geoffroy de Bouillon. For, Geoffroy de Bouillon is always misrepresented in history. He is always presented in history as if Peter of Amiens and Walter von Habenichts had gone first, were unable to achieve anything of importance, and then, following the same tendencies, Geoffroy de Bouillon and others had journeyed to Asia Minor, wishing only to continue the same as what Peter of Amiens and Walter von Habenichts were meant to do. However, this is not the case at all... Geoffroy de Bouillon and the others connected with him stemmed – even if they did not declare this outwardly, for reasons I have explained – from the ranks of the heretics. And for them the aim was, initially, a Christian one: they wanted with the help of the Crusades, by founding in Jerusalem a new centre over against Rome, to put a genuine Christianity in the place of the Christianity in Rome. The Crusades were directed, by those initiated into its true secrets, against Rome. And the secret battle cry of the Crusaders was: “Jerusalem against Rome”. This is something touched on very little in external history, but it is a fact...

However, this did not succeed. The Papacy was too powerful. But what came about, was that people’s mental horizon was widened. The Crusaders widened their horizon enormously; they were able to connect onto what had been forgotten, and they therefore gained knowledge of many a mystery, which they guarded carefully. The consequence of this was that, because they were not powerful enough to achieve the plan “Jerusalem against Rome”, they had to carry on treating the things as a secret. And so all kinds of Orders, Societies came about, which preserved certain Christian matters – under a different guise, because the Church was powerful – in Orders and the like, which are hostile to the Church. It was actually at this time that the disagreement emerged,

⁴ They also enabled Rome to arrange the departure and the death of people who had recognized its true nature.

which you will now only encounter if you visit a church, say, in Italy, and someone in there has been preaching against Freemasonry: you see the people standing there, to whom Freemasonry is a matter of complete indifference; they have not been told any names, but the priest up in the pulpit is venting his spleen against Freemasonry. This opposition between Church and Freemasonry – which nevertheless developed out of heretical circles – came about, essentially, at that time. One could cite this and many other phenomena, if there is a real wish to know concretely what actually happened at that time.” Connected with the antitheses between the Church people and the heretics, “many of whom were, in fact, Christians in the best sense of the word”, are also the things that led later to the Reformation. (GA 180, 17.1.1918)

In the course of time, Freemasonry achieved great success in its struggle with the Papacy, with Rome. The need to remain in an “illegal position” came to an end, to some extent. This could not be otherwise, since the “wind” of history, of progress, was filling its sails. But already in the 18th and 19th century Freemasonry was confronted with other difficulties. The reason for this was that the human being needed, in the process of cultural development, for the unfolding of the stage of the lower, abstract ‘I’-consciousness (which is the precondition for the acquisition of a higher ‘I’), to pass through the epoch of materialism, of material culture, the period of complete loss of a connection with the supersensible. In dead, intellectual but rigorously-ordered thinking, he had to develop an “I” that lives by virtue of this thinking.

Freemasonry was unable to cope with this difficulty. It fell into deep crisis. To understand this, we must again consult Rudolf Steiner, because no-one beside him has spoken of it. Knowledge of all this remained hidden in the centres of the secret societies.

Thus Rudolf Steiner explains to us that the dawn of materialistic culture began under the motto: “Have the courage to use your reason!” This appeal was made by Kant, the philosopher of Königsberg, by Voltaire and Rousseau.

“It is on this attitude that the whole of materialism, the entire culture of the 19th century and all that was achieved for liberty, equality and fraternity, was based. Great was the restricted intellect of the 19th century, and it is a profound law of spiritual development, that materialism and spiritualism are like two weights of which, as soon as the one gets bigger and the scale sinks, the other has to fly upwards....

And at the end of the 18th century, like radiant stars at their setting, a number of great spiritual individualities had emerged. Individualities who were not understood and of whom one did not know what they meant when they spoke of a spiritual world, but who also bore witness to the fact that there is such a world. They shone forth like meteors. But they were not understood. One such personality was the much-misunderstood St. Germain.

Those who knew something of the spiritual life had to keep it hidden behind external symbols. The spiritual sources from which the stream flowed through Rosicrucianism for centuries, were hidden... It was said that the Rosicrucians had migrated to the Orient [where spiritual life was still preserved – G.A.B.], and had united with the great Brotherhoods of the East. If in this period of the 19th century anyone felt a longing for a spiritual life, a longing for higher spiritual knowledge, then he had to turn to the East...

The European and the American brotherhoods... for certain reasons did not have the strength, nor was it their task, to rein in the stream of material life...

Anyone who sees behind the scenes of outer material life, knows that in the times in which such things were happening as in the middle of the 19th century, a truly stormy, a really tumultuous life prevailed behind this scenery. And a life burdened with care prevailed among those spirits who had still retained spirituality; an apprehensive gaze into the future prevailed among all the spiritual brotherhoods when, through material culture, the spiritual life ran completely dry.

Even among those who were most deeply initiated into the Mysteries it was not at all easy to see what should be done under the calamitous

signs of the times. The big question began to circulate in the occult societies: How can it be explained to the human being, that the space that surrounds us has spirituality underlying it in its workings? It is not only necessary for humanity always to look upwards to the world of causes. It is also dangerous... particularly at a time when material culture, way of thinking and attitudes have so profoundly taken hold of human souls.” A trial was undertaken with spiritism. But “soon those who keep watch over time had to recognize the fact that something different is needed...” (Lecture of 5th May, 1904; not published).

As a result of all this, a profound split occurred within Freemasonry: “Those members of these brotherhoods who wished above all to take into account the demands of the time, were to some degree inspired with the best intentions, and they were the ones who cherished the misguided impulse of going along with the materialism of the age; they were the ones whose main intention was to teach human beings, who actually only wanted to know anything by physical means, something of the spiritual world, but in a materialistic way via this physical path, so to speak. Thus, it was well-meant when in the forties spiritism was launched into the world. In this period of struggle in which, as I have indicated, there should prevail on earth the critical spirit, the intellect that is directed solely to the outer world, it was necessary to give people at least a sense, a feeling that there is around human beings a spiritual world. And so, in the way that compromises come about, this compromise also came about. The members of the brotherhoods that were totally opposed to the communication of certain spiritual truths to humanity saw themselves outvoted, so to speak, and had to accept the decision. It was not their original intention to put out into the world these things connected with spiritism. Wherever one has to do with corporate bodies and the will of corporate bodies, then we are dealing with compromises. But of course, just as it is in life externally: when something is decided within a corporate body, not only do those who took the initiative from out their own intentions expect something from what has been decided, but also those who originally opposed it expect to gain this or that from it once it has been decided.

Thus, well-meaning spiritual members of the brotherhoods were of the mistaken opinion that, through the use of mediums, people would grow convinced of the existence of a spiritual world around them; then, on the basis of this conviction they could be taught higher truths....

For, those who let themselves be outvoted were, of course, extremely troubled at the fact that in the spiritual séances one could speak – sometimes justifiably – of manifestations of the spirits of the dead. The well-meaning progressive initiates did not expect at all that one could speak of the dead; they expected that one would speak of a general elementary world; they, too, were disappointed.

And now we have – in addition to the members of brotherhoods already mentioned – those members of other or, in part, also of the same brotherhoods, in which minorities and sometimes even majorities can form; we have to take account of other initiates: those who are called within the brotherhoods “the Brothers of the Left” – those who, above all, exploit in terms of considerations of power anything that is incorporated as an impulse into human evolution. And of course these brothers of the Left were, for their part, also expecting all kinds of things from what manifested through spiritism. I remarked yesterday that it was primarily the brothers of the Left who operated with the souls of dead human beings” (and who, through spreading of the materialistic world-view and through certain manipulations, prepared many human souls in such a way that they remained within the earth sphere after death and came into the sphere of influence of the Brotherhoods of the Left). “What interested them most of all was to see what would emerge from the spiritist séances. They took control little by little of the whole field of activity. The well-meaning initiates gradually lost all interest in spiritism and felt, in a way, even ashamed because those who from the start had not wanted spiritism told them that one could have known all along that nothing positive can now come from spiritism. It was as a result of this, that spiritism entered into the power zone, one might say, of the Brothers of the Left” (GA 178, 19.11.1917).

In the outer world spiritism was discredited, also by the “Brothers of the Left Path”. But, for themselves they held on to it and – this must be

emphasized – the medium remains for them to this day the only way of connecting practically with the supersensible. And it is the brotherhoods of this kind which stand in a relation to the top right-hand angle of the reverse pentagram, as we showed in Part 2.

But what about the well-intentioned initiates? First they realized that those who “became convinced by spiritism did not (grow) morally better with this attitude, thus they were not raised morally. But, secondly, a world-view of this kind proved to be... unfavourable – after death. The state in Kamaloka became not easier but more difficult. For, on top of everything else they brought with them the desire to see all that is spiritual satisfied by way of the senses, because such a world-conception arises as a Kamaloka attribute. It was an oppressive, leaden heaviness that weighed down upon the dead. This was the reason why the initiates said to themselves: We can’t go on like this. So the initiates made a mistake – one will object here. But even initiates have to gather experience and try things out. And it was decided with near unanimity in the great community of occultists, after this external approach had proved unsuccessful, to tread a different path, an inner one, the path of Theosophy. What is its aim? Its aim is to gain knowledge of what lives as spirit within the human being himself” (GA 97, 25.4.1906).

A “mediating person”, so to speak, was found by them, who had the ability to understand her own time and the tasks confronting her. This mediator, so it transpired, was Helena Blavatsky:

“Through her the gateway was reopened, whereby spirituality was able to reach through to us. But there were enormous difficulties that confronted her on her path” (Lecture of 5th May, 1904).

Anyone who has crossed the threshold to the supersensible world, explains Rudolf Steiner, knows what forces then assail the human being. Moreover, Blavatsky did not feel herself equal to the task that faced her – to give the world spiritual knowledge in full openness. The “Brothers of the Left” started to play an underhand game with her. When she threatened them with exposure, they enclosed her in a kind of “occult prison” (a black magical manipulation), which made her connection to the outer world enormously difficult. She was to some

degree released from this prison by “Brothers of the Left” of the Indian initiates, but she then fell into dependence upon them.

Helena Blavatsky’s impulse had been thwarted, but the task of bringing humanity a new spiritual revelation was taken up by Rudolf Steiner with new and, this time, incomparably greater intensity. He, too, was attacked by the “Brothers of the Shadow” and, naturally, also by the “Fathers of Darkness” in a terrible way. And today the question as to the entry of Anthroposophy into the wider world of civilization and culture remains open. There is hardly anyone left who brings this impulse to humanity, since all Anthroposophical initiatives are pervaded with members of brotherhoods and Orders, which fall ever deeper into decadence.

We should also mention the fact that Helena Blavatsky lived at the same time as Albeit Pike. They even died in the same month of the same year.⁵

Pike was viewed as the reformer of the “ancient and accepted Scottish rite” in which he rose to the 33rd degree. He was “Commander in Chief of the Supreme Council of the Southern jurisdiction”. In other words, he played virtually the leading role in American Freemasonry. And we believe that, without his knowledge and his involvement Blavatsky would not have become the target of shameful occult attacks. Pike was actually a notable representative of the “Brothers of the Left”. When he had reformed the “Scottish rite” he seems to have adapted it to the goals of the occult-political manipulations of humanity carried out by the secret societies. (It is not by chance that he was the only General for whom a monument was erected in the U.S.A.)

On this subject one can also read the following in Rudolf Steiner’s work: “Blavatsky came into contact with the rituals of Western brotherhoods. They had an enormously deep effect on her... The wish arose to accept her (into the Grand Orient de France) despite the rule, hitherto strictly observed, that no women should be admitted. But she was an honest soul. They realized that, through her, the Grand Orient

⁵ In 1878 Blavatsky received American citizenship according to a “special provision”.

would be brought to an end, and her admission did not come about. The same thing happened to her in an American brotherhood. If she had been accepted, through her with her tremendous spiritual forces it would have come about, despite her errors and shortcomings, that the dark powers in these brotherhoods would not have retained the upper hand, with the result that the terrible events of our time would not have been possible.” Rudolf Steiner also points out that the centre from which all these harmful influences radiate is not the Grand Orient, which is completely externalized; this centre is to be found in England (the lecture was held in winter 1916-17, unpublished) and – so we would add – also in the U.S.A., where the “Brothers of the Left” were, already then, competing and at the same time closely collaborating with that centre in Britain. It is there that is to be found the source of the unspeakable sufferings of humanity in the last hundred years. At the same time, it also becomes clear where are to be found the forces of liberation from them.

After many centuries of tragic struggle and immense sacrifice made by the “heretics” and brotherhoods for the sake of realization of the ideals of freedom, equality and fraternity on earth, they finally succeeded in the 18th and 19th century in gaining a dominant position socially, politically, culturally and economically. (The Inquisition was abolished in 1834.) The world entered a period of struggle for the final victory of liberalism and democracy. But the British lodges took advantage of this for national-esoteric purposes. Earlier, they had inspired the French Revolution, and from that time onward the evolutionary path of development had increasingly to give way to the path of revolution. Politicized British occultism took up the struggle for domination of the world by British imperialism.

This should not be regarded simply as a trivial conspiracy. This intention arose from the inborn qualities of the English people, in whose midst the highest forces of the human soul – the consciousness-soul – is unfolding. But from an occult point of view the conduct of the British lodges meant a betrayal of the true goals of evolution; in other words, it was “black magic”. Rudolf Steiner says: “This is a reality,

wherever occult secrets are applied, not in the service of earth development as a whole, but in the service of some limited entity that wishes to have no connection with the guiding powers of earthly evolution, with the serving of humanity.... If that which is meant to serve mankind as a whole is applied in the service of a distinct race, in order to elevate this race to supreme dominance on the earth, then this is black magic on a large scale; because it is not taking place in harmony with the guidance of earth evolution” (Lecture of 21.10.1907; not yet published).

The universal triumph of this magic also determines the character of our world today. And in this connection it is not “unipolar”. The “Fathers of Darkness” may well be, on the outer level, no longer in supreme control of the world, but they have in no way yielded their position to the “Brothers of the Shadow”. They have merely changed the form of the struggle, which is, in its essential nature, also fought by occult-political means.

The French Revolution was the prelude to an irreconcilable conflict between two models of world domination – i.e. of globalism. In these models a socialization of two cosmic antagonists occurred: Lucifer and Ahriman. The early social-political battle for the human being took on thereby a cosmic dimension. And only from this aspect can one really understand it. Whoever does not wish to do this will – through the most varied, partly crude and partly subtle, means of ideologies and propaganda, but also on the basis of his prejudices and his egoism – be drawn into his struggle on one side or on the other. In our time this battle has assumed five different colourings. It is not dialectical in nature. Its central contradiction can never reach a synthesis. The synthesis comes about from another direction – from that of genuine Christianity, which treads the path of collaboration of human beings with the Divine hierarchies.

To become an adherent of this Christianity – that is, to follow the path of Divinely-willed evolution – one must of necessity acquaint oneself thoroughly with its cosmic opponents and with their socialization on the level of sensory reality.

Their working reaches back into the infinite distances of the past, but so long as the human being still possessed group-consciousness and the Divine beings were guiding its development, they were essentially different. The situation changed abruptly when the earthly human being began to enjoy the prerogative of the pure spiritual beings of the highest rank – an individual, substantial ‘I’. This precious element in the world is so great, that retarded spirits could not but feel the desire to take possession of it. The temptation to do this increases, due also to the fact that, with man’s acquisition of the ‘I’, even in its lower form, the hierarchies are placing the guidance of earthly development, in part, into human hands.

In order to gain control of the human ‘I’, the retarded spirits, who had previously furthered the atomization of the group-consciousness, intended to eternalize the act of man’s fall into sin by holding in a reverse position the pentagram of his etheric forces. This comes about, either through the halting and reversal of evolution or by means of an acceleration of man’s development that is unbearable for his earthly nature. It also finds its expression in left-wing radicalism which hankers after permanent revolution, and in right-wing conservatism, which opposes this in every respect. Thus Ahriman and Lucifer stand in confrontation with one another in political life. From this arises the law of the alternating victory of revolution and reaction. And this “roundabout” will never stop until humanity gets off it. But this is only possible if one turns to Christ through the power of the individual ‘I’, which can be developed with the help of spiritual science. In spiritual science we are told that “Luciferic life ... unremitting in its efforts, (exists) in certain historical periods in the expectation that their efforts will be crowned with success, and in ever renewed disappointment”. Here one may ask: And these spirits themselves, can’t they understand? Why don’t they draw any conclusion from this?

This question, Rudolf Steiner replies, is an expression of human and not Luciferic wisdom: “So far, at least, the Luciferic powers have not done this; instead, they increase their efforts again and again, after they have experienced ever new disappointments” (GA 171, 17.9.16).

Ahriman does exactly the same. And we ask ourselves: Is not this entire cycle of recent history in its full horror, especially in the 20th century, a literal repetition of what the patrons of the Luciferized and Ahrimanized leaders of humanity are doing in the spiritual world, only on the earthly plane? This can be understood by simple human beings, but not by these leaders.

This is the nature, in brief, of the higher methodology of the socio-political process. And as we see, it makes sense to occupy oneself with it. The nodal points of the “Decline of Europe” are tied and released again in correspondence with it and for this reason there is a resemblance between them. As this proceeds, the polarization of its main forces continuously intensifies. Really, they “increase their efforts again and again”. And this leads to a barbarization of life. Human beings come to power as the result of a selection of the worst. Therefore, Rudolf Steiner warned, already in 1918: “This is something that belongs to a healthy sense of reality and also to healthy commonsense: namely, to recognize this selection of the worst” (GA 185a, 2.11.1918). Admittedly: “Today it is still difficult to make it clear to people that their leaders are, from top to bottom, their worst enemies; that they are pests. But people need to be taught this, little by little” (GA 217a, 16.10.1920). For the last six months life in Europe has been showing this with particular clarity.

To free oneself from the illusory belief in the good intentions of those in power, one must take account of the fact “that State organization in the West cannot be understood – and France and Italy are totally infected by it – unless one bears in mind the pervasiveness of the Lodges just as much as one must bear in mind the pervasiveness of Jesuitism in Middle Europe” (GA 185, 3.11.1918). Whoever has come to know this, will perhaps say: Well, in that case the situation is utterly hopeless!

Fortunately, this is not the case. The reason for this is, that all retarded spirits are of secondary rank in relation to the spirits of goodness and of light; in terms of strength, there is no comparison between them. Their

power over the human being is upheld only by his lack of knowledge, his ignorance in matters of spirituality. His situation remains hopeless so long as he remains voluntarily in the prison of materialism, or listens to the “siren song” of a completely Luciferized spiritualism, which reveals itself in the last resort as no more than a masked form of materialism. To understand all this means to lay the foundation stone for one’s own freedom.

One cannot claim that the metaphysical transformation of the earthly battle for the human being was anticipated by no-one at all. In certain works of art such presentiments have been expressed on many occasions. Although in the present time materialism wishes to firmly shut all windows to spirituality, the world of higher beings tries to help humanity by inspiring many authors who, nevertheless, have only a very imperfect understanding of what flows from their pen. One fruit of these inspirations is, without question, the novel “1984”, written in the prison of materialism – whose author unfortunately did not realize that his work leads him out of this prison. George Orwell exposed the character of a global world that has fallen completely under the domination of Ahriman, although it still retains a number of Luciferic features. There is a law that underlies this, too, because it will never be permitted to Lucifer and Ahriman, despite their cosmic antagonism, to destroy one another or for the one to exclude the other from the universe. A global world controlled by Lucifer has been portrayed in a work of genius, the utopian novel “The Earthly Paradise”, by the Russian biologist Konstantin Mereshkovsky. As we know, the idea of building a Paradise on earth is part of the Ahrimanized ideology of Marx, Lenin, Trotsky etc., but the “people of Lucifer” also intend to create one, even if they have an entirely different picture of this Paradise. Nevertheless, the two models of Paradise share something in common: in both of them an unfolding of the free personality is out of the question.

Mereshkovsky’s novel appeared in Berlin in 1903, simultaneously in Russian and German. It was completely ignored by the Press, and by some miracle a number of copies of the original edition have survived

into our own time. The novel is particularly enigmatic, above all because of the precision with which its author foresaw the events of the 20th and 21st centuries. Allow us to outline at least the main elements of this utopian world-view for the benefit of readers, as there is in our opinion no other text that reveals so clearly and exactly the nature of the “right” globalism, which the “Fathers of Darkness” aim to establish.

According to Mereshkovsky’s statements it was on the basis of his own reflections that he hit upon his plan for the transformation of the world, and he regards it as the best that human beings have conceived so far. He thinks that only the Jesuits were able to realize in practice a plan of this kind. The account of this plan in the novel is a really striking illustration of all that one can learn from Rudolf Steiner’s communications on this subject. We are not so entirely convinced that the author was such a simple person as he makes out to be.

In the Foreword to his novel Mereshkovsky describes himself as an adherent of a world-view that he calls “Terrism” (from terra – earth). He says that everyone, regardless of his personal opinions, must subscribe to this world-view – the idealist, the Theosophist etc. According to Mereshkovsky, human beings “have not only the right, but also the duty – a duty that springs not only from reason and logic, but also from the feeling of compassion of their fellow-men – to be interested only in earthly things and to occupy themselves exclusively with earthly things; concern with heavenly things should be left to the dwellers in heaven – if such beings exist”. The organization of earthly things must be placed in the hands of a few. This social order is called by the author “paternalistic”.

The novel is written in the form of a utopia, which allows the author to develop what existed as ideas already in his own time to their logical conclusion and elaborate the final consequences. In our time they crawl, so to speak, out of every corner; they assume a thousand different forms – in philosophy, sociology, art, politics and, finally, in social activities.

The hero of the novel is close to drowning in the sea; he loses consciousness and when he has come to again he finds himself in the

world of the future. He has been transported into the 27th century in which, to put it simply, globalism of the “right” has triumphed throughout the world. For the sake of convenience, the number of human beings has been reduced to a few million, and the whole of humanity now inhabits the equatorial zone with its warm climate, where living conditions require no complicated technology and mass production and it was therefore permissible to bring technical progress to an end.

The people are completely infantile. They do nothing but play the whole day; in their appearance they are young and childish and, in their behaviour, direct and trusting like children; they know nothing of clothing and are allowed to live out their sexual wishes with no restriction. Sexuality has become a normal, everyday need. The bearing of children, however, is exclusively the task of a special group of women with impeccable genetic make-up. All live in small communities under the supervision of a thin stratum of educators and teachers. There is also a caste of slaves who wait upon everyone. Overall, the way of life of these “happy people” recalls that in antiquity, only it creates no works of art, and music is only produced mechanically.

The novel’s hero speaks with the teacher of a community, who tells him how they succeeded in bringing the world into this happy condition. The 19th century, he says, “bore the mark of uncertainty; it was a mixture of science and blind faith, industrial inventions and militarization, capitalism and socialism, the growth of national pride and the unfolding of cosmopolitanism.” From this, a striving for “equality in the education system” gradually crystallized out, and this lent a special colouring to the entire 20th century. “In the mid-20th century in many countries middle-school education became compulsory for all citizens. As a result of this, the working masses possessed, as time went on, “far more knowledge than bread”. Equality in education led to the wish for social equality. More and more countries shifted to a socialist order. Not all, however: England, America, Germany “wanted to put an end to these ‘dreamlike fantasies’, which did not happen without bloodshed”...

As the upheavals that occurred in the world were based, not on ideas of morality, but on material considerations, “the inhabitants of poor countries” began “to migrate to the rich countries..., until the latter were so overpopulated and there was such an excess of labour available that [national authorities] began to reject the immigrants; further migration was subject to rigid restrictions, and in some places entirely prohibited” (all this was written in 1903!).

A solution to the economic and other problems was prevented by human egoism which, in earlier centuries of hard struggle for existence, had been unavoidable, but was no longer appropriate under the new conditions. Particularly destructive was the spirit of individualism and the heartlessness in the Anglo-Saxon race, which “in the 20th century extended its control almost over the entire globe”. In place of the earlier struggle of individuals against one another, there now came the conflict “of human groups, each with its own interests, which could not be reconciled with those of other groups”, the battle of “economic units”.

The world domination of the Anglo-Saxon race was based on the socialist principle, but in order to retain their power and force the others to work, they needed to make this power unlimited, which finally corrupted the wielders of power themselves. Everything returned to its old ways: of the socialist order nothing remained but a pile of fragments; banks, shares, bankruptcies, disorderly living, drunkenness etc. celebrated a joyful return. “And life passed by with no aim, no trust and confidence, and without hope that one might tread” the path to a better future, “humanity began to live ‘from bread alone’. But such a life was intolerable for human beings with a complex spirit; for such people it was worse than death”.

Terrible times began. As people had, in the meantime, become aware of the hopelessness of their situation, they grew desperate. “And desperation is the mother of cruelty and, as time went on, all were seized by it. All concepts were turned upside down; hatred ruled, human beings became beasts... That time had truly come, of which the Apocalypse speaks... But there was no sounding of trumpets; one could hear only the sighs of despair and of the damned”.

Then a secret society formed, which had decided to bring to an end the human race in its trial of suffering. The members of this “Society” blew up cities, poisoned rivers, spread diseases. At that time a substance “without odour, colour or taste” was discovered, which made men infertile. The “Society of Annihilators”, which had renamed itself “Society of Renewers”, decided with the help of this substance to exterminate all human beings with an unfavourable genetic make-up. They decided to carry out the experiment first in a single country. So they purchased the Congo from the “Latin Union” and openly started there “Experiments in the artificial selection of human beings”. The Anglo-Saxons, however, prevented this programme from being carried through to the end. In the Congo (Paraguay?) a pogrom was staged, which actually caused the “Society” no significant harm.

“Thanks to our wealth,” the teacher continues in his narrative to the hero of the novel, “and our internal solidarity we infiltrated ourselves everywhere, among our own people and also our enemies... We decided to exterminate all Asiatics without exception. Neither the Mongolian nor the Negroid race was to form a part of the new, renewed humanity.... Destined for complete annihilation were also the Semitic race, but also peoples such as the Armenians, Persians, Syrians etc., which had been totally corrupted ages ago, and whose character, formed through millennia-old genetic structures, could in no circumstances be changed through artificial selection.” (Let us note here, that we – made wise by the experience of a century where thanks to the “pipe dreams” of the progressive intellectuals, a society for promotion of a new science called “eugenics” was founded, first in London, and then eugenic-social experiments on a large scale were carried out, from Lenin to Pol Pot, where whole strata of society, the flower of the nation, were declared unsuitable for the creation of the “new human being” and were physically wiped out –, can no longer hide behind the claim that our author was “letting his imagination run riot”.)

“The peoples of the world were shocked to the core,” the teacher continues, “when they had learned of our plans and saw that humanity was melting away like snow under the rays of the spring sunshine!

They remembered how things had been and, filled with hatred, took steps to ferret us out... They regarded us as monsters and outlawed us.” But it was too late. The peoples died out, while the members of the “Society” continued to multiply unabated. Favourable to their cause was also the attack of Asia – China and Japan – on Europe, America and Australia.

“Our bold, gigantic, grandiose conspiracy,” the teacher exclaims, “the conspiracy of a handful of people against the whole of mankind, was crowned with success!” Now we face the task “of creating a happy human race. Such a task must be tackled with clean hands”. It was necessary thoroughly to purge our own ranks, too, which had soiled themselves with the carrying out of the mass extermination. (A further riddle: this statement fits exactly the Stalinist terror of the years 1935 to 1939.)

“It was also decided that humanity should consist of ‘childish human beings, simple and naïve creatures’”. Such beings cannot, of course, exist without adults, their protectors and guides. And it was decided to create out of completely retarded, “semi-animalic humans a special race of slaves, in whom instinct preponderates over consciousness and reason”.

Theoretical principles of the “renewal” were developed; one of them was as follows: “Mankind cannot be happy so long as humans do not reproduce via the method of artificial selection and are not like children.” It is just as impossible for such a humanity to live happily without protectors as without a simplification of life, and without slaves, “because work was always the source of all evils on the earth”. But in the execution of their work the slaves must not be conscious of their (humble) status, etc.

For the creation of a new humanity 650 women and 25 men of “Latin race” with a small addition of “Slavic blood” were chosen. But in the last resort they made do with one man only, from whom the whole of humanity arose through artificial insemination. (Just as in Genesis!) Mankind was not great in number and comprised no more than three million members. They received new commandments, of which there

were ten: “1. Be simple and naïve. 2. On the earth, enjoy earthly pleasures to the full... 3. Love your protectors and obey them. 4. Do not make great efforts to provide yourselves with nourishment. 5. Do not bow to progress – hell is contained in it. 6. Do not reproduce beyond the aims of artificial selection,” etc.

When our hero, a man of the 19th century transported into the future earthly Paradise and completely enthralled by it, has listened to all this, he also expresses doubts timidly: “Doesn’t it seem to you,” he asks the teacher, “that in this way you have lowered the level of the human spirit?”

“O, most definitely!”, exclaims the teacher. “We have lowered the level of the human spirit! We have simplified it. The heights attained on occasion by the representatives of the earlier humanity can be reached by none of our friends (our pupils) and will never be reached by any of them – we will take care of that! All our past and present accomplishments, all our principles – everything, absolutely everything – is nothing other than the conscious implementation of that one fundamental idea, the greatest of all ideas that have ever appeared on earth – the idea of the simplification of the spirit... Who knows! – Maybe its power will grow and spread still further... and one day it will be cosmic in character...”

In earlier human beings this level [of the spirit] was far too high; such a spiritual ascent, such lofty spiritual achievements and feelings were unnatural for the human being, they were incompatible with life on earth, incompatible with a happy life on it.”

Then the teacher says something that, for those with the ability to penetrate by spiritual scientific means behind the outer “curtain” of life, is extremely interesting and symptomatic. “You are mistaken,” he says, “if you accuse us of doing nothing to prepare people for a possible new existence. For, if it is all as you imagine it, our people, when they appear in another, spiritual world just as they are, namely, as innocent and good children, will be fully prepared for any new life whatever. They will be pure, unspoilt material from which one can easily make anything one likes, and our task is to keep this material pure and

unspoil... We are also right to change human beings into children, 'for theirs is the kingdom of heaven,' as your great teacher said."

But if it should turn out that life in the other world is also no pure bliss – the Teacher concludes –, and that suffering exists there too, then, who knows? – “maybe we will have to do the same work there as we have done here; our task may consist, there also, in the simplification of life, in lowering the level of the spirit, with the aim of endowing it with an, albeit simple, but lasting happiness!” In long-winded postscripts to the novel, in which the author brings his own reflections on it, he speaks of the “Society of Jesus” – a “small group of bold and spiritually elected human beings”. In Paraguay the Jesuits once “built up a big community of several million perfectly happy people – they chased them with a cudgel into Paradise. Even Griesinger – a declared and prejudiced enemy of the Jesuits – felt forced to admit it. Of course, like all people nowadays who are hypnotized by the idea of progress and freedom, Griesinger speaks ironically of this happiness, because in their realm in Paraguay the Jesuits destroyed every fetish of modern man – they destroyed all freedom, all enlightenment, all progress and replaced this with one thing, one thing alone – happiness. But to this Griesinger attaches no special value; he would not exchange a single ounce of freedom for a whole ton of happiness.

Poor, demented people! How do they benefit from this freedom, what do they gain from their enlightenment, their civilization and their progress if it brings them no happiness?

Yes, indeed, the Jesuits were wise and clear-sighted people. If they had only seen things a bit more comprehensively, I would entrust myself to them without hesitation, saying: Take me by the hand and lead me directly to happiness. This is all I ask of life.

And this brings me to a strange thought: It would not surprise me if my Utopia were to be realized by none other than the Society of Jesus.”

But the Jesuits would need only to understand “that their weapon hitherto – religious feeling and prejudice – can no longer be effective in

changed conditions; it has been blunted and must be replaced by a new one that is more crushing and direct.”

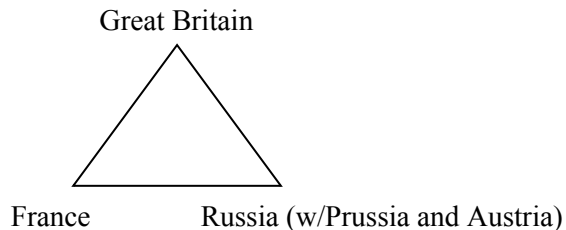
And – we would add – it has already been replaced. By what, we will see later.

And now we invite the reader to compare this Utopia with that of George Orwell and decide which of the two he prefers. It is with precisely this choice that humanity is being faced in our time, in which the world is changing with dizzying rapidity.

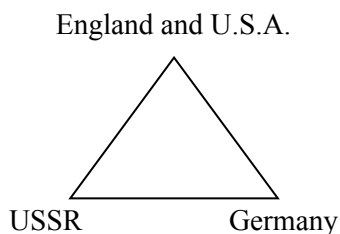
IV. The Second Nodal Point of “the Decline of Europe”

In the structure of the first nodal point the following triad of forces was working as its key impulse:

Russia initially established friendly relations with Napoleon, but then England sowed dissension between them. This was understood both by Napoleon and Alexander I. And modern historians have unearthed eye-witness reports according to which a role was played not only by the subversive activity of secret societies, but also by British gold.



In the second nodal point the triad of forces was the following:



The task of England this time was to incite the U.S.S.R. and Germany against one another. England could see that it would be unable to defeat Germany without the U.S.S.R.; but Germany also understood that it would stand no chance of defeating England without the U.S.S.R. Thus the outer constellation of forces presented itself.

Here we have the methodological similarity between the first and the second nodal point. Napoleon was the gravedigger of the French Revolution. One can even say that his wars were a natural reaction to the previous abrupt shift to the Left.

In the second nodal point National Socialism arises as, in a certain sense, a natural reaction to the Bolshevist revolution. Hitler emerges instead of Napoleon. The difference between them is merely a question of form and not of the core of events. Nevertheless, it must be stressed that even in Russia there was a stirring of resistance to Bolshevism. We refer here not to the White Guards who confronted the Bolsheviks in the civil war (an analogy to the counter-revolutionary rebellion in the Vendée during the French Revolution). No, the counter-thrust of the counter-revolution arose among the ruling élite of the Soviet Union. And, just as happened in France, “Napoleon” raised his head in the “cradle” of the revolution itself, and this “Napoleon” was Stalinism.

Thus, the scenario of the second nodal point took its course like that of the first. But in this is hidden a big historical mystery. The preconditions for its solution arose in the period of the Perestroika when it was necessary, willy-nilly, to grant political freedom, open up archives, etc.

In Russia revisionist historians began to speak out. They had found in these archives a large number of highly-explosive documents, thanks to which the period of Stalinism and of the 2nd World War could be seen with quite different eyes and one could come closer to resolving the mysteries it conceals. In our short work it is of course in no way possible to go into all the discoveries made by the revisionist historians and present the evidence on which their proofs are based, as it fills dozens of volumes. Nor is this necessary, because anyone seriously interested in this mystery can read these books himself and draw his own conclusions. This is much to be desired because, with this mystery, the destiny of the 21st century is revealed. We will endeavour to point out things to which the historians were, nevertheless, unable to penetrate. But they have rendered the tremendous service of creating a solid basis of knowledge. Thanks to them, we can understand the worldwide conflict of the “Brothers of Shadow” and the “Fathers of

Darkness” in the events of revolution and war far better than was hitherto possible.

The Bolshevik rebellion was, as we know, conducted with the aid and under the leadership of members of secret societies. Not only Kerensky, but also Lenin and Trotsky were, as evidence shows, high degree Freemasons. Practically the whole so-called “Lenin Guard” was connected to the Lodges. This is simply accepted as fact in historical research, and we will not return to it.

As previously in the French Revolution, the high ideals of the Russian socialists – freedom, equality, brotherhood – were turned into their opposite after the rebellion. They began to give free rein to their instincts. The “Fathers of Darkness” were not at all shocked by this. They followed Mereshkovsy’s advice and laid aside “their previous weapon – religious feeling and prejudice”. They joined the ranks of the Bolsheviks. Rudolf Steiner explains how this was possible: “The alliance between Jesuitism and social democracy, which is now growing ever closer, is something entirely natural, there is nothing unnatural about it.” A social democrat is equipped with the same thought-forces as those of a Jesuit, only they are turned in a different direction (GA 197, 1.6.1920).⁶

Rudolf Steiner gives an interesting illustration of how this alliance manifests. He quotes an article written and published in 1919 by the “Fathers of Darkness”. The quotation is preceded by a lengthy introduction which is extremely illuminating for us. He says: “From another side it has been observed how thinking is becoming shadowy in nature, and in the Jesuit order a method has been devised which, from a certain side, brings life into this thinking. The Jesuitic exercises aim to bring life into this thinking. But they do so by renewing old life, above all not by working towards Imagination and working through Imagination, but by working via the will, which plays a big role especially in the Jesuitic exercises. Humanity today ought to

⁶ We have confirmation of this fact today in the way Frau Merkel and the Pope conduct themselves. This does not suggest in any way that the oligarchs can expect to obtain unlimited power over humanity and possession of all the world’s wealth.

understand and understands far too little how, in a community such as the Jesuitic, all soul-life becomes something radically different from that of other people. Other human beings of the present day are all, basically, in a soul-state different from that of people who become Jesuit. The Jesuits work out of a world-will, this cannot be denied. They therefore see certain connections that exist, and such connections are perceived at most by other Orders, which are in their turn fiercely opposed by the Jesuits. But this significant factor whereby reality enters shadowy thinking, this is what makes the Jesuit into a human being of a different kind than the people of modern civilization, who think only in shadowy pictures and therefore are virtually asleep because the thinking does not take hold of their organism, does not vibrate in their blood, does not actually permeate their nervous system...

The Jesuit, who stirs the full human being into movement, sees what vibrates through the world today. I would therefore like to read out a few words from a Jesuit pamphlet of the present time, from which you will see the kind of life that pulses in it:

‘For all those who take the Christian principles seriously and to whom the welfare of the people is a real heart’s concern, and into whose soul has penetrated deeply the Saviour’s word ‘Misereor super turbam’ [I have compassion for the masses], for all of them the time has now come where, borne on the surge of the Bolshevik tidal wave, they can work far more successfully with the people and for the people. But they should not be too hesitant. Therefore, a thoroughgoing and comprehensive fight against ‘Capitalism’, against the exploitation and usurious extortion of the people; a stronger emphasis on the duty to work, including for the higher classes; provision of decent accommodation for millions of fellow citizens, even if this provision means the appropriation of palaces and larger dwellings; exploitation of mineral wealth, and of the forces of water and air, not for trusts and syndicates, but for the general well-being, elevation and education of the popular masses... Use of the idea of the council system for the building-up of a representation of the classes that runs parallel to and is equal in legitimacy to the representation of the masses, in order to prevent the ‘isolation of the masses from the State apparatus’ rightly

condemned by Lenin... God has given the goods of the earth for the benefit of all human beings, not to enable individuals to wallow in abundance and excess while millions languish in a poverty that is ruinous both physically and morally...⁷ You see, that is the fire that, one must admit, senses something of what is going on. This is a person who strongly opposes Bolshevism in the rest of his book and who, of course, wishes to hear nothing of Bolshevism, but who doesn't sit like someone who has sat down comfortably on a chair and fails to notice the fire all around him in the world, but does notice it and knows what he wants, because he sees" (GA 204, 29.4.1921).

The presence of truly (not in the best sense) unusual people from the circles of the "Fathers of Darkness" within the "Lenin Guard" determined from the beginning its further destiny. As they staunchly defended the new socialist structure which was acceptable to them too, they were working to get their own people into the highest positions of leadership. The iron dictatorship set up by Lenin and Trotsky facilitated their work considerably.

Careful attention should be paid to the fact that there are no political forces in the world that can rival the thousand-year experience of Rome in the social and political control of the peoples. The "Brothers of the Left" with their pale shadows of the abstract intellect are in no position to offer serious resistance to the highly specific but nevertheless living thinking of the "Fathers of Darkness". In their secular policy they always adopt conservative positions. And socialism must, for them, be conservative. Within the Bolshevik experiment Trotsky's ideal of "permanent revolution" came into head-on collision with this position. The Stalinists set over against this ideal the thesis of the "victory of socialism in one land". As children of the "Brothers of the Left", the Bolsheviks showed, however, that they were not capable of building anything up, but were in the last resort bearers of destruction, of chaos. Rudolf Steiner clarified things for us by saying as early as 1919 that the socialist experiment in Russia had failed, "as Lenin knows already today that he will get no further with what he inflicted on the world" (GA 192, 15.6.1919).

⁷ 'Bolshevism' by Bernhard Duhr S.J. (1852-1930), historian.

One year later he added: “No, it would be naïve to think that something like the English parliament can cope with what will seize hold of humanity when individual consciousness works only in the instincts. But one power can cope with it: that is the power of Rome. It is merely a question of how it can cope. Rome can impose its rule, because Rome has the necessary power and means to do so” (GA 198, 6.6.1920).

The answer to Rudolf Steiner’s question became evident at the end of the 1920’s. The “power of Rome” revealed itself in the form of Stalinism. This was so cleverly disguised that not only in Russia but also in the West only the tiniest few understood that a counter-revolution was underway. Trotsky pointed this out in his writings, but the international “Communist community” considered this of no importance.

The counter-revolution assumed concrete form from 1935, when a new – also qualitatively new – wave of terror began. In the period from 1935 to 1939 the entire “Lenin Guard” was totally eliminated, wherever their representatives may have been: in the central administrative apparatus, in the army, in the organs entrusted with the task of carrying out the repression.⁸

Within the context of this terror a tremendously large number of simple and completely innocent people were liquidated, but here the principle applied which was formulated by the nuntius of Pope Innocent III during the struggle of the medieval “Entente” against the Albigensian heresy: “Kill all of them! God in heaven will recognize his own.”

With the beginning of the period of terror in the ’30’s socialism in Russia assumes entirely new features. It grows more and more national, assumes increasingly conservative qualities, recognizes the principle of statehood etc., because the “Brothers of the Left”, who have outwardly sworn loyalty and paid lip-service to the new policy are striving with all their might for revenge. (And will really achieve this – in 1991.)

Stalinism was urgently in need of support from outside. This it obtained in the form of National Socialism. The latter emphasized its

⁸ We will not quote here the terrifying figures – they are all too well-known.

irreconcilable opposition to Bolshevism, but did not declare outwardly that it meant by this the Bolshevism of Lenin and Trotsky. It embarked on a close collaboration with Stalinist Bolshevism. But this had enemies also in Germany, where in the highest echelons of power there were influential supporters of England. All this resulted in a complicated mosaic of, in part friendly, in part hostile relations between Germany and the U.S.S.R. But they formed, overall, a unified bloc – that of the “Brothers of the Left” – who stirred up revolution, not only in Europe but also engaged in struggle on other continents.

From the standpoint of the laws at work in the three nodal points of the “decline of Europe”, the wars of National socialism were essentially “Napoleonic” and were intended to become a joint Soviet-National socialist World War against British-American domination on the planet. The question: “Who will rule the world – Rome or London-Washington?” was to be given a clear and unmistakable answer. This question was asked with less ambiguity than at any time in the past. The answer would show which of the two antagonists would disappear from the scene. From the standpoint of the supersensible world where a battle rages between Lucifer and Ahriman – a battle that will never produce a victor – this question, too, was unanswerable, as the further course of history was to prove. But the preparation for it on the earthly plane was unparalleled.

And now we have arrived at the riddle of the first day of the 2nd World War, wherein lies the actual key to an understanding of the greatest mystery of the 20th century. Thanks to the research of Russian revisionist historians this mystery has finally been revealed to the world.

We will try to present a brief overview of this subject (more is not possible in a short publication), in order to convey to our readers information that will enable them to penetrate the theme more deeply.⁹

⁹ The Western reader has unfortunately not yet the opportunity to acquaint himself fully with this literature, because it has not been translated into other languages. There are some few exceptions in the writings of Viktor Suvorov,

In short: The problem consists in the fact that on 22nd June 1941 the Soviet Union was not only unprepared for defence (which was demonstrated by Suvorov), but also for an attack on Germany. Herein lies also the riddle: What did this mean?

The answer to this question was provided by Alexander Osokin (whereby he demolished Suvorov's conception at the same time), in his study "The great Mystery of the Great War of the Fatherland". This consists of three volumes, which appeared in 2008, 2010 and 2013 and comprise 1800 pages in all. Osokin says that he is merely putting forward a thesis, but in the reading of his work one realizes that he has made a discovery of the first order.

His "hypothesis" suggests that Moscow and Berlin had devised the plan of a so-called "Great Transport Operation", according to which a Soviet army of one million soldiers (or more) was to advance to the English channel in order to launch an invasion of Britain, while the German divisions were to march via Soviet territory into Persia and invade from there the colonial hinterland of Britain. But we will let Osokin himself speak:

"Because Hitler understood that Germany, fighting alone, would be unable to gain a victory over England, he proposed to Stalin that he should join in the battle against the British Empire – particularly by means of a landing on the British Isles and an advance into the Middle East. The Soviet-German negotiations, which took place in Berlin from 12th to 14th November 1940, were said to have produced no results, but they ended in reality with a secret agreement between the top leadership of the Soviet Union and Germany on a joint execution of this operation. From that moment onward Stalin's plan was as follows: He wanted with the help of the Germans to march his armies through Poland and Germany to the Baltic coast (while the German troops were to advance simultaneously across Soviet territory towards Turkey, Iran and Iraq)".

who presents an abundance of facts but misleads his readers in the main question; and of a number of other authors.

As – to repeat our argument – the alliance between Stalin and Hitler had many opponents on both sides, it was decided that precautions should be taken: “... The Soviet troops and their war material were to move by rail, and also on rivers and canals, without ammunition (this was to be delivered separately); their military equipment was to be partially dismantled (for example, the rifles were to be transported without telescopic sights and be fitted with them later), they were not to be provided with fuel (they were only to be given enough to enable the tanks or lorries to drive up onto a railway ramp or transport ship and then off it again), etc. Under these conditions a transport of Soviet troops in the direction of the Baltic began on June 20th 1941. At the same time units via Soviet territory towards the Middle East. But on the morning of June 22nd the German air force dropped ammunition and fuel to the Wehrmacht units that were moving across Soviet territory and to the Luftwaffe aircraft standing on Soviet airfields. This is the reason why on the first day of the war there were numerous German “land troops” in the Soviet hinterland and in Russian skies German aircraft with red stars appeared (these had been painted on them, so that they could, in accordance with the terms of the treaty, fly unimpeded over our territory). And the transport already underway, as well as the Soviet troops and military units of the border areas preparing for this, were on the first day of the war not ready for battle because they had no ammunition and no fuel. This was the main reason for the catastrophe that descended upon the Red Army on 22nd June 1941.

In the preparation for the Great Transport Operation unprecedented measures were taken to ensure that it remained secret – not just in regard to information (unheard-of ongoing disinformation!), but also to technical matters. In particular, the Soviet trains on Soviet territory had to line up on rails that were adapted to the European gauge so that no reloading and no change of rails would be necessary at the border. The German trains had, correspondingly, on German and Polish territory, either to line up on rails of Soviet gauge or use adjustable “shoes” especially manufactured for this operation, which made possible the transition to a wider gauge without previous reloading.

As Osokin does not wish to come into conflict with representatives of the official version of the beginning of the war, he says that Stalin reasoned as follows: Once we have advanced to the English Channel, we will strike with Hitler against England or with England against Hitler. But his is an utterly superficial, ideologically-coloured thought that does not in any way follow from the account of what happened then. For example, Osokin himself says: "... The deliveries of Germany to the Soviet Union were not only of an informative but also an innovative character, as they brought about on a considerable scale that outdated technical devices and technology were replaced by modern versions" [Emphasis G.A.B.] In other words, the Third Reich made a significant contribution to the development and perfecting of the military power of its main opponent in the 2nd World War – literally at the last minute before attacking them. Why was this?

The aircraft builder Jakovlev describes in his memoirs how, during the visit of a Soviet air pilot delegation to Germany in Spring 1941, they were shown everything without exception including the latest, secret aircraft technology. (A German delegation to Moscow, which followed in March 1941, was also shown nearly everything, ... including the best Soviet aircraft factories). Prior to this, in October and November 1939, the entire productive capacity of German industry was demonstrated to a Soviet commission headed by People's Commissar Tevosyan. What was the purpose of all this? And the delivery of the ultra-modern German cruiser "Lützov" (albeit in a half-finished state of construction)? And the use of Soviet harbours as a place of refuge for German merchant vessels? And the setting-up of the "Nord" base on Soviet territory, which was used by German submarines until 1941? ... And the sale to the U.S.S.R. of most types of German aircraft (over 30), including the most up-to-date, with which the Luftwaffe had been equipped only recently? And the use of the Minsk radio station as a transmitter for the guiding of German bombers in the bombarding of Polish cities at the beginning of September 1939?

This is no longer neutrality; it is the collaboration and coordination of the activities of allied States.

And the uninterrupted, meticulously executed Soviet deliveries of raw materials and provisions to Germany (the last transports arrived in Germany in the early morning of 22nd June, one hour before the attack)? And the reinforcements at the old border of the U.S.S.R., a part of which were dismantled for reasons unexplained to this day, whereby according to various reports a number of installations of reinforced concrete were blown up by the Soviets in 1941, before the war began?”

True, a plan to attack the U.S.S.R. was drawn up in Germany, but the possibility can in no way be discounted that the invasion plan ‘Barbarossa’ decided upon by the Führer in December 1940 was at first pure disinformation with the aim of proving to Britain that Molotov’s visit to Berlin had ended in fiasco. Only later, possibly in May 1941 when Hess had flown to England – which made war between Germany and the Soviet Union practically unavoidable – was it developed further in such a way that it could be put into practice. If one studies the text of the plan ‘Barbarossa’ more carefully than was usual with us in the past, one notices to one’s astonishment that it was drafted ‘in case of a situation where Russia alters its present day policy towards Germany’.” It was not actually a plan, but a “case”. Only, until now, no-one has wanted to notice this.

To give support to his theory that the U.S.S.R. on 22nd June was not in any respect ready to launch an attack, Osokin cites a number of facts which we also find in a number of other revisionist works. In Osokin they are presented as follows (and these are, we would emphasize, documented facts):

“It is quite obvious that a colossal preparation of the Red Army for military action took place, but for what was it actually preparing itself? Maybe to defend the country against aggression by Hitler? After all, anyone could see that at the German-Soviet border were German élite divisions that could look back on nearly two years of battle experience and had effortlessly defeated all the armies of capitalist continental Europe.

But why on the first day of the war were they not in their entrenched positions and front lines, why did they have no ammunition and no fuel

and – most important of all – why were there no clear orders and clear organization on the part of the supreme command? For, on 22nd June the army received three directives from supreme command – two unclear ones (Nrs. 1 and 2) and one that was unfulfillable (Nr. 3), and for some reason none of them bore Stalin’s signature. On this day the country did not know, for four hours, that the war had begun, and when it at last heard the news around 12.00 noon, it was not Stalin who delivered it in a radio speech, but his representative Molotov. Stalin did not address the people until 12 days later, on 3rd July.

Why were the munitions depots and the airfields moved right up to the border? (As a result of this, huge stocks of ammunition, fuel and provisions fell into enemy hands or were blown up by our [Soviet] troops before their retreat, and on the first day of the war 800 of our aircraft were destroyed on the ground. On the first day alone we [the Red Army] lost a total of 1,200 aircraft and in the first two days 2,500! Why had the artillery been withdrawn from divisions and transferred to artillery training grounds?

Research into the beginning of the war and especially of its first day, bears eloquent witness to the fact that the Soviet troops had not prepared themselves for defence; hence, the blow came “unexpectedly” and the defeat of the Soviet armed forces was overwhelming...

But maybe the Soviet troops had prepared themselves, not for defence, but for the delivery of a preventive strike against the German units massed at and advancing towards the border? Was Suvorov right after all with his hypothesis of the “Icebreaker”, and Stalin really wanted with this blow to launch his “revolutionary” campaign against Europe?

But why at dawn on 22nd June 1941 were the major part of the Soviet troops and units not one or two kilometres from the border like the Germans, but 30 to 300 kilometres? Why did they have no ammunition and no fuel? (As an example of a real preparation for a first strike one could point to a photograph of German tanks in Brest on 22nd June, showing on each tank 10 to 20 reserve canisters each containing 20 litres of petrol, and in addition a trailer with two barrels, each containing 200 litres, and with a hand-pump to fill them up!)

Why on earth were we ordered to remove the telescopic sights from the heavy guns?

Why did the infantry units in the foremost positions receive the order on 21st June, to bring the cartridges supplied to them into the munitions depot and seal them up?

Why in the very last days before the war were precautionary manoeuvres carried out by the air forces of western military circles, in the course of which the aircraft are not ready for action?

Why were instructions given merely to place the aircraft “in scattered positions and camouflage them”? If the Soviet troops were preparing for a surprise attack, was it sensible to make it impossible for them to move quickly to the runway? For what purpose was the runway cleared? (In some cases it turned out that the fuel canisters had been filled with water.) Question upon question...

The answer to the question Why? stubbornly posed again and again, is one and the same: The Red Army was not being prepared, either, for a surprise attack on the German troops and then on Germany and Europe.

There is another possible aim of the Soviet preparations for war at the western borders of the country: maybe... the Soviet leadership was preparing the Red Army for an organized strategic retreat in the event of a German attack, comparable to the retreat of the Russian army under the command of Barclay de Tolly, and then Kutuzov, during the war against Napoleon in 1812?

But this is completely out of the question, because already in the evening of 22nd June Directive Nr.3 (unfulfillable) reached the troops, according to which the Soviet units should launch a counter-attack, with the task of not only recapturing the territory overrun by the Germans, but also crossing the border and, in particular, gaining control of the Lublin district by the 24th June... No, in the period from March to June 1941 the Red Army was not preparing for an organized retreat from the borders to the interior.

But what, then, was the Red Army so intensively preparing itself for in this period at the western border of the U.S.S.R.?

The Red Army was preparing for the Great Transport Operation... This was the exact reason for the catastrophe that occurred on the 22nd June 1941”.

The circles that stood behind Hitler and Stalin had drawn up a plan for the gaining of world domination, which contained two phases: The East was to be subjected to the rule of Stalinism, and the West to that of National Socialism, and then would begin the merging of these two into a single ideology. As we already mentioned, Hitler said during the negotiations with Molotov in Berlin on the 13th November: “I am convinced that our success will be greater if we stand back to back and fight with our forces united, than if we stand chest to chest and fight one another.” And then: “The great expanse of Asia must be divided into an East Asian and a Central Asian region. The latter reaches southwards, gives access to the ocean and will be recognized by Germany as Russia’s sphere of interest.”

After the two dictators had set themselves a goal of such immense significance, they feared that internal opposition could prevent its realization. On the 14th May 1941 Hitler wrote to Stalin: “These generals... try to do everything imaginable to frustrate the plans for the invasion of England... Under these circumstances I do not exclude in any way the possibility of a chance outbreak of armed conflict which, in view of so massive a concentration of troops, could be on an alarming scale if it is difficult or even impossible to determine what set it off. It will be no less difficult to stop this conflict.

I will be perfectly open with you.

I fear that one of my generals will deliberately provoke such a conflict to save England from its fate and bring my plans to nought. There is only one month to spare. Somewhere between the 15th and 20th June I plan to begin a massive transport of troops from your borders westwards.

I beg you with the greatest urgency not to react to any kind of provocation staged by generals of mine who are forgetful of their duty. And it goes without saying, that you should endeavour to provide them with no pretext for doing so. If it is not possible to avoid provocations originating from one or another of my generals, please exercise restraint, do not undertake acts of reprisal and keep me informed via the channel of communication known to you. Only in this way will we be able to realize the common goals which the two of us, so I believe, have discussed in detail and agreed upon.”

This, therefore, is the actual reason why Stalin dismissed all reports about an imminent invasion of the U.S.S.R. Osokin asks: “Why did Stalin not believe the reports of the Soviet news service, of the NKVD, of the Komintern and of the heads of other States, according to which Hitler was preparing an attack on the Soviet Union?”

Firstly, because he thought he knew Hitler’s main ambition in life – the destruction of the British Empire – which he would never be able to achieve without the help of the U.S.S.R. Secondly, because he viewed these reports as being due to the English efforts to involve the U.S.S.R. in a war against Germany; underlying these efforts was disinformation disseminated for the British by Hitler and Stalin themselves (particularly the information passed on to them about the ‘Barbarossa’ plan), in order to disguise the forthcoming joint German-Soviet Transport operation against Britain”.

Regarding the flight of Hess to England, the situation appears to have been as follows: Either Hitler was a double agent, in whom a sympathy for the British side retained the upper hand; or he had been informed of the fact that the enemies of Stalin in the Kremlin were in a position to sabotage the Transport operation – for example, by taking control of the operation at the English Channel and forging an alliance with Britain.

Hitler, who had striven all the time for the signing of a treaty with England, was also able to make the following calculation: If England got wind of the planned Transport operation, it would be filled with mortal fear and thereby motivated to begin a war together with

Germany against the U.S.S.R. But if Stalin were to conspire with Hitler in this, the war could be concluded in a month or two with victory over the U.S.S.R., the opposition in both the Kremlin and Berlin could be overcome with no difficulty and both the “socialisms” could be joined into one, as soon as Britain had suffered a resounding defeat.

This conclusion is not drawn by Osokin but the actual course of the war as described by revisionists – for example, by Vladimir Beshanov in a four-volume study – provides strong arguments in its favour. And then the assurances of German generals that Russia would be defeated in one month was no empty boast.

As evidence showing that Germany began the war against the Soviet Union together with England, Osokin cites eye-witness reports according to which at 2.00 a.m. – and not at 4.00, as in the “Barbarossa” case – unidentified aircraft had bombed Sevastopol and Kronstadt. When Hitler heard of this, he knew that Britain had begun the war in accordance with the treaty. And then Germany also entered the war. But on the same day, England proposed a military alliance with the Kremlin.

Thus the “Brothers of the Left” outwitted the “Fathers of Darkness”, and the “Napoleonic” wars of the second nodal point also ended with the defeat of the “new Napoleon”.

Khrushchev tells in his memoirs how he had decided to congratulate Stalin on the day of victory. “And what happened then? Stalin answered me with an obscenity. As if to say that I was wasting his time approaching him on such an occasion.”

But it is no insignificant matter – he had been forced to wage such a war for the sake of the interests of Great Britain!

V. The Auto da Fe

There exists yet another – scarcely known – peculiarity of Stalinism, without knowledge of which we cannot rightly understand either the second or the third nodal point of the “Decline of Europe”. This time we must turn to the books of an author who is often so disliked even by intelligent people, that they spit contemptuously at the mere mention of his name. This is unfortunate. After all, the task of cognition consists in the receiving and digesting of knowledge and not in immediately blurting out one’s own opinion. One cannot listen and speak at the same time. Moral objections to these books are fully legitimate, but this should not prevent us from testing the statements of their author in an unprejudiced manner.

We are thinking here of Grigori Klimov’s novel “The Prince of this World” and also his “Survey of the Content of Lectures” of the “Course in higher Sociology” known as “The Protocols of the Learned Soviet Elders”. They are important for us because they tell of the existence of a “red Papacy” and a “red Inquisition”. The author himself asserts at the end of the “Protocols” that they have come into being “under the guidance of his pen”. But we grant ourselves the freedom to disbelieve this. They document facts, of this there is no doubt, but one can only understand this by penetrating in thought the spirit of the struggle between forces that has brought about the “Decline of Europe”.

Admittedly, it would be a sign of spiritual poverty if we were to describe these documents as authentic in an immediate sense. This grows perfectly clear as we read the text. Its publication was conceived as a response to the psychological Cold War against the U.S.S.R. (the so-called Harvard Project) that had begun in the West. It had become politically expedient to reveal a few secrets of Stalinism and to do this in the form of a “literary work of art” of an individual author. Whereby this author himself many times challenges the reader to doubt the truth

of what he is telling him, but at the same time brings in the course of his exposition any number of proofs that they are actually correct. In the end the reader capitulates before the overwhelming weight of proofs and will from then on never forget what he has learnt. A very effective stylistic method!

To summarize the essence of this book in a brief yet content-filled form is anything but easy, we must confess. It is absolutely unique in its character. It will appear to anyone who has read it as if, before his eyes, one person had said to another, his good friend, in the heat of argument: "Go to the Devil!" – and then the Devil had actually appeared in our so reliable material reality and carried the person away.

We did not choose this image by chance. The ideology of the "Protocols" is built up fully on the sexual complex, the "mud of the depths" ("slime at the very bottom" of the "soul provinces") of psychoanalysis which, linked closely together, supposedly underlie all experiences and expressions of the human being. And here one can say that Dr. Freud with the invention of this theory and its introduction into science virtually sent the whole of humanity to the Devil, who did not wait to be asked twice and carried it off. This is exactly how modern civilization looks since psychoanalysis took hold in it. And this is also how Russia looked after the Bolsheviks had seized power there.

What had happened in the period of Stalinism was an attempt to snatch Russia from the Devil's grip again, using the method of the Devil himself (in the "Protocols" this method is called "evil good"). This also found expression in the emergence of the "red Inquisition" described in the "Protocols".

It is out of the question that these "Protocols" were the creation of a single individual. They are the product of a certain collective effort, the collaboration of a group of intellectuals, over-cultivated and standing on the brink of insanity, with the "Prince of this World". This "Prince" is not simply a literary personality; he is a perfectly real spiritual being, of whom Rudolf Steiner says that he is the retarded, "fallen" spirit of Personality. This means that within the hierarchy of the Divine creators he stands higher than the Archangels. In the Bible he is called Satan.

He is the chief opponent of Christ and the enemy of the human 'I'. Satan acts in such a way as to bring to a synthesis the polar opposition of Lucifer and Ahriman. Materialists speak in this connection of the law of the conflict and unity of opposites.

The inquisitors in professors' gowns who hold the lectures in the courses for higher sociology, which form the content of the "Protocols", appeal continually to this law. And this betrays the force that stands behind them. It determines the whole character of the activity of the "red Inquisition", in which the antitheses between Lucifer and Ahriman come to a kind of unity.

In the "Protocols" we are told that in the KGB, in addition to the 12 departments, there exists a 13th. This is the "red Inquisition". It conducted the terror of 1935 to 1939 and after Stalin's death it fought the opposition, the dissidents. The "red Inquisitors" actually call themselves "Inquisitors" but, they add, "this is also what we are called in the rumours about us that circulate among the population". Such rumours did indeed circulate – how could it be otherwise, considering the scope of their activities. But here we are concerned not only with the name. Those working in the 13th department of the KGB represent in the theory and practice of their activity the positions of the medieval Inquisition in every respect. They study as learning material the protocols of the trials of heretics and witches conducted by it; they read books written by members or supporters of the Inquisition and in which are unmasked the stratagems of the Devil who draws the human being into temptation and leads him to the stake.

The "red Inquisition" also rehabilitates the medieval Inquisition completely (a case without parallel in history), in that it praises it as a fighter against the degeneration of the human race and as its saviour. Certainly the old Inquisition had to step down – be it because it was too mild, be it because human beings lack the capacity to fight against their own degradation, with the result that the Devil gained the victory over them – a victory which the degraded described as the dawn of the "century of Enlightenment". But in the Russia of the 1930's the Inquisition had to be reborn for the sake of Russia's salvation.

In the opinion of the “red Inquisitors” all revolutions, rebellions and wars, in which many millions of human beings lose their lives, come about as the result of an unusual multiplication of those referred to in the Gospels as: “Their name is legion”, that is, people possessed by demons. The Inquisitors therefore call these people “legionnaires”. They were the ones who unleashed the Bolshevik revolution and plunged the country into suffering and chaos. These sufferings knew no end, because the “legionnaires” dreamt of a “permanent” revolution. For this reason, there was no alternative but to shoot them “like rabid dogs” – to quote the then State prosecutor Vishinsky. This was the actual reason for the repressions in the second half of the thirties.

In the courses for “higher Sociology” the professors, who are KGB generals, tell their students – ministers, especially important generals, members of Party leadership and government etc. – candidly, that the entire “Lenin Guard” which was liquidated during the purge, Lenin himself, even Stalin, Marx and many, many other personalities of whom history speaks in venerable terms, were complete degenerates. One can easily imagine what effect this had on the consciousness of the leading bearers of official Soviet ideology in the 1960’s and 70’s. They had in reality to pass through the Orwellian school of doublethink. Not all of them succeeded. A well-known general killed his wife, his children and finally himself; he left behind a farewell letter in which he said that, after what he had learnt in these courses, he could no longer live together with his family, nor could he live without them. The Inquisitors tell their students this story with pride. Thus, a completely different type of governing class was trained, of which a certain number still exists today. They were “inspired” by an entirely different ideology, one based on the Bible. The Inquisitors in professorial gowns are fully versed in its texts and know its content no worse than experienced theologians, only they describe the Bible as a symbolical, allegorical book. Of course, they admit that it was written by outstanding human beings who knew the nature of man through and through, but they were forced to express themselves in a language understandable to the lower level of consciousness of the people of antiquity. However, the Inquisitors have deciphered these symbols and therefore say proudly of themselves that “only God” knows more than

they do. They say to the students: “Here we will give you the new law of God... something in the nature of a dialectical Christianity.”

We see here, that the old weapon of the “Fathers of Darkness” has indeed been replaced by a new one – which is what Konstantin Mereshkovsky advised them to do. And one can observe in reality how they took control of what the “Brothers of Shadow” had handed on, already under Lenin.

In the new “Divine law” God is understood as health and the Devil as sickness, as a complex of anomalies consisting of “sexual perversions, psychic illnesses and a number of physical deformities (stemming from bad genetic make-up)”, such as limping, squinting, large birthmarks etc.

Thus, the professors conclude, “evils, demons impure forces and evil spirits become an objective reality. They are nothing other than different forms of psychical illness. Soul is spirit. A mental (Ger. spiritual) illness is an evil spirit, a devil.”

“The process of degeneration,” they continue, “is a mass phenomenon, and for this reason the Bible says of the Devil: My name is legion.” All “legionnaires” are in their essential nature witches and wizards. And the medieval Inquisition acted wisely in sending them to the stake. Truths of this kind are “living water, to re-enliven Christianity, and to understand what it is.”

This is how the “secret police of the new young Russia” thought, and this is what it taught its pupils. At the end of the eighties the “red Inquisition” disappeared from the political arena and in Russia those people returned to power who, in their opinion, are “witches and wizards”. And a time will therefore inevitably come, when the Inquisition will raise its head again and apply its methods to “rein-in the chaos”, thereby saving Russia (and the world) from the degenerates who are ruled over by the Devil – that is, “the complexes” etc.

The “Protocols” are also an extremely subtle book. It is not by chance that it was written by no less than the “Prince of this World”. Whatever its content may be, one should not categorically reject it, nor affirm it, of course. It is indeed inspired by the “Prince of this World” who today is Satan, the fallen spirit of Personality. Our soul-world, particularly its lower regions, stands open to his gaze; he also describes it to us, while trying to represent this as the ultimate truth of the human being, and for this purpose he uses the refined sophistry of his gigantic intellect.

This world can also appear to the human being supersensibly in the form of his doppelgänger, which Robert Louis Stevenson so remarkably portrayed in his work “The Strange Story of Dr. Jekyll and Mr. Hyde”. Rudolf Steiner says of it that it is the personification of all human inadequacies and vices, which on the astral plane are elemental beings. The human being must ennoble his doppelgänger. The means for achieving this are culture, education and training, but especially spiritual knowledge and practical esoteric exercises which strengthen the human ‘I’ and lead it to moral purification. The nature of the doppelgänger needs to be understood by spiritual-scientific means. It is unusually deep and has its roots in the character of man’s earthly evolution.

In the course of evolution, says Rudolf Steiner, “the physical body must lose all its dominance... It must be killed: ‘Kill in yourself the Father principle’... what can [the human being] then do? He can unite in the etheric with that which lives in the spirit... In the past it was said: He who kills the Father element within himself unites with the Mother principle’... Then something terrible happens if the human being achieves this suppression and union prematurely... This comes to disturbing expression in the drama of Oedipus... Just as in Cain’s fratricide we see the unresolved conflict between astral body and ‘I’, so do we see in the drama of Laios and Iokaste (Oedipus) initiation without purification. The following was to come through the Christ-impulse: through the new, strengthened power of the ‘I’, of self-consciousness, such confusion (and error) should no longer be possible... That which had come with the Christ was to imbue the old initiation with new forces”. (Lecture of 11.01.1910)

This and nothing else needs to be set over against the psychoanalytic “soul provinces”. Psychoanalysis replaces this knowledge with something repulsive – the ‘Oedipus complex’, the ‘Electra complex’, the supposedly inborn inclination of the human being towards incest etc. It is also such spiritual aberrations that have sent our civilization to the Devil and handed over responsibility for it to Satan’s rulership. Under this rulership the centuries-long conflict between Left and Right wing became the struggle for the means to free the human being from complexes and forms of degradation. Those of the Left insist in this struggle that it is necessary to allow complete freedom to the instincts, and call out to the human being: Do as you please! In time he will grow tired of this freedom and become a moral and wonderful person. Those of the Right wish, by contrast, to lead the human being back to the time before the Fall into sin in Paradise – that is, to deprive him of all knowledge, release him from progress, make him spiritually into a child, infantile. This was Mereshkovsky’s dream, and it also extends as an idea through the whole of the “Protocols”. And we can now see that there is no question of a chance correspondence here. Both camps stand on the foundation of an extremely crude materialism, and this gives rise to mental illnesses in human beings. If things continue in this way, epidemic outbreaks of madness will begin in the near future, and no Inquisition will be able to bring them under control, considering its members are themselves mentally abnormal.

It is of course very ingenious on their part to describe the Bible as an allegory, but it is not a new idea. A contemporary of Jesus Christ, Philo of Alexandria, interpreted the entire Old Testament allegorically; all that is, as Rudolf Steiner says, given as living experience, he turned into thought-pictures. It was a spiritual achievement for that time, but not for ours.

“These are the two great polar opposites. The abstract world that is anticipated in an Ahrimanic way in Philo and the world that is to enter human evolution with Christianity. One could say that, from this standpoint, the whole world becomes a question. The abstract thinker – and Philo of Alexandria was perhaps the greatest genius of abstract thought, because he anticipated Ahrimanicly the abstraction of later

times – wishes to find the answer to the world’s mystery by taking hold of thoughts of some kind that are meant to solve the riddle of the world. The Mystery of Golgotha is the all-embracing, living protest against this. The world riddle can never be solved by means of thoughts; the solution remains something living. The human being in his totality is the solution to the world-riddle. The sun, the stars, the clouds, the rivers, the mountains, the single beings of the various natural kingdoms, as they reveal themselves outwardly, appear to us as a great question. And the human being stands there and in his whole being he is the answer. That is also a viewpoint from which the Mystery of Golgotha can be considered. One does not try to set thoughts in their dead nature over against the riddle of the world; one sets over against the whole human being that which can be experienced from out of the human being as a whole.

Only very slowly and gradually can humanity find the way to understand this” (GA 210, 18.02.1922).

As to original sin, the “mud and slime” of the doppelgänger and the hopeless struggle with it, Anthroposophy teaches us, in contrast to psychoanalysis: “In past ages when knowledge and religion were one, knowledge was only ever seen as being, at the same time, a source of guidance for man in his quest for healing. Here we start to become clear about the fact that original sin is in reality a sickness of the human being. If consciousness is also taken hold of by this sickness, then this results, not in healing, but in further sickness. We must wrest consciousness, the soul with all its forces, from the sphere of the sickness of sin.

We must therefore reckon with the real possibility that, with the downfall of the earth, all that has been founded morally could suffer downfall, if we were not to keep it alive through Christ Jesus and lead it through the earth’s decline, onward to future stages of existence” (GA 343, 1.10.1921).

Original sin does lead via cognition to sickness, but only if thinking remains abstract, intellectual, not metamorphosed into a living,

beholding activity. And one must not be shocked over this sin. It is a necessity on man's path to freedom:

“Thus, we have beings who have nothing to do with original sin. Even those beings who were the actual tempters of man in the course of earth evolution and are represented by the serpent in Paradise – these beings, too, have to do, not at all with original sin, but with a sin committed by them freely. It is what we call original (Ger. inherited) sin, and then freedom, that is actually specific to the human being. One finds everywhere that the establishing of a new level of existence has a good meaning and significance within the universe as a whole, so that nothing is repeated in a vertical direction. Thus, what the animals have, human beings do not have; and what we find in human beings, we do not find in the Angels, and so forth” (GA 343, 6.10.1921).

In the lessons held by the “red Inquisitors” extensive quotations are given from the works of Western authors of different periods, which awakens in the reader the impression that the “Inquisitors” are merely summarizing the “wisdom” of humanity. “And when you understand all this,” the Inquisitors in professors' gowns say to their students, “you will be able to say nothing else than: Indeed, Stalin was right when he shot all these degenerates ‘like rabid dogs’”. He conducted in fact a gigantic auto da fe throughout the whole country. And as he was himself a degenerate, once the disintegration of his personality had begun, he too was burnt: an Inquisitor and doctor handed him the “Last Supper” – i.e. poison.

“The great Purge was a historical law. This is dictated by the law of all revolutions.” For, Robespierre, Danton, Napoleon, Hitler were degenerates, but also Churchill and Roosevelt.

A special form of degeneracy is, in the opinion of the medieval and also today's Inquisitors, people's enthusiasm for “mysticism”. All members of secret societies and Lodges, they say, “call themselves humanists and the ordinary people call them ‘Satanists’”, they are all sexually perverse and so on. The Inquisitors also counted among them

the Theosophists and the followers of the “Anthroposophy of the Jew Rudolf Steiner”.

This leads to the general conclusion: the human spirit grew far too complicated, as the “Mentor” says in Mereshkovsky, and it is therefore the source of all human suffering. And in this case – away with development, away with education!

The “red Inquisitors” love to repeat the well-known saying, that the Devil is God’s monkey. Two monkeys, we would suggest. One of them is now doing cartwheels in Europe and is trying in the shortest time to compel all Europeans to love the whole of humanity as itself, or even more. But they want to compel not only the Europeans to do so, but also all the Africans and Arabs arriving in Europe, who know nothing, and want to know nothing, of Christianity and its commandments. For example, in Germany someone has come up with the idea of demanding from the migrants a written promise to love the Jews and Israel. There is no more effective means than this, of increasing the hostility of the Muslims towards the Jews. The second monkey in the “red Inquisition” has shut off all access to psychosophy, the spiritual scientific doctrine of the soul, and made psychoanalysis the official policy of the totalitarian State.

VI. The Third Nodal Point of the “Downfall of Europe”

In what we have discussed briefly in previous chapters, there is concealed a world-wide problem of colossal significance. And the human being must reach through to an understanding of it. For this reason, we will carry out our political analysis also on an Anthroposophical basis. From this arises the need to consider the past from a spiritual-scientific point of view. In all ages of the past the Mysteries played a decisive role. With regard to the Mysteries of antiquity, their methods, their experiences, which had prepared humanity for the coming of Christ, were to “die” after the Mystery of Golgotha, and “become” in the Mysteries of Christianity, to follow the dictum of Goethe. This took place via the hidden paths of esoteric Christianity, which began with the Apostle Paul, Joseph of Arimathea and Dionysius the Areopagite. It was on this path that the Mysteries of the Holy Grail and of Rosicrucianism emerged and, within this stream Anthroposophy was born.

On the external, exoteric path the Roman Church became dominant and finally waged battle against the emergence of the ‘I’-consciousness and its attempts to attain to real experience of the spiritual world. As time went on, this called forth fierce protest from people who, thanks to the growth of their individual consciousness, could not reconcile themselves with it. This was true of the Albigensians, the Cathars and the Knights Templar. But at the same time many people who had preserved the old, not yet individualized clairvoyance, stood in opposition to Rome.

And now the Inquisition appeared. It suppressed the spiritual protest of the “heretics”, which was very bad and an evil stain on Catholicism. It was for this reason that the “red Inquisition” also took trouble to represent its activity as a fight against degeneracy.

The Inquisition did not succeed in wiping out “heresy”, as this was an objective result of the development of the personality. The Inquisition condemned the fruits of this development as heresy, and the relics of clairvoyance as witchcraft, and burnt “heretics” and “witches” at the stake. But in reality, Rudolf Steiner explains, the witches were burnt “for the simple reason that the personalities described as witches were, fundamentally speaking, also mediums, and because through their connection with the spiritual world – albeit in a way that harmonized with materialism – things might have come out that would have been extremely unpleasant for certain people. Thus, for example, it could have become very unpleasant indeed for certain secret societies if the witch, before being burnt at the stake, had pointed out what lies behind this or that society... Those who burnt the witches knew exactly why they were doing so”: because it could have become very unpleasant for them if the world had been able to hear from the mouth of the witch something about their evil activity (GA 173, 26.12.1916).

And, also, how could they have desisted from such an activity if already at that time they were bearers of the degeneracy of the human race, because, instead of developing Christianity, they opposed and corrupted it? Psychically healthy people cannot act like this. It is simply a fact. Given these circumstances, the degenerates were the Inquisitors themselves and not their victims.

Then the protest against Rome assumed the form of the Reformation. A mass movement of this kind could not be brought under control by means of the stake. This is why the Thirty Years’ War was instigated, in the course of which Middle Europe was reduced to rubble and ashes.

The former “heretics” began to organize themselves in societies and Lodges. But times were changing rapidly. The human being himself was changing, in that a movement was taking place away from the revelation of the spirit to the experience of sensory perceptions and to abstract thinking. And within the Lodges there remained, in the place of a real breakthrough into experience of the supersensible, only dead tradition, only conversation about the spirit and trivial play with symbolism.

The “Fathers of Darkness” conducted their campaign against “heresy” in this period, by starting to enter the Lodges themselves, whereby they rose to high degrees, which gave them control over all those beneath them. In this they had no difficulty because, in the Order of the “Fathers of Darkness”, “there are countless human beings of such an advanced spiritual capacity that, if they were scattered in the outer world and did not concern themselves with what is their normal concern (in the Order) but took up external science, poetry or painting, they would, as individual human beings, be revered as geniuses in humanity... These people extinguish their own name, identify fully with their Order and, in addition, hold, as a condition of their strength, to the fact that the world knows nothing of how such a person who goes around in the black robe and the Jesuit’s small hat is trained” (GA 198, 6.6.1920). The ordinary members of the Lodges, in proportion as they acquire power in the world, increasingly prefer the pursuit of pleasure to esoteric work.

Once they had gained occult power in the Lodges, the “Fathers of Darkness” began to fight against them, not by opposing their intentions, but by supporting them – in such a way, however, that they carried them to the utmost absurdity.

Thus, the lofty ideals of establishing a society of freedom, equality and brotherliness on earth changed into what we have today. As a result, the “Brothers of Shadow” deteriorated completely and became an obedient instrument of the political machinations of infernal powers.

At the same time degradation also overtook the “Fathers of Darkness”. Power over human beings became for them more important than Christianity itself, than the Church itself. And the fact that a representative of the “Fathers of Darkness” has now become Pope is a very bad symptom, indicating that the world is indeed standing at the threshold of immense and tragic transformations.

We can prepare ourselves for these transformation if we understand the laws of the “Downfall of Europe” in the first two nodal points. In this

connection we should view the two World Wars of the 20th century as a single war, a new Thirty Years' War (1914-1945). Its goal was not so much the gaining of worldly power as the destruction of the Mysteries of Christianity that come to expression in the phenomenon of Christianity, which brings to the world the Christianity of the epoch of its realization (its previous epoch was that of its preparation).

For the purpose of opposing it, strong and radical measures are needed – and such measures are actually taken. Already in 1871 the “Grand Commander” Albert Pike wrote to his friend Giuseppe Mazzini, a co-fighter of Garibaldi, saying that a spirit had told him that there would inevitably be three World Wars. Two of them have already taken place – are we therefore not approaching the Third? (Or may it not have begun already?)

In his letter Pike virtually presents the programme for the setting up of a “New World Order”. The first World War was intended to shatter Tsarist Russia and place it under the control of the “Brothers of the Left”. The second World War was to be unleashed via manipulations with the German nationalists and the political Zionists. As an outcome of this war a State of Israel was to be founded. And, finally, the third World War was to be sparked off by differences of opinion between the Zionists and the leaders of the Islamic world. “The war will be waged in such a way that Islam and Zionism will destroy one another. Meanwhile other countries, which will be further divided over this question, will be forced to fight to the point of complete physical, moral, spiritual and economic exhaustion. The war must be unleashed by nihilists and atheists, after which we will provoke a gigantic social upheaval, the horrors of which will show the degradation of godlessness. The revolutionary minority will be annihilated and the majority, disillusioned with Christianity ... will receive from us the true light of Lucifer's teaching”.

Pike, who not only used mediums, but was a medium himself, received this inspiration from a spirit of the same kind as “Mahatma”, who sent his communications through the air to Blavatsky, and the “spirit” who whispered the Testament of Peter the Great to Sokolnitsky in the isolation cell of a prison.

This cannot seriously concern us. Important for us is the indication that in Pike's "prophecy" the signature of both the "Fathers of Darkness" and the "Brothers of Shadow" can be clearly discerned. From the latter comes the "true light of Lucifer", while the passages about the "nihilists" and the "degradation of godlessness" were doubtlessly inspired by the former. It is a known fact that in the Lodges it is regarded as a sign of bad tone to express oneself in this spirit.

Overall, the "prophecies" of Pike coincide, in terms of their meaning, with our own conclusions. The third nodal point of the "Downfall of Europe" must resemble the first two, suggesting that, to begin with, a revolution must flare up, this time an Afro-Arabian one, which then moves over to "Napoleonic" wars, which are fought to the point of "complete physical, moral" etc. exhaustion. But what is meant by a "gigantic social upheaval"?

In presenting an answer to this question we can be helped by the consideration we undertook, of two world-forces that stand in polar opposition to one another. The conflict between them took on, already in the 20th century, the character of a life and death struggle. Those of the Left still suffer from a nervous tic over all they had to go through when they learned of the "Great Transport Operation". At that point, their existence was hanging by a thread. For this reason, the name alone – "those of the Right" – puts them into a state of hysteria.

In order to gain the ultimate victory over "those of the Right", they have for decades been flooding Europe with migrants from Africa and Asia. They have grasped the fact that one can only "annihilate" those of the Right "as a class" – to use the words of those of the Left themselves – if one has destroyed the white race itself. Certainly, the "Fathers of Darkness" would also be glad if their congregation consisted of people of mixed race, but they themselves, the élite, want to remain white. Here, too, Mereshkovsky has told us all the essentials.

Those of the Right understand very well the threat that faces them and are under no illusion that time is working against them. The world is drifting relentlessly leftwards. With the means they have now started to apply they are trying to change this course abruptly. Through

parliamentary debate they will not succeed. This path is too long and there is not enough time. Among those of the Left concern is spreading because they see the real danger of a worldwide lurch to the Right. Something must be done to prevent it – and quickly. All this has set in motion the “Tsunami” project.

In principle, the development in the world over the last few decades has suited those of the Left “down to the ground”. They were simply awaiting their hour, which would have come in 20 or 30 years’ time if the races of Europe, with the replacing of the old generation by the new, had mixed peacefully together; the white population would be completely re-educated and thereby enabled to adapt to the future “multi-cultural” world, their Afro-Arabian environment. And this gives rise to the thought that the “Tsunami” may have been instigated mainly by those of the Right, in order to carry to an absurd level the effects called forth by the activities of the Left. To this challenge, those of the Left could only, so as not to lose face, respond with a jubilant Yes! And that is, at bottom, what those of the Right need. As we have explained, they also favour the socialist revolution. This was predicted on a title page of the “Economist” magazine in 2015, in the form of a “tortoise” which, as the commentators rightly understood, pointed to the left-wing socialist Fabian Society. In this situation the interests of the Left and Right, as we have already mentioned, come together. In Europe a revolution of this kind can be ignited if the great war between East and West dictated by the laws of historical development is waged here.

But when it breaks out it will be realized – in contrast to 1917 – by those of the Right with the hands of those of the Left. This will allow them to compromise socialism and the socialists beyond salvation. Then the idea of the Right will be welcomed as the saviour.

Viewed from this aspect, it grows clearer why Right-wing Frau Merkel (socialist Christians are as unthinkable as white Blacks) is fighting so enthusiastically for the creation in Europe of a “critical mass” of migrants. Most probably she has been chosen as an instrument to lead the intentions of the Left completely ad absurdum. Orientation in the socialist direction comes particularly easy to her because of her experience of life in the German Democratic Republic.

The escalating confrontation between Left and Right wing at the present time can be compared to a duel between two irreconcilable opponents. First they confront one another with daggers, then with pistols. But technical progress does not stop, and now we see them fighting one another in aeroplanes. They attack each other fiercely and shoot at one another with machine guns. In this duel those of the Left seem to have noticed that their enemy is stronger and more experienced and that the mass of the population is moving across to the other side. In this battle all rules have, in the course of time, been thrown overboard. Very recently the press of the Left has started to label those who do not think in a leftish manner: the rabble. But this is an expression from the vocabulary of aristocrats to refer to the lower orders. And, what is more, Merkel's immigration policy is starting to be criticized in Brussels. Is there some rabble there, too? But worse is yet to come: those of the Left are mobilizing Berlin's Turkish diaspora against those of the Right. This step was to be expected, but it is fatal. It means, to express it figuratively, that our "duellers" are launching a frontal attack! And this, despite the fact that their planes are passenger aircraft and are filled to the last seat with travelers.

Those of the Right have agreed to the all-out attack, because they are still in a position to steer a process over which the Left seems already to have lost control. This is a literal reminder of what happened in Russia between 1917 and 1930 or thereabouts, only with the difference that the years 1917 and 1930 may perhaps be condensed into a single year. And the "gigantic social upheaval" will therefore coincide with the "Napoleonic" wars. This upheaval will be the third "black" Inquisition.

The "Fathers of Darkness" consider themselves responsible for the development (or non-development) of humanity. They advocate a group morality, which enables them to hold human beings by the reins. Moral degradation destroys the soul of the human being, but at the same time he becomes self-willed, renounces all faith, all religion. In this state those of the Left can control him, but by methods that those of the Right reject. The two camps are, after all, antitheses. And ultimately, those of the Right can no longer bear the moral degradation

of man, they cannot tolerate the “Devil” of degradation, who has acquired so much power over human beings. Therefore everywhere, in North Africa, in the Arab world many people, figuratively speaking, heap up piles of firewood and pour petrol over them, whereupon others come and set the piles alight. A heap of this kind has been piled up in the Ukraine and set alight, and now the same is threatening to happen in Turkey. But in Europe also, heaps of this kind are piled up. And psychopaths are dancing around them, snapping with their cigarette lighters.

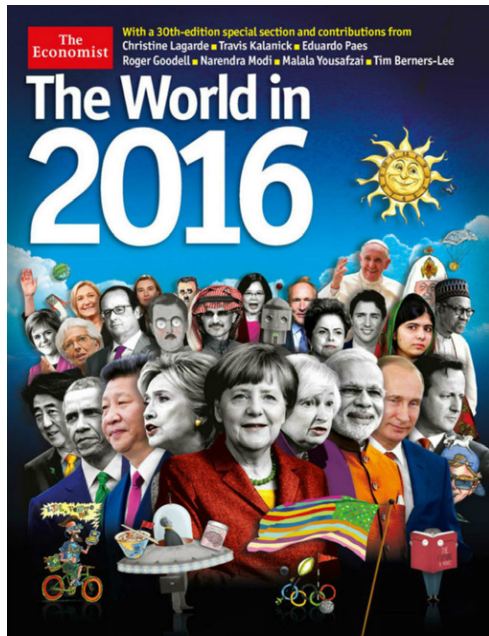
But in the command centres of the Right, self-confidence and cool-headedness reign supreme. A testimony to this is the title page of the first issue of “The Economist” in 2016. What is depicted there is actually a neo-Noah’s Ark.



The “New Atlantis” proclaimed by Francis Bacon, the “ditch of material culture”, is on the point of collapse. It is being inundated by a new world-wide Flood – the “tsunami”. The “Ark” therefore stands ready. The enthusiastic image of Merkel deserves, without question, to adorn the bows of this Ark – or is it an ice-breaker? The ice-breaker is

not breaking cold, dead ice – it is cutting up living flesh. That is the “special feature” of our epoch. And it turns out that the “ice-breaker” of Bolshevism was not Hitler, as Viktor Suvorov maintains, but this lady.

The passengers on board the Ark behave in different ways. Mr. Cameron is extremely worried. He wonders: Is it not time to disembark from this “Ark”. But how can one arrange this? Miss Janet Yellen, President of the Federal Reserve Board, is making a face as if she wants to cry out: What’s going on? Are you all completely crazy? Madame Lagarde is in a similar mood. (Women always have more commonsense than men.) M. Hollande wears a tie in the colours of mourning. He has recognized that the downfall of a civilization that, viewed as a whole, is quite wonderful, cannot be avoided, and he has already come to terms with this. Putin has a puzzling inward-looking expression. He is reflecting...



But what is he actually reflecting on?

Where, then, is the Ark sailing to? Well, its final destination is, of course, the “Earthly Paradise”; this is why the ship’s command on it is shown in the form of a triangle, consisting of the Pope – the captain, Mme Le Pen – steersman, and the “ice-breaker of Bolshevism”. For the present the “Ark” has not yet reached Paradise, it must survive the impending storm. But what happens then, one must simply not think about. Yet there is hope, all the same: maybe they can still come to an agreement together if they see that there is something like a balance of forces between them; maybe they will postpone the decisive battle till later and, since everything flows and changes, the world will become different, and people will, too. It is important to remember that the incarnation of Ahriman takes place in the course of this sea-voyage.

In this situation, what awaits Russia in the new future? The scenario described by us in Part I remains in force. The Ukraine will, at least in part, be united with Russia, but will have to suffer badly before this unification. But in exchange it has been given unlimited freedom to work itself up into a frenzy of Russophobia, but very little bread and warmth. Its leaders, too, have allowed themselves boundless liberties in their dealings with the population.

We found in a newspaper a forecast about our future that is altogether of great interest. There we read: “But in the near future there are all kinds of things we can expect to happen. Technological catastrophes, crossing over into the ecological, can grow to such a scale that atomic bomb explosions are no longer necessary. The frontiers will fall – many of them, in any case. And of the hungry hordes spoken of by Mayakovsky there will be more than enough moving through the country. Climatic catastrophes are more than probable.

At such moments someone in Russia wishes to speak. He tells us: “There is such a Party!” (a slogan of Lenin’s); he rises to leadership of the country and, through terrible cruelty, creates order. Is it not possible without cruelty? I fear it will not be possible. The extent of cruelty is always proportional to that of decay. A revolution – means decay, which means disintegration, the collapse of the time-honoured structure

of the old world. Building up again – that is already the overcoming of revolution. And we the nation as a whole, will have to start building up again. Organizing our life....

It is certain that there will arise something that Konstantin Leontiev called “Byzantinism” – the union of spiritual and secular power to form a single whole. It was on this principle that was once based the Orthodox Russian monarchy, which had proclaimed Moscow the third Rome. There will also be features of Stalinism and of Soviet socialism in general. But it will be under no circumstances a reconstruction or a déjà-vu. It will be something new”, etc. A very realistic forecast. Thoughts of this kind, obviously, are also going through the head of Putin on the Ark.

What other noteworthy things can one find in Russia? The idea of founding a “nationalistic International” is gaining ground all the time. More and more often one can see evidence of a positive attitude towards Russia. Here is an interesting photo in this connection.



At a demonstration against the “tsunami” in Germany the slogan resounded: “Merkel to Siberia! Putin to Berlin!” Very ingenious! Sometimes one tentatively wonders whether the project of the “Great Transport Operation” may still be alive today...

In any case – and this is shown by past experience – in the decisive encounters between antagonists on the stage of world events one cannot

manage without Russia. Neither side can be victorious in these conflicts without drawing Russia onto its side. It is most probable that, when the dance begins, it will also be involved this time. It is by no means a coincidence that on the Ark the Russian patriarch is standing next to the Pope. Could they not have spoken about these things at their meeting?

Russia will therefore be involved in the conflict, and then will come what is described in Pushkin's Fairy Tale of Tsar Saltan:

And again we hear the cock loudly crowing:
Can you not see the army there in the East?¹⁰

So, there we have our scenario (see Part I).

¹⁰ This tale has to do with a carefree Tsar (Pushkin certainly means the Russian Tsar), whose kingdom is attacked from all sides by enemies. They cannot surprise him, however, because the Tsar has a magic cockerel that perches on the summit of the palace and, when an enemy army approaches, faces the right direction and calls out cock-a-doodle-do!

VII. "The Beast from the Abyss"

Our task remains now, to view the constellation of our time within the world of supersensible forces and to understand why all that is happening at the present time is so tragic. In this connection we will quote a particularly striking statement of Rudolf Steiner. He says in one of his lectures: "The universe, with regard to its inner substance and essential being, to the extent that it is the universe of man, consists of nothing else than love, it is nothing other than love... But this love is something inward, it can be experienced by souls inwardly. It would never come to outer manifestation if it did not first build up its body out of the element – the etheric element – of light...."

The universe, insofar as the human being is rooted in it is love in its inwardly essential being, that has come to manifestation outwardly through the light. Essential being, because we have here to do with the beings of the higher hierarchies, who are borne upon this love and experience this love inwardly... The outer appearance of the beings is love, and the outer appearance of love is light."

Let us imagine crystal-clear water that is absorbed by a dirty sponge. If you then squeeze it, dirty, clouded water comes out. "Divine love, manifesting in the light, absorbed in the age of development of the consciousness-soul by all the ingredients of evil that rage latently or openly in humanity in the age of consciousness-soul development, becomes Divine wrath.

It is the mystery of the next epoch that, through all that happens in humanity, Divine love will manifest in the form of Divine wrath – Divine anger, which will give protection from all the material configurations that arise as a result of the materialistic epoch of the consciousness-soul; it will give protection from further harmful

working by causing these configurations/structures to pass away” (GA 346, 19.9.1924).

Of the seven Archangels who guide the development of the cultural periods, it is Orphiel who is regarded as the Archangel of “Divine wrath”. And he is now preparing – temporarily, and not within his own epoch – for the Archangel Michael the conditions that will enable Michael, despite all the hindrances of materialism, to fulfil his mission in his present epoch. The guilt of mankind in relation to development began to accumulate long ago, and in the following way:

“After his Resurrection, Christ received his disciples into a path of esoteric schooling; he gave them many important teachings. All of this perpetuated itself in the first centuries after fulfilment of the Mystery of Golgotha. This was meant at some stage to come to an end... there were – in the writings condemned as “gnostic” and in other, earlier texts of the old Church teachers, who were pupils of the Apostles or pupils of the Apostles’ pupils – mighty esoteric teachings about Christianity, which were then abolished by the Church because the Church wanted to be rid of that which was always bound up with these teachings: the cosmic element” (GA 346, 13.9.1924). This cosmic, solar element in the Christ was already sought by Julian the Apostate, and because of this he was killed.

It is hard to say now, says Rudolf Steiner, “what would have come of European civilization if the so powerful – also externally powerful – Order of Knights Templar, which was robbed of its treasures, had been able to fulfil its intentions. But in the hearts and souls of those who could not rest until this Order had been eliminated in 1312 and Jacob de Molay had died in 1314, in the hearts of those who were the opponents of the cosmic Christ who gazes out into cosmos, Sorat came to life again and not least in such a way that he made use of the way of thinking of the Roman Church at that time, specifically in order to kill the Templars”. Sorat appeared as a vision in the inner beholding of the Templars under torture with the consequence that they slandered terribly both themselves and their Order. A horrific, demonic drama unfolded before their souls (GA 346, 12.9.1924). And a similar drama

is being performed in a grandiose fashion on the “stage” of the present time.

What sort of spirit is he, this Sorat? When we mentioned in Part I that Ahriman incarnates in a rhythm of 666 years, it should be borne in mind that this is the rhythm of another, still mightier cosmic being who needs no earthly incarnation – and this being is Sorat.

In the Bible Sorat is called Satan. “Satan has the rank of primal powers, of Archai, and it is he who in the course of world evolution has seized hold of this intellectuality, long before it approached the human being in the way described. He is at the present time, as it were, the most all-embracing possessor of intellectuality, and he strives to bind human intellectuality so strongly to his own, that the human being can, as a result, fall away from his own evolution. Thus, it is the striving of this Ahrimanic power to make the Mystery of Golgotha ineffective.” Up till now it can only exert an influence on the human being, but the time will come when even the Archangels will be subject to its temptation.

It is only via intellect that Satan gains access to the human being, “since the position of the intellect in man is such that within the human being it conceives the most independent content; everything else [feelings, sensations, desires] depends on certain Divine powers”. It is therefore the task of the human being to identify freely with the aims of the Apocalypse, for it is there that the power will appear, “who is the Alpha and Omega of the ongoing creative forces, the creative Being of evolution”.

Satan was at work with special intensity in the East of Europe where, in the Bolshevik experiment, every means was applied, to join human beings together in such a way that a group-soul condition would of necessity arise. “If, then, the most intelligent are conveyed in this way into the lower realm of the Ahrimanic, then the groups formed there can, as groups, only be handed over to Ahrimanic powers; and then this would enable the Satanic powers to tear humanity out of earth evolution and insert it into a different planetary evolution. The group-soul condition can only thrive if the intellectual element is, in a certain way, fully emancipated. The most sophisticated first attempts in this

direction are being made in the East today... but such things can definitely be found also in Middle and Western Europe"; for example, in the experimental psychology of William James and others, who introduce a statistical approach into psychology, etc. (GA 346, 22.09.1924), and now also that which awaits us from day to day and was actively prepared in the course of the last few decades; for, "wherever there is perversion, there the material is given in which mighty Asuric forces radiate out refined intellectuality into the world... The black magician draws from the swamp of sensuality the strongest forces to work in his service. Sexual rites are there to entice and bind people into those circles" (GA 93a, 17.10.1905).

With this, we are given an extremely penetrating explanation of what is happening today and why it is happening.

In the last Oriphiel epoch Christ descended on Good Friday "into hell" and fettered Satan's power; he consigned it for a certain period of time to a kind of latent state, so as to give human beings time to unite with the Christ impulse. But it says in the Apocalypse that the 'Beast' will at some point be released from his prison. "One would have to say in the spirit of the writer of the Apocalypse: Before the etheric Christ can be rightly taken hold of by the human being, humanity must first come to terms with the encounter with the Beast which rises up in 1933" (GA 346, 20.9.1924).

Interestingly enough, a number of not especially bright Anthroposophists, after they had read this, said with self-satisfaction: Ah, now everything is clear: Hitler is an Asura! They obviously failed to understand that the fallen spirit of Personality, the Archai, only works in a generally human sense and everywhere in the same manner: his methods include football, discotheque, rock concerts and the sexual revolution; he is present in all Bolshevistic and large-scale socio-psychological experiments. The year 1933 was noteworthy in the fact that the configuring of the inverted pentagram as an expression of the socialization of the activity of the Asura, Satan, was then complete.

This took place in our own time on a social-political level, but it contains an echo of the beginning of the Christian era. The writer of the

Apocalypse saw “behind the scenes of what was happening when Christianity fled from Rome to the East [Byzantium], and he saw Christianity accepting other forms of knowledge [materialistic]. He saw breaking into this Christianity that was threatened by mere appearance from two sides [East-West] the powerful counter-principle of Arabism. And as he saw behind the scenes of outer Arabian and Mohammedan actions, it grew clear to him: working there against the Sun genius, the Sun intelligence, is the Sun demon [Sorat]... If he had been asked, the writer of the Apocalypse would have called the representatives of Arabism in Europe “people devoted to the Sun demon” according to their soul-disposition. And it was clear to him that from this Arabism everything rises up, that brings the human being closer to animality – in their world-views, but gradually also in their will-impulses...

What would happen if Arabism, the teaching of the Sun demon, would be completely victorious? – Then humanity would be banished from an experience of those states which need to be experienced by human beings if the working of karma from earlier incarnations or transubstantiation is to be understood. Ultimately, that which flowed from Arabism was directed against the understanding of transubstantiation. True, outer facts give no indication of this”, but the Sun demon, who “only accepts the validity of the ancient Father-principle, the connections given by nature”, had precisely this intention (GA 346, 12.9.1924).

“At the end of this [20th] century,” Rudolf Steiner continues in the same lecture, “we arrive at the point in time when most powerfully Sorat will raise his head again from the waves of evolution, and he will be the opponent of that beholding of the Christ which the people prepared for it will have already in the first half of the 20th century, through the becoming visible of the etheric Christ. It will only be a further two thirds of the century, before Sorat raises his head in a powerful way.” In the year 666 “Sorat was still mysteriously inwoven into the evolutionary course of events; one did not see him in an outward form; he lived within the deeds of Arabism... When the second 666 years had elapsed, he showed himself in the thinking and feeling of the tortured Knights Templar. And before the close of this century he will show

himself by appearing in many people as that being by whom they are possessed. One will see people emerge, of whom it will be impossible to believe that they are real human beings” (ibid.).

Sorat also works as a terrible sub-natural force. He tries to bring from their right path, not only human beings, but also the whole earth. He is not merely an evil, but also a lofty being, albeit one that has gone astray: For Michael, “Satan is not actually a being to despise; he is one to be immensely feared, because this power, which belongs to the hierarchy of the Archai, appears to Michael to stand higher than he does, himself. It is simply that Michael chooses to go in the direction that is in keeping with earthly evolution.

Michael decided long ago to walk within those planetary cycles that are determined by the Sun existence. Satan is a power that lurks continually within our cosmos. There is something uncanny about this lurking of Satan. This can be observed, my dear friends, at those moments when a comet, which has a different path than the planets, is seen shooting through our cosmos”.

“The idea that these comets describe long ellipses is nonsense... And there Satan is lurking, in order to intercept any comet that comes along and use it in its course direction so that he can bring the planets out of their orbit, and also the earth... But this system of the planets, in whose orbits human beings are supposed to move, would in this way be taken away from those Divine-spiritual powers and be brought into quite other directions of world evolution. This intention is seen by Michael as a most terrible aberration of which, however, Michael must say to himself: I could not even have such an intention because, for a being standing in the hierarchy of the Archangeloi, it would be from the very start a hopeless undertaking. Only beings who stand in the hierarchy of the Archai have the forces needed to carry out something of this kind. Michael, who works within the planetary orbits from the Sun and who has become what is called in occultism the Archangel of the orbital periods or a planetary spirit, decided long ago to remain in his activity within these orbital periods. It is an Angelic decision to remain faithful to these orbital periods” (ibid. 15.9.1924).

It is therefore the sacred duty of each human being to live and act within the spirit of the intentions of the Archangel Michael. And as to the removal of the planets from their orbits, even materialistic experts have already pointed out that, in the cosmos that surrounds the earth, something is not as it should be.

And, finally, we must not fail to bear in mind that, whatever form things may assume in the supersensible world, a great deal – maybe even the most essential – depends upon what human beings do. And – regardless of what Sorat’s people may be shouting out – they need to know the following: “This is the characteristic element, that was sparked off by the Mystery of Golgotha above all: namely, that the spiritual impulses were led down right into what is directly physical-human; that the flesh must, as it were, be taken hold of by the spirit. It has not yet happened... But it was for the sake of this carrying down of spiritual impulses that Christ became flesh in a human body. And this carrying down, this permeation of the flesh by the spirit, that is what characterizes the mission – it is in fact the mission – of white humanity. Human beings have their white skin colour because the spirit works in the skin when it wishes to descend to the physical plane. That the outer physical body should become a dwelling for the spirit, that is the task of our 5th culture-epoch, which was prepared by the other four culture-epochs [i.e. this was prepared over the course of nearly 10,000 years! – G.A.B.]. And it must be our task to acquaint ourselves with those cultural impulses which show the tendency to bring the spirit into the flesh, to lead the spirit into everyday existence.

If we recognize this fully, we will also be clearly aware of the fact that, where the spirit is still to be active as spirit, where it is in a certain way to remain behind in its development – because in our time its task is to descend into the flesh – that, where it remains behind, where it takes on a demonic [i.e. elemental – G.A.B.] character and does not fully permeate the flesh, the white skin colour does not arise, because atavistic forces are there, which do not allow the spirit to come into complete harmony with the flesh...

White humanity is still on the path of receiving the spirit ever deeper and deeper into its own being. Yellow humanity is on the path of

conserving those historical periods where the spirit is kept distant from the body, where the spirit is sought outside the human-physical organization, and only there. The consequence of this must be, that the transition from the 5th to the 6th culture-epoch cannot but entail a mighty struggle of white humanity with coloured humanity in the most varied spheres of activity.” And all that precedes this struggle will occupy world-history until the outbreak of the great battles between these sections of humanity. We stand here before something of colossal dimensions that will of necessity occur in the future.

What comes in the 6th and 7th epoch will absorb into itself the accomplishments of the 5th epoch and will have to live off these accomplishments. “The 5th culture-epoch has the task of deepening outer, idealistic life into spiritual life.” But “in the East they will not have the forces needed to bring about productively a spiritual life of their own; they will only be able to absorb into themselves what has been produced...

Try quite objectively to make clear to yourselves, without prejudice, the difference between these two streams of humanity. Try to realize in full clarity how, since the emergence of that part of humanity which we call the Germanic peoples a struggle has taken place over the permeation of the outer physical with the spiritual, and how the deeper strata of Christianity have been accepted.”

“What, then, is the history of Middle Europe, if not a continuous struggle for the lighting-up of the Divine spark in the personal soul, the manifestation of the spiritual in the physical? All the rest can be ignored, but the truth must be recognized, the characteristic element of this Middle European nature must be understood” (GA 174 b, 13.12.1915).

And something else: It will later be discovered “that this war [the 1st World War] is a conspiracy against German spiritual life” (GA 174 b, 30.9.1914).

And what is happening in Middle Europe at the present time is nothing other than an attempt to tread German spiritual life into the dust once again.

Epitaph

The “New Atlantis” of which the English Lord Chancellor Bacon – a scholar and a pillar of materialism – wrote, has therefore come to an end.

On the waters of the new world-wide Flood floats the newly-constructed Noah’s Ark. It will have to float on a living sea of suffering and tears, of blood and fire. Its course is set for a vague and completely indeterminate future. What is going on in the inner soul-realm of its passengers? (Let us recall the agonized question of Winston Smith: “I can understand the ‘how’, but not the ‘why’.”)

When Christian Rakovsky, a comrade-in-arms of Lenin and Trotsky and a 33 degree Freemason, was under interrogation by a “red Inquisitor”, realizing the illusory nature of the personal safety promised to a Brother of his rank, confessed the following to his investigator: “I will tell you what sort of deep secret it is that they promise to unveil to a Freemason on one of the highest degrees, but which is revealed to him neither on the 25th nor the 33rd nor on any other level, however high, of any rite whatever... Every Masonic organization aims to achieve the triumph of the Communist revolution... And since the goal of the Communist revolution is the liquidation of the entire bourgeoisie as a class – the physical destruction of all bourgeois political governments –, the actual secret of Freemasonry is the suicide of Freemasonry as an organization and the physical suicide of any more or less important Freemason [precisely this happened in the years 1935-39, and Freemasonry had already been forbidden by Lenin]... Should you ever happen to be witness of a revolution of any kind, do not miss the opportunity to observe the gestures of astonishment and the expression of stupidity on the face of any Freemason at the moment he becomes aware of the fact that he must die at the hands of the revolutionaries...”

This is the nature of the ‘why?’ of some of the passengers on the “neo-Noah’s Ark”. But what gives the “Fathers of Darkness” their inspiration? – Purgatory, the funeral pyre of the all-purifying flame. This time it is to be bigger than ever. Those who were once wiped out by the “red Inquisition” have now brought the whole world under their control. Moral decline has assumed Apocalyptic proportions. Human beings interchanged good and evil, they have made sin into the yardstick for the new morality etc. There is no lower limit to moral degradation. Consequently, there will be no “upper limit” to the number of “avengers”. Humanity needs to be taught a lesson that it will not have forgotten in one hundred or two hundred years. This is, roughly speaking, the way the “Fathers of Darkness” think.

This would perhaps not be to the liking of many – or even very many – people. Then they can be offered the alternative described in Albert Pike’s prophecies.

The Russian poet Fyodor Tyutchev is, of course, right when he says:

“Blessed is the man who visited this world
in its minutes of destiny”.

But he is only right in the higher, spiritual sense. Vladimir Soloviev conveyed a quite different message in words that apply to us all – “those small folk” who live in the “earthly vale of tears”:

“Humbly will bow in fear and timidity
Whoever dared forget the commandment of love”.

So, what should we do?

Thus inquires insistently the stubborn spirit of man, who never believes in inevitability of any kind. However, the human being will not receive an answer to this question so long as he seeks it exclusively via those paths that have led him to the necessity to ask it under the conditions of the present crisis. The answer does exist and has existed for a long time. Today a paradoxal state has come about in the world. People are running about in panic, asking: Where is the exit? Where is the exit? And near them other people are standing, who say to them: It's there! There is your exit! But they don't want to listen. Instead, they gladly listen to others who show them a blank wall as an exit. Or, worse still, who say to them: The way out is to destroy your accursed white race! It is because of them that your spirit has become over-complicated and you are going out of your mind.

But what do people say, who know where the real way out is to be found? In 1918, when a hopeless situation began to arise in the world, Rudolf Steiner warned: "Let teaching be done for another three decades as it is done in our colleges; let thinking about social questions continue for another 30 years, as it is practised today, then after these 30 years you will have a Europe in ruins" (GA 194, 14.12.1919).

As we know today, teaching and thinking continued in the same way as before, and as a result another World War broke out. But even from this people did not draw the right conclusions. Humanity still sinks ever deeper in the mire of materialism. The individual spirit begins to be extinguished, to break up into small fragments of the lower 'I', which regards as manifestation of freedom the arbitrary wilfulness of the instincts, which it is quite unable to tame. But the 'I', the genuine 'I' is the force that can transform the foundations of the human soul. And you can put forward any ideals you may wish, you can "speak in the belief that with demands – however urgent they may be – something is being done for the future of humanity – all this will be in vain if the

transformation does not take place from out of the foundation of the human soul: out of the thought of the relation of the world to the spiritual world. If radically new lessons are not learnt, if a transformation of thinking does not take place, then a moral Flood will inundate Europe!” (ibid.)



This deluge has already inundated us and the water is up to our necks. And how does humanity respond?

Amazingly enough, it responds in exactly the way described in the vision of the Apocalypse: “And they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds” (Revelation 16, 10-11). And in this situation what can await us in the future? Rudolf Steiner gives the answer to this question: “If nothing but outer materialistic impulses work in the world and in human heads and human hearts... then, in truth, not only Germany and the Middle European countries and Russia, but the entire civilized earth will gradually be enveloped in chains of slavery and will never know happiness again. For, through all that only comes from the past the world has reached an end... Something new must come from the spiritual world” (GA 187, 31.12.1918).

And now literally in our own day, we see how these chains are being forged, and by people who will also never know happiness again. But who is in a position to explain this to them? Half measures are not good enough. It is, indeed necessary to change the type of the human personality. And humanity therefore needs a revolution. But of course this must not be political, still less racial, it must be spiritual in character. To wish to alter the type of the human personality by racial mixing is the greatest folly ever conceived by man. Rudolf Steiner points a way out of the situation that has arisen through this folly. He says: “The mission of Christ consists in the overcoming of all that is naturally given, the cultivation of love for humanity as a whole over against life within the race... Through the Christ, through universal humanity, that which belongs to the individual folk, the egoism of the nation or people, is to be overcome. The solution is not that one should work against what is naturally given, on the same level of reality as what is naturally given, but that one takes up what is given by nature and brings about a balance between the purely spiritual and what is given by nature... universal humanity, universal love of man, is something different from what arises from families, peoples, race, nation etc. But the one should not be eliminated by the other; race and individual must be brought into harmony” (GA 342, 15.6.1921) – the individual who incarnates from race to race and from nation to nation is to be brought into harmony with the laws and tasks of the general evolution of mankind, but also of his personal evolution and his destiny, his karma.

The physical mixing of the races and the turning away from Christianity in the name of some kind of religious tolerance, will only strengthen materialism still further and human beings will endlessly “gnaw their tongues for pain”. Not racial mixing, but the reform of education in the spirit of Waldorf pedagogy will save Europe from downfall, lead to a renewed flowering of the white race and endow it with the spiritual forces it needs, to help the rest of the world to flower once more. In the situation of today, however, the human being is weak precisely because the Ahrimanic character of education in recent centuries has utterly destroyed the spiritual courage that people would need today, more than ever before. An education system based on

Anthroposophical spiritual science alters the type of personality fundamentally in the direction of Christianity in the epoch of its practical realization.

Waldorf pedagogy knows no national borders and no racial or other differences between human beings. Such differences are only important from the standpoint of the personal human peculiarities of the harmonious development of the individual.

One would wish firmly to believe that this pedagogy will, sooner or later, be adopted throughout the world – in West and East, in South and North.

And at some point the races themselves will also be overcome. They emerged once and will certainly pass away. But this will not happen “until the idea of brotherliness has been realized in practice on the earth”. Then the races will be overcome, and “also karma” (GA 109/111, 12.6.1909). Humanity will then rise to a more spiritual form of being. And the foundation for this is laid by the message of the Holy Spirit, borne by Anthroposophy, a message that draws all human beings into a great brotherly unity.

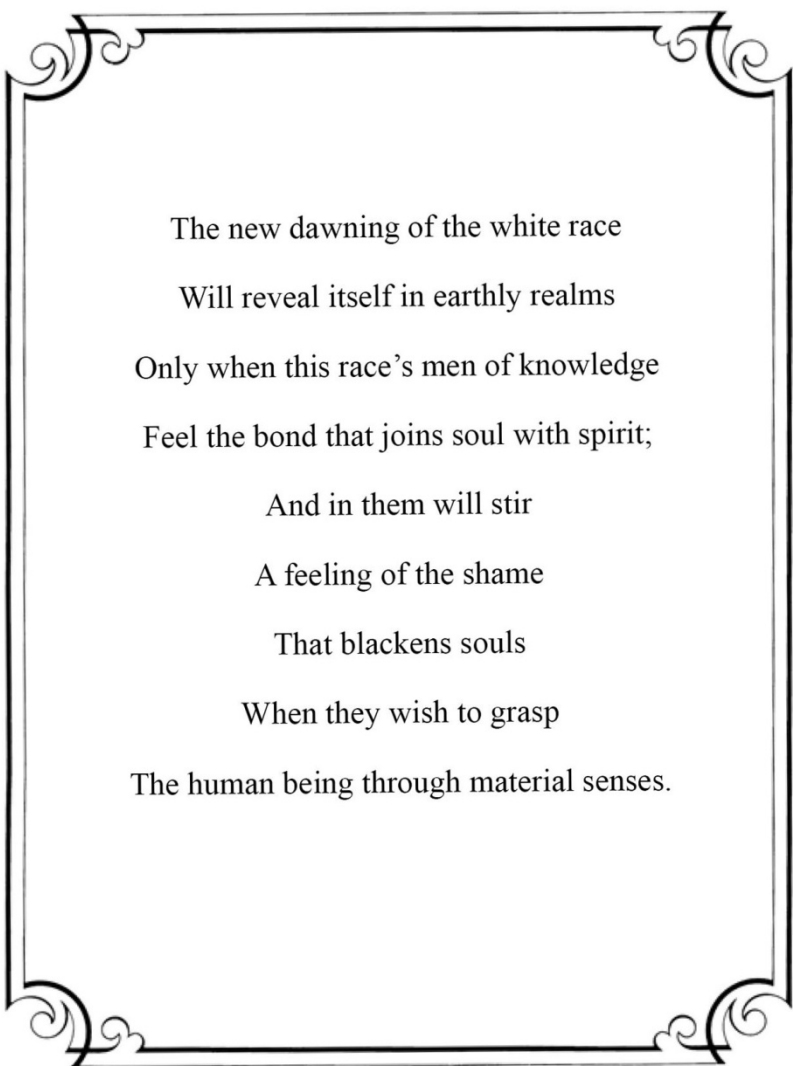
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Is the European of today capable of understanding all this? At least of the Middle European it can be said that he will comprehend spiritual science, Anthroposophy, “if he brings understanding to the best that his guiding spirits have willed and have embodied in their works” (Beiträge zur GA, Nr. 10).

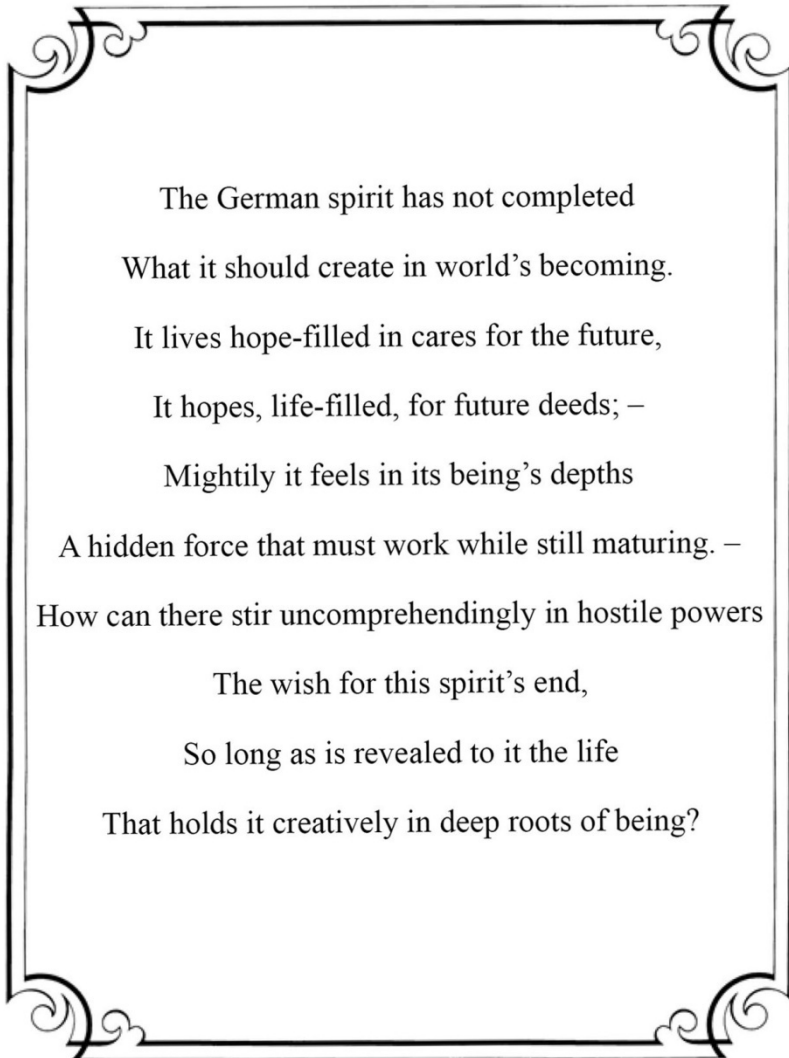
Anthroposophy has the deepest affinity to the guiding spirit, the Archangel, of the German people. Also the other Archangels expect of their peoples, that they will accept Anthroposophy.

February 2016

Truth-Wrought-Words of Rudolf Steiner



The new dawning of the white race
Will reveal itself in earthly realms
Only when this race's men of knowledge
Feel the bond that joins soul with spirit;
And in them will stir
A feeling of the shame
That blackens souls
When they wish to grasp
The human being through material senses.



The German spirit has not completed
What it should create in world's becoming.

It lives hope-filled in cares for the future,
It hopes, life-filled, for future deeds; –

Mightily it feels in its being's depths

A hidden force that must work while still maturing. –

How can there stir uncomprehendingly in hostile powers

The wish for this spirit's end,

So long as is revealed to it the life

That holds it creatively in deep roots of being?

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