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THE PRESENT AGE

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Russia, Germany and the Friedman Doctrine

When I attended a seminar in Dresden last autumn, I learned that from 1985 Vladimir Putin – who was at that time a KGB agent – was living in that Florence on the Elbe. And to my great surprise I also learned that his workplace at that time, which was 150m. from his apartment in a prefabricated building, became, after the fall of communism in Europe, a centre of the Anthroposophical Society at 4 Angelikastrasse.



I hope that this factual information will not pour oil on the fire of the hatred against Putin which has flared up everywhere. This hatred is comparable to the cold hatred of Germany and its leaders that was first mainly prevalent in the British elite over a hundred years ago. This elite caused the outbreak of the First World War. Those not yet aware of this fact may read the book *Hidden History* by Gerry Docherty and Jim Macgregor and subtitled “The Secret Origins of the First World War”, which was used as the title of the German translation of the book published by Kopp Verlag in 2014. It is the best work that has ever been published on the background to that war and is superbly researched. It was written by independent Scottish researchers who would have been crucified by the Press in Germany. In Scotland it has been met with silence by the media, which is perhaps even worse.

The parallel between then and the present events in Ukraine goes even further. Germany was encircled from East and West and threatened by a series of foreign mobilisations. It only went onto the offensive when those mobilisations, especially the Russian one, were not reversed. Germany fought not for conquests but for its national existence. Russia's situation today is similar. Successively encircled by and under threat from NATO since the fall of communism, contrary to all western promises, Russia did not strike out until Ukraine threatened to be taken into NATO. The provocative NATO prehistory of this awful war is completely blanked out in the West and replaced by expressions of idiotic indignation and useless sanctions.

Germany's decision to supply arms to Ukraine is the fulfilment of the hopes of those who for over a hundred years have feared nothing more than collaboration between Germany and Russia. We quote the think-tank operator whose thoughts on the matter can be regarded as representative of US foreign policy, George Friedman, who said a few years ago: “The primordial interest of the United States over which for a century we have fought wars – the First, Second, and Cold War [sic] - has been the relationship between Germany and Russia, because united, they are the only force that could threaten us, and to make sure that that doesn't happen.”*

One of the most effective instruments to “ensure” this doesn't happen is NATO, the task of which was outlined by its first Secretary-General, Lord Ismay, as follows: “To keep the Soviet Union out, the Americans in, and the Germans down”.**

For the sake of long-term Central European and Russian-Slavic development, the complete opposite of this doctrine of Ismay and Friedman must still be striven for - even if the Western elites do not like it. This will perhaps only be possible again after the next great European catastrophe, towards which manoeuvres are currently underway with all possible means.

T. H. Meyer

* <https://unser-mittleeuropa.com/us-outing-zum-ukraine-krieg-im-chicago-council-for-global-affairs-bereits-2015/>

** https://www.nato.int/cps/en/natohq/declassified_137930.htm Ismay was installed in his position as NATO Secretary-General by Winston Churchill.

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To Subscribers	
We apologise to our subscribers for the late delivery of <i>The Present Age</i> , which has been due both to financial difficulties which hit us in March, health issues, and paper shortages at our printers. We hope that the delivery of the September issue will be possible soon, but at the moment, unfortunately, we cannot give an exact date. As always, the current issue is available for free download at our website: https://perseus.ch/archive/category/europaer/europaer-aktuell Many thanks for your understanding.	

The Gate of the Moon and the Gate of the Sun

A Lecture given by Charles Kovacs at the Leicester Conference, 8th September 1962

Dear Friends,
You all have in the course of your reading come across Rudolf Steiner's saying that we learn in the first years of our lives more than in the rest of our existence on earth. He refers, of course, to the fact that we learn in these three years to walk to speak and to think.

Now, try to visualise the little child when it begins to walk upright. The head is quite large compared to the body and limbs – the child is really top heavy. There is a configuration of forces, a distribution of weight, which is much less suitable for standing up and balancing on two legs than would be the case later in life. So the physical body, by itself, at this stage could not, would not induce the child to stand up. It is not earth life itself that induces the child to stand up. It is life before birth, it is the cosmic life before earth life that reaches into this life, that works in the child in a transformed manner and gives it the power to walk upright.

We speak of life before birth and life after death, but these cosmic lives are not separate “compartments of existence.” As one can see from the example of the child who begins to walk, the cosmic lives reach into this life. In the whole of human life, in the whole of human destiny, forces from cosmic life before birth and cosmic life after death flow into earth life. It is a wonderful thing to recognise in the light of Anthroposophy the work of the cosmos, the cosmic handwriting, in human destiny on earth.

Of course, this “writing of the cosmos” works and shows itself in every human life, but there are certain lives, certain destinies, which one could say demonstrate the cosmic forces more than others. It is as if the gods had chosen certain individualities to illustrate in their lives the working of cosmic forces. Such lives bring out and reveal—if we look at them in the right way—what is also present in our own lives in a more hidden, less conspicuous way. Let us consider one such extraordinary life.

More than a hundred years ago, in 1854, a man stood in an hotel room in Danzig, a Baltic sea port, which at that time belonged to Germany. That man was a businessman and he had just received very bad news. He had invested his very considerable fortune in a shipment of indigo for the Russian government, which was at that time engaged in the Crimean War. The shipment was to be unloaded in Danzig and to go from there by train to Russia. The businessman had arrived in Danzig only to be greeted by the news that on the previous night a fire had destroyed all

the warehouses on the quayside, along with everything they contained. It meant complete ruin for him, and also the end of dreams and hopes that went much further than just the amassing of wealth.

He had already decided to leave Danzig immediately and to inform the Russians that he could not fulfil his contract when, looking through the hotel window, his eyes fell on the inscription over the door of the house opposite. It was a Latin quotation meaning: “Fortune is like the moon – it waxeth and waneth.” The man felt strangely moved by these words. Fortune had shone upon him like the full moon all his life; it would not desert him now. He changed his mind – he did not leave Danzig but went down to the harbour. By accident he fell into conversation with a storage clerk who looked with him at the smoke-blackened rubble of the warehouses. “Odd,” said the clerk, “how lucky some people are. When the last ship arrived, the warehouses were so full that we had to stow away their stuff in an open shed – and that shed wasn't even touched by the fire. He's a lucky man, the owner of that indigo shipment.”

It was the man's own shipment that had been saved. Once again the full moon of fortune had shone upon him, just as it had done all his life. It was a strange life, and a life devoted to a strange, particular dream.

He was born the son of a Protestant clergyman in a village in North Germany. When he was only eight years old he received as a Christmas present a history book, which also contained the story of the Trojan War. The boy loved this story of the great fights between Greeks and Trojans best of all and he read it again and again. And one day he asked his father: “Is there anything left of Troy?” “Oh, no,” said his father, “there is nothing left of Troy – if indeed it ever existed, which I doubt very much.” “But there is a picture of it in my book,” cried the boy. “How could they make a picture if it never was? I know there was a Troy and when I'm grown up I am going to find it!”

The boy's name was Heinrich Schliemann; he had made his decision to find Troy when he was barely eight years old and he stuck to it through the whole of his life. But at first there was little hope that his dream would ever come true. His mother died when he was still young. His father, the clergyman, was weak, incompetent, and eventually lost his position. Young Heinrich Schliemann had to leave school at the age of fourteen and started to earn his living as an apprentice to a grocer, where he worked

from five in the morning until eleven at night.

One day, lifting a heavy barrel, he hurt himself so badly that he had to give up this job. This was good fortune – although he didn't realise it at the time. With his poor savings Heinrich Schliemann paid his fare on a ship to South America. But the ship was still in the North Sea when it was wrecked in a storm and the lifeboat with Heinrich was thrown ashore on the coast of Holland. Once again disaster – which turned out to be good fortune. Heinrich stayed in Holland and became an office boy in Amsterdam. He used his spare time, and even when running errands, to teach himself from books modern languages, for which he possessed quite extraordinary aptitude. (Eventually he mastered fifteen languages.) His linguistic abilities soon brought promotion to Heinrich and he was only twenty-one when he went as his firm's representative to Russia, where he started his own business a year later. He became a rich man, made another fortune as a banker in America during the Californian gold rush and, back in Europe, doubled his wealth during the Crimean War.

Yet, during all these years of intense activity whilst he went from success to success, he never lost sight of his ultimate goal: the discovery of ancient Troy. All the money he made was one day to be used for this purpose – money was only the means for it. And when Schliemann thought he had all he needed, he sold all his business interests and turned his back on business altogether. The whole world of commerce no longer existed for him – he was only interested in his search for Troy. He was in no way disturbed by the fact that the experts, the historians, scoffed at him. He travelled extensively in the Middle East and, eventually, mobilised a labour force that started excavations on a site in Turkey – a site that no expert would have chosen.

The story of Schliemann's digging at Bourabashi has become history. He found not only one Troy but seven cities, one under the other. And just one day before the excavations were to come to an end Schliemann saw something glitter. He sent his workmen away under some pretext, and unearthed himself a treasure of sixteen hundred golden objects – rings, diadems, golden masks. His faith had been fully vindicated. Later on, he unearthed an even greater treasure in Mycenae in Greece. When Schliemann died in 1890, he had not only realised his boyhood dream, he



Heinrich Schliemann (1822–1890)

had made archaeology what it is today and he had immensely enriched our knowledge of the past.

Can one look at such a life, a life that moves unerringly towards its predestined goal, without seeing – tangibly – how here the past reaches into the present and forms and moulds it? The past formed this life of Schliemann – but it was also a life devoted to the past. He shared the business life of the 19th century, and he did it very well indeed, but his inner life did not belong to his time – it belonged to the past.

No novelist could invent such a characteristic gesture as Schliemann's courting of a beautiful Greek girl. He

subjected the prospective Mrs. Schliemann to a thorough history examination, with such questions as “When did Hadrian visit Athens?” and asked her to recite long passages of the Songs of Homer. The girl passed with great success and it became a very happy marriage. But as a way of courting it is just as individual as Schliemann's whole life – a life ruled by the forces of the past, and uniquely so.

Now, for the sake of comparison and contrast let us consider another life, the life of a man who was, more or less, a contemporary of Schliemann and who was also a businessman – the life of Henri Dunant. Dunant certainly had a better start in life than Schliemann. He was born into a wealthy, respected family of merchants in Geneva in Switzerland. He did not have to make a fortune – he came into one. And there is no indication that he aspired in his youth to do anything else but follow the family tradition. He was perhaps more venturesome, more adventurous, but this was expected of a businessman in the 19th century.

This was the time of colonial expansion, and Napoleon III, the vainglorious emperor of France, had extended the French overseas territories by the conquest of Algeria, which had such tragic consequences in our time. Now Dunant, the enterprising Swiss businessman, travelled to the new French colony, Algeria, on the lookout for profitable investment. Eventually, he bought a large tract of land that was eminently suited to the cultivation of wheat. However, the land would also need canals – and canals could only be dug with the permission of the French authorities. Dunant duly applied for permission.

It seems that bureaucracy has not changed these last hundred years – the application was held up somewhere



The ruins of Troy

and Dunant lost patience. He decided to take the whole matter personally to the emperor, Napoleon III. He left Algeria for Paris. In Paris, however, he met with a disappointment. A war had broken out between France and Italy on the one side and Austria on the other, and the emperor had gone to Italy where fierce fighting took place.

Dunant was not daunted. He set out to follow the French emperor; he was going to get his affairs settled, war or no war. He reached the French headquarters in Italy, as it happened on the eve of a great battle. No-one had time for his business problems, and so it came about that Dunant witnessed one of the great and horrible battles of history, the Battle of Solferino, 1859. 300,000 men fought for fifteen hours in the glaring heat of the Italian summer – the carnage was terrible, and Dunant’s description of the details makes horrifying reading even for us, hardened as we are by the accomplishments of our time. When the battle ended with the defeat of the Austrians, some 50,000 casualties, dead, maimed and wounded, littered the battlefield. There were no doctors, no nurses, no ambulances; there was no food and no water – the cries and moans of the helpless sufferers filled the air.

And at this stage Dunant, the businessman, forgot the business that brought him to Solferino. He made it his business instead to help his fellow human beings. He went round to the local peasants, he persuaded and coaxed them, he formed stretcher-bearing parties and improvised first aid stations. Once, at the beginning, an Italian helper cried out “But this one – he’s an Austrian, an enemy!” Dunant answered: “No, he is a human being – we are all brothers.” And the word went round, from one to another: “We are all brothers.”

After working for three days and nights without rest or sleep, Dunant made his way to French headquarters. He no longer thought of business. In his mind there took shape the idea of an international organisation to look after the victims of war. He had an interview with the French emperor but canals for Algeria were not mentioned

– only the provision of doctors for the wounded. Then – in the grip of his great idea – Dunant returned to Geneva and wrote, as a plea for his idea, a book on his experiences that shocked the whole of Europe into awareness.

It was due to his book and Dunant’s ceaseless work – letters, journeys to all European capitals, lectures, interviews with leading statesmen – that in 1864 the Geneva Convention was signed and the Red Cross was born.

Dunant had not only spent a fortune to achieve his goal, he had also neglected his business affairs, his Algerian scheme, with the result that he became bankrupt. Association with a bankrupt could taint the new organisation, the Red Cross, and so Dunant withdrew from the thing he had created and for which he had made himself bankrupt. Penniless, he disappeared from public view altogether. At one time he was so hard up that he had to sleep in the street. Eventually he lived, unknown, under an assumed name, a hermit’s life in a village in the Swiss Alps. Only shortly before his death was he accidentally discovered by a journalist, and the resulting publicity brought a belated recognition of what the world owed him.

How unlike Schliemann’s is Dunant’s life. It began in wealth and ended in poverty. It brought little glory or fame to himself, but the blessing of the Red Cross to humanity. The achievement of this life was not the result of an inborn urge, of a childhood dream, but of a spontaneous decision – of a free deed. Dunant’s life’s work does not throw any light on the past, does not increase knowledge, but works towards the future of mankind.

To mention just one characteristic detail: Dunant, like Schliemann, travelled at one time in the Middle East. Schliemann, the man of the past, looked with admiration at the ancient ruins – he barely noticed the living conditions of the people. Dunant, the man of the future, paid scant attention to the ruins but he wrote a little book, suggesting that the nations of Europe should buy land from the Sultan of Turkey (who was then the overlord of these lands and badly in need of money), and under European guidance improve the fertility of the soil and so raise the living standards of the people. We might have fewer problems in the Middle East today if anybody at that time had taken Dunant’s proposal seriously.

These are just the plain facts of these so oddly contrasting lives, lives which, to any thinking mind, seem to pose questions – questions that can only be answered by Anthroposophy. In a lecture in Berne (25.1.1924) Rudolf Steiner revealed certain truths that can throw light on these two lives. In fact one could not find better examples for what Rudolf Steiner said than these two lives.

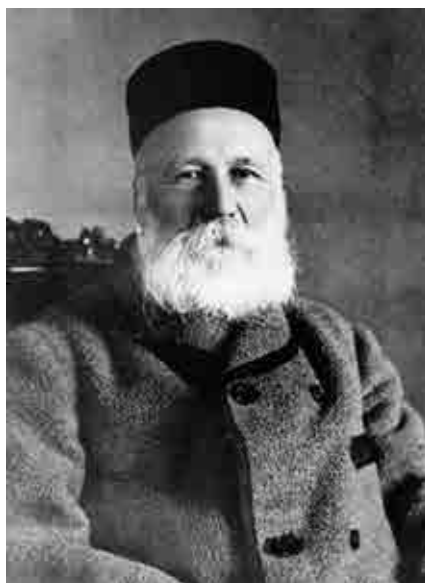
In this lecture Rudolf Steiner speaks first of the Moon spirits. These Moon beings work on man before birth and it is due to them that we are born with our particular gifts, talents and inclinations. The Moon beings work out of the past – and out of the past, through the Gate of the Moon there comes what makes us individuals. That we are individuals with definite, particular gifts – or lack of certain gifts – that we have inclinations to this or that, is the work of Moon beings. It comes from the past, from life before birth, through the Gate of the Moon. But the Sun, so said Rudolf Steiner, is not concerned with the individual; the Sun beings are only concerned with the universally human, with mankind.

The Christ is a Sun being who came to Earth so that the Sun impulse, the impulse of the universally human, can enter into the individual. And this Sun impulse works towards the future. Through the Gate of the Sun we are connected with the future and with life after death. These Sun forces are the forces of freedom – just as the Moon forces are the forces of necessity.

With this knowledge we can now recognise the life of Schliemann as a wonderful demonstration of the work of the Moon forces – a life ruled by the past and devoted to the past. And the life of Dunant, from a certain moment onwards, is freed from the past. It is filled with a complete realisation that all men are brothers, with the Sun impulse that works for the future, beyond death – a life in which the individual gives itself in freedom to mankind.

Of course, these two lives are, one could say, each in its own way one-sided. But this just makes them such fascinating examples of the working of cosmic forces in human life. But the Sun and Moon forces work in every human life – they meet and cross in every human destiny. However, these two streams must have a physical expression in our organisation – there must be something that receives these two streams that flows through the Gate of the Sun and the Gate of the Moon. That something is the blood.

The blood goes through two phases. In one phase it is rich in oxygen, the so-called “red” blood in the arteries. In the other phase, flowing back through the veins, the so-called “blue” blood is rich in carbon dioxide. Without the red blood there would be no life and no will – it is the organ of the Sun forces. Without carbon dioxide, without the blue blood in the veins, there would be no



Henri Dunant (1828–1910)

knowledge – it is the organ of the Moon forces.

In a lecture in Munich (Occult Seals and Pillars) Rudolf Steiner said that the red, arterial blood represents the “Tree of Life,” the blue, venous blood represents the “Tree of Knowledge.” Now, let us think of the great imagination in the second chapter of Genesis. Man eats from the Tree of Knowledge under the influence of the serpent, who is a Moon being. Through a Moon being man attains knowledge and becomes individualised. He is no longer universal man but an individualised, earthly being.

But this great picture at the beginning of the Bible has a counterpart

at the end, in the New Testament. There is altogether a wonderful architecture in the juxtaposition of the Book of Genesis at the beginning and the Book of Revelation at the end of the Bible. Genesis speaks of the past of evolution and the Apocalypse of the future. Genesis and the Apocalypse are themselves like the Gate of the Moon and the Gate of the Sun.

And in the Book of Revelation, the Apocalypse, there is an imagination that is the counterpart of the Genesis picture where man eats from the Tree of Knowledge. In this counterpart in the Apocalypse there are not two trees but two pillars, one rising from the sea, the other from the land. And there is a being – not a Moon being – it is a being whose face is like the sun. This Sun being gives John a book to eat. In the Bible, so said Rudolf Steiner (Lectures on the Apocalypse), a book always means generations. The book that John is given to eat means the generations of mankind – it means man as a being in time, it means the future evolution of mankind. Here John – who is an individualised man – receives from the Sun spirit the book of the future of mankind as a whole. You see it is just the opposite of the Genesis picture. In Revelations an individualised man receives the impulse of universal man, the Sun impulse of the future. And it is written in the Apocalypse that when John ate the book it was sweet in his mouth but painful in his belly. For this is not a book of knowledge, it is a will force – the will to give one’s own being to the service of mankind.

But the two pillars, they represent, again, the Sun-receiving red blood and the Moon-receiving blue blood. This is also expressed in the names of the pillars. Yakim means, as Rudolf Steiner said (Berlin 20.6.1916) Weltwesen

& Ichtheit, “What was in the cosmos, it is now within me.” And the name of the other pillar, Boaz, was translated by Rudolf Steiner as “The strength within me now, it will after death flow out and fill the cosmos.”

That is the meaning of the two pillars that play such a great part in the freemason’s ritual: they tell us that we are in truth cosmic beings – that through the Gate of the Moon we change from cosmic existence to earthly existence – and through the Gate of the Sun we again enter cosmic existence.

But there are other pictures, pictures that do not speak the language of symbols for they are works of art that can speak to the human heart directly. No symbolic representation could speak as movingly of man’s descent from the cosmos as Raffael’s Sistine Madonna – the child in the mother’s arms is a companion of the angel beings in the background, it is born out of the blue angelic background.

There is another picture, a pieta by an unknown French master. In this painting the dead Christ in the lap of his mother is not surrounded by angels but by human beings. He is surrounded by human sorrow and human love. But in loving Christ these mourners love mankind – they love what is universally human. And one can feel in the golden, sun-like glow of the background the expression of this human love rising into the cosmos and triumphant over death.

So art, too, in its own way can speak of man’s descent from cosmic life through the Gate of the Moon – and of the ascent through the Gate of the Sun. But these are works of art of the past. One could not say that modern contemporary art has anything to set beside these masterpieces. However, there is something else in modern art, something that is significant and symptomatic – something that belongs to the age of spaceships.

There is hardly any contemporary work of art that does not give the impression of a fragment, of something incomplete. It is the deliberate aim of modern art to be “fragmentary.” Why should this be so? - because the modern artist feels life itself to be fragmentary. Life on earth *is only* a fragment. It is like the shards of a broken vessel; it needs the other parts - cosmic life before birth, cosmic life after death – to make it a whole, to make sense. How can a life like Schliemann’s make sense unless we see it extended beyond birth? How can Dunant’s life make sense without seeing it related to the Sun impulse beyond death?

The modern painter puts down his feeling that life on earth by itself is only a fragment. And like an answer to this outcry (for that is what it is) the astronauts hurl themselves into cosmic space - searching for cosmic existence. But only beyond the gates of birth and death, in the secrets of Yakim and Boaz, can the true answer be found.

As the blood that courses through our body is passing through two phases – red in the arteries, blue in the veins – so human life passes from cosmic to earthly existence and returns. In one phase the divine beings of the cosmos are revealed to us, in the other phase, on earth, they are hidden to us. So we alternate between seeing the divine countenance and seeing its veils in the sense world. Just so does one play with little children – showing one’s face and hiding it, then showing it again. The very young child, the child that is still on the threshold of earthly existence, loves that game. It can still recognise in it the rhythm of man’s whole existence. The little child feels alone, thrown upon itself, when the face is hidden – it feels the joy of love, of companionship, when the face appears again. It feels in this simple game a miniature expression of the mighty interplay of the forces whose outward signs are Sun and Moon.



Jürgen Habermas and the Corona Crisis

Maximum Lockdown as The Duty of the State

Jürgen Habermas was and is one of the most important, representative, leading intellectuals of the Federal Republic of Germany. Born in 1929, he has accompanied its development since the 1950s in his publications. He became a member of the Frankfurt Institute for Social Research [aka 'the Frankfurt School'] and especially after the death of its two formative figures, Theodor W. Adorno (1969) and Max Horkheimer (1975), he managed the Institute's 'Federal Republicanisation', one could say. In the 1960s and 1970s Habermas was a central figure on the radical Left in Germany, although always with an eye to the SPD. Habermas was probably the most influential philosopher in the Federal Republic, and in foreign countries, especially in the USA, the most highly regarded. His central guiding principle was the ideal of "emancipation" in the "Project of the Modern".¹ Despite this concept, politically, Habermas became more and more an advocate of the *status quo* and had probably found his ideal mistress, his philosopher-queen, in Angela Merkel. It seems very symptomatic that in a recent article on the Corona crisis he presented a kind of legal justificatory blueprint for a most comprehensive Corona dictatorship, a total lockdown.² He is thus probably representative of the authoritarian tendencies and the metamorphosis that have become visible in large sections of the German, European and American Left in this situation.

Habermas' legal questions on the Corona crisis

According to Habermas, the legal questions that arise in the pandemic are, for example: "...the question of whether a constitutional state may pursue policies with which it accepts avoidable numbers of infections and thus also avoidable fatalities"; "...whether a democratic constitutional state, in seeking to combat the pandemic, has the right at all to choose policies with which it tacitly accepts the avoidable increase in the number of infections and thus the probable number of deaths?" "... whether the constitution of a democratic state governed by the rule of law obliges the government to keep the number of people who die from Corona as low as possible, in view



Jürgen Habermas (born 1929)

of the aim of minimising the number of victims? Whether the government of a constitutional state has the right at all to pursue policies which would cause it to accept a scientifically predictable, i.e. an avoidable increase, as far as is humanly discernible, in the number of infections or deaths?" One could say that all these questions converge for Habermas basically on the question of whether the state has the right not to impose a lockdown, and not the strictest one? Such questions are not only special pleading to vindicate the actions of the German government so far, but also a plea for

a tightening of this policy. They make the state into the supreme fighter against disease.

All these questions are based on the rather unreal idea that it would be at all "scientifically" possible to determine with any certainty the possible consequences of any policy here. By suggesting that this would be the case, he is following in the footsteps of someone like Bavarian Prime Minister Söder, for example, who unashamedly claimed that the policy, if adopted in Bavaria, would have "saved 130,000 lives", or those virologists on TV who claim things such as: if a lockdown had been enforced two weeks earlier, it would have saved 30,000 lives, and the like. In reality, it is highly uncertain what the actual consequences of all these lockdowns and their restrictions on social contact would have been. International comparisons do not at all suggest that positive consequences from the lockdown measures were so clearly determinable.³

Other questions are simply left out of this way of looking at things: could it be, for example, that the unintended consequences of the measures ultimately result in more "victims" - and that means also fatalities - than are saved at the same time by the measures - for example, through the failure to provide medical treatments for other conditions, through the psycho-physical consequences of the measures or through consequences that arise in other countries as a result of the collapse of trade links or of isolation measures? Can it be that the consequences are simply outsourced, i.e. that wealthy, old Europeans are saved while poor, young Africans die of starvation? Or is it possible that a strict lockdown policy which is aimed at

short-term success will produce more victims in the long run than a longer-term, more relaxed policy that treats people more as subjects than as objects, as is the case in Sweden? Or is it possible (which is always denied) that the most effective injections (of the mRNA type) will ultimately cost more human lives than they “save”, in that late-occurring, immune system-damaging consequences of the injections will cause people to die prematurely from other diseases?⁴ Ultimately, of course, these are all questions which (at least for the time being) cannot be answered with complete precision. What can be said with certainty, however, is that a government that omits and ignores such issues, and that only engages with those “scientists” who are not interested in them but who are only interested in model calculations for infection and death statistics, will hardly be able to make any viable, sensible decisions.

And of course, the consequences of this policy, which cannot be measured in terms of death statistics, are entirely left out of consideration. Is it not possible that the consequences of such a hot and cold lockdown policy over several years, as has been pursued - with the destruction of institutions and of the quality of human life that this has entailed - are ultimately more serious than the question of how many human lives may have been saved as a result?⁵ That immeasurable damage is done to society through this, which also seriously limits the quality of life of all the survivors? Is there not perhaps something like an unwritten but iron commandment that says: “You must not treat human life on earth as a toy to be experimented with as you see fit, to be turned on and off just when it suits you.”

Then there is the whole issue of the state’s rights to intervene. For Habermas, there appear to be no limits to the state; if there seem to be pragmatic grounds for action by the state, then everything goes ahead. He has little regard for the classical form of human rights in which people’s rights of freedom were counterposed against the actions of the state. His ideal of the state is ultimately a utilitarian and more or less totalitarian democracy, in which all “problems” are solved by the government. For him, the protection of life as a “fundamental right” powerfully outweighs all other considerations. The fact that illness and death are in themselves things that should be outside the state’s sphere of action, and that throughout history until now all states and humanity as a whole have accepted the fact that people get sick and die, is of no interest to him. Following Habermas, one could, for example, also advocate for the preventive incarceration or perhaps even preventive execution of super-spreaders, provided only

that they could be identified in a sufficiently scientific manner. That seems intolerable.

The fundamental legal question must be: “Does a state - and especially a democratic state that understands the people to be sovereign (and the government as subordinate to the people) - have the right to lock up its citizens in order (allegedly or in fact) to save lives?” Is the state to be allowed to treat its citizens only as objects of state pandemic control and not as individual subjects who are responsible for themselves?

The war between young and old

Ultimately, Habermas, who is 92 years old, gives the impression that behind these views of his is an old man afraid of death, who is prepared to sacrifice everything, “sun, moon and stars”, for his own personal, and ultimately impossible, survival. At a time when other people are preparing to die, between the ages of 80 and 90, Habermas wrote his monumental history of philosophy⁶ in which he devotes all his undeniable and apparently inexhaustible acumen and immense knowledge to showing that the mind is only a reflex, a reflection, and not a source of social life. This is ultimately a denial of the spirit, of the spiritual. It shows Habermas, the partisan of social democracy, as a philosophical Marxist. Habermas himself calls his thinking “post-metaphysical”. It is hardly surprising that such a person would be full of fear standing before the threshold of death, which is the surrender of what is corporeal and material and the transition to the spiritual.

Habermas apparently understood the pandemic early on as a war of the generations, between the unendangered young on the one hand and the old, who belong to the “risk groups”, on the other. His fear was that the young, in order to continue living their lives undisturbed, would, in a kind of ruthless social Darwinism, simply leave the old to the pandemic and let them die.⁷ Against this, lockdowns appear to be a way of waging war by the old, who have the upper hand politically. Lockdowns may be of limited effectiveness as a means of fighting this disease, but they are very effective as a method of war against the young: they disrupt and destroy young people’s lives to a very great extent.⁸

Rumblings of Nazism

One can perhaps discover another factor behind Habermas’ *furor*: born in 1929, he has for decades been one of the most tireless and emphatic among those who condemn the Third Reich and all suspected signs of a resurgent Right in Germany. For a long time, one could have the

impression that these gestures of condemnation also in reality represent a form of repression. This permanent condemnation is the way in which Habermas keeps the Third Reich at bay, the way in which he avoids an inner, soul-confrontation with it. When one reads about it, for example, in his history of philosophy, one is astonished at the banality of the mere rhetoric with which it is discussed.⁹ There is no evidence of real cognition to be found there that would reflect a lifelong inner confrontation with the subject of Nazism - this is disappointing in someone who belongs to a generation for whom this should actually have been one of the most fundamental themes of life. If Nazism was actually the fundamental object in the confrontation with evil for those of later generations, one senses little of this in Habermas' furious condemnations.

His themes in this regard are a negative nationalism and the condemnation of everything from the Right. Protected under this surface rhetoric, a residuum of Nazism has probably metamorphosed in Habermas in such a way that it has been able to creep upwards again unnoticed in his inhuman corona considerations.

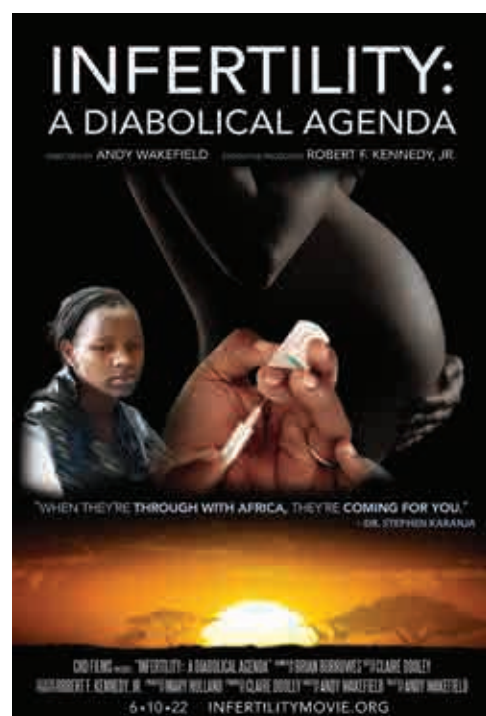
In his *Theorie des kommunikativen Handelns* [Theory of Communicative Action], published in 1981, Habermas seemed to stand on the threshold of a view of free associations as the seed germs of social action - the threshold of a truly pioneering conception of social life. If he had progressed consistently along this path, he would have had to arrive at social threefolding. However, he did not take this path, but instead developed in the following decades into a kind of conformist with a West that was understood in social democratic terms.

This may have happened not least under the influence of his American contacts, which were so intensive in the 1980s - with academic philosophers such as John Rawls, Hillary Putnam and Richard Rorty. (Subtly, Habermas was probably also shown the anti-fascist instruments of torture that could be applied if he did not take the Western direction, but moved in the direction of some kind of "third way". He might then have been portrayed as a revenant of an "anti-Western" proponent of a German "Sonderweg" [special path] and, to that extent, as a kind of neo-Nazi. Undoubtedly, such a prospect must have deeply frightened and deterred him). With his Corona legal analysis, Habermas has finally landed on the side of the "technocracy", the experts who want to "govern" or manage people as objects - the side he was identifying as the enemy 40 years ago.

Andreas Bracher, Vienna (Austria)

Notes

- 1 This international activity can be seen, for example, in the Danish website: <https://www.habermasforum.dk>
- 2 Jürgen Habermas, Corona und der Schutz des Lebens. Zur Grundrechtsdebatte in der pandemischen Ausnahmesituation [Corona and the Protection of Life. The Fundamental Rights Debate in the Exceptional Circumstances of the Pandemic] in: *Blätter für Deutsche und Internationale Politik*, September 2021, pp. 65-78.
- 3 In Europe, some of the countries with the strictest lockdown measures were also those with the highest death rates, such as Italy, Spain and France.
- 4 The assurances about the absolute safety of the so-called "vaccinations" remind one of the assurances of the designers of the Titanic that the ship would be unsinkable. However, in the case of the "vaccinations", there is the added factor of political coercion. Here it is not simply technical and scientific hubris; one is politically forced to say that
- 5 For Anthroposophers, one could also point out that the time of the last great worldwide pandemic, the so-called "Spanish Flu" of 1918-1920, was also the time in which Rudolf Steiner placed the idea of threefolding into the world. At that time, Steiner spoke at all kinds of events and to many different large groups of people, in circumstances which today would probably be called potential "super-spreader" events. If lockdown measures comparable with those of today had been enforced at that time, hardly anyone would have got to know of the idea of threefolding, and there would have been no possibility - fleeting though it was - of anchoring it in the consciousness of humanity. This may seem an insignificant detail to many, but to some it will be a circumstance of paramount importance.
- 6 Jürgen Habermas, *Auch eine Geschichte der Philosophie*. Two vols. Suhrkamp Verlag, Berlin 2019.
- 7 See Habermas' first publication on the pandemic: 'Lebensschutz oder Freiheit?' [Protection of Life, or Liberty?], in: *Die Zeit*, 7.5.2020 (Discussion with Klaus Günther).
- 8 The cultural scholar from Görlitz, Matthias Theodor Vogt, for example, calls the pandemic a juvenocide, a mass murder of the young (in legal terminology, "homicide"), one would have to say: a mass murder of young people's souls.
- 9 S. J. Habermas, *Auch eine Geschichte der Philosophie*, op. cit. Vol. 1, p. 174.



Corona Notes

It can be helpful to revisit important aspects of the Corona crisis, like staging points, in order better to be able to see through what may be coming. What follows is presented from a personal perspective.

The first defining impression

The first defining impression of the Corona pandemic from 2020 was the comment by leading personalities that things would never be the same again as they were before the pandemic (for example by the German Chancellor Angela Merkel), that we would live in a “new normal” in the future. One wondered why such far-reaching statements could be made at the beginning of the crisis. The founder and director of the World Economic Forum (WEF), Klaus Schwab, said: “Many of us wonder when things will return to normal. The short answer is: never. Nothing will ever be the same again as it used to be. Normality as we knew it has been shattered and the coronavirus pandemic is a fundamental turning point on our global path. (...) Such radical changes are coming that some experts are already talking about the time ‘before Corona’ (BC) and ‘after Corona’ (AC). These changes will, as before, surprise us suddenly and unexpectedly, and in the course of their interconnection (...), they will produce unforeseen consequences. In this way, a ‘new normality’ will emerge ...”¹ This sounds like a fundamental questioning of the previous social order on the part of self-proclaimed “experts”. They hold out the prospect that all public affairs will be regulated differently in the future than we have been used to until now. They act as if a new age is approaching with the force of a natural law, without pointing out the interests of those who intend to use this crisis as an “opportunity” to implement certain particular changes. From publications by Schwab and the WEF, it is clear that this implied systemic change is to move the world in the direction of a worldwide technocracy.

Forced conformity of opinion

Closely associated with these diffuse announcements of a “new normal”, one could observe among leading personalities a pattern of worldwide conformity of opinion regarding the measures to combat the pandemic. It was as if they all came from the same intellectual milieu. Authoritative politicians, officials and the media were all marching in lockstep. Dissenting opinions were suppressed. There was censorship in the media. It was not only that it was not desirable to think in a certain direction. It was also the case that certain facts were only to be

thought about in a very specific way. For example, new ‘vaccines’ based on so-called mRNA technology were declared the sole remedy against the pandemic. One had the impression that those responsible for dealing with the pandemic were under pressure to ensure that as many people as possible were injected. Injecting against Corona became a kind of reason of state (*raison d'état*).

Injection

The vaccination of choice is the mRNA-based injection, which forces the body to produce a virus protein, the so-called “spike protein”, in order to trigger a corresponding immune response. (The virus needs this “spike protein” to dock with and enter a host cell. The “mRNA” of the injections contains the genetic “blueprint” for the production of the “spike protein”). From the beginning, in addition to the development of such injections, there has of course been broad-based research into classical drugs to combat the virus, especially in cases where such a viral infection enters the acute phase in which blood vessels in various organs are attacked. This classical drug research and the testing of already existing antiviral or anti-inflammatory agents or their clinical application was only diffidently reported on in the media. In many cases, journalists or television broadcasters said that these drugs could certainly not replace vaccination or that they were unavailable in sufficient quantities. At the beginning of the pandemic, articles in the electronic media about such drug research and applications were regularly deleted. Various experts preached in newspaper interviews and talk shows that vaccination was the only remedy, that it was safe and effective, and that everyone should get vaccinated.

In natural scientific, materialistic drug research, researchers always start from a hypothesis of how a new type of substance, a drug, can have a positive impact on a certain process within the human body. Of course, such medicines also have side effects, sometimes quite unexpected ones. The human body is a complex system of different processes and interactions. Researchers cannot track all the numerous ways in which a new type of drug interacts with the human body. The nature of the interactions of novel substances with the body must therefore be clarified by means of elaborate investigations, experiments and finally, clinical trials. This is why it takes many years in drug development from the synthesis of a new active substance in the laboratory to its official approval by the authorities. When an application is made for the approval of a new drug, the situation is almost never black or white.

It is always a weighing-up of efficacy and side effects. One can only wonder, therefore, how, in the case of the Corona pandemic, the medical authorities presented injection with a new type of “vaccine” as the only effective and safe treatment without having appropriate long-term studies available.

Eventually, the pandemic will be brought to an end with the proper application of proven classical vaccines (dead vaccines; the administration of killed viruses to achieve an immune response) and by means of newer classical drugs, most of which are still under development. The whole arsenal of therapeutic possibilities must be resorted to, must be able to be tested in practice. Otherwise, there will simply be no progress. It is unscientific to claim that a particular type of vaccine is the only solution and that all other potential therapeutic approaches are ineffective from the outset.

Vaccination certificates

It is important to realise that the approved Corona injections are provisional; their approval is time-limited. A worldwide experiment, so to speak, is being conducted with these injections. It is therefore not surprising that many people become suspicious and do not go for an injection: in German-speaking countries only about a quarter or a third of the adult population have been injected. In the media, the uninjected are blamed for prolonging the pandemic. Yet, as we know from clinical findings from Israel since summer 2021, these injections apparently only protect against becoming ill for a certain period of time. The certificate one receives on taking an injection therefore only implies apparent safety. The certificate serves above all to discriminate against those who are uninjected. The media have been waging a kind of permanent propaganda war against the uninjected. Due to the media’s fixation on “vaccination” including even mandatory injections for the entire population (in Austria, and its gradual introduction in Germany), people get the impression that something cannot be right, that there is something present in society that they should not have to experience now.

The mysterious origin of the Covid-19 virus (SARS-CoV-2)

Answering the question of the origin of the Covid-19 virus is important to better prepare against future pandemics. The British writer Matt Ridley and the molecular biologist Alina Chan (The Broad Institute, Harvard, USA) have recently published a book on the possible origin of the Covid-19 virus (*Viral: The Search for the Origin of COVID-19*,

Harper 2021). Urs Gehringer published a report on this in the Swiss weekly magazine *Die Weltwoche*.² Gehringer quotes the authors’ cautiously worded, basic view in the book’s preface: “We now consider it very possible that the pandemic was caused by the work of scientists, either in collecting samples in the field or in working with these samples in a laboratory”. The view spread by the media from the beginning, namely, that the new virus resulted from the “jumping over” of a naturally occurring virus to humans has not yet been proven. Gehringer: “First of all, there is the fact that there is no evidence for a natural origin of the Covid-19 pandemic. For a long time, it was assumed that the virus had jumped from the Huanan live animal market in Wuhan to humans. But hundreds of samples taken from the carcasses at the market showed no traces of the virus. The search in the wild was also unsuccessful. 80,000 animals were examined without finding an intermediate host. What is remarkable, however, is that the first cases of Covid-19 appeared in the very city where a world-leading laboratory for Sars-like coronaviruses operates: the Wuhan Institute of Virology (WIV), which has written more studies on Coronaviruses than any other laboratory and has a larger database on these viruses than any other research institute.”

It can be added that in previous epidemics, SARS1 (2002) and MERS (2012), the intermediate host (from a palm civet and a dromedary, respectively) was found within months and up to more than 10 intermediate stages of the virus could be identified.^{3,4} In an interview with *Die Weltwoche*, Ridley says: “So the epidemic broke out in a place where Covid viruses were not produced by animals but by scientists. This means that we have to take the laboratory leak hypothesis very seriously.” He goes on to say: “The WIV had a database of at least fifteen thousand bat samples which had been collected mainly in southern China. This database contains the dates and locations of the samples and descriptions of the viruses found in them.” Gehringer adds, “But in September 2019, three months before the world was to hear about a novel Covid-19 respiratory disease for the first time, the list of users outside the WIV was blocked, and in early 2020, access was blocked completely.”

The closest related virus to the SARS-CoV-2 virus is the so-called RaTG13 virus (96% identical genome sequence). This virus was discovered in 2012 in the southern Chinese province of Yunnan, 1500 km from Wuhan, after an event at the Mojiang mine. Six miners had become grazed with bat guano there and became severely ill with a novel lung disease that killed three of them. Subsequently, bat samples were collected for years in this area by virologist

Zhengli Shi and her colleagues from WIV. This area is considered to be the source of the SARS-CoV-2 virus.^{5,6} The extent to which genetic manipulations in the WIV also contributed to this cannot be answered with absolute certainty. From 2014 onwards, Shi collaborated for a number of years with the Briton, Peter Daszak, and his EcoHealth Alliance, a New York-based non-governmental organisation for the prevention of future pandemics. The aim of the collaboration with Shi's group was to search for coronaviruses that could be dangerous for humans. The work was funded by the US National Institute of Health (NIH) and the National Institute of Allergy and Infectious Diseases (NIAID), either directly or indirectly through Daszak's EcoHealth Alliance.^{5,7} In addition, there was a long-standing collaboration (including the exchange of information and materials) between Shi and the group around Ralph Baric (University of North Carolina, USA), a renowned expert in the development of new techniques for the genetic manipulation of viruses, especially Coronaviruses. This kind of manipulation of viruses with the aim of making them dangerous to humans in order to develop preventative vaccines is called "gain of function" research. This work was funded by the NIAID under its director, Anthony Fauci, who has advised all previous US presidents on health issues since Reagan.^{3,7} Because of the obvious danger of this "gain of function" research, a moratorium was imposed on such research in the USA between 2014 and 2017. From 2015 onwards, however, it continued in Shi's research group in Wuhan,^{4,8} under far lower safety standards than in the US.

Conclusion: There is strong evidence that the virus originated in a laboratory in Wuhan. Either through the handling of collected virus samples or through the genetic manipulation of viruses. However, there is no definitive proof (or exonerating counter-evidence) for this laboratory outbreak hypothesis. This is also due to the fact that, until today, the relevant archives (databases, laboratory books, protocols) have been closed. Opening archives would certainly not be interpreted as weakness. It is astonishing that there is no insistence on stronger controls or a worldwide ban on "gain of function" research. Without these, the world may well have to reckon with the increased occurrence of designer viruses in the future.

Event 201

In a strange coincidence, on the morning of 18 October 2019, when people may already have been infected with the Covid-19 virus or were about to be, the "Event 201" conference was held in a New York hotel.⁹ The event was

sponsored by the Bill and Melinda Gates Foundation, Johns Hopkins University (New York) and the World Economic Forum. The participating business and government representatives were shown a scenario of a fictitious Coronavirus pandemic on a screen. Based on this information, the participants role played how to respond to it. Remarkably, the details of this scenario corresponded to what the world would experience in reality from spring 2020: a Coronavirus causing a new type of lung disease, its rapid worldwide spread, provoking a shutdown of the economy and public life, and discussion of how to present the situation to public opinion. The only difference between the Covid-19 pandemic and the fictitious exercise at Event 201 was that in the latter case, it was a fictitious virus from Brazilian pig farms instead of the Covid-19 virus occurring in Wuhan. It is remarkable how a fictitious exercise here almost seamlessly crossed over into reality.

Two streams

In the case of the Corona crisis, we are dealing with two overlapping event-streams: 1) On the one hand, the epidemic event, which is to be taken very seriously in terms of its origin and impact on health worldwide. 2) On the other hand, we are dealing with the crafting of a new world order. Synonyms for this are the announced "Great Reset" or the "New Normal". "Event 201" was, so to speak, the starting signal, the instructions for the accompanying measures that have been continuing to this day and which go beyond the goal of combating the Covid-19 pandemic. By 'the accompanying measures', we mean the nonsensical conformity of opinion in today's largely politicised media, the restrictions on civil rights, economic and public life, the growing pressure to participate in a global 'vaccination' experiment, the unwillingness of the media to report on possible classical medicines to combat the pandemic, the routine defamation and exclusion of those who think differently, the spread of fear by the authorities and the many contradictions in the fight against the pandemic. Obviously, people are trying to capitalise on the health crisis, to establish a so-called "New Normal" through coercive measures.

Did man or nature open Pandora's box in Wuhan?

The most comprehensive work on the origin of the Covid-19 pandemic has been written by the British-American science journalist and author Nicholas Wade (b. 1942).³ He was a former editor of the journals *Nature* and *Science* and also for years the leading science editor of the *New York Times*. Among

other things, Wade discusses the presence of a so-called furin cleavage site – which is something unusual right down to the level of genetic building blocks – in the middle of the spike protein of the SARS-CoV-2 virus. Apart from SARS-CoV-2, no other virus within the SARS subfamily of the beta Coronavirus family has such a cleavage site, which, correspondingly, makes the virus more aggressive, and easier for it to dock with the host cell.

On the basis of his extensive research and repeated assessment and consideration of corresponding counter-arguments, Wade is inclined to the view that the origin of the Covid-19 pandemic must be an unintentional release (“lab escape scenario”) of a man-made virus from the Wuhan Institute of Virology or another laboratory in the vicinity. Wade criticises the inadequate safety precautions at the Wuhan Institute with regard to the virus research carried out there and the production of Coronaviruses, which pose a risk potential for humans. He also raises the question of responsibility. Finally, he discusses why, despite evidence to the contrary and more than 3 million deaths in the meantime, public awareness is still dominated by the opinion that the SARS-CoV-2 virus was caused by transmission from animals to humans (“zoonosis”) and not as a result of manipulation of a virus in a laboratory.

Why has such a thing happened?

Why has this happened to humanity? The causes of such a global occurrence are certainly manifold. Many people today live with a one-sided materialistic world view. They regard the human being as a kind of machine and human existence as something which only lasts from birth to death. Through such a view of life, the human being disconnects himself from his actual development. If the human being does not himself inwardly remove the blocks that stand in his path of development, he will be openly confronted by corresponding forms of resistance that come towards him from outside. Many people go through life with a one-sided view, in unknowing. This makes it easier for them to be manipulated. What people are now experiencing are tests of their own power of discernment, but also of their own selves being called into question. What is important now is to stay calm and critically assess what is presented in the media, remaining open in one’s judgments, and allowing phenomena to speak. The individual has to take on many-sided challenges: the threat from a new type of illness, the arguments surrounding “vaccination” and repressive measures by the state in social and existential economic fields, but also in relation to subsequent threatening scenarios that may follow on from these.

Andreas Flörsheimer, Dornach

Notes

- 1 Klaus Schwab, Thierry Malleret: *Covid-19: Der Grosse Umbruch*, Weltwirtschaftsforum 2020, p. 12.
- 2 Urs Gehriger: “Stunde Null der Pandemie”, *Die Weltwoche*, 18.11.2021, p. 36f.
- 3 Nicholas Wade: “Origin of Covid – Following the Clues. Did People or Nature open Pandora’s box in Wuhan?” – 3.5.2021, with additional material 18.5.2021.
- 4 Michael Bernegger: “Die Anzeichen verdichten sich – das Corona-Virus stammt aus einem Labor in Wuhan”, *Deutsche Wirtschaftsnachrichten*, 11.7.2021.
- 5 Jonathan Latham, Allison Wilson: “A Chinese PhD Thesis Sheds Important New Light on the Origin of the Covid-19 Coronavirus”, *Jonathan Latham Science Reports*, 14.5.2021.
- 6 Jonathan Latham, Allison Wilson: “Phylogeographic Mapping of Newly Discovered Coronaviruses Pinpoints the Direct Progenitor of SARS-CoV-2 as Originating from Mojiang, China”, *Jonathan Latham Science Reports*, 4.8.2021.
- 7 Rowan Jacobsen: “Inside the risky bat-virus engineering that links America to Wuhan”, 29.6.2021.
- 8 Michael Bernegger: “Das Virus stammt vermutlich aus dem Labor in Wuhan – die USA brachten es dorthin”, *Deutsche Wirtschaftsnachrichten*, 18.7.2021.
- 9 An official video with excerpts from the conference can be found online. A variety of discussions of this conference, some of them very good, have appeared online in the meantime. See also: “Mit der Corona-Diktatur zur ‘Neuen Normalität’” *ExpressZeitung*, No. 33, July 2020, Oberwil, Switzerland.

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The Epic of Gilgamesh

An Essay by Walter Johannes Stein

In the following pages we are publishing, from the Perseus Archive, an essay by W.J. Stein about the *Epic of Gilgamesh* that has never appeared before. The essay may well have been written after a visit to Burgenland in August 1925.* Stein went on this trip with his wife and his friend Eugen Kolisko. They were searching for the place where Gilgamesh was initiated on his great journey to the West.

The travellers were familiar with the karmic background which linked Rudolf Steiner and Ita Wegman with the figures of Eabani and Gilgamesh, especially from the lectures in the cycles *Occult History and World History in the Light of Anthroposophy*, and probably also from oral indications from Ita Wegman, who was kept informed about the trip in detail.

Readers interested in further study of this world-historically significant context are referred to the pioneering book *Die Menschheitsaufgabe Rudolf Steiners und Ita Wegmans* [English title: *Rudolf Steiner's Mission and Ita Wegman*, 1977] by Margarete and Erich Kirchner-Bockholt (Dornach 1976). The results of this publication were taken up again recently in the book by Steffen Hartmann *Gilgamesch und Enkidu – eine weltgeschichtliche Freundschaft. Eine karmische Studie zu Rudolf Steiner und Ita Wegman*. [Gilgamesh and Enkidu – a World-Historical Friendship. A Karmic Study on Rudolf Steiner and Ita Wegman]. See also p. 37 for a commentary on this that has been sent to us.

T. H. Meyer

The epic of Gilgamesh is one of the finest works of world literature.

It has come down to us on twelve clay tablets found in the library of the Assyrian king Assurbanipal, who reigned from 668-626 BC. This Assyrian king had a number of copies made for his library. The content of the epic is much older than the version we have today. It goes back to the beginnings of Babylonian culture in about 3000 BC. In order to find the time in which the Gilgamesh epic is set, we have to return to a time that lies one generation behind the progenitor of the Jewish people, Abraham.

* See Johannes Tautz, *Walter Johannes Stein – Eine Biographie*, p. 182 ff.



W.J. Stein (1891-1957)

Abraham's father was Tharah, and this Tharah was the commander of Gilgamesh. Gilgamesh, however, is the same person whom the Bible (Gen. 10:8ff.) calls "Nimrod". Both the first book of Chronicles and the first book of Moses [Genesis] call Nimrod a powerful lord, adding that he was mighty on *earth*. This emphasis on the connection of Nimrod-Gilgamesh with the *earth* is essential. The Bible also says: he was a mighty hunter. One understands this word when one considers that *Gie*, a word that is contained in the Epic, means 'archer'.

Gilgamesh was not just an archer in the sky, like the constellation, but on earth. This is a somewhat mythological expression which, when translated into our present-day way of speaking, reads as follows: Gilgamesh developed the powers of the personality and did so in connection with the earth. Anyone who reads the Epic of Gilgamesh and lets it work upon him will be shocked by the way in which the experience of the earth permeates this entire epic.

In the first tablet we are told about the great flood. From this account, we learn that Bel, "the Lord", had decided to destroy humanity. However, Ea (in Sumerian: En-ki), the god of primal wisdom, the father of Marduk (Michael), saved mankind.** You have to be able to feel something like that deep down. The Babylonian had a very special relationship with Ea. He said to himself: Ea saved me from ruin, Ea saved me when the gods had decided on the downfall of mankind. Indeed, even more, Ea appeased Bel. And yet Bel does not relent. He has decreed the downfall of humanity, and so humanity must not continue. But the man saved by Ea, Utnapishtim, the Noah of the Bible, is now saved from the flood by the intervention of Ea. Bel therefore makes him a god. I quote from the translation by Hermann Häfker:***

"Then they consulted together.
Bel went up to the ship,

** Ea, the third in the trinity of the gods Anu, Enlil, Enki. He is the god of benevolence. His metal is copper. I would like to compare him to the third king in Goethe's Fairy Tale - the brazen, copper king. He is also the god of the cosmos of wisdom, the forerunner of the Earth. Afterwards he is often called the god of the Earth.

*** Vol. 13, Kunstwart Library, Munich 1924, p. 65.

Seized my hands, led me up,
 Led my wife up, we knelt down,
 Side by side, he touched our shoulders and
 Giving us his blessing between us,
 he spoke:
 ‘Formerly, Utnapishtim, you were a
 human being.
 Now you, Utnapishtim, and you, his
 wife
 Be like gods,
 Be like us!
 You shall live faraway, at the end of
 the rivers.’”

Then it is pointed out how man is destined to become divine again at the end of time. Gilgamesh, however, is not yet divine. He is, as the Epic says, only on the way to reaching the goal of humanity. It says: “Two-thirds of him is God, one-third human.” The struggle for this last human third is the content of the Gilgamesh epic. It is clear that this divinisation of man lies at the end of time.

[Jesus] Christ is the man who is also God. At the mid-point of the ages He set the end of the ages as a model for mankind. But what was thus set there by Christ all mankind will reach one day. That is why Christ says: “You are gods.” This is what Christ can say to mankind when He looks at what is in man. But it makes a great difference who utters these words. Christ may say them, yet the serpent speaks the same words to man. For in Christ the serpent is healed. What man is with his striving in the time when the Christ-power has not yet worked on earth is shown to us in the Epic of Gilgamesh. Gilgamesh cannot reach his goal because the power of Christ is not yet at work in man. Because of the God Bel, the wrathful but also loving “Lord”, the element of love and the element of wisdom are not yet reconciled. Only when wisdom and love have been reconciled does Bel speak words about man’s divinity.

Gilgamesh develops in himself those powers that are connected with the bright daytime consciousness. Therefore, the test he has to undergo is to stay awake for seven nights. Gilgamesh must exercise the powers that allow consciousness to be present in the body. That he does not pass this test is due to the time in which he lives. This was not yet possible in 3000 BC. Even in the time of Christ, it was not yet possible for mankind; even the disciples fell



*Hero with a lion
 Relief, facade in the throne room of the
 palace of Sargon II, (as Gilgamesh),
 Louvre*

asleep as they accompanied Christ up the mountain and could not stay awake with him at the same time. The Bible expressly tells us that only Christ, that is, man in his final state, will attain, or rather has attained in Christ, that state of vigilance through which he also casts off the last third of his humanity. We are awake only in our thinking life. In our emotional life we dream. In our life of will we are sleep. This is actually the task of Gilgamesh, to bring his whole being to awakening: his thinking, feeling and willing.

Only the enlightenment of the will, the enlightenment of the conscience, the enlightenment of the human powers resting in deep darkness, will make man divine again and lead him back to the original source of life. But that is a distant goal. That is why Utnapishtim, who has reached it, or has preserved it from the primordial past, dwells at the end of the streams. Thus, Gilgamesh is the wanderer towards the goal of humanity. Is it surprising that this wanderer is described to us as one who has not yet reached his goal?

He is the king in the city of Erech (or Uruk). He demands much from his subjects. “Day and night he calls upon them... the strong, the glorious, the wise.” Is it any wonder that his subjects moan and groan and do not want to build the wall that he recognises needs to be built? And so, in their distress, these subjects turn to the city goddess Aruru. They complain:

‘You made him, O Aruru, like a wild bull.
 None is his equal, he does not spare them.
 They are not left in peace,
 They have no joy.’”

Aruru hears the people’s cries. She hears the prayers of human souls subject to her, who belong to her. She hears what they call to her:

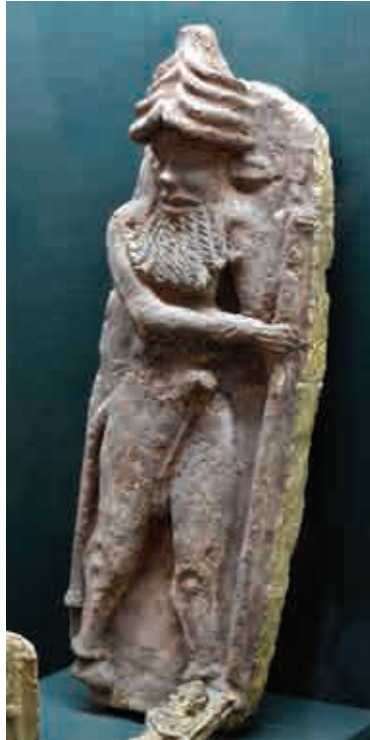
“You made him, O Aruru; now create his equal
 That is to him as his own reflection, his second self;
 That his yearning may be fulfilled, let them contend
 together
 And leave Uruk in peace.”

This is how Aruru created Gilgamesh. There was a great yearning in Gilgamesh. We know this yearning. It is the

yearning for the goal of mankind, for perfection. What is man's imperfection? It is that the individual person is one-sided. One person has these talents, the other has others. Perfect humanity would consist in a human being uniting in himself what is divided among many in imperfection. This is why the inhabitants of Uruk believed that Gilgamesh's yearning could be fulfilled when Aruru created a reflection of him in her heart. This reflection had to have those forces which Gilgamesh lacked. The people of Uruk therefore hoped that this reflection of Gilgamesh would be able to lift the suffering that was oppressing them.

As the two, Gilgamesh and Eabani, his reflection, got to know each other, each came to see in the other what he lacked. They revealed to each other the goal of their striving. Each saw in the other what he had to strive for. To ask who was more perfect, Gilgamesh or his reflection, was as futile as asking who is higher, Christ or the apostles. Christ answered and rejected this question by washing the feet of his disciples. I understand it in this sense when I say that one cannot ask: which of the two is the model of the other. Gilgamesh had to attain one-third godhood. Eabani had to become human. The path of each one was equally difficult.

So Aruru created an image of Anu in her heart. Anu was the father of the gods, who had his seat at the celestial pole, whose k...? [illegible word] was the brightest star in Taurus, inhabiting the northern sky. The image of this sky god had to become earthly, so Eabani was created from clay, from earth. Eabani had in his name Ea, the god of primordial wisdom, to whom the southern cross belonged. Eabani was called a giant sapling, like the host of Ninib [aka Ninurta]. Ninib was the god of war and at the same time the god of healing. All climaxes, culmination points belonged to Ninib. His hosts were the stars. Eabani was thus compared to the god of crisis, Ninib, the god of decision in the martial and medical sense. Ninib corresponds to Saturn, only because it is the highest planet. This sets the tone for the whole epic. For this is the great question: how can the forces of crisis, how can the forces of divine wrath, how can the Babylon of the Apocalypse transform itself into its opposite, into the forces of the Lamb, into the power of Mercury, of healing love. The full answer to this question only came with Christianity, but the Babylonian [actually, Sumerian - *transl.*] had the courage to ask it.



Enkidu (Eabani), Iraq Museum

Now Eabani is described. Like Esau, he is covered all over with hair. It is said of him that he knows neither people nor land, so he is like an alien being. One could also say that he is a heavenly being. He does not immediately relate to human beings but associates with the animals. With the gazelles he feeds on herbs, with the animals he drinks at the trough, his heart delights in the teeming waters. This description must be taken in the sense in which the Gospel of Mark tells of Jesus in the thirteenth verse of the first chapter: "And he was forty days in solitude, tempted of Satan [Ahriman], and dwelt with the beasts; and the angels ministered unto him." This is how the Bible describes the state of man before I-consciousness takes hold of him. There he lives with beings who do not yet have I-consciousness, with the animals. The angels serve him

until an angel from the general host of angels is sent to reveal the secret of I-consciousness to man. When this happens, the human being becomes a real human being. The writer of the Epic describes Eabani's becoming human in a figurative way as Eabani's encounter with the hunter.

The story goes:

"A hunter, a trapper,
Came across him at the water-hole."

At first, the hunter was afraid of him. Eabani's appearance terrified him. This contrast is remarkable. The hunter is afraid of Eabani, but the animals trust him. The hunter hurries to his father and complains to him about the frightful man he has seen. The father tells him what will happen if he now turns to Gilgamesh for help, which the father advises his son to do. Gilgamesh advises him to take a servant, a priestess, a hierodule [temple slave, sacred prostitute] of the goddess Ishtar and bring her out to Eabani. There is no doubt that Eabani was not terrible in any way. We have to imagine him as a loving person who protects the animals from the hunter who hunts them at the watering hole.

Eabani now sees the hierodule. Enraptured by her beauty, he gives himself to her for six days and seven nights. Then something important happens. As Eabani returns to his animals, they turn away from him. He has lost the love of the animals along with his purity. This experience

shakes him and he returns to the hi-erodule, who leads him into the city.

The goddess of the city of Uruk is Ishtar. It is not right to see her only as the goddess of love. She is the goddess of the I. Rudolf Steiner indicated this in a conversation and pointed out that the syllable 'is', which also appears in the name Isis, corresponds to the German 'ich'. All the names of gods, he said, which contain this 'is' point to the I. Going to the city of Ishtar signifies Eabani's becoming a human being. He becomes more and more human and speaks about this to the temple maiden:

"Invite me then, girl, invite me
To the radiant house, to the dwell-
ing of Anu and Ishtar!

Where Gilgamesh is, perfect in
strength,

Like a wild bull mighty above men!
I will challenge him and powerfully shout,
I will cry out in Uruk, 'Mighty am I!'"

Now the story moves on to Gilgamesh. Gilgamesh had already seen Eabani in a dream. He tells this dream to his mother. Jensen gives her name as Reschat Belit. Gilgamesh experiences the starry sky in his sleep. A star falls from the sky. We must assume that Gilgamesh is blinded by the radiance of this star and turns away.

Otherwise, one could not understand why it says that the star falls on his back. He lifts up the beings that have seized him from behind, he feels that the heavenly hosts have seized him. The story goes on:

"I lifted him up, he pressed me with power,
I held him, he did not depart from me."

So, he has the image of a wrestling match. Then the people of Uruk gather. Astonished by Eabani, they crowd in and kiss his feet, Gilgamesh grabs him with both arms and throws him at his mother's feet, but she unites the two.

"Rimat-Belit, who knows all things,
Says to her lord,
To Gilgamesh says:
'Gilgamesh, the strong, the star of heaven,
Who fell upon thy back,
Like Anu's host,

Whom thou hast lifted, yet he presseth thee with
might,



*Ishtar Relief, early 2nd millennium BC,
Eshmunna, Louvre Museum, Paris*

Whom thou hast seized, yet he has
not yielded,

Whom thou hast cast down at my
feet -

I, I united him with thee:
This is Eabani, the strong comrade,
Who saves thee, the friend.
Mighty in the land is his power,
Mighty are his powers created,
Like the host of Anu."

Gilgamesh has a second dream. This one too he tells to his mother. While in the first dream the people of Uruk kiss the feet [of the fallen star], now they stand up for Eabani. Whereas in the past the heavenly hosts fell on Gilgamesh's back, now they lie on Eabani's back. Again, the mother interprets the dream. But

now she does not address him as she did the first time, as Lord, but as Son.

Now she calls Eabani a man, whereas before, she called him the star of heaven. Before, she said, he presses you with power; now she says you press yourself on him. Before, she said, I, I united him with you; now she says: I, I united you with him. The passage reads:

"Rimat-Belit, who knows all things,
Speaks to her son,
Rimat-Belit, who knows all things,
To Gilgamesh speaks.
'Gilgamesh, he whom thou sawest, the man -
You pressed upon him (as upon a woman)
I, I united thee with him:
This is Eabani, the strong comrade,
Who will save thee, the friend,
Mighty in the land is his power,
Mighty are his powers created,
Like the host of Anu."

So Gilgamesh sees Eabani twice. Once as a celestial star and once as a human being. When Gilgamesh has received the interpretation of the dreams, he expresses the hope that Eabani will be defeated in battle, so that he, Gilgamesh, might have him as a friend. This concludes the first tablet. Let us be clear about the difference between Gilgamesh and Eabani. Gilgamesh is the man who is striving for what is divine, but who has not yet reached his goal. Eabani shows himself to be a star-dweller who is only just getting to know earthly love. It is a complete

contrast. The Mother unites these two opposites, so that they complement each other.

Tablet II

Eabani has come to know earthly love, but he has lost the love of animals, innocent beings and the service of the heavenly gods, so he curses the temple maiden and curses the hunter. He hurries away again into solitude. But then the sun god Shamash reveals himself to him, speaking words that clearly show in what sense Eabani's experience with the temple maiden is to be interpreted. It is certainly no ordinary love affair. Shamash, it is said, hears him and calls to him from heaven: "Why, Eabani, do you curse the temple maiden? Did she not give you the food of the gods, did she not offer you the wine of kings? Did she not put on you the mantle of honour, did she not unite you with Gilgamesh? Do not the kings of the earth kiss your feet? Do not the nations of Uruk wail for you, and does not Gilgamesh mourn for you?" As Eabani hears this, his fury disappears and he finds peace. The reference to the bread and wine that the temple maiden gives to Eabani must be understood correctly. Sun cults are always associated with bread and wine. Compare what is said about Melchizedek in the first book of Genesis (14:18). Melchizedek is a priest of the sun god. He is the king of Salem, and he also gives bread and wine. So Eabani found his way to the sun god Shamash through a servant of Ishtar - and this fact places what happened between Eabani and the priestess in a higher light.

Meanwhile Gilgamesh weeps for his friend until he finds him and leads him home. But Eabani must descend even deeper into the being of the earth, for his path is the path from the heights of heaven into the depths of the earth. And so he must pass through dreams that reveal to him with what echo the earth responds to that which sounds from the heights. Eabani thus becomes acquainted with the world of Irkalla, the god of the dead, and the souls of the dead turn to him, the one who has descended from heaven, with their pleas. Irkalla's house knows no return. The path that leads to him is straight. No light illuminates the house of the dead, the dust of the earth is their nourishment, clay their food. In their winged garments they resemble birds. Here nothing has human dignity, here the sceptres are lowered, the tiaras bowed. Eabani sees in the depths of the earth the mistress of the earth, the earth mother, the wife of Irkalla. The scribe kneels before her and reads to her the laws of destiny, the laws of the earth. Then Eabani recognises the earth being. The goddess lifts her head, looks at him, and fear shudders through him. While Eabani thus learns about the law of

the earth, Gilgamesh turns to the sun god and sacrifices to him. Since there is a gap in the text here, detail is missing.

Tablet III

Gilgamesh and Eabani now rule the city of Uruk together. Then Ishtar, the goddess of the city of Eabani and Gilgamesh, is robbed by a neighbouring city. So they both undertake a military campaign against the robber city. They overcome its king and win back the city goddess.* To cope with this battle, Gilgamesh goes to his mother, who has all knowledge, and she implores Shamash, the sun god, for help and protection for the enterprise. The king they must fight to bring back the city goddess is called Humbaba. We know little about the details of this enterprise, as there are large gaps in the tradition. The campaign is described in tablets III, IV and V.

Tablet IV

The fragment that has come down to us shows that Eabani is as though paralysed, but Gilgamesh is full of courage. Gilgamesh speaks encouragingly to Eabani. He says: "The paralysis of the poor is disappearing, the weakness is fading, Humbaba has come forth, we shall go down. Your heart has chosen to fight. Forget death! Do not be afraid." Now it is told how they come to a green mountain.

Tablet V

The mountain rises before the two walkers. In a cedar forest hides the sanctuary into which Ishtar and her priests have entered. This is where Humbaba lives. Beautifully made, orderly paths lead up to the sanctuary. In front of the mountain rises a particularly magnificent cedar, its shade full of comfort. Now the arming for battle is described to us. There is talk of clothing themselves with seven shirts, six of which are taken off again. Before the actual battle, Eabani has dreams. He sees a mountain falling down. Gilgamesh interprets the dream:

"The image in your dream image was beautiful, my friend, Precious the dream you saw!

The mountain you saw, my friend, is Humbaba.

Humbaba we will seize and kill.

His corpse we will throw on the field."

It is said that the dream images of the Eabani are brought about through sacrifices made to Shamash, so Eabani has a special relationship to Shamash. This is also shown by the verse: "Send him, Shamash, the face of a dream!" But then the line before it says: "Mountain, a

* Rudolf Steiner, *Occult History* (GA 126), Lecture 1, 27 December 1910.

dream-face for Eabani”, i.e. the mountain is called upon to reveal itself to the Eabani in a dream image. This then happens and it is said:

“The mountain brought a dream image to Eabani,
 Shamash sent him a dream face.
 A shower came, a wind blew,
 Gilgamesh laid him low to the ground,
 Kneeling, he supported his head.
 Sleep, the destroyer of men, commands him.
 At midnight he abruptly ends his sleep,
 Rises and speaks to his friend:
 ‘Did you not call me, my friend? Why then am I awake?
 Did not a god pass by? What is it that paralyses my body?’”

This passage shows the process that leads to Eabani’s dreams
 A third dream is also mentioned.

Tablet VI

Gilgamesh washes his weapons after the battle, combs his hair and cleans himself. He puts on his cap and dresses himself beautifully. When the king’s cap is on his head, Ishtar sees his beauty. She now urges him to become her husband. This must be understood correctly. The encounter with Ishtar is an act of self-knowledge. How this is to be interpreted was described by Rudolf Steiner in the second lecture of the lecture cycle *Occult History*.^{*} Gilgamesh rejects the offer of Ishtar. The way to think about this is that Gilgamesh does not attain complete self-knowledge. The reproaches he makes against Ishtar are actually directed at himself. Ishtar is very unhappy and angry. She appears before the Heavenly Father Anu and the Heavenly Mother Antu and says: Gilgamesh has cursed me. The conversation between Gilgamesh and Ishtar proceeds in a seven-step structure. Seven beings are described, with whom Ishtar has not kept true faith. Rudolf Steiner presents this as follows: “Gilgamesh learns supersensory knowledge from his friend Eabani. He looks back into earlier earthly lives. In these earlier lives, he was still interwoven in all kinds of connections which were conditioned by the group-soul nature of earlier humanity. He has worked his way out of this group-soul but in retrospect he sees himself in connection with people and in relationships for which he might now feel ashamed. And that is represented to him in the way the myth suggests. He reproaches the goddess about her acquaintances. He had become jealous of these acquaintances. Ishtar thus obtains help from her Heavenly Father Anu, who sends to earth a celestial bull, but he only agrees to do this after Ishtar has assured him

* Lecture of 28 December 1910 (GA 126).

that there is enough food on earth to last through the dry years. The bull comes down from heaven, and Gilgamesh and Eabani defeat him. Many people perish in this fight against the bull. The bull is killed. Gilgamesh and Eabani take possession of the bull’s horns and sacrifice them to Shamash. Ishtar weeps, and Eabani turns against her. Then they purify themselves in the Euphrates and hold a feast in the palace. Eabani sees dream visions, which have not been handed down.

Tablet VII

The line: “My friend, why have the great gods conferred?”- This tablet tells how Eabani died. This must at least be assumed, for Tablet VIII already contains the funeral lament. One does not know for certain whether the following, which I take from Häfker’s translation, belongs here. Eabani says to Gilgamesh: “My friend who has walked with me through all difficulties - the dream is fulfilled! The dream is fulfilled! One day, a second, a third, fourth, fifth, sixth, seventh, eighth, ninth, tenth day Eabani lies tortured by pain, an eleventh, a twelfth day he lies on a bed of pain. Then comes the end: ‘A demon cursed me, my friend, a demon... My friend, he who fell in battle can hope, but the earth has seized me.’” The rest of the tablet is destroyed. One must assume that Gilgamesh too was seized by a disease, apparently leprosy.

Tablet VIII

A large piece is also missing from Tablet VIII, after which it reads:

“Eabani, my friend, my brother, panther of the field,
 You dared everything!
 We climbed the mountain,
 Seized and smote the bull of heaven,
 We struck Humbaba in the cedar forest!
 Well, what was it that befell you - what sleep seized you?
 You are gloomy and hear me not.”
 He touches him: His heart beats no more.
 Like a bride he embraces his friend,
 Like a lion he mourns him,
 Mourns for him like a lioness,
 Bends over his friend,
 Tousles his hair and lets it spill down,
 Tousles and lets it spill down.

Gilgamesh meets someone not mentioned in the tablet the next morning in the field where he has hurried, lamenting. This person asks him: Why are your thighs so weak, why is your face bent to the ground, why is your

heart so fearful, why is your gaze so disturbed, why is there pain in you? and so on...

Gilgamesh tells of the death of his friend and how he had wept for him for seven nights. Then the fear of death seized him too and has chased him out into the field. We can imagine that the figure of his dead friend Eabani also haunts Gilgamesh in his dreams. We can try to paint the picture in which he appears to him.

He sees him all riddled with worms that curl out of his body and move and writhe and shine all white and bright. His friend's head appears all rotten, like the bark of an ancient tree. Thus, he sees the power of death, and the enormous riddle of life weighs upon him: what is man in the face of the power of the earth, in the face of the fact that man decays into earth! This is how his anxious question arises, which he does not only ask for his own sake, but which depresses him as a question for mankind:

“My friend, my beloved, has become clay.
Eabani, my friend, my beloved has become clay -
Will I myself also -
Will I rest like him and rise no more?”

Tablet IX

Gilgamesh sets out on a wandering journey. He feels he must solve the riddle of life and death. He must find his friend. He knows he will only find him if he continues on the path he has begun to walk, the path that has led him to the vision of the past. And by trying to dive deeper and deeper into the past, he begins to wander towards the West.

Rudolf Steiner pointed out that it was a Babylonian idea to connect the path of the sun and the path of the human being. He says: “Look at the man who walks, not like an old person and not like a child. Someone who walks like a healthy person and not like a sick one, who does not walk too fast and not too slow, and you will see the measure of the sun's course.” - A strange saying that can point deeply into the souls of the ancient Babylonians. For they imagined that a man with a good, healthy step, a man who maintains a speed in walking that springs from a healthy life, that such a man, if he did not walk around the earth either too fast or too slow, would need 365¼ days to make such a circuit, and that is about right, provided that he walked day and night without interruption.”*

This is how Gilgamesh journeyed. He journeyed on the earth, but he felt that the sun was journeying with him. Sometimes, we might say, if we were to be so bold as to

* GA 126, lecture of 30 December 1910.

add to the story, it was as though in the sun, his friend was journeying with him.

But his friend wanders across the starry meadow and he sometimes sees him wandering along, head bowed, like a gigantic primordial figure and he knows that where heaven and earth touch, in the far West, where the sun sets, where the sun sinks into the sea, after long and sorrowful wandering, he will find him. And so Gilgamesh journeys sadly to the West.

It has been a long time since his journey, about 5000 years. Much has changed in these 5000 years, only the configuration of the mountains is still the same. The metal that ran through their depths still shines in the mountains, but the forests and meadows, the flowers, the animals, the people who inhabited the lands through which Gilgamesh passed, they have long since decayed and faded away. Indeed, the Earth's axis itself, the celestial pole has shifted, and with it the climatic conditions, even the celestial regions.

And if we want to follow the path of Gilgamesh, we must take this into account. But let us put ourselves back in his time, let us look for the points where the sun rose and set. If we set the direction to the West and follow the path thus marked out, it will lead us over the Black Sea, which was much larger at that time, it will lead us through the gate through which the Danube now flows into Burgenland, and will lead us to the mountain which is nearby the “Redlschlager Heights”, which can be reached by climbing up from Kirchberg am Wechsel, and this will lead us to the mountaintop which today is called the “Herzberg” [Heart Mountain]. There is the journey's goal, there is the mountain range which for Gilgamesh was the end of the earth. There was the shore of the sea of that time. And there, on the height across from the Kienberg mountain, there are still six of the great rocks that mark the mystery site that Gilgamesh entered. The boulders have pentagonal shapes, and a triangular slab of rock is piled up on each pentagonal side.

Rudolf Steiner pointed out that this is the place where Utnapishtim, the Babylonian Noah, lived. And so one can find the point, if one takes into account the time in which the epic is set, the line that leads from Babylon exactly to the west.

That is where Gilgamesh went, together with the sun. From this place, which lies an hour above Bernstein, one has a magnificent panoramic view of Austria, Styria, Carniola, Croatia and Hungary. From here you can see the Schneeberg and the Wechsel, but also Lake Neusiedl. You see heights and depths, and above you is an indescribably vast sky.

When Gilgamesh came to the shore of the Black Sea, when he had passed through the most desolate of deserts, he came to the point with the description of which begins the ninth tablet.

Tablet IX

Gilgamesh makes a wonderful discovery on his journey. The configuration of the earth seems to him to be a picture of heaven. And that is indeed how it really is. Only mankind has forgotten it. For where there are many stars, there is also much land, and where there are few stars, there is much water. And just as the earth has a lot of land in one hemisphere, so the sky has a lot of stars in that hemisphere.

Gilgamesh lived completely with his soul given up to this wonderful connection between the configuration of the earth and the configuration of the sky, and so he journeyed on the earth with his friend in the sky towards a common goal. He had to go through many horrors, past the cruel scorpion men, past the pair of scorpion giants who dwelt in their cave. Terrible was their frightfulness, death was their sight, their dreadful glare of terror could cast down mountains. When the sun sank and rose, they guarded it (Jensen, page 25). These scorpion-men ask Gilgamesh, after they have recognised that two-thirds of him are divine, but one-third still human: where does your path lead? He answers that he wants to go to Utnapishtim:

Gilgamesh opens his mouth and speaks
 To the scorpion man:
 'I am Gilgamesh, Lord of Uruk.
 I seek Utnapishtim, the ancestor,
 Who has become divine, the finder of life:
 I shall ask him about life and death.'
 The scorpion man opens his mouth and speaks,
 Saying to Gilgamesh:
 'Never, Gilgamesh, was there ever a return,
 Never from the mountain return for anyone.'

Within twelve hours the path will stretch,
 Terrible darkness will reign, never will there be light.
 Not at the rising of the sun will it shine,
 Nor shine at the setting.'
 Gilgamesh opens his mouth and speaks,
 To the scorpion man Gilgamesh speaks:
 'Through woe is my way,
 Through sorrow and woe my path is prepared,
 Through pain and woe will I go.
 Now do not hinder me, clear my path.'
 The scorpion man to Gilgamesh speaks:
 'Go, Gilgamesh, take the path of sorrow!

Walk through the mountains of Mashu,
 Walk through mountains and ranges.
 May you walk safely,
 The gate of the lands shall be open to you.'
 Gilgamesh heard,
 Took the path, and walked as described,
 Seeking to follow the path of the sun."

Twelve leagues of the journey are described. Then he reaches the garden of the gods after walking all day. There he sees trees bearing precious stones as fruit, red stones and glazed stones hanging in vines. The whole forest shimmers with the precious stone fruits.

Tablet X

On the shore of the Black Sea, the goddess Siduri is enthroned.

"She sits and watches,
 Her forehead wrapped,
 Her head veiled, she sits and watches.
 Gilgamesh rushes this way and that,
 Covered in skins.
 The body clothed with divine growth,
 His heart filled with woe,
 His face like the face of a distant fugitive.
 The sublime one looks into the distance and
 Speaks to his heart, saying,
 To herself, she speaks and asks for counsel:
 Is this a god,
 Where is he hastening like a storm?"

At first, the goddess bars the gate to him. This goddess Siduri (which means 'the maiden') also called Sabitu, the one from the heavenly mountain. This Sabu goddess does not at first want to let him through the gate of her castle, but Gilgamesh forces his way in. Finally, the goddess helps him gain the knowledge he needs to find the path to Utnapishtim.

"Show me the path, show it,
 Name its features.
 If it is possible, I will go over the sea.
 But otherwise, I'll rush across the fields.'
 The goddess speaks to Gilgamesh:
 'Nowhere a crossing, Gilgamesh!
 No one, throughout time, has gone over the sea.
 Over the sea Shamash has gone,
 Except Shamash the glorious, who crosses it?
 Dangerous the place, arduous the way,
 Deep are the waters of death before you.

Where will you go over the sea?
With the waters of death, what will you do?"

Gilgamesh now meets the messenger of Utnapishtim, the ferryman. This ferryman is prepared to take him across, but Gilgamesh has destroyed something – breaks in the text do not let us see what exactly. First, he has to cut down trees with an axe: He has to make 120 poles, 60 cubits long, with an axe. Then they go by ship. They have a journey of a month or more ahead of them. But in three days they reach their destination. They land on the other shore.

“Utnapishtim looks into the distance,
Contemplating and speaking to himself,
Consulting with himself:
‘Why is the stonework shattered?
Who is approaching, who does not respect my magic?
Is the one who comes a human being? In the form of a man?
Behold: is this not a human being?
Behold, is it not a man?
Behold, is it a god?
Is he not like me in everything?
Two-thirds of him is God, one-third man.’”

After the ferryman has spoken to Utnapishtim, Gilgamesh, who finds the conversation between the ferryman and Utnapishtim too long, speaks:

“Gilgamesh speaks to Utnapishtim:
‘To Utnapishtim, whom they call the Faraway One,
I will now go and see his face.
I have come all this way and traversed the lands,
Overcome the terrors of the mountains,
I have crossed all the seas,
But joy was not in my countenance.

I was but plunged in tribulation and filled with woe.
I have not reached home, my clothes were torn.
Owls, vultures and lions, the howling panther, the stag,
the deer,
All wild creatures I ate and wore their skins.
Though the gate be bolted with bars and asphalt and
earthen pitch,
I’ll smash it! Now speak to me, Utnapishtim.
I am asking you about life and death.’
Utnapishtim speaks to him, speaks to Gilgamesh:
‘Do not, Gilgamesh, hunt for life or escape from death.
Death, the fierce one, hunts down all men,
Do we build an eternal house? Do seals last forever?



“Herzberg”, also known as Steinstückl (little piece of rock), in Burgenland

Do brothers share forever?
Do men hate forever?
Does a river swell without end to a flood,
Does the bird fly inland forever?
Does the culilu bird look at the sun forever?
Nowhere is duration from the beginning.
Is not the resting one like unto the dead,
The picture of an image of death?
When the god of birth greets human beings,
Hosts of Annunaki,* gods of heaven, stand thereby,
Determining destiny, and with them Mammitu.**
They lay down death and life,
But they do not disclose the day of death.”

Tablet XI

This is the tablet in which we are told that Gilgamesh must pass a test. Utnapishtim says to Gilgamesh: “Well, abstain from sleep six days, seven nights. So, the power of keeping oneself awake is to train Gilgamesh to the highest level. But what kind of power is this? Rudolf Steiner taught us that when we have passed through the gate of death, we first have a kind of retrospective view of our whole earthly life that has just passed. When death occurs, the etheric formative forces, which work on the body during life, withdraw from the body, which now decays as a corpse. These formative forces which work on the body, when they withdraw from the body, are the powers of imagination. During life we have little power of imagination at our disposal, because we must send most of our formative power into the organisation of our bodies. After death, however, all these formative forces become freed powers of imagination. Then we look into our own etheric bodies and see in them in wonderful images the tableaux of our life just

* The [Anunna-]gods were the gods of the stars. They were not circumpolar stars; the gods of the circumpolar stars were called Iguu.

** Mammitu, the goddess of destiny.

past. This tableau lasts as long as we could stay awake in life, and for people today that is usually 3½ days.

In undergoing his test, Gilgamesh, however, is supposed to stay awake twice as long. Let us realise what this means! When human beings leave the body after death and enter a world of soul and spirit with their spiritual and soul being, then this spiritual and soul being first takes the etheric body of formative forces with it. The soul of the human being, the etheric body, and the formative forces, the etheric body, first adhere to each other, and as long as this goes on, the retrospective view of the tableau lasts. If we are to have the ability to remain awake longer than is usually possible, this means that we must be able to connect our etheric and astral bodies more strongly, more intensively, but also in a different way than is usually the case. The astral body has a weekly rhythm, a rhythm of seven nights, and it was precisely this observation of the rhythm of the astral body that led the Babylonians to invent the week. The week consists of seven days. From the Babylonian point of view, one should actually say seven nights, because the Babylonians are a people of the night. Their culture was based on observations of the astral body in the body-free, i.e. sleeping, state.

The days of the week are named after the seven planets:

Monday	Moon
Tuesday	Mars
Wednesday	Mercury
Thursday	Jupiter
Friday	Venus
Saturday	Saturn
Sunday	Sun

This assignment of days or nights to planets came about because one felt that the day in its overall course was divided into four parts. If we write down the quarters of the day and assign the next planet to each of them, the following table results: we have to take into account that the order of the planets is that of their orbital periods. So the moon with the shortest orbital period appears first; Saturn, with the longest orbital period, comes last, and the others appear in between according to the length of their orbital periods. Thus, we have the following table:

1. Moon	Monday	morning
2. Mercury		afternoon
3. Venus		evening, before midnight.
4. Sun		after midnight

5. Mars	Tuesday	morning
6. Jupiter		afternoon
7. Saturn		evening, before midnight
8. Moon		after midnight etc.
9. Mercury		Wednesday
10. Venus		
11. Sun		
12. Mars		
13. Jupiter	Thursday	
14. Saturn		
15. Moon		
16. Mercury		
17. Venus	Friday	
18. Sun		
19. Mars		
20. Jupiter		
21. Saturn	Saturday	
22. Moon		
23. Mercury		
24. Venus		
25. Sun	Sunday	
26. Mars		
27. Jupiter		
28. Saturn		

In Cycle A*, Dr. Steiner discussed the connection between the planetary rhythms and the rhythms of human nature, and he says there that the moon orbits the earth in the rhythm that corresponds to the rhythm of the etheric body. The different illumination of the moon by the sun corresponds to the rhythms of the astral body. Thus, when the astral body has completed one revolution, it comes into an inner state which corresponds to the state at the starting point, and this refers to the succession of moods when the phase of the moon's light has advanced a quarter, i.e. in about seven days. Thus, in seven days the human being passes through seven moods in the rhythm of his astral body. It is obviously hard to observe this today because it's overlaid by our modern day consciousness, but for the ancient Babylonians it was still clearly perceptible. By contrast, the etheric body has completed its cycle when the Moon has been once round the Earth, thus, in 4 x 7 days, or 28 days.

One sees here that in both cases the number 28 appears. In the one case as the number of quarter days, and in the other case as the number of *whole* days.

* *The Study of Man* (GA 107).

The rhythmical relationship of 1:4 lives in the human organisation also in the rhythmical relationship between the blood and the breath, for normally the human being has four times as many pulses as breaths in one minute. There are 72 pulses for 18 breaths. Now the rotation of the earth around itself, i.e. the daily rhythm, corresponds to the rhythm of the human I. What we set up from our ego consciousness, we carry out rhythmically in the rhythm of the day. The rhythm of the physical body, on the other hand, corresponds in a rather different way to the cycle of the year for men and women. If we take these things into consideration, we can say that to stay awake for seven nights means to extend the rhythm of the day to the rhythm of the week, that is, to experience seven nights and the days in between as a single day, that is, to imprint the rhythm of the ego on the rhythm of the astral body. Such an exercise therefore requires a complete rhythmic penetration of the astral body with the ego. When this happens, the whole human organisation changes. The astral body is transformed in such a way that it is purified, cleansed, harmonised. It is transformed into what Rudolf Steiner calls the spirit self, what the Christian view calls the Holy Spirit, and what the Jews called *manna*, the bread of heaven.

When Gilgamesh shows himself to be not quite up to the test, the wife of his initiator comes to his aid with mystical bread. This is completely understandable. In Cycle A - where he speaks of the rhythms of human nature - Dr. Steiner also discusses inflammation of the lungs, and he points out the strange fact that in this disease the crisis occurs on the seventh day. He explains this from the different speed of the rhythms of the etheric and astral bodies.

When the astral body has completed a full cycle, then the etheric body has completed only a quarter of its cycle. The impulse that produces the illness, that is, that gives the body processes, the etheric body processes, a certain direction, now encounters after seven days another constellation of the etheric body, another phase of its inner rhythm. As a result, the same impulse now has the opposite effect. The fever-producing forces of the astral body now have a fever-inhibiting effect. This gives rise to crisis. We can see, then, how the lungs, that is to say, the respiration, are especially connected with this rhythm. If we try Gilgamesh's experiment, and one had the opportunity to do this involuntarily during the World War, we make an interesting observation. When one reaches the point where it is impossible to stay awake any longer, there is a clearly perceptible disturbance in breathing. You feel your consciousness leaving you as you breathe out, and you can

only hold it in by pulling your breath in spasmodically. Such an experience shows how the rhythm of breathing out and breathing in is connected with the rhythm of waking and sleeping. Someone therefore who goes through such an exercise as Gilgamesh does in relation to waking and sleeping, learns at the same time to handle his breath in a certain way. And he recognises that all the rhythms of waking and sleeping, of breathing out and breathing in, of birth and death, are in a proportional relationship to the rhythms of the starry heavens. In short, through such a test he learns to read the starry script. He finds in his own human organisation the same rhythms that he discovers in the moon's orbit, in the phases of the moon's light and in other stellar rhythms.

Gilgamesh was initiated into the secrets of the starry script. But he was not initiated in these by the Babylonian Mysteries. If this had been the case, then it would have been quite self-evident, because to teach the script of the stars was the task of the Babylonian Mysteries. Gilgamesh, however, had to acquire this knowledge of the starry script by a test of his own strength. He had to learn to make his astral body conscious, as otherwise only the I is, through his own strength. In short, he learned to be conscious as a soul, not only as the human being is otherwise conscious as spirit. He had to learn to wake up in the heart. This points to something extraordinarily important, which in a way gives the key to understand the individuality of Gilgamesh. For he had to develop something which is connected with a very special peculiar training of the astral body.

I would like to insert here a passage from a lecture which Dr. Steiner gave in Berlin on 28 October 1904*, because I believe that the personality of Gilgamesh will become understandable when seen in relation to what is said here.

"What must flow into humanity in our post-Atlantean evolution is what is called the Kundalini fire. During the sixth root-race following ours, it will gain a very great influence on what lives in the hearts of men. Man will be permeated by a special power that will live in the heart, so that he will no longer differentiate himself from the whole. This penetration by love will then become truth. The heart and the astral body are connected through the Kundalini fire. In the seventh sub-race, a small part of the sixth root race of humanity will become what can be expressed by saying that these people will then be true sons

* In: Rudolf Steiner, *Die okkulten Wahrheiten alter Sagen und Mythen* [Occult Truths of Ancient Sagas and Myths] (GA 92).



Tablet of the Epic of Gilgamesh (Story of the Flood, Tablet 11),
British Museum

of the Kundalini fire. The Kundalini fire will permeate all their forces. They will give the material to the next guides of the further development of mankind. The divine principle will be brought to perfection. Those who are initiated as human brothers in the 5th root race, have a hint of the Kundalini fire within them, but it is still covered, veiled by the special passions, by the separating power of Kama (by Kama is meant what is passionate). This fire takes another form when it appears in individuals as heralds of a future time. On the plane of illusion (Dr. Steiner means within the sense world) divine love is divine anger. This divine love asserts itself there as zeal, it wants to assert itself as strong force, since the others are not yet mature."

And now Dr. Steiner gives an example of this by referring to Homer. He says:

"This is what the initiated poet expresses - he is called the blind poet because he sees inwardly - at the beginning of his *Iliad*: 'Sing, O Muse, to me of the wrath, the divine wrath...' (Dr. Steiner adds: 'which will later be the divine fire'). The *Iliad* represents the living out of the Kundalini fire on the physical plane. In the quarrel between Agamemnon and Achilles the anger flares up as divine anger."

It is the same with Gilgamesh. What later becomes Kundalini fire can appear in the physical world only as wrath. The serpent of wrath still robs him of the herb of life.

Why, we must ask, does the 11th tablet tell us about the flood that Utnapishtim survived? Because Gilgamesh has to be told in a wonderful image about the flood of passions that he has to overcome.

Dr. Steiner once said in speaking about the Deluge: "The ark is the body of man, which saves him from the watery flood of the astral, from the passions." The 11th tablet could therefore also be entitled: "The Flood of the Passions".

"Gilgamesh said to Utnapishtim, the distant one:
I look at you, Utnapishtim:
Your dimensions are like mine,
You are not different, like me,
You do not lack the heart for quarrel..."

And yet - Gilgamesh thinks - you entered into the assembly of the gods. And so he asks, "How did you find life?"

Gilgamesh's question has the meaning: you are also a fighter, a man of dispute, how did you nevertheless manage to reach the goal?

To this question Utnapishtim answers with the story of the flood, of the storm, of the turmoil of all the elements, which were calmed on the seventh day. One must see this telling of the calming of the astral flood in connection with the test which Gilgamesh has to pass, in that he is to stay awake for seven nights.

"To Gilgamesh Utnapishtim speaks:
Hidden things, Gilgamesh, I will reveal to you,
The secret of the gods I will declare to you.
Suripak, you know the city;
It lies on the banks of the Euphrates.
An ancient city - for the heart of the gods,
Here it decided the storming flood."

Ea, the friend of man, tells Utnapishtim in dream pictures what the future will bring, and Utnapishtim understands how to interpret these dream pictures just as Gilgamesh understands Utnapishtim's picture of the flood. In the wind sounds the voice of Ea. He whispers his secret to the wall of the house where Utnapishtim sleeps. He grasps it in a dream.

"You man from Suripak, Uppar-Tutu's son.
Build a house for yourself, build a ship!
Let go of riches, seek for life!
Hate possessions and love life.
Bring all the seeds of life into the ship.
This ship you shall build,
Let these be its measures:
The length and the width are one,
Build it by the world ocean, go and build it!"

The ark is built. It is not quite clear from the text we have what its measurements are, but one may well assume that the ark is built according to the measurements of Utnapishtim himself. In the month in which the sun-god Shamash is honoured, the ark goes to sea. It is loaded.

“I loaded up all my possessions.
 All my silver I loaded up.
 All my gold, I loaded it up,
 Of all things living I loaded up seed.
 Brought to the ship my family and all my house.
 Cattle and beasts of the field, I also brought on artists.
 But Shamash announces the time:
 ‘When cloudy rain in the evening streams through the dark,
 Step into thy ship and shut the door.’
 The time came:
 Cloudy poured the rain, in the evening the dark gods.
 I looked up to the day -
 See, I dreaded the day.
 I entered my ship and shut the door.”
 The hurricane raged for six long days.
 “On the seventh day the hurricane died, the storm tide
 sank, the storm of battle,
 That had fought like an army.
 The sea was calm, the sea was still,
 The storm tide sank.
 Then I saw the day - no voice around.
 Mankind together has become clay.”

So on the seventh day the Flood is over, the storm has calmed. Gilgamesh should have experienced it within himself by staying awake for seven nights. Waking up is an entering of the consciousness into the body, into the ark. At daybreak Utnapishtim opens a window.

“Hardly had the day dawned when I prayed,
 Opened a window; light fell on my face.
 Kneeling down, I sat and wept.
 Over my face poured a stream of tears.
 I searched afar across the sea:
 After twelve hours an island arose,
 Towards Nisir the ship did swim,
 Nisir, the mountain, seized it and held it fast.”

On the 14th day, after the storm has dropped, Utnapishtim released a dove. It came back, because it did not find dry land. It was the same with a swallow. Utnapishtim continues:

“Then I thought, let out a raven,
 Away flew the raven. He saw the dwindling of the waters,

He ate and drank and croaked - he did not return.
 I opened the house around and sacrificed a lamb,
 Poured blood of sacrifice on the mountain top.”

What is now described is the experience outside the ark, outside the body. It is life in communion with the gods. Now we are told how Bel is first angry that a creature escaped alive. Finally, he allows himself to be reconciled to it by Ea.

“Then they consulted.
 Bel went up to the ship,
 Seized my hands, led me up,
 Led my wife up, we knelt down,
 Side by side, he touched our shoulders
 And pronouncing a blessing between us, said
 ‘Formerly Utnapishtim, you were a man,
 Now, Utnapishtim and you, his wife, be like the gods,
 Be like us!
 Let your dwelling be far away, at the end of the currents.’
 So they took me and at the end of the currents
 Became my dwelling place.”

Then it is said:
 “But now you, who of the gods gathered you?
 That you may find the life you seek?
 Well then, go without sleep for six days and seven nights.”

Gilgamesh is supposed to have experienced the same, but he could not. The poet says that sleep blew upon him like the weather. Sleep blew over him. Rudolf Steiner speaks about the reasons for this in his 16th cycle on page 13 of the second lecture.* He states:

“Gilgamesh was basically, ‘as a personality’, not so far advanced that he could have experienced a full initiation; precisely for this reason, however, in that he did not live out his own *personal* impulses, so to speak, in the time in which he worked, and did not share his own power with the world, but rather, he was particularly able to let work through him one of the spiritual beings which we reckon among the class of ... archangels.”

In Gilgamesh therefore, because an archangel can work only through the mediation of an angel, there was working

1. his personal element (this worked the weakest)
2. his angel
3. an archangel.

* *Occult History* (GA 126).

One could therefore really say of him and the writer of the Epic even does say it: “two thirds of him were divine and one third human.” The third third could only have been divine if not only an angel and an archangel but a being of the hierarchy of the Archai, the Spirits of Personality, as Rudolf Steiner calls them, had worked in him as well. But that was not the case: “as a personality” he had not yet advanced so far. He therefore could not pass the test. If he had been permeated by one of the Archai, one of the leading Time Spirits, or as Rudolf Steiner sometimes called these beings, by a Spirit of the Cycles of Time, he would have been able to pass the test. For that was his test: to undertake something inwardly, in the area of cyclical periods of time. He was, as it were, supposed to accomplish in his own etheric and astral life, from the power of the I, from the power of personality, that which only a being of the hierarchy of the Archai is capable.

How the seven leading archangels work in the course of history one after the other, one finds already described in the history book written by Trithemius of Sponheim to which he gave the title: *Über die sieben Planetenintelligenzen* [On the Seven Planetary Intelligences]. There he shows how Michael, the Sun spirit, Orphiel, the spirit of Saturn, Anael, the spirit of Venus, Zachariel, the spirit of Jupiter, Raphael, the spirit of Mercury, Samael, the spirit of Mars and Gabriel, the spirit of the Moon work one after the other. Each of these archangels rules for 354 years and four months, and is then replaced by the next. One sees therefore that the planetary spirits work in the reverse order to the order of the days of the week. Each one of these archangels is constantly linked with the leading Time Spirit. At the time of Gilgamesh it was Michael. Michael, the Sun spirit, worked through Gilgamesh. But Michael at that time had not yet risen to the rank of an Arché. Gilgamesh reflects in his own destiny the destiny of the Sun spirit Michael, who was then only en route to becoming a Spirit of Personality. This incompleteness is expressed in the seventh spiritual power of Michael in the seven loaves of bread:

“Utnapishtim speaks to his wife, saying:
 ‘Are you also concerned about man’s sorrow?
 Bake him some bread, put it at his head.’
 So he lay against the side of the ship and slept,
 She baked loaves for him and put them at his head.
 As he lay against the side of the ship and slept,
 She told him:
 ‘One loaf is touched.
 One loaf is kneaded, one loaf is woven.
 The fourth has turned white, it’s toasted.

The fifth becomes light.
 The sixth is done.
 The seventh’ - suddenly he touched it,
 and the man shrank back.
 Gilgamesh speaks to Utnapishtim, the distant one,
 ‘Rigidity and slumber poured over me -
 Why did you suddenly touch me and push me?’
 Utnapishtim speaks, saying to Gilgamesh:
 ‘Gilgamesh, up, the loaves (are) counted!
 I am announcing the spells!
 One loaf has been touched,
 The second is kneaded, the third is knitted,
 The fourth has turned white, the toasted bread,
 The fifth is light,
 The sixth is cooked,
 The seventh - suddenly I touched you.
 Then you were startled. ”

The seventh power is not completed, the power of the Sun spirit. We are being pointed to the Sun mystery. What now appears on Gilgamesh is a picture of what goes on with the sun. Gilgamesh suddenly appears covered with a rash, as the sun is covered with sun spots:

“Gilgamesh speaks to Utnapishtim, the distant one:
 ‘What shall I do, Utnapishtim, whither shall I go,
 I, whom slumber has seized?
 In my bedchamber lurks death,
 And where my bed is prepared, he lurks, there sits death.’
 Utnapishtim speaks to Ur-Nimin, the boatman:
 ‘Ur-Nimin, may you hate the ford and reject the shore!
 He who walks on the shore, he walks in vain!
 The man you brought here,
 His body covered in rash,
 The beauty of his flesh ruined by animal skins,
 Take him, Ur-Nimin, take him to the place of ablution!
 With water may he wash his body pure as snow.
 May cast off the skins and the sea wash them away.
 Let his body be new and good -
 Renew the wrap round his head!
 Cover his loins with a new robe,
 Until he returns home to the city.
 Let his robe not become grey, let it remain new for him!”
 Ur-Nimin took him and led him to the place of washing.
 He washed his body with water like snow.
 He cast off the skins, and the sea washed them away.
 New and good was his body,
 Renewed the wrap round his head,
 His loins renewed and covered by the robe.
 ‘Till he comes home to the city,
 Until he finds the way,

Let his robe not become grey, let it remain new.”

Gilgamesh has to renew his body. His task is to make his human organisation different from what it was at first. The time for a clarification of the body has not yet come. Only incompletely is revealed what later becomes complete.

“Utnapishtim to Gilgamesh speaks:
 ‘Away you go, Gilgamesh, seeker of hardship!
 What will I give you for your return?
 A secret, Gilgamesh, I will reveal to you,
 I will tell you some magic.
 If a plant, like a thorn in the field,
 Its thorn pierces your hand,
 If your hands take hold of the plant,
 Your return home is assured.’
 Gilgamesh hears this,
 Unbuckles his belt, throws off his robe.
 Heavy stones were on his feet,
 They dragged him down into the sea, he found the plant.
 He took it, it pierced his hand.
 Then he cut the heavy stones loose,
 He threw one down, the other he threw.
 Gilgamesh speaks to Ur-Nimin, the boatman:
 ‘Behold, Ur-Nimin, the plant of life,
 Bestower of full power to the human race!
 Its name is: old age and youth are one.
 I will eat of it, and become young.’”

Gilgamesh undergoes an incomplete stigmatisation. The complete one was shown only by the Saviour. It is he who transforms the cross into the tree of life, who transforms the powers of death and old age into those of new birth and new youth.

The wound of the Saviour, from which flowed the blood that Joseph of Arimathea collected in the Grail bowl, this wound Gilgamesh could not yet acquire. He could not yet transform the wrath, the serpent, into its true form, into the form of divine love. When it is transformed, it will be revealed - as Rudolf Steiner once said - that the dove and the snake are the same, only in different ages. The dove is the transformed serpent in the symbolism of ancient times. The holy spirit, the healing spirit, is transformed wrath.

“Gilgamesh saw a spring, a cold spring,
 The snake smelled the scent of the plant,
 He descended and washed himself in the water.
 She rose up and stole the plant.

Then he returned and cursed the snake.
 Gilgamesh sits down and weeps,
 Over his face the tears stream.
 To Ur-Nimin, the boatman he speaks:
 ‘Ur-Nimin, was my arm struggling?
 Which body’s blood did I shed?
 I have not done myself any good,
 I have benefited the ‘lion of the earth’.
 Now after twenty hours since the plant was stolen from me
 By a knowing one, while I bathed at the spring.’”

One who knows robs Gilgamesh of what he has acquired on his path. “I recognise the sign,” he says. This sign tells him that he has not yet reached the goal. The tablet ends with the return of Gilgamesh. He wants to continue building the wall that he had started to build before the journey. He speaks to Ur-Nimin, the boatman:

“Up, Ur-Nimin, walk the wall of Uruk!
 Look at the wave and the brickwork.
 Let the wall be built anew,
 Founded the rampart of the seven sages.
 One sar in front of the city, from the gardens, from
 Ishtar’s house
 Three sars I have laid for the holy perimeter!”

He calls the wall that he is building the wall of the seven masters. Rudolf Steiner spoke about this wall in the double issue Nos. 13/14 of his journal *Lucifer-Gnosis* (p. 2)*. There we read:

“Many believe that one must seek out the masters of higher knowledge here and there in order to obtain enlightenment from them. But two things are true. First, the one who seriously seeks higher knowledge will spare no effort, avoid no obstacle, to seek out an initiate who can introduce him to the higher mysteries of the world. But on the other hand, everyone can also be clear about the fact that the initiate will find him under all circumstances, if there is serious and worthy striving. For there is a strict law among all initiates, which causes them not to withhold from any man knowledge that is due to him. But there is an equally strict law which states that no one shall be given any of the secret knowledge to which he is not called. And an initiate is all the more perfect the more strictly he observes these two laws. The Order, which includes all initiates, is surrounded by a wall, and the two laws mentioned form firm clamps by which the components of this wall are held together. You may live in intimate friendship with an initiate: this wall separates you from

* GA 34 and GA 10.

him until you yourself become an initiate. You may enjoy the heart, the love of an initiate in the fullest sense: he will confide his secret to you only when you are ripe for it. You may flatter him, you may torture him: nothing can determine him to reveal anything to you that he knows must not be revealed to you, because at the stage of your development you have not yet learned how to prepare your soul to receive the secret.”

This is also the lot of Gilgamesh. He is the friend of Eabani, but he receives the full secret from Eabani only when he - in the fullness of time - reaches the goal of his own development and unites himself completely with him. Until then he and the inhabitants of Uruk must work painfully on building the wall which embraces all initiates.

Tablet XII

“Gilgamesh,
 When you descend to the house of the dead,
 Down to the holy lord of the deep,
 Do not take a clean garment,
 Like a lowly one go from your father’s house,
 Do not anoint yourself with good,
 Lest they gather around you, lured by the fragrance.
 Do not place your bow on the earth,
 Lest those slain by the bow surround you.
 Do not take the sceptre in hand,
 Lest the spirits tremble before you.
 Take off your shoes...
 Let not the sorrow of the earth seize you...”

This is the great admonition to Gilgamesh: be firm and strong, so that the sorrow of the earth, which robbed you of Eabani, your friend, does not seize you.

Then Gilgamesh prays to the Sun. He prays to the Moon. They do not hear him. Only Ea hears him:

“Father Ea heard his prayer,
 Speaks to the mighty one, to the hero Nergal (Pluto):
 ‘Mighty Nergal, hero! Hear his supplication!
 Open the gulf of the earth,
 That Eabani’s spirit may arise from the earth,
 Proclaim the law to the brother of the earth!’
 Nergal, the hero, the mighty one, hears his prayer,
 Opens the gulf of the earth,
 Like a storm Eabani’s spirit rose from the deep,
 They looked at each other.
 They spoke. Gilgamesh asked:
 ‘Tell me, my friend, my friend, speak to me,
 Tell me of the earth’s law that you have seen!’

‘Shall I tell you of the earth’s law, shall I tell you, my friend?
 Sit down, weep!’

‘Weep I will, sit down and weep!’

‘Gilgamesh, see your friend!

Sit down and weep!

Behold your friend, whom you embrace warmly,
 Him the worm eats, like an old garment.

Behold your friend, whom you embrace warmly,
 Behold, dust is his body.

In the dust of the earth he squatted.

In the earth’s dust the friend is squatting.

I have seen the law of the earth,
 Of the law of the earth I tell you.”

The law of the earth, the law of destiny, is what Gilgamesh has to bear. He must bear it and suffer it. That is why his friend says to him: “Know that when I tell you about it, you will have to weep. But Gilgamesh answers and says: *I want to suffer.*

And now comes this strange question and answer game, with which the Epic ends in fragments. Gilgamesh asks: have you seen the one who has died a violent death? Eabani answers: I have seen him. He rests in the chamber; his drink is pure water. And the one, asks Gilgamesh, who has perished in battle, have you seen him? I have seen him, answers Eabani, with his loved ones bent over him. Gilgamesh asks further: and the one whose body was thrown on the steppe, have you seen him? Eabani answers: I have seen him; his spirit of death does not rest in the earth. And now the last question from Gilgamesh: Have you also seen the spirit which no-one cares for? Whom no one cares for, have you also seen him? And Eabani answers: I have seen him, who is thrown on the street, and the remains he feeds on.

Here the Epic breaks off. Who was Eabani speaking of? Was he speaking of himself? The conclusion to the story is missing, but one can assume that in Gilgamesh the yearning arose to take care of his friend.

Naï

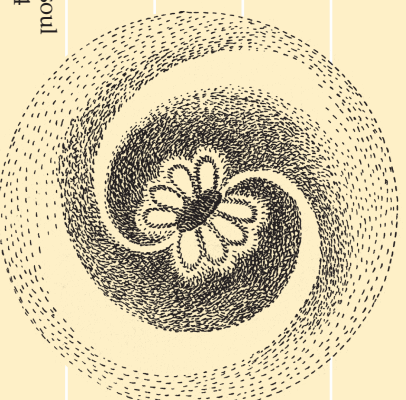
What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.

Rudolf Steiner

BIRTHDAYS AND NOTABLE DATES

DEATH DAYS

1.	Celebration of Beltane according to the Path Calendar St. Walpurga, 8th century 1707 – Anglo-Scottish Union	Antonin Dvorak 1904, composer Oscar von Hoffmann 1912, Translator of <i>Light On The Path</i> Gustav Steiner 1942, brother of R. Steiner
2.	524 <i>Sigismund – Protector of Bohemia or King of Burgundy</i> 1772 <i>Novalis – Raphael/John the Baptist/Elijah - IV/11</i>	Leonardo da Vinci 1519 – <i>St. Augustine/Judas</i> (also 15.4.) T. G. Schröder 1850 - <i>Socrates IV/10</i> Edith Maryon 1924, sculptress
3.	326 <i>Empress Helena found the True Cross in Jerusalem</i> 1469 Niccolo Machiavelli, wrote on the nature/methods of political power Wesak - Birth, enlightenment and death of Buddha	Willi Storrer 1930, Swiss writer and Anthroposopher Adelheid Petersen 1966, wrote on Steiner's Mystery Dramas
4.	1494 Division of the world by Pope Alexander VI (Treaty of Tordesillas) 1875 Hermann Beckh, Indologist 1897 Wilhelm Rath (see 13.1.)	<i>Monica 387, Mother of St. Augustine</i> Thomas H. Huxley 1825, natural scientist
5.	553 Second Council of Constantinople, condemned the pre-existence of the soul 1818 Karl Marx - <i>Landowner deprived of his estate in 8/9th cent. II/6.4.24</i>	John of Hildesheim 1375, German friar, writer Daniel Defoe 1731 (inspired by Ahriman, GA 171, 1.10.1916) Napoleon I 1821 –Aaron, brother of Moses (Eliza von Moitke) Jaroslav Klima 1927, Police chief in Prague, friend of L. Polzer-Hodtitz
6.	<i>Disciple John - Hiram/Lazarus/Chr. Rosenkrenz/ St. Germain, GA 93, 264, 265</i> 1871 Christian Morgenstern	<i>Alexander von Humboldt 1859 “Cosmos”</i> Edward VII 1910, warmonger Maurice Maeterlinck 1949, poet Maria Montessori 1952, pedagogue
7.	973 St. Henry II, Holy Roman Emperor, wanted an Ecclesia catholica non romana, GA 353/IV <i>Godfrey of Bouillon</i> , King of Jerusalem 1099	Otto I the Great 973 Caspar David Friedrich 1840, Romantic artist
8.	c. 493 <i>Michael's</i> appearance at Monte Gargano, S. Italy 1884 Harry Truman, 33rd US president, 33° Freemason 1922 D.N. Dunlop resigns from Theosophical Society 1945 End of war in Europe	H.P. Blavatsky 1891, “ <i>White Lotus Day</i> ”, <i>Cagliostro(E.Bock)</i> Pauline von Kalkreuth 1929, important early Anthroposopher Oswald Spengler 1936 “ <i>The Decline of the West</i> ”
9.	<i>Hermes</i> Job at Moses' time in Arabia	Nero 68, Roman Emperor, suicide – <i>Prince Rudolf (1858-1889) II, 5</i> <i>Count Zinzendorf 1760, Moravian Brotherhood, Herrenhuters</i> Friedrich Schiller 1805, poisoned, 'Aesthetic Letters', GA 64 (5.11.14)
10.	1933 Beginning of book-burning in Germany 1947 Nicholas of Flüe, patron saint of Swiss, canonised	Hokusai 1849, Japanese painter Alexander Leroi 1968, Mistletoe researcher at the Lukas Clinic, Ahtlesheim
11.	1917 R. Steiner stops giving private consultations and releases his pupils from any obligations to silence previously required.	William Pitt the Elder 1778, Earl of Chatham, leading British imperialist Imme von Eckardtstein 1930 (illustrations of the Soul Calendar)
12.	1310 54 Templars burnt at the stake in Paris 1820 Florence Nightingale	Józef Pilsudski 1935, general and theosophist Renate Riemneck 2003, anthroposophical historian
13.	1921 R. Steiner on the reintegration of the Earth and the Moon (GA 204) in ca. 6000 years' time	<i>Georges Cuvier 1832, natural scientist</i>
14.	1947 Winston Churchill's speech in London declares a United States of Europe is “indispensable” for “an authoritative, all-powerful world order”. 1948 Founding of the State of Israel	August Strindberg 1912 - <i>Julia IV/2</i> Husband E. Kimmel 1968, Admiral, Pearl Harbor, dies a scapegoat





What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.

Rudolf Steiner

COMMEMORATION DAYS AND BIRTHDAYS

1. 1563 Robert Cecil, 1st Earl of Salisbury, James I's Secretary of State
1836 Ferdinand Raimund - southern Asia - GA 318 RS lecture of 13.9.24
1910 Francis Delaisi, GA 177, 28.10.1917
1919 W. von Dommers prevents the publication of the Moltke Memoirs


2. 1922 Start of the West-East Congress in Vienna, opened by L. Polzer-Hoditz. Last public lecture of Steiner about threefolding

3. 544 St. Clotilde
1943 Founding of the Nachlassverein by Marie Steiner

4. 1989 Suppression of the protests on Tienanmen Square, Beijing

5. **Pentecost**
1783 Montgolfier Brothers first hot air balloon flight, France
1723 Adam Smith

6. 331 *Julian the Apostate* - **Herzelojede/Tycho de Brahe IV/6**
1944 D-Day Landings in Normandy

7.  1914 Panama Canal: first ship passes through
1924 Founding of bio-dynamic agriculture in Koberwitz by Rudolf Steiner. Beginning of the "Agricultural Course" on the Koberwitz estate of Count and Countess Keyserlingk

8. 793 First Viking raids on England; Lindisfarne Abbey sacked
1743 Alessandro Cagliostro, occultist, see GA 93
1867 Frank Lloyd Wright
1921 Opening of the Ita Wegman Clinic, at the Clinical-Therapeutic Institute, Arlesheim

9. *Columbanus*, the Elder, Irish missionary of Celtic Christianity
1941 Christian Community banned in Germany

10. c. 40 AD Apollonius of Tyana
1915 Saul Bellow, American novelist
1641 "Declaration of Liberties" in Massachusetts

11. 1194 Fire at Chartres Cathedral
1346 Charles IV (last initiate) becomes Holy Roman Emperor
1924 "Alexander Letter" from R. Steiner in Koberwitz to Ita Wegman
1994 End of Soviet occupation of E. Germany

12. 1915 David Rockefeller, banker
1929 Anne Frank "The Diary of Young Girl"

- 13 *Tobias*, Father and son, accompanied by the Archangel Raphael
1864 R. Kjellen, see GA 173/174, Karma of Untruthfulness
1865 William Butler Yeats

14. 1316 Charles IV (Holy Roman Empire)

DEATH DAYS

- Pastor Oberlin* in Alsace, 1826 (GA 126, 31.12. 1910)
Helen Keller 1968, deaf-blind writer

- William Harvey 1657, circulation of the blood
Garibaldi 1882 - **Irish initiate in Alsace I/11**

- Franz Kafka 1924, "America"
Günther Fried 1978, anthroposophical translation of the Gospels
Ayatollah Khomeini 1989

- Eduard Mörike 1875, "Orplid", mystic island
Wilhelm II 1941 - Eticho, father of St. Odile (Emil Bock)

- Eduard von Hartmann 1906 - **philosopher - Took part in the crusades against Turks I/9**
Robert Kennedy 1968, assassinated

- Camillo Cavour 1861 - **initiate in Alsace I/12**
C.G. Jung 1961, psychologist

- Friedrich Hölderlin 1843 - **pupil of Plato II/6**
Karl Christian Planck 1880
Carlo S. Picht 1954, publisher

- Mohammed* 632, prophet of Allah
Johann Joachim Winckelmann 1768
Georges Sand 1876, GA 225/6.7.23
Nora Stein-von Baditz 1965, wife of W.J. Stein

- Nero 68 - **Crown Prince Rudolf II/7**
St. Columba the Elder 597, Iona; GA 178 (16.11. 1917)
Charles Dickens 1870

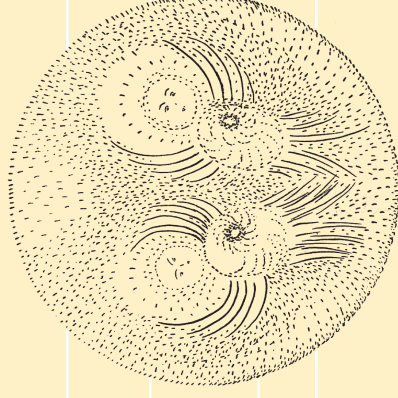
- Emperor Barbarossa 1190, drowned
Michael Obrenovich 1868, King of Serbia, assassinated
Alexis Scherbatov 2003, diplomat

- Alexander the Great* 323 BC
Roger Bacon 1294, forerunner of Francis Bacon
Agnes of Hungary 1364, patroness of the Königfelden monastery (Aargau)
Alexander F. Kerensky 1970

- Karl Kraus 1936, *Die Fackel*, critical cultural magazine
György Ligeti 2006, composer

- St. Anthony of Padua* 1231
King Ludwig II of Bavaria 1886, patron of Wagner
Wilhelm Hoerner 2013, (b.1913), creator of the Urachhaus Calendar

- Karl August von Weimar 1828



	<p>1791 Tobias Gottfried Schröder – Socrates IV/10</p> <p>1951 Univac 1, world's first commercial computer (USA)</p> <p><i>St. Vitus</i>, The Cathedral of St Vitus in Prague is named after him</p> <p>1215 Magna Carta sealed at Runnymede, England by King John & barons</p>	<p>Ludwig Ritter von Polzer 1874, Ludwig Polzer-Hoditz' grandfather</p> <p>Jorge Luis Borges 1986, poet</p> <p>Theophanu 991, Empress, Holy Roman Empire</p> <p>Emperor Friedrich III of Prussia 1888</p>
15.		
16.	<p>Corpus Christi</p> <p>1920 Founding of Futurum AG in Dornach</p> <p>1932 D.N. Dunlop plans "International Association for the Advancement of Spiritual Science"</p> <p>1963 Valentina Tereshkova (USSR) first woman in space, 48 orbits</p>	<p>Johannes Tauler 1361, mystic</p> <p>*H. Grimm 1901 – Pliny the Younger / Beatrice of Tuscany II/5</p> <p>Emil Molt 1936 – Charlemagne</p> <p>E.C. Merry 1956, painter & writer</p>
17.	<p>1882 Igor Stravinsky, Russian composer</p> <p>1918 Rudolf Steiner visits Karlstein Castle with the Polzer-Hoditzes and the Klimas</p> <p>1972 Watergate Affair begins</p>	<p>Johann Sobieski 1696, saved Vienna from Turks 1683</p> <p>H.E. Lauer 1979</p> <p>Prof. Anthony Sutton 2002, "Wall Street and The Rise of Hitler",</p>
18.	<p>Archangel Uriel</p> <p>1812 USA declares war on Britain</p> <p>1815 Battle of Waterloo; Napoleon's final and definitive defeat</p> <p>1901 Anastasia Romanov, survivor of the family of Nicholas II</p> <p>1924 R. Steiner travels to Koberwitz and Lauenstein (Curative Pedagogy)</p>	<p>Antoine Wierz 1865, painter</p> <p>* Helmuth von Moltke 1916 - Pope Nicholas I (Moltke Vol. II)</p> <p>Michael Bauer 1929</p> <p>Schmuel Hugo Bergman 1975</p>
19.	<p>325 <i>Council of Nicea concludes and promulgates the Nicene Creed</i></p> <p>1566 <i>James VI of Scotland and I of England</i>, insipier of Francis Bacon, William Shakespeare, Jacob Boehme and Jacob Balde</p> <p>1623 Blaise Pascal, philosopher</p>	<p>M. Geoffrey de St. Hilaire 1844, defender of Goethe</p> <p>Maximilian I (of Habsburg) 1867, executed in Mexico</p> <p>Rosamond Dale Owen-Oliphant 1937, second wife of Laurence Oliphant</p>
20.	<p>453 Rome & Goths defeat Attila and Huns at Catalaunian Plains</p> <p><i>Pope Sylvester</i>, Gerbert of Aurillac, 935-1003</p> <p>1819 First steamship crossing of Atlantic (by the <i>Savannah</i>, 27 days)</p>	<p>Ladislau I of Hungary 1095 (Arpad)</p> <p>Herbert Hahn 1970, Waldorf teacher, <i>Die Volksseelen Europas</i> (Folk Souls of Europe)</p>
21.	<p>1002 Pope Leo IX (Bruno von Egisheim)</p> <p>1667 Dutch cede New Amsterdam to British; it's renamed New York</p> <p>1905 Jean Paul Sartre, <i>Les mots</i></p>	<p>Enrico Dandolo 1205, Doge of Venice; ahmanic spirit (RS)</p> <p>Bertha von Suttner 1914, pacifist, novelist</p> <p>Ludwig Noll 1930, R. Steiner's doctor</p>
22.	<p>1767 <i>Wilhelm von Humboldt</i>, elder brother of Alexander von Humboldt</p> <p>1805 Giuseppe Mazzini – Hibernian initiate with Garibaldi and Cavour – I/11</p> <p>1941 Operation Barbarossa: Hitler invades Russia</p>	<p>Roger I of Sicily 1101</p> <p>Niccolo Macchiavelli 1527, "The Prince"</p> <p>Ekkehard Meffert 2010, "Mathilde Scholl"</p>
23.	<p>1456 <i>Columbus</i>, re-discoverer of America (acc. to R. Steiner)</p> <p>1910 Jean Anouilh, <i>Becket or the Honour of God</i></p>	<p>René Querido 2006, General Secretary of the Anth. Society in USA, teacher and writer, pupil of W.J. Stein <i>The Golden Age of Chartres</i></p>
24.	<p><i>John the Baptist – Elijah-Raphael – Novalis GA 120</i></p> <p>1314 Battle of Bannockburn; preserved Scottish independence</p> <p>1717 Founding of (non-Jacobite) Freemasonic Grand Lodge in London, Benjamin Franklin was later a member</p> <p>1812 Napoleon invades Russia</p>	<p>Walter Rathenau, industrialist and politician, 1922 assassinated</p> <p>Rudolf Kreutzer 1976, entrepreneur, anthroposopher</p>
25.	<p>1924 Beginning of the Curative Pedagogical Course in Dornach</p> <p>1950 Korean War begins</p>	<p>Georg Philipp Telemann 1767, musician</p> <p>E.T.A. Hoffmann 1822, poet</p>
26.	<p>Jeremiah, prophet, painted by Michelangelo in the Sistine Chapel</p> <p>1945 UN Charter signed by 50 nations</p>	<p><i>Julian the Apostate</i> 363, <i>murdered at 30 – Tycho Brahe – Herzelojde IV/5</i></p> <p>St. Vigilius 405, stoned in the Rendena Valley, Italy</p>
27.	<p>1880 Helen Keller, deaf-blind author</p>	<p>St. Cyril of Alexandria 444, early Church Father, prompted the murder of Hypatia.</p> <p>Johann Valentin Andreae 1654 "Chymical Wedding"</p> <p>Joseph Smith 1844 shot to death, founder of Mormonism</p>
28.	<p>1389 Battle of Kosovo Polje on St. Vitus Day</p> <p>1712 Jean-Jacques Rousseau</p> <p>1831 *Joseph Joachim, famous Hungarian violinist, friend of Herman Grimm</p> <p>1919 Signing of the Treaty of Versailles in the Hall of Mirrors</p>	<p>St. Irenaeus 202, Bishop of Lyons</p> <p>Franz Ferdinand and Sophie Chotek 1914, archduke and arch-duchess, assassinated in Sarajevo</p> <p>Hans Büchenbacher 1977, philosopher</p>
29.	<p>Martha, sister of Lazarus</p> <p>1900 Antoine de Saint-Exupery "The Little Prince"</p>	<p>Freiherr von Stein 1831, politician</p> <p>Fritz Mauthner 1923, literary critic</p>
30.	<p>1807 Friedrich Theodor Vischer – Arab I/1</p> <p>1924 First World Power Conference (founded by D.N. Dunlop)</p> <p>1997 End of last major British colony, Hong Kong</p>	<p>Jules Sauerwein 1967, journalist and translator</p> <p>Walter Cloos 1985, Goetheanist</p>
<p>Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!)) Karmic indications from other GA vols Indications provided from other, reliable sources Karmic indications of others selected by the editors of the calendar Italics: Text of Calendar of 1912/13 by Rudolf Steiner</p> <p>For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com.</p>		

15.	1823 Thomas Lake Harris, "gunny" of Laurence Oliphant 1922 Nationalist assault on Rudolf Steiner in Munich	C.F. Zelter 1832, friend of Goethe Conrad Schachenmann 2014, supporter of Jacques Lusseyrand
16.	<i>Sarah und Susanna</i> 1916 Sykes-Picot Agreement - secret treaty on Middle East borders 1916 Helmuth von Moltke's "worst day" - enigmatic statement from a post mortem comment	St. Brendan the Navigator 577 Héloïse 1164, lover and pupil of Abelard William Adams 1620, English adviser to Japanese shogun Ieyasu <i>Johannes Nepomuk 1383, drowned</i>
17.	1792 New York Stock Exchange founded 1922 "New York Times" report on "Riot at Munich Lecture" (where Steiner was attacked by Nationalists)	Sandro Botticelli 1510 (False) Czar Dmitrii 1606, murdered (cf. Schiller's <i>Demetrius</i>)
18.	1474 <i>Isabella d'Este</i> , Regent in Mantua and supporter of Raphael, Mantegna, Titian, Leonardo da Vinci.	Gustav Mahler 1911 C.G. Harrison 1933, occultist, "The Transcendental Universe" Mathilde Scholl 1941, editor of the "Mittelungen" of 1905-1913
19.	1762 <i>Johann Gottlieb Fichte</i> , Philosopher of the I, <i>Spinoza</i> , <i>Philo of Alexandria</i> , GA 158 (S.6.1913) 1895 Emil Bock - "The Life & Times of Rudolf Steiner"	*William Ewart Gladstone 1898, Cicero (acc. to A. Meebold) Gottfried Husermann 1972, theologian
20.	1806 John Stuart Mill, philosopher 1859 Eliza von Moltke - Anastasius bibliothecarius - Post-mortem communications of Helmuth von Moltke 1860 Theodor Hertzl, founder of the Zionist movement	Lorenzo de Medici 1503 <i>Christopher Columbus 1506</i> David Clement 2007, curative pedagogue and farmer Steven Roboz 2015, Canadian anthroposopher.
21.	429 BC. Plato, acc. to Dunlop's "Path" Calendar 1471 <i>Albrecht Dürer</i>	Tommaso Campanella 1639, <i>Der Sonnenstaat</i> , inspired by Rosicrucians - <i>Otto Weininger, IV/6</i>
22.	c.250 <i>Helena</i> , mother of Emperor Constantine 1813 <i>Richard Wagner</i> - Merlin (Ilona Schubert) 1947 Truman Doctrine opens Cold War	Constantine, 337 Roman Emperor Victor Hugo 1885 - <i>Hibernian Initiate II/14</i> Pekka Ervast 1934, theosophical occultist
23.	1618 Beginning of the 30 Years' War 1848 Helmuth von Moltke, Chief of German General Staff 1914 - Nicholas I, Pope in mid-9th cent. (Moltke Documents)	Leopold von Ranke 1886, <i>after-death pupil of Francis Bacon, II, 2</i> Henrik Ibsen 1906 - <i>Initiate II/6</i>
24.	1844 First telegraph message, ("What hath God wrought?") Washington, D.C. (Samuel Morse) 1954 Barbro Karlén - Anne Frank (see Perseus Verlag)	<i>Nicholas Copernicus 1543</i> Sir Robert Cecil 1612, King James I's Secretary of State: architect of Stuart succession, peace with Spain and colonies in N. America
25.	1803 Ralph Waldo Emerson 1803 Edward Bulwer-Lytton, author of "Zanoni" and "The Coming Race"	Gregor VII. 1085 - <i>Haeckel I/12</i> Pedro Calderon 1681, dramatist Wilhelm Jordan 1904 "Demiurgos"
26.	The Ascension of Christ 1521 Luther outlawed 1828 Kaspar Hauser appears in Nuremberg on Whit Monday, "The Child of Europe"	St. Augustine of Canterbury 604, missionary to the English Bede 735, historian and monk: "Father of English History" Martin Heidegger 1976, German philosopher
27.	<i>Mary Magdalene</i> 1265 <i>Dante</i> - King John of Saxony (Philaletes)	<i>Jean Calvin 1564, Protestant reformer</i> Niccolo Paganini 1840 in Nice, composer and virtuoso violinist
28.	585 BC. first prediction of an eclipse by Thales of Miletus 1696 Leopold György Rakóczy, later Comte de St. Germain (ref. Irene Tetzlaff)	Luigi Boccherini 1805, composer Edward, Duke of Windsor 1972, abdicated as King Edward VIII (1936)
29.	1453 The Ottoman Turks take Constantinople 1660 Monarchy restored in England after Cromwell's Republic.	Eliza von Moltke 1932, wife of Gen. Helmuth von Moltke (the Younger), esoteric pupil of R. St., received the "post-mortem" communications from R.St.
30.	1672 Peter the Great, Czar of Russia 1936 Ludwig Polzer-Hoditz resigns from the G.A.S. 1953 Edmund Hillary climbs Mount Everest	<i>Joan of Arc 1431 burnt at the stake</i> by the English under the Duke of Bedford Voltaire 1778 - <i>Former pupil of the Mysteries</i> - II/29.5.24 D.N. Dunlop 1935 - <i>Templar</i> (E.C. Merry)
31.	1819 Walt Whitman, "Leaves of Grass" 1875 Eliphas Lévy, occultist - <i>Mexican incarnation II/29.5.24</i> 1916 Battle of Jutland, beginning of the end of British sea power	Franz Joseph Haydn 1809, Austrian composer Reinhard Heydrich (SS) 1942, assassinated in Prague Adolf Eichman 1962, hanged in Israel

Indications from the *Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (II))* | *Karmic indications from other GA vols* | Indications provided from other, reliable sources | *Karmic indications of others selected by the editors of the calendar* | Italics: Text of Calendar of 1912/13 by Rudolf Steiner
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Socially Distanced Auras

Commentary on the Published Prelude to Steffen Hartmann's Book about Gilgamesh

The worldwide "Corona regime" means coercion, impoverishment, abolition of fundamental rights, deprivation of freedom and great suffering, especially for children and the elderly. Apparently, this understanding is not very widespread even in those circles that see themselves as wakeful contemporaries in the Michael Age.

Here is an example. Steffen Hartmann writes in his newly published book *Gilgamesh und Enkidu. Eine weltgeschichtliche Freundschaft* (Gilgamesh and Enkidu - A World-Historical Friendship) about the time when public institutions were forcibly closed for the first time in the spring of 2020.

Shortly before that, Steffen Hartmann gave two lectures on the topic of the later book on 11 and 14 March. For Hartmann, it was a "touching experience" how at the first meeting in the Hamburg branch of the Anthroposophical Society *after* the "lockdown", people spoke to each other "listening carefully and attentively" (it sounded strongly like self-censorship) and – please note, now it becomes decisive - how most of the assembled anthroposophists kept at a distance of 1.50 meters from each other. Anthroposophists at a distance, but from what actually? From the virus? From the exhalations of the others? Or simply at a distance from critical thinking? But that was not all. The real clue comes when Hartmann shares the following discovery: "Now we all have room for our auras."

Why has no one ever come up with this idea before? To create space for the aura, that is. Have we been sitting next to each other with squashed auras until now? Rudolf Steiner can surely get us out of this fix:

"The size of this aura varies with different people. But one can imagine that - on average - the *whole* human being is twice as tall and four times as wide as the physical one."* With an assumed width for the physical body of 50 cm, a critical calculation already reveals the human aura to be 2 meters wide! Could this newly calculated



width please be taken into account at meetings in anthroposophical indoor events from now on!

The Corona "lockdown" did not only lead to a sigh of relief from auras because of their newly won space, but also to the insight of Hartmann that the being of an anthroposophical branch and also the being of the Anthroposophical Society was alive. Hartmann: "It felt to me as if this being had been slumbering for nine weeks and now joyfully awoke from its half-sleep and mingled with the people present." Two things are striking here:

1. It is amazing, with what precision the slumber of the being of the Anthroposophical Society kept to the time of the lockdown.

2. This being evidently did not maintain distance (it "joyfully... mingled").

But Steffen Hartmann obviously had a different kind of knowledge in mind. The nine weeks of lockdown not only led to a reawakening of the being of the Anthroposophical Society, but even to "experiences of collective renewal", opportunities for rejuvenation, and powers of resurrection." The further one reads in the chapter "Weiterschreiten in die Zukunft" [Walking On Into The Future], the more the interested reader would like to know, however, in which intoxicating states Anthroposophists were able to slumber for nine long weeks, and then wake up so freshly and joyfully.

Three sentences on the serious core of the matter: the extent of the illusion about the state's arbitrary Corona measures is appalling. Instead of any waking up, this shows symptomatically the deep sleep of anthroposophical institutions with regard to the coercive Corona regime. The task of our time – the comprehension of evil - is simply not undertaken.

Bodo von Bodolauben

* *Gesammelte Aufsätze* [Collected Essays], *Luzifer-Gnosis* (GA 34), p. 116.

Excerpt from Hartmann's Gilgamesh Book, p. 178 ff.

I would like to begin with a personal experience in relation to the Anthroposophical Society. On 11 and 14 March, 2020, I gave the last public lectures in Hamburg in the Branch at Rudolf Steiner House before the first Corona lockdown, namely, on the subject of this book: "Gilgamesh and Enkidu - the First Friendship in Human History". Then followed nine weeks in which Rudolf Steiner House Hamburg was practically closed; all public events had to be cancelled due to the government's Corona measures. On 13 May, we were able to meet again as a Branch community, not for a public event, but as a meeting of a "worldview community in a cultural space", according to the official language regulation of the city of Hamburg.

It was a very interesting and touching experience for me to perceive how the weeks of Corona behind us had changed each of those present in a subtle way. There was careful listening and attentive conversation. Most of the people sat at a distance of about 1.50 meters from each other. It immediately made me think: "Now we all have space for our auras".

Everyone felt: Something has happened in the meantime, humanly and individually, which can only initially be expressed in words. We had brought our pink membership cards with us, which were not checked, but were supposed to confirm that we were meeting as a "world view community" [Weltanschauungsgemeinschaft], as the authorities basically had aptly formulated and made possible.

My inner experience that evening, besides all the conversation about the current situation for humanity, was that the being of our Branch and also the being of the Anthroposophical Society is alive. It felt to me as though this being had been slumbering for nine weeks and was now joyfully awakening from its half-sleep and mingling with the people present. This being was not burdened by anything ideological or by the past of the society (as I had so often perceived before) - no, I experienced rather something young, refreshing and constructive. I said to myself at first, putting this experience into words: the Anthroposophical Society really lives in what people concretely do and say and enable in its name and spirit.

Could it be that the fateful year 2020 brought us, individually and collectively, experiences of renewal, possibilities of rejuvenation and powers of resurrection?

If this is so, and we are experiencing a caesura in humanity such as there has perhaps never been before, then

we must also consider the destiny of the Anthroposophical movement and society in this light. During the weeks of Corona, I wrote the following poem, which expresses something of the feeling that had gripped many people: "Nothing will ever be the same again."

In the strange and wondrous year 2020 it was,
When the shadows were darker,
And the abyss of fear opened:
I saw it - and became lighter.

In the terrible year 2020 it was,
When the people became paler,
And an abysmal beast rose:
I felt it - and became clearer.

In the sunny year 2020 it was,
No more time for habitual acts,
When sick lungs carried people away:
I heard how fate speaks.

In the calm year 2020 it was,
A foretaste of the apocalypse,
It was the great time of decision:
I realised that Christ is our only support.

The years 21, 22 will come
On the way to 2033,
When everyone can choose at the doors:
I want and will become a spirit-I.

War and Peace

In view of the dramatic events in Ukraine we would like to trace a red thread which has run through all *foreign affairs* since the end of the Soviet Union and has led to the present crisis. *This red thread is the step-by-step extension of NATO towards the East.*

Despite a promise to the contrary made to Russia in February 1990*, and although soon afterwards, the Ostblok countries for their part consigned the Warsaw Pact to the annals of history, the apparently peaceful western alliance expanded step by step towards the East.

Shortly before the sudden bombardment of Ukraine and shortly after it, Vladimir Putin made two speeches to the nation. We shall cite some key passages relevant to the theme from these speeches, which were translated in full by Thomas Röper.**

From the first speech by Putin to the Russian nation on 21 February 2022:

In 1990, when German unification was discussed, the United States promised the Soviet leadership that NATO jurisdiction and military presence will not expand “one inch” to the east and that the unification of Germany will not lead to the spread of NATO’s military organization to the east. This is a quote. They issued lots of verbal assurances, all of which turned out to be empty phrases.

The offer to Bill Clinton

Moreover, I will say something I have never said publicly. I will say it now for the first time. When the then outgoing US President Bill Clinton visited Moscow in 2000, I asked him how America would feel about admitting Russia to NATO.

I will not reveal all the details of that conversation, but the reaction to my question was, let us say, quite restrained, and the Americans’ true attitude to that possibility can actually be seen from their subsequent steps with regard to our country. [...] Today, one glance at the map is enough to see to what extent Western countries have kept their promise to refrain from NATO’s eastward expansion. They simply cheated us. We have seen five waves of NATO expansion, one after the other - Poland, the Czech Republic and Hungary were admitted in 1999; Bulgaria, Estonia, Latvia, Lithuania,

Romania, Slovakia and Slovenia in 2004; Albania and Croatia in 2009; Montenegro in 2017; and North Macedonia in 2020.

As a result, the Alliance with its military infrastructure has reached Russia’s borders. This is one of the key causes of the European security crisis; it has had the most negative impact on the entire system of international relations and led to the loss of mutual trust.

The information available to us gives us every reason to believe that Ukraine’s accession to NATO and the subsequent deployment of NATO facilities in that country has already been decided; it is only a matter of time. It is clear to us that in such a scenario, the military threat to Russia will increase considerably. And I would like to emphasise that the risk of a sudden attack on our country will also increase considerably.

[...] In this regard, I consider it necessary to take a long overdue decision and to recognise immediately the independence and sovereignty of the Donetsk People’s Republic and the Lugansk People’s Republic.

From the second address to the Russian nation, 24 February 2022:

I would like to additionally emphasise the following. Focused on their own goals, the leading NATO countries are supporting far-right nationalists and neo-Nazis in Ukraine, those who will never forgive the people of Crimea and Sevastopol for freely making a choice to reunite with Russia. [...] But Russia cannot feel safe, cannot develop, and cannot exist if there is a permanent threat from the territory of today’s Ukraine.***

The spiritual scientific perspective

There is a long-term perspective for such a secure existence and development of Russia, which in no way is only in Russia’s interests. It is, rather, in the interests of the whole of humanity, which lives through the different cultural epochs. The current, fifth epoch, which began in 1413 and will end in 3573, will be followed by a Slavic epoch, which will be just as long. In that epoch, Slavic culture which will have developed further in the meantime, will find its actual task and fulfilment. Far-sighted occultists in both East and West know this. A struggle has been going on for over a hundred years already over this already existing Slavic seed impulse of the future. The “Anglo-American plutocrats” (R.

* Given orally by US Secretary of State James Baker to President Gorbachev

** <https://www.americanrhetoric.com/speeches/vladimirputindonbassandukraine.htm> (Putin’s speech of 21 Feb. 2022 – full text)

*** https://mid.ru/en/foreign_policy/international_safety/1800154/ (Putin’s speech of 24 Feb. 2022 – full text)

Steiner) want to bring it under their control with all the means in their power.* To this end, Middle Europe is also to be completely ‘cancelled’. It is necessary to recognise this tendency and to combat it courageously in Middle Europe and Russia.

T.H. Meyer

* See the essential text by Rudolf Steiner which was published for the first time in *Der Europäer* Vol. 3, March 1999 “*Kampf um den russischen Kulturkeim*” [The Struggle for the Seed of Russian Culture], also in T.H. Meyer (ed.), *Brückenbauer müssen die Menschen werden* [People Must Be Bridge Builders], Basel 2004, p. 110. Further: Andreas Bracher (ed.), *Kampf um den russischen Kulturkeim – Die tieferen Hintergründe des Ersten Weltkriegs* [The Struggle for the Seed of Russian Culture – The Deeper Background to the First World War], Basel 2014.

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2022 – War in Ukraine*

This year, which happens to be the Year of the Tiger in the traditional Chinese calendar, the month of March (in the western calendar) was dominated by the movements of the planet after which the month is named – Mars. When Vladimir Putin sent his troops into Ukraine on 24 February, Mars (lower aspect: aggression; higher aspect: courage and daring) was conjoined with Venus, and the two fast-moving planets were approaching conjunction with the very slow-moving Pluto (lower aspect: annihilation; higher aspects: spiritual intuition and resurrection) in the (Tropical) sign of Capricorn (the sign of government and authority, amongst other things). By 27 February, Mars and Venus had conjoined with Pluto, and the Ukrainian airforce had already largely been destroyed. On that same day, Mercury was conjunct Saturn, and the Sun was conjunct Jupiter and Neptune: a significant group of positions for 8 planets! By the 6 March, Mars and Venus, still together, had moved out of Capricorn into Aquarius and away from Pluto; by 9 March, the Mars-Pluto conjunction effect was definitely over. In the following days, Russian military momentum began to slow. But by mid-March, Venus had pulled away from Mars (both still in Aquarius), while Mars began to approach a stressful square relationship (90°) to Uranus (lower aspect: dramatic, even revolutionary shock; higher aspect: spiritual illumination) in Taurus. This stressful square became exact on 22 March; around this time President Biden began claiming – without offering evidence – that Russia might soon start using chemical weapons, which would mean a major escalation. On 26 March at the end of a speech in Poland, President Biden blurted out “For God’s sake, this man [Putin] must not remain in power”, which many took to mean an intention to force regime change in Russia; the US authorities quickly moved to assure the world that Biden had not meant that. At the time of writing, Mars and Venus have reached conjunction with Saturn (in Aquarius), the limiting, disciplining energies of which might be expected to restrain Mars’ aggression, and negotiations in Istanbul between representatives of the combatants appeared to yield some hope for an agreement. Western media have been much given to (over-optimistic?) reporting that the Russian campaign has stalled due to the Russians’ own errors and unexpectedly stiff and brave Ukrainian resistance, and certainly, the Russian armed forces lack recent experience; they have not fought a war on this scale since 1945.¹ In the first week of April, the Mars-Saturn conjunction will be exact, and

* This article was first published in *New View* magazine No.103 April-June 2022

then by the middle of April, Mars will have moved away from Saturn and into the sign of Pisces, a ‘watery’ sign in which Mars is not normally ‘comfortable’. The end of the Mars-Uranus square by late March, the Mars-Saturn conjunction in early April, and the Mars entry into Pisces (mid-April) may be indications that the fighting will stop and peace may be achieved. However, those who do not want peace may well be aware of those heavenly energies and may strive to oppose them, perhaps by sensationalist fake news stories, in order to keep the war going as long as possible in their own interests. [This then happened: the fake ‘Russian massacre in Bucha’ stories were concocted in the first week of April - TB] The longer the war goes on, the worse the economic consequences will be, not just for Russia and Ukraine but for all of us – given the scale of the West’s sanctions against Russia, Russian counter-measures, and the importance of Russian and Ukrainian raw materials, including food and fertiliser, in the world economy (Russia will very likely insist on payment for Russian energy in roubles or gold)[This also subsequently happened - *Ed.*], and there may be a spread of military actions beyond Ukraine and even the danger of a nuclear strike by Russia or NATO.

To judge by the coverage of the Ukraine war in the western mainstream media (MSM) and by the statements of western politicians, who have responded to this conflict with the same kneejerk uniform collective reaction that they showed during the Covid crisis, one might think Vladimir Putin woke up one morning sometime between December and February and thought to himself, out of the blue: “I’ll launch an invasion of Ukraine, because the Ukrainian state doesn’t and shouldn’t really exist and is actually part of Russia and I want to reconstruct the USSR. Oh, and also, Ukraine is full of Nazis who have been mistreating the Russians in the Donbass region.” All of this, say the MSM, is sheer fantasy, and a sign that ‘Putin has lost his mind, an unstable autocrat who is a serious danger to the “rules-based world order” like Milosevic, Saddam Hussein, Gaddafi, Assad and of course....Hitler. Putin, like them, must therefore be ousted, preferably by his own people, whose lives we shall now make miserable by our sanctions against Russia, so that they will overthrow him, which we cannot do because we are afraid that might cause a nuclear war. In the meantime, we shall go on increasing NATO forces on Russia’s other borders to which we have steadily advanced since 1991 and we shall continue to send lethal weapons to Ukraine so that they can fight for their country (and for us) until the last

Ukrainian, or Putin, is dead.' If this sounds cynical, let us recall how many millions of young men the aging politicians of Europe were prepared to send to their deaths in the horrors of the First World War, the Korean War and the Vietnam War, or let us recall the words of America's first female Secretary of State, Madeleine Albright, who as US Ambassador to the UN (!), declared on the prestigious US TV show 60 Minutes in 1996 that the deaths of 500,000 Iraqi children due to US sanctions on Iraq was "a price worth paying".

Countless people in the West have swallowed this MSM version of Putin and the war in Ukraine just as they swallowed the government and MSM line on Covid for the past two years. Or else, if they are anti-Establishment and deride the MSM, they are influenced by social media and alternative websites to believe that 'Putin, Zelensky, Biden, Xi Jinping and Klaus Schwab are all in it together, as they were with Covid' and that this Ukraine war is, like Covid, just another step on the path to Schwab's nightmarish "Great Reset" – the remaking of society worldwide into a totalitarian technocracy ruled over by billionaire globalist elites.

But neither of these two views does justice to the current situation. This war did not just begin this year, nor is it even really a war between Russia and Ukraine, however much it may seem so. It is but the latest phase in a struggle that began 200 years ago when, in the years after the defeat of Napoleon at Waterloo in 1815, the British elite first really began to identify Russia as their main enemy that could take India – and thus their world power and much of their wealth – away from them.² The deeper roots go back much further even than that – back beyond British involvement in the assassination of Czar Paul I in 1801.... beyond British advisors at the court of Peter the Great a century earlier....beyond James I's planned expedition to land troops in the frozen wastes of northern Russia in 1613 at a time when both England was beginning to expand across the world's oceans and Russia was expanding across the solid 'ocean' of Siberia, eventually to confront each other in Central Asia and North America over 200 years later....back beyond Ivan the Terrible's rude letter requesting the hand of Queen Elizabeth I in marriage in 1570....back beyond the Anglo-saxon exiles who settled in the Crimea after the defeat at the Battle of Hastings in 1066....back to the distant 9th century, when Danish pagan Vikings from Scandinavia began the effort (which ended in 1066) to conquer and settle in England and other pagan Vikings from Sweden also accepted the invitation to become the rulers of the pagan Slavs who lived in northern Russia. It was from pagan Scandinavia that the

rulers of the English (Vikings and Normans) and of the Russians (the *Ruotsi* – an old Finnish name for 'rowers') both came, rowing in their longships. Once established, they both ruled over peoples of a different, though not vastly different, stock from themselves: Anglo-Saxons and Celts, and Slavic tribes.

Ukraine 2022 and 1914-18: bullies and underdogs

Today, all eyes are currently on "brave Ukraine", as in 1914 they were on what the western MSM called "plucky little Serbia" and "gallant little Belgium", who were cast as fighting for their lives like David against the imperial Goliaths of Austria-Hungary and Germany respectively, or in September 1939 when "brave Poland" was invaded by the military machines first of Hitlerian Germany and then the Soviet Union 17 days later. The British like to side with the 'underdog' and against the 'bully'. But the fighting in Ukraine, which actually began in 2014, is but a symptom of a much larger, world-spanning conflict that has already lasted, and may well yet last, for centuries. Who is actually the underdog, and who the bully? Do they even exist?

As with so much else in the past century, we can relate the pain of Russia and Ukraine today to the events of that crucible of cruelty, the First World War, when Ukraine as an independent state almost emerged but was soon suppressed by the Bolshevik International Socialists, who also suppressed the Russians themselves – for 70 years. When the fighting in the First World War began, on 28 July 1914, the real antagonists – Britain, France and Russia – did not enter the fray for several days, and when they did, it was apparently on the same side!

How did the fighting in the First World War actually begin? With Austro-Hungarian shelling of Belgrade on 28 July 1914, following Austria-Hungary's declaration of war against Serbia on 23 July. There had been a month of tension between the rather ramshackle Central European empire and the small, pugnacious and prickly Balkan state after the assassination of the Austrian heir to the throne and his wife on 28 June by a Bosnian Serb nationalist student who was part of a group that had plotted and trained for the deed in Belgrade. The Austro-Hungarians regarded Serbia as a terrorist state that had committed a number of murders and attacks on Austro-Hungarian officials over the years which had increased in the period before 1914, and there had been the brutal murders of the King of Serbia and his wife in 1903. And indeed, until days before the 1914 assassination itself, the murder gang had been aided with weapons and training by the

proto-masonic secret society *Unification or Death* (aka the Black Hand) which was headed by Col. Dragutin Dimitrijevic, the commander of Serbian military intelligence; he had been involved in the killing of the Serbian royal couple in 1903. The Austro-Hungarians also suspected that behind Serbian nationalist aggression against the empire was Russian, British, and French encouragement and support, including weapons supplies. The guns used for the assassination of the Austrian Crown Prince were later sourced to Belgium, a country very much under the British wing, and the Serbian officer who had taken them to Serbia had Freemasonic connections with Belgian lodges. The Austro-Hungarians attacked Serbia *pre-emptively*, expecting that Serbia would soon be the battering ram for the destruction of their empire. The Russians had planned to attack Germany *pre-emptively*, because Germany's ally Turkey was about to receive brand new battleships from Britain that could defeat the Russian Black Sea fleet, and the Russians' main war aim was to take back Istanbul (Constantinople) for the Orthodox faith.³ Germany too declared war on Russia *pre-emptively*, thinking that if it did not, then by 1917, Russia would be strong enough to overwhelm it. Germany also declared war on Russia's ally France *pre-emptively*, assuming that France would join the war in support of its Russian ally, which France certainly intended to do. The British declared war on Germany *pre-emptively*, thinking that Germany's economy would outstrip Britain's within a few years, even though the Germans had effectively given up the naval race of battleship-building two years earlier. Fear of the future was therefore what drove many of the combatants, just as it has driven Vladimir Putin, who sees Ukraine much as Austria-Hungary regarded Serbia – as a spear that had been aimed at Russia (and Austria-Hungary) for at least two decades by forces in the West.

In lectures in late 1916 Rudolf Steiner pointed out that a “Slav Welfare Committee” organisation “under the protection of the Russian government” had in fact been found to have been sending weapons under cover as far back as the mid-1880s to stir up trouble for the pro-Austro-Hungarian Obrenovich dynasty in Serbia.⁴ It was King Alexander Obrenovich and his wife who were murdered in 1903 by Col. Dimitrijevic and his fellow conspirators and replaced by King Peter Karageorgevic, who was more inclined to favour Russia, France and Britain. In 1914, the Triple Entente alliance (Russia, France and Britain) used Serbian nationalism as an instrument to bring about “regime change” in Austria-Hungary and Germany, through the means of a general European war. The British and Americans furthermore, used this same war to force

regime change in their ‘ally’, Russia, first by replacing the Czarist regime with a provisional republican government, and then by facilitating the journey of Communist agitator Leon Trotsky to Russia in 1917⁵ (via New York and Canada), and by supporting the Bolshevik revolutionaries after their coup in Nov. 1917 and in subsequent years with considerable financial investments in Bolshevik Russia.⁶ The so-called “German threat” was but the excuse in 1914 to get Russia involved in a major war that would lead to



Historical Map of Ukraine showing how territories were added to produce today's state: 1654-2013

the overthrow of the Czarist state.

And here we gain an important clue to what the current Ukraine war is all about. To understand why this war is about something far larger than just a war between Russia and Ukraine, we have to make something of a detour back to the circumstances of the First World War, the war from which Ukraine almost emerged for the first time as an independent state in 1918-21. “Brave Serbia”, the ally of Britain, France and Russia in 1914 which was much lauded in the western Press during the 1914-1918 war, had lost a quarter (850,000) of its pre-war population by the end of the war, but that was of little consequence to the Allied elites, who by 1918 had achieved their aims as a result of having stirred up and manipulated Serbian nationalism to become the spark that lit the powder keg: by the winter of 1918, the Austro-Hungarian Empire was no more and its Emperor an exile (the German, Russian and Ottoman empires had also gone under). The western Allies' ‘reward’ for Serbia was the creation of the Kingdom of Yugoslavia (under Serbian leadership) out of the ruins of Serbia and of the Habsburg empire of Austria-Hungary. The break-up of the Habsburg empire was embraced as a war aim during the war by the Allies, notably Britain. Today, Ukraine is being used, just as Serbia was from the 1880s until 1918,

and the target this time, taking the place of Austria-Hungary, is another large multi-ethnic state – Russia, which elite forces in the West have long wanted to break up in order to exploit its natural resources.⁷ Rudolf Steiner indicated⁸ that the war of 1914-18 was not only fought between Britain, France and Russia against Germany; that was the appearance on the physical plane. In the spiritual world it was fought by British and French souls against Russians, due to fundamental differences in attitudes to life and death between western and eastern peoples. Furthermore, he insisted that the key to the future lay in good relations between the peoples of Central and Eastern Europe, between German-speaking culture and Slavic cultures, especially the Russians, while the elites of the West sought to prevent this from happening so that the English-speaking peoples could manipulate the destiny of the Slavic peoples into the future.⁹

Western goals

It is known that, at least as far back as the early 1890s, esoteric circles in Britain were envisaging a great European war that would come about through Slavic nationalism and impulses of Slavic ‘brotherhood’ and would result in a socialist (Marxist) revolution in Russia and “enable experiments in Socialism, political and economical” to be carried out which would destroy the Russian Empire and realise “the dreams of the Pan-Slavists” whose Slavic race was now “beginning to live its own intellectual life” and was “no longer in its period of infancy”. This was spoken of in a lecture by the ‘High Church’ esotericist, Charles George Harrison (1855-1929), in London in 1893¹⁰ as an example of the first two of the ‘three great axioms’ which Harrison claimed were “the foundation of occult science”:

- “1. Seven is the Perfect Number
2. The Microcosm is a Copy of the Macrocosm
3. All Phenomena have their Origin in Vortices.”

The goal here for the leaders of the Anglo-saxon cultures, who saw themselves as the rulers of the dominant culture in the world in this modern era (since the 16th century), was, according to Harrison, to ensure that English-speaking culture would be the ‘tutor’ and ‘protector’ of the ‘young’ Slavic cultures, so that in the future, the values of Anglo-saxon culture would also be those of the Slavic cultures, and notably the largest of them – the Russian culture.

Harrison spoke approvingly of, and was allied to, the Lux Mundi movement within the Church of England, a movement that emerged in 1889 and sought to unite the

High Church wing of the Church of England with the latest developments in natural science and biblical criticism. An elite family that had regarded itself as faithful members of the High Church since the days of Queen Elizabeth I (1558-1603) was that of the Gascoyne-Cecils, who had provided Queen Elizabeth and her successor King James I (1603-1625) with their Secretaries of State, the most powerful bureaucrats in the land, and performed the same function for both Queen Victoria (1837-1901), whose Prime Minister three times was the 3rd Marquis of Salisbury Robert Gascoyne-Cecil (aka Lord Salisbury), and for her son, King Edward VII (1901-1910), one of whose Prime Ministers was for three years (1902-1905) Lord Salisbury’s nephew, Arthur Balfour.

These latter-day Cecils, uncle Robert and nephew Arthur, very different in character but amateur experimental scientists both, carried through a remarkable diplomatic revolution in British foreign policy over a period of 20 years (1887-1907) in deliberately turning Britain’s two former arch-enemies, France and Russia, into her allies, and her two former most friendly countries, Germany and its ally Austria-Hungary, into her enemies.

What was the purpose of this? It was threefold: to ‘bring to heel’ through a great war both Germany and Russia. Germany was Britain’s rising rival in the modern era; the war would reduce Germany’s economic power and its growing navy, and Russia was the potential rival to the British Empire in the more distant future; the Russian Slavs were to be tamed through the carrying out of those “experiments in Socialism [Marxism], political and economic”, of which Harrison had spoken in 1893. Amongst other things, these would reduce the growing economic potential of Russia and expose it to exploitation by Anglo-American capitalism. The third aim was that a great war against Germany would serve to bind together the English-speaking Dominions of the Empire more tightly, and the constant threat of a “Red menace” in the decades after the war would frighten the elites in the Dominions and in the United States of America into remaining closely allied to Britain.¹¹

Arthur Balfour (1848-1930), arguably more farsighted than his uncle, realised that in the 20th century, British global power could only be maintained in alliance with that other rising power, the USA. This view he shared with the mining magnate and arch-imperialist, Cecil Rhodes (1853-1902), for whom the loss of the American colonies in the American War of Independence had been an unmitigated disaster. In 1891, Rhodes founded a secret society (The Society of the Elect, nominally modelled on the Jesuit Order), dedicated to maintain and expand British

world domination and reunite Britain and the USA.¹² To this end, he founded the Rhodes Scholarships, which were centred on what he regarded as the ‘spiritual home’ of the British Empire – Oxford University, notably its Balliol and All Souls Colleges. His successor, Lord Alfred Milner (1854-1925), took Rhodes’ project a major stage further in establishing the Round Table group (aka the Milner Group) in 1909. This group performed effective work in binding together the elites of the Dominions before and during the Great War, in bringing about the (Royal) Institute of International Relations (aka Chatham House) and the Council on Foreign Relations in the USA (1921), the two premier foreign policy thinktanks of the English-speaking world, and thus in laying the foundations of what is today referred to as the alliance of “The Five Eyes”, the five English-speaking countries (USA, Britain, Canada, Australia, and New Zealand). Although not yet fully realised, the dreams and goals of Rhodes, Milner, Balfour and the men of the Milner Group have been maintained for over 130 years.¹³

In order to secure their goals, it was essential, thought the Cecils and Milner, that any alliance or cooperation between Germany and Russia had to be prevented at all costs, for such an alliance could endanger Britain’s world dominance. This idea was most comprehensively first put forward in 1904 during the premiership of Arthur Balfour by Halford Mackinder, imperial geographer, co-founder (in 1895) and Director (1903-1908) of the London School of Economics. Mackinder’s main idea was that the key to world power was the region he called ‘the Heartland’, the vast region bounded by the Ural mountains in the West, the Himalayas to the South and the mountains of eastern Siberia in the East. This region, then and now so rich in material resources and human populations, could, said Mackinder, if spanned by a comprehensive rail network – (such as China is building across Eurasia today!) – pose an effective challenge to Anglo-American global naval power, as troops and resources could easily be transported to wherever Russia’s enemies sought to put pressure on the country. Furthermore, an alliance between Russia, which controlled almost all of the Heartland, and a more energetic culture such as Germany or Japan, might also be able to bring about the construction of a naval fleet that could defeat the Royal Navy, thus ending the Age of the British Empire.

That this must not be allowed to happen was the fixed intention of those steering the ship of British foreign policy. During Balfour’s premiership, they therefore brought about Britain’s first formal alliance, with Japan in 1902,



and just two years later, a war between Russia and Japan, in which Japan was supplied and part financed by Britain (and especially by US banks). The Russo-Japanese War (1904-05, in which the Japanese acted, in effect, as Britain’s mercenaries) blocked Russia’s advance in East Asia, weakened the Czarist regime considerably and laid the basis for the revolutionary upheavals of 1917. A month after that war began, Mackinder gave the lecture that marked the founding of Anglo-American geopolitics. It was the lecture and article titled “The Geographical Pivot of History” for the Royal Geographical Society and it put forward Mackinder’s Heartland Theory. In 1919, in his book *Democratic Ideals and Reality* (p. 150), Mackinder summarised his key geopolitical insight in a pithy three-line epithet:

Who rules East Europe commands the Heartland;
 who rules the Heartland commands the World Island;
 [i.e. Eurasia]
 who rules the World Island commands the world.

This epithet is a major key to understanding events in the Ukraine today, in the age of China’s Belt and Road transport infrastructure that has been gradually extended since 2013 across Eurasia and into Europe. Mackinder saw that rail networks could both facilitate Russian advances within and beyond Siberia and Central Asia and also facilitate attacks on Russia from its periphery.

Ukraine on “The Grand Chessboard”

Anglo-American geopoliticians since Mackinder, most notably the Polish-American Zbigniew Brzezinski (1928-2017, National Security Adviser 1977-1981 under President Jimmy Carter) in his 1997 book *The Grand Chessboard – American Primacy and Its Geostrategic Imperatives*, followed

Mackinder's indications and identified the great importance of Ukraine as the eastern European springboard from which to project power against Russia, and beyond into central Asia. As Brzezinski put it in the book that is one of the most significant texts for understanding the present crisis, *"America's central geostrategic goal in Europe can be summed up quite simply: it is to consolidate through a more genuine transatlantic partnership the US bridgehead on the Eurasian continent so that an enlarging Europe can become a more viable springboard for projecting into Eurasia the international democratic and cooperative order."*¹⁴ We have seen in the wars fought by the

US and its allies and proxies in the former Yugoslavia in the 1990s, in Afghanistan, Libya, Syria, Yemen and now Ukraine the consequences of this 'projection' "into Eurasia [of] the international democratic and cooperative order"! Because America, through its actions in the 20 year (!) Afghan war, ultimately failed, despite much effort, to establish any permanent military presence in the post-Soviet states in Central Asia, and because India has long maintained good relations with Russia and continues to do so, Ukraine became all the more important to the US as the potential 'springboard' into Eurasia: "Who rules East Europe commands the Heartland..." Ukraine certainly occupied much of Brzezinski's attention in his *Grand Chessboard* book.¹⁵ It was a crucial 'chess piece' for him, and events since 2004 (the Orange revolution) and 2014 (the Maidan coup) have shown that it remains so for the US foreign policy elite today, so much so that the US has shown itself prepared to restart the Cold War in a major way, after Russia's pre-emptive attack on Ukraine in February this year, although Russia took no similar action with regard to US aggression in the Balkans in the 1990s, in Afghanistan, Iraq, Libya or Syria. Only in 2007, at the Munich Security Conference, did Vladimir Putin's tone towards the USA begin to become more confrontational.

Brzezinski wrote in his 1997 book that sometime between 2005 and



Sir Halford J. Mackinder (1861-1947)

and antipathy for Russia. In the Chapter titled 'The Black Hole' (i.e. Eurasia) and the subsection 'The Dilemma of the One Alternative', Brzezinski insists that Russia has only one geopolitical alternative: to become part, along with a separate Ukrainian state, of a "transatlantic Europe" in the structures of the EU and NATO: *"That is the Europe to which Russia will have to relate, if it is to avoid dangerous geopolitical isolation"*.¹⁸ *"No Russian Atatürk is now in sight"*, wrote Brzezinski in 1997¹⁹, failing to spot one Vladimir Putin.

But Brzezinski was disingenuous in holding out the carrots of EU and NATO membership to Russia; they were carrots which the West was never actually prepared to proffer: *"And if Russia consolidates its internal democratic institutions and makes tangible progress in free-market-based economic development, its ever closer association with NATO and the EU should not be ruled out."*²⁰ "Ever closer association" with the EU is not membership, as Turkey, waiting for many decades despite being a member of NATO since 1952, has been forced to experience, and in 2000, US President Clinton responded to Russian President Putin's suggestion that Russia might join NATO by declining with the words "you're too big". In any case, in an article for *Foreign Affairs* magazine in autumn 1997,²¹ Brzezinski proposed that in the 21st century, Russia's future should be as merely

2015 *"Ukraine....should become ready for serious negotiations with both the EU and NATO."*¹⁶ It was clear to the Russians that the 'Orange Revolution' in Kiev in 2004, in which an election result in favour of President Yanukovich was reversed in favour of the US choice, Viktor Yushchenko, signalled American interference. For Brzezinski, Ukraine was crucial to determining which way Russia would go: *"The loss of Ukraine was geopolitically pivotal...[and] geopolitically catalytic"* (p. 92) *"for it drastically limited Russia's geostrategic options."*¹⁷ *The Grand Chessboard*, by this scion of a Polish Catholic aristocratic family, is full of a barely suppressed contempt



a loose confederation consisting of three states: European Russia, Siberia and a Far Eastern Republic; these states, he claimed, “would find it easier to cultivate closer economic ties with their neighbours”. His geostrategic allies at *The Economist* had already forecast in late 1992 that China and a mysterious “Muslim entity” would be likely, sometime before 2050, to pounce from the south and east and seize Siberia and any such ‘Far Eastern Republic’. Russia’s refusal to accommodate western, transatlanticist wishes, Brzezinski wrote, “would be tantamount to the rejection of Europe in favour of a solitary Eurasian identity and existence”: “the defining moment for Russia’s relationship to Europe [that is, a US-controlled Europe! – TB] is still some time off [that was 1997; in 2022, the ‘moment’ appears to have arrived – TB] – ‘defining’ in the sense that Ukraine’s choice in favour of Europe will bring to a head Russia’s decision regarding the next phase of its [Russia’s] history: either to be a part of Europe as well or to become a Eurasian outcast, neither truly of Europe nor Asia and mired in its [US-UK-fostered] ‘near aboard’ conflicts”.... “for Russia the dilemma of the one alternative is no longer a matter of making a geopolitical choice but of facing up to the imperatives of survival.”²²

Brzezinski’s American rival in geopolitics but ally in American imperialism, geopolitician Samuel P. Huntington, the author of the controversial book, *The Clash of Civilisations and the Remaking of World Order* (1996), another American who was close to *The Economist*, saw little hope of agreement with post-Soviet Russia and wrote that: “The conflict between liberal democracy and Marxism-Leninism was between ideologies which, despite their major differences, ostensibly shared ultimate goals of freedom, equality, and prosperity. [!!!] A traditional, authoritarian, nationalist Russia could have quite different goals. A western democrat could carry on an intellectual debate with a Soviet Marxist. It would be virtually impossible for him to do that with a Russian traditionalist. If, as the Russians stop behaving like Marxists, they reject



Zbigniew Brzezinski (1928 - 2017)

liberal democracy and start behaving like Russians but not like westerners, the relations between Russia and the West could again become distant and conflictual.”²³ [emphasis TB]

When it had suited them of course, the British elite had been very content to have a “traditional, authoritarian, nationalist Russia” as their ally during the First World War just as they were very content to have “Soviet Marxist” Russia as their ally in the Second World War, although it is true that the first period of allyship lasted only 10 years (1907-1917) and the second only 5 years (1941-1946).²⁴

For Brzezinski, there was no sense in which Russia could be a ‘bridge culture’ between East and West; it either had to be in the US-controlled ‘transatlanticist Europe’, as he called it – and by ‘Russia’, he meant essentially European Russia west of the Urals – or it had to be in Asia i.e., with China. The goal set out by Brzezinski and *The Economist*’s Brian Beedham in the 1990s – of forcing Russia away from Europe, and towards China, and using Ukraine to do so, with the eventual aim of getting China to attack Russia and amputate much of it, has been a long-term aim of western geostrategy for about three decades now. The appearance on the scene of Xi Jinping and his pan-Eurasian “Belt and Road” plans (2013) might seem to go against this goal, because Russia and China are closer today than they’ve ever been, but we should recall that something like this situation has occurred before – when Britain chose to make

its 100 year old enemy (Russia) into its ally – in order to destroy it in a war. By pushing Russia and China together, as they have done since 2004, the western elites can set up yet another global dualism – a struggle between what they like to call ‘democracy vs autocracy’, the ‘liberal, rules-based order’ vs the ‘system of anarchy and barbarism’.

Unless the Taiwan issue causes a major war in the near future between China and the West, the western elites will eventually seek to persuade China to betray Russia and turn on it. In the early 70s, the West did something similar, when Nixon



Samuel P. Huntington (1927-2008)

and Kissinger chose to mend fences with Communist China, which had fallen out with its former Communist ally, the USSR, even to the point of armed conflict in 1969. Today, with the current war in Ukraine, the West has begun to suggest to China that it will suffer sanctions if it remains linked to Russia. The hope here in London and Washington is that China will be 'encouraged' to turn against Russia, and then, as *The Economist* predicted in 1992, Russia might well lose its vast Siberian territories with all their precious minerals, rare earths, oil and gas, and European Russia, reduced back to the size of the Muscovy rump state of the first Czar, Ivan IV (the Terrible) in the 16th century, can then be captured by 'transatlanticist Europe'.²⁵ In terms of George Orwell's world picture in his novel *1984* of three competing power blocs and their respective allies: 'Eurasia' (Russia) will be overwhelmed by 'Eastasia' (China), which will then face off against 'Oceania' (US-UK-Europe). Just as in the two world wars of the 20th century, the middle term (Central Europe: Germany and Austria-Hungary) is destroyed, leaving the two poles of East and West to face each other in a divided world. It is this grim dualist scenario that the elites of the West are evidently seeking to bring about by undermining and destroying Russia, and since at least 2004 (the Orange Revolution) they have been preparing Ukraine as a battering ram to do it. First, they will seek to compass the destruction of Russia and then, if that is successful, and no doubt with the eventual assistance of India, Japan, S. Korea, Vietnam, Indonesia and the AUKUS countries,²⁶ they will move on China and, like Russia, aim to break it up too.²⁷

For a detailed discussion of how the West has systematically sought to use Ukraine, in line with Brzezinski's thinking, to bring down Russia, see Iain Davis' excellent six-part article series online: *Ukraine War! What Is It Good For?*²⁸ which studies the historical background, the nationalist background, the Nazi background and the globalist background, and see also the two films about Russia and Ukraine made by US film director Oliver Stone, both available online: *Ukraine on Fire* and *Ukraine Revealed*.²⁹

In January this year came the failure of an attempted coup in Kazakhstan on Russia's south Central Asian border, which was put down with the help of troops from Russia, Belarus, Armenia, Kyrgyzstan, and Tajikistan, which, with Kazakhstan, are fellow members of the Eurasian Economic Union (2015) and the Collective Security Treaty Organisation (1992). Perhaps we shall discover in a few years' time that the January coup attempt was made with support from the West, another failed American attempt to open a bridgehead in 'the Heartland' against

Russia. Certainly, in early 2019 the RAND think-tank (which is financed by the Pentagon) published a plan for a series of offensives against Russia; it was titled *Extending Russia: Competing from Advantageous Ground* :

"We examine a range of nonviolent measures that could exploit Russia's actual vulnerabilities and anxieties as a way of stressing Russia's military and economy and the regime's political standing at home and abroad. The steps we examine would not have either defense or deterrence as their prime purpose, although they might contribute to both. Rather, these steps are conceived of as elements in a campaign designed to unbalance the adversary, leading Russia to compete in domains or regions where the United States has a competitive advantage, and causing Russia to overextend itself militarily or economically or causing the regime to lose domestic and/or international prestige and influence."

The RAND report went on to list 6 "geopolitical measures" that the US could take to weaken Russia; 4 of them have already been implemented in the last two years: 1. Provide lethal aid to Ukraine 2. Increase support to the Syrian rebels 3. Promote regime change in Belarus 4. Exploit tensions in the south Caucasus 5. Reduce Russian influence in Central Asia 6. Challenge Russian presence in Moldova.³⁰

Zelensky and Arestovych

With the election of the comic actor Volodymyr Zelensky (73% of the vote, pic below) as Ukraine President in 2019, a man backed by the billionaire oligarch Ihor Kolomoisky, who has also funded Far Right ultranationalist groups such as Right Sector, Aidar Battalion and also, allegedly, the notorious neo-Nazi Azov Battalion, the tense situation in Donbass and between Russia and Ukraine only got worse.³¹ Zelensky had promised the electorate he would ease the situation in the Donbass, but he was soon forced to realise that the ultranationalist groups that were part of the Ukrainian armed forces and security State would not allow him to do that, and he had to back down and cooperate with them. Nor did he improve the language rights situation for Russian-speaking citizens of Ukraine.

One of Zelensky's very close advisors in the Ukrainian government, Oleksiy Arestovych (see pic. below), a man who is on record (in 2019) as saying that he was ready for "havoc" in Ukraine if the eventual result would be NATO membership, was asked in 2019 if the war then going on in the Donbass would soon end if Ukraine made a formal application to join NATO, and he replied: "No, we can't talk about....ending the war here; on the contrary, it will most likely push Russia to [launch] a large-scale military



Volodymyr Zelensky



Oleksiy Arestovych

operation against Ukraine, because they'll have to degrade us in terms of infrastructure and turn everything here into ruined territory so that NATO would be reluctant to accept us."

Interviewer: "You mean that Russia will confront NATO directly?"

Arestovych: "No, not NATO. They [Russia] will have to do this before we join NATO, so that NATO are not interested in us as a ruined territory. With a probability of 99.9% our price for joining NATO is a full-scale war with Russia. And if we do not join NATO, then absorption by Russia within 10-12 years. That's the whole dilemma in which we find ourselves."

Interviewer: "If you weigh up the options, which is better in this case?"

Arestovych: "Of course, a major war with Russia and a transition to NATO as a result of the victory over Russia."

Interviewer: "And what is a "major war" with Russia?"

Arestovych then describes (in 2019!) almost all the major moves that have been happening in the conflict that began on 24 February 2022 and then says: "That is what a major war is [i.e. would look like] and the probability of it is 99.9%."

Interviewer: "When?"

Arestovych: "After 2020, the most critical years are 2021 and 2022, then 2024-2026 and 2028-2030 will be critical. Maybe even three wars with Russia."

Interviewer: "How can Ukraine get a MAP [membership application plan] with NATO, and not get stuck in a full-scale war with Russia?"

Arestovych: "No way, well, except that they [the West] will hit Russia with means that will make it clear that they [Russia] are not welcome here....sanctions, embargoes.... They can make it so that power in Russia will change.... Liberals can come and Russia will again be a good country [i.e. as in the Yeltsin years! - TB]... Interviewer: Is the option of a peaceful settlement being considered?"

Arestovych: "No, it won't happen." However, Arestovych didn't think that sanctions would be effective against Russia and pointed to their failure against Iran over 40 years. The only way forward for Ukraine, he said, was war with Russia, and after it would come the reward: NATO membership. He goes on to say: "There is no chance of neutrality in Ukraine. One way or another, we will drift into one or another supranational military alliance. Only, it will be either the "Taiga Union" [Eurasian Union] or NATO. We were in "Taiga" [the post-Soviet Commonwealth of Independent States] and I personally don't want to. We haven't been in NATO [so] let's try [it]. We will definitely not maintain neutrality. This means that **the main task is to join NATO, and no social and economic sacrifices are such in the face of this task** [emphasis - TB], even if the US dollar goes to 250....the price of joining NATO is likely to be a war with Russia or a sequence of such conflicts. In this conflict we will be very actively supported by the West, - with weapons, assistance, equipment, new sanctions against Russia and the quite possible introduction of a NATO contingent, a no-fly zone. We won't lose, and that's good."³²

Arestovych comes across as a thoroughly cynical and Machiavellian character who was and is prepared to see his country and people devastated in order to achieve the one goal he thinks necessary to secure its future - NATO membership - even though other goals would be possible for Ukraine, such as what has been called 'the Finnish solution'. Finland has a very long border with Russia, as does Ukraine, and it has never been a member of NATO (although that now looks set to change - *Ed.*). As such, even though it joined the EU, it has enjoyed good, if wary, relations both with the USSR and with the Russian Federation; like Switzerland, Finland maintains a very capable armed neutrality. It has long been, even before joining the EU, a prosperous, democratic country.

But Volodymyr Zelensky and Oleksiy Arestovych have shown no sign of wanting to adopt the Finnish solution for Ukraine. The actions and numerous staged video appearances of comic actor President Zelensky outside at night in Kiev (all too obviously in front of a green screen) and on video screens in numerous foreign parliaments have so far seemed to go along with the line advanced in Arestovych's 2019 interview. In 2019 and still today, Arestovych has felt so confident because he knew Ukraine would have the will of western power circles behind it, and so it has turned out. The elites of the West have, on the whole, rallied behind Zelensky and Ukraine as they did behind COVID-19 lockdowns, restrictions and anti-COVID-19 injections – with almost total uniformity. And the response of the western media controlled by those same elites has been as uniform and conformist as it has been over COVID-19.

The motive of national survival

Vladimir Putin, for his part, seems prepared to devastate parts of eastern Ukraine (while western Ukraine – a very large region – has so far been mostly untouched by the war) in order to achieve his aims, which he sees ultimately as the survival of the Russian people and the Russian state. It is not so much the Soviet Empire that Putin wants to resurrect as the greatness of the Russian State, which he feels reflects the greatness of the Russian people, and he wants that greatness to be recognised in the world. The Russians *are* a great people with a great culture, but they, like the Ukrainians, have very little political, and close to zero democratic experience: only some 30 years, since the end of the USSR. When faced with the question of national survival, however, most countries have been prepared to flout international law. The USA, for example, did so, in 2003 in invading Iraq, which it spuriously claimed had weapons of mass destruction, and arguably, in 2001, in invading Afghanistan, where, on the basis of all-too fallible evidence, that unhappy country was invaded by the US-led NATO and subjected to 20 years of war and occupation. Afghanistan is thousands of miles away from the USA, whereas Ukraine shares with Russia a border 1,282 miles long. If NATO bases and missiles were installed in Ukraine, they would indeed pose an existential threat to Russia in the event of a war, which is how the USSR saw American missiles in Turkey before the Cuban missile crisis in 1962. With Ukraine in NATO, the distance to Moscow from a NATO missile base in northern Ukraine would be less than the distance from London to Edinburgh, and the missile, if not shot down, would arrive in Moscow in five minutes or less. To preclude a similar such



scenario in the western hemisphere, President Kennedy in 1962 threatened the Soviets with nuclear war. They withdrew their missiles from Cuba, having obtained secret American guarantees that US missiles in Turkey would also be removed. In that crisis, Kennedy was prepared to risk world annihilation; the Russians saved the world from that fate by doing a deal.

The struggle for the seed of Russian culture

The war in Ukraine is not a simple story of a bully and an underdog, 'the Dragon Putin and his barbaric Russian hordes vs St. George Zelensky and his noble suffering Ukrainians' as those under the spell of the mainstream media might be led to think – as they were in 1914 (Serbia/Belgium) and 1939 (Poland) – nor is it a mere distraction from Covid or just the next phase en route to Klaus Schwab's 'Great Reset' dystopia, as many in the anti-Establishment scene think. Some of them see the war in Ukraine as a symptom of a major historical shift in the world order, as the declining American empire seeks to fend off a Russian and Chinese effort to overturn the US-led 'New World Order'; others see Russia and China as just as bad and as technocratically tyrannical as the West, as we saw during the COVID pandemic. The real war is waged by technocratic elites against all of humanity, they argue, and the Russia-Ukraine War is merely being used by those elites to further their agenda, and this agenda, anti-Establishment critics say, amounts to "*a war between Technocracy and the rest of the world. As the nation state model of government dissolves, it will be replaced by leaders of the corporate world, central bank oligarchs and private financial institutions. During the breakdown of the global supply chain, the financial and currency systems will also break down, allowing central banks emergency powers to replace currencies with a system of digital currencies. Digital currencies require digital identity. Digital identity will enable Universal Basic*

Income and rationing of all necessities of life. Governments will bow, Technocracy will take over and the Great Reset will be complete."³³

However, the conflict between Russia and Ukraine has its own genesis, context and background, and it happens to coincide with the larger global crisis of the 21st century, through which Messrs Schwab, Gates, Musk, Fink & Co. are seeking to take us all into their technocratic, AI-driven One World Order of the "4th Post-Industrial Revolution". If there is an underdog in this fight, with its back against the wall, it is actually Russia, or rather, Russia is the bear being baited by the dogs of the West who are determined to force the Russian bear to comply with the dictates of the elites of the Anglosphere and with the intended world government, led by them, which they regard as desirable and inevitable. Ukraine has been used by the West over the past 20 years as the stick to poke the Russian bear, and in his desperate fury, the bear has now lashed out at his brother and sister Slavic nation which he recognises – too late? – has been prepared by the West for aggressive use against him, rather like Japan was used against Russia by the West in the Russo-Japanese War of 1904-05. Without the support of the West, it is very likely that Japan would not have triumphed against Russia. In that crisis, Russia was also partly to blame for having expanded imperialistically into northeastern China, where it ran into the ambitions of the equally greedy and imperialistic Japanese. In this early 21st century, however, before 2004 Russia was not seeking to expand its territory. It was the West, in Georgia in 2008 and in Ukraine in 2004 and 2014, that sought to prepare Georgia and Ukraine as its weapon against Russia. The hapless Ukrainian people, with little experience of democracy, have been manoeuvred by unscrupulous forces at home and abroad into electing a series of corrupt, oligarch-driven governments who have been subject to western pressure and bribes (not least from Joe Biden and his son Hunter) and who have placed their population at great risk, ready to sacrifice many of them to win NATO membership, the goal of all the pro-western Presidents since 2004: Yushchenko (2005-2010), Turchynov (2014), Poroshenko (2014-2019), and Zelensky (2019 -)

The esoteric aspect of this conflict is that it is the next phase in what Rudolf Steiner called *"the struggle for the kernel of Russian culture between the Anglo-American plutocrats and the people of Central Europe"*. *"The war"*, he said, *"will... go on in some form or other until the German and Slavic cultures have together united in the common goal of freeing people from the yoke of the West."* This will require us, he said, *"to see through and reveal the lies with which the West has to operate if it is to succeed,"* one of which is the pretence

to champion revolutionary impulses of 'freedom' while actually seeking to impose world domination through capitalist methods. Otherwise, he said, if people fail to resist and do not reveal those lies, *"they will yield control of the world to an occult group within the Anglo-American world until, through the shedding of blood in the future, the true spiritual goal of the earth will be saved by those in the subjugated German-Slavic region."*³⁴

Today, a prime symptom of this ongoing struggle has been the Nordstream II gas pipeline from Russia across the Baltic Sea directly to Germany. Through this pipeline, the relationship between Germany and Russia would have been expanded and developed, and not only in economic terms. But through the West's response to the war in Ukraine, the German leadership has been prevailed upon to shelve the controversial pipeline, which several US Presidents have been determined to see cancelled. Instead of cheap Russian gas for Germany and the EU, more expensive American gas will now be transported all the way across the Atlantic Ocean by an endless stream of tankers. This kind of thing has long been the Anglo-American goal: to minimise and terminate as far as possible connections between Russia and Central Europe, in order that the Anglo-American West can take control of Russia and the Slavic East.

The nightmare of a global Technocracy or nuclear annihilation will become true unless a different model of a future society is advanced and becomes widely understood, one that was rejected in Central Europe a hundred years ago because too many people were mesmerised by the power of the state at that time. Even Rudolf Steiner, the proclaimer of that model, known as social threefolding, said a hundred years ago in 1922 that the historical moment for the social threefolding movement, which he had initiated in 1917 and had been publicly proclaiming since 1919, had passed and that it would have to wait another hundred years for another opportunity until the time was again propitious for it. The time for it is now not only propitious but critical.³⁵

Terry Boardman, Stourbridge (England)

Notes

- 1 They committed some 190,000 troops to the invasion and were supported by 34,000 troops from the People's Republics of Lugansk and Donetsk. Ukraine's armed forces numbered 209,000 regular troops and 600,000 reservists, 102,000 paramilitary troops and 20,000 foreign volunteers.
https://en.wikipedia.org/wiki/2022_Russian_invasion_of_Ukraine#Foreign_military_involvement
- 2 See Karl Meyer and Shareen Brysac, *Tournament of Shadows – The Great Game and the Race for Empire in Asia* (2001), chapter 5.
- 3 See Sean McMeekin, *The Russian Origins of the First World War*, (2011) chaps. 1 and 4.
- 4 Rudolf Steiner, *The Karma of Untruthfulness Vol. 1*, Collected Works GA 173, lecture of 4 Dec. 1916.
- 5 See J. Macgregor and Gerry Docherty, *Prolonging the Agony* (2017) chaps. 30 and 31.
- 6 See Antony. C. Sutton, *Wall Street and the Bolshevik Revolution* (1974).
- 7 See Z. Brzezinski, *The Grand Chessboard* (1997). He envisaged Russia split into three parts: European Russia, Siberia and a Far Eastern Republic. Ukrainian ultranationalist leaders such as Yehven Karas of the C14 group fantasise about Russia being broken into 5 parts. The whole book can be read here: https://web.archive.org/web/20210812092815/https://www.cia.gov/library/abbottabad-compound/36/36669B7894E857AC4F3445EA64BFFE1_Zbigniew_Brzezinski_-_The_Grand_ChessBoard.doc.pdf
- 8 See R. Steiner lecture of 28.11.1914 GA 157.
- 9 Andreas Bracher (ed.) *Kampf um den Russischen Kulturkeim* [The Struggle for the Seed of Russian Culture] (2014).
- 10 As in the Anglican 'High Church' stream of the Church of England. Harrison's lectures were republished with a lengthy and very helpful introduction by Christopher Bamford in 1993 by Lindisfarne Press under the title : *The Transcendental Universe*.
- 11 Today, the alleged 'threat' of the Russia-China axis is being used to justify ever tighter relations between the "Five Eyes" English-speaking countries: US, UK, Australia, New Zealand and Canada.
- 12 See Carroll Quigley, *The Anglo-American Establishment* (1949) p. 33f.
- 13 See John E. Kandle, *The Round Table Movement and Imperial Union* (1974) and W.T. Stead (ed.) *The Last Will and Testament of Cecil Rhodes* (1902).
- 14 *The Grand Chessboard*, p.86.
- 15 See, for example, Brzezinski on Ukraine: *The Grand Chessboard*, pp. 84-85, 92, 104, 113-114,121-122.
- 16 See *The Grand Chessboard*, pp 84, 121.
- 17 *The Grand Chessboard*, p.92.
- 18 *The Grand Chessboard*, p.118.
19. *The Grand Chessboard*, p.120.
- 20 *The Grand Chessboard*, p.120.
- 21 *Foreign Affairs*, Sept/Oct 1997, Vol. 76, No. 5.
- 22 *The Grand Chessboard*, p.122.
- 23 Quoted in T. Boardman, *Mapping the Millennium – Behind the Plans of the New World Order* (1998 and 2013), pp. 139-140.
- 24 1907: Anglo-Russia Entente signed; 1917 overthrow of the Czar. 1941 Hitler invaded the USSR; 1946 Churchill's "Iron Curtain" speech in the USA.
- 25 *The Economist*, double issue 26 Dec. 1992 – 8 Jan 1993.
- 26 AUKUS defence treaty August 2021: Australia, UK and US. New Zealand and Canada will no doubt join at a later date, thus completing and formalising the defence and intelligence structure of the "5 Eyes" – Orwell's "Oceania".
- 27 A detailed, June 2005 article "How we would fight China" in leading American East Coast Establishment monthly 'The Atlantic' by Neocon foreign policy specialist Robert Kaplan: <https://www.theatlantic.com/magazine/archive/2005/06/how-we-would-fight-china/303959/>
- 28 <https://in-this-together.com/ukraine-war-part-1/>
- 29 E.g.: <https://www.bitchute.com/video/vLjA2LucDkul/> and: <https://www.youtube.com/watch?v=u7uquXmOMIg>
- 30 https://www.rand.org/content/dam/rand/pubs/research_reports/RR3000/RR3063/RAND_RR3063.pdf
- 31 <https://pete843.substack.com/p/zelensky-and-kolomoisky?s=r> and: <https://festival-fumetti.com/host-https-www.aljazeera.com/news/2022/3/1/who-are-the-azov-regiment>
- 32 <https://www.youtube.com/watch?v=1xNHmHpERH8>
- 33 <https://www.technocracy.news/war-in-ukraine-is-the-wefs-doorway-to-global-technocracy/>
34. Andreas Bracher (ed.), *Kampf um den russischen Kulturkeim* (2014) p. 344.
35. See R. Steiner, *Towards Social Renewal* (Rudolf Steiner Press, 1999), R. Steiner, *The Social Future* (Anthroposophic Press 1972) and Johannes Rohen, *Functional Threefoldness: In the Human Organism and Human Society* (2011)



Oleksiy Arestovych

Shocking interview from 2019 by Zelensky adviser Oleksiy Arestovych predicted the current war in Ukraine

That the war in Ukraine was not caused by Russian aggression, as the western media constantly claim, is proved by a shocking video from 2019 of an interview of *Oleksiy Arestovych*, current military adviser to President *Volodymyr Zelensky*. The interview shows that the Ukrainian leadership was fully aware of a war with Russia and was firmly set upon it. For eight years they had had time to restructure their armed forces with the help of military experts from NATO and to prepare themselves for the coming conflict.

Arestovych says in this interview conducted by the Ukrainian broadcaster *Apostrof24* (<https://youtu.be/DwcwGSFPqIo>) that the Ukrainian government's desire to join NATO will cause a major war and that this war will take place. In that case - in his opinion - Ukraine's chances of joining would grow significantly, despite the military conflict in the country.

The explosive nature of these words is no secret. The interview, conducted in Ukrainian, has English titles and is thus easily understandable for non-Ukrainians. The wording reads:

OA: If Ukraine wants to be a NATO member, then there will be no ceasefire [in the ongoing Donbass war since 2014 – *transl.*], but that will probably lead to a massive military operation by Russia. Because then they would have to destroy our entire infrastructure and flatten everything.

Interviewer: Russia will enter into direct conflict with NATO?

OA: Not with NATO; first, Russia will have turn us into a devastated territory so that NATO won't be so interested in us because of the devastation. I can say with 99.9% certainty that the price for our joining NATO will be a great war with Russia. And if we don't become a member of NATO, Russia will swallow us in 10-12 years. That is the crossroads where we are now standing.

Interviewer: if you weigh the two choices, which is better?

OA: Of course, a big war with Russia and joining NATO on the basis of a victory in that war.

Interviewer: What will a big war with Russia mean?

OA: Air attacks and attacks by the land troops stationed across the border, a siege of Kyiv. They will try to encircle our units around Donetsk; they will launch attacks from Crimea and from Belarus, create new people's republics, carry out acts of sabotage and attack the most significant infrastructure targets from the air. In short, a proper war. And the probability of it breaking out is 99.9%.

Interviewer: When?

OA: The most critical years are from 2020 to 2022.

In an update from 15.03.2022 (according to another video, accessible at www.merkur.de), Arestovych also commented on the end of the war. He apparently assumes that the current war will be over by the beginning of May at the latest, perhaps much earlier, or that it will lead to a peace agreement. According to his assessment, Russia would have run out of resources to continue attacking Ukraine by then.

Weighed, Counted, and Found to Be Too Light?

The Swiss Candidacy for the UN Security Council

“If you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem.”

Abraham Lincoln

Switzerland hopes to win a seat on the UN Security Council in June 2022. Outwardly, the chances of success for the election seem favourable. But who suspects that Switzerland will thereby definitely lose its good reputation?

The UN is a political association currently consisting of 193 states. According to its charter, its most important tasks are the safeguarding of world peace, the observance of [so-called] international law, the protection of [so-called] human rights and the promotion of international cooperation. But these noble intentions are not matched by the reality. This was reflected on 3 March 2002, in the voting behaviour of the Swiss people, who had always wanted to be “a single nation of brothers, undivided in any adversity; to be free, as their forefathers were, death rather than life in servitude”.¹ This freedom-loving people accepted UN accession with a relatively narrow 54.6% Yes vote²; 12 cantons supported the proposal, 11 rejected it. If at that time the question of neutrality and the advice of Brother Klaus “not to put the fence too far out” played a role, 20 years later, after Switzerland has now been governed de facto by the UN sub-section, WHO (World Health Organization), for more than 2 years, a government which in the meantime has been detached from the people would like to provide far more “security” and be at the forefront of the club.

Freedom and democracy

“Freedom” and “democracy”, as old Plato knew long ago, are beguiling words. Since 16 March 2020, they have been unmasked by an alleged pandemic. Blindly, obediently and immediately, all UN member states obeyed. The suspicion that the mass disease exists only on paper and is not a real one according to the previous proven opinion, i.e. it is a lie, was confirmed, however, after a few months. Notwithstanding, the WHO immediately forbade any public discussion of this. Blindly, obediently and immediately, the Swiss Federal Council saluted (the frightened Parliamentarians had fled off to their vacations). Unlawfully but legally, censorship and repressive measures were dictated. Doctors who opposed these were severely punished. Proven medicines that were said to rid

whole regions (India) of the “virus” were confiscated and banned - this happened later, when the Indian government stopped ‘vaccinating’ and used the drug *Ivermectin* instead, which the WHO had banned under penalty.

Dramatic conditions were staged, protests crushed, livelihoods destroyed, public assets squandered, and expensive injections imposed, which - together with the test method (PCR) - were hardly tested, but (we were assured!) were nevertheless supposed to be absolutely safe from side effects and, ... oh, further “legal action” by the state is well-known. Without blushing or explaining itself in any special way, on 16 February 2022 the Federal Council repealed almost all measures it had imposed. It was as simple as that. So here are three logical questions: 1. When will we have to submit to the next mendacious spectacle? 2. Who will punish the guilty?³ When will the censorship by UN/WHO be lifted?

It has always been and still is for mature individuals - especially for the direct democratic Swiss - a mostly appalling, unbearable, if not inane thought, that authorities would turn against their own population, even try to discriminate against them and divide them. Such a thing happens only in rogue states that trample on the law. Accordingly, large parts of the population cannot even grasp what is at stake and what is happening to them.

Hidden Swiss history

A look backwards: as is well known, all the great powers that have emerged in the course of history have written and still write a bloody history with their unlawful wars, conquests and colonisations. By comparison, Switzerland after the Battle of Marignano³ maintained a rather calm, continuous and peaceful way of life. The Industrial Revolution and its corresponding need for security for investment capital may have been one of the reasons why strategically located, peace-loving but defensible Switzerland’s fate was a special one in 1815. After Waterloo, when Europe was divided up once more at the Congress of Vienna, Helvetia was to function as a strategic neutral buffer between the great powers, to function secretly - to put it casually - as the world’s discreet purse. As Rudolf Steiner pointed out in 1921: “The Swiss note that the whole world moves around the Swiss franc.”⁴ Somewhat later (1930), the Bank for International Settlements (BIS) was founded in Basel (2, Centralbahnplatz) as the oldest *international financial organization*.

Large amounts of capital were being created all over the world, so a stable, secure place to store them was sought. These monies streamed into Switzerland and gathered in Swiss banks. They looked for and found welcome returns, but remained largely unknown to the average working population there. The latter learned in school that with the Swiss federal state, a unique democratic state was created in 1848 in still-monarchist Europe.

A short history of capital

But roving financial interests have ruled Europe and overseas for some time, and they have fought for economic power. Rudolf Steiner pointed out in 1917 that because one thinks one is in a democracy, one does not notice that one is being pulled, and that there are individuals doing the pulling: “And these individuals can pull all the better if the others all believe that they are pulling themselves, and that they are not being pulled. In this way, abstract concepts can lull people to sleep, who then believe the opposite of what is real. In this way, however, the dark forces can work at their best. And if someone wakes up, he is just ignored. It is interesting that in 1910 someone⁵ wrote the fine words that large-scale capitalism had succeeded in making democracy the most wonderful, effective, flexible tool for the exploitation of the whole population. The man wrote that people usually imagine that financiers are the opponents of democracy, but this was a fundamental error. Rather, they are its leaders and its conscious promoters, for democracy forms the ‘Spanish Wall’⁶ [the screen] behind which they hide their method of exploitation, and in it they find the best means of defence against the possible anger of the people”. (GA 177).

After the financial institutions, which eased the moral conscience of their “sociétés anonymes” with their loans, some surviving noble houses, who sometimes forgot the motto “noblesse oblige”, could not hold back either. They had never been able to come to terms with the general awakening to maturity and democracy and sought ways to regain their lost power. They entered into a dialogue with the owners of large amounts of capital. Both listened to the ideological neo-Marxism (Frankfurt School), so that confused, ordinary mortals would be rendered homeless and disoriented by a manipulated unity of the political Left and Right. In the process, “normality” and “justice” found their assured course. Through war, trade and piracy⁷, oil commerce, financial equalisation, with dogmas and other kinds of “righteousness” morally liberated beneficiaries forged links between each other. In order to sound out the chances for world supremacy, leading financial elites supported socialist experiments

from Ansbach to Russia, which culminated in the First World War.

World War I

After the horrors of the First World War, world peace was to be secured through international financial and economic cooperation according to Woodrow Wilson’s 14-point plan under the aegis of the USA, which had become super-rich through war profits. The 14 Points meant that due to the principle of the right of self-determination of the peoples, efforts for the self-determination of the individual were pushed aside. States began to behave as chaotically competing large-scale enterprises, which were intended to be supervised and reprimanded by a League of Nations. From 7-13 March 1919, the official League of Nations Conference of the victorious powers was held in Bern. At the same time (on 11 March), Rudolf Steiner gave a lecture on “The Real Foundations of a League of Nations in the Economic, Legal and Spiritual Forces of the Peoples” (in GA 329) in the Grand Council Hall in Bern. This lecture attracted some attention; people knew the spiritual scientist and Goethe researcher, but not yet the *socially committed* Steiner, who did not stand for a utopia with his social threefolding idea. The two events as well as the solutions for peace presented in Bern could not have been more opposite.

World War II

After the failure of the League of Nations (the U.S. had refused to ratify it), Roosevelt and Churchill met in utmost secrecy from 9-12 August 1941, to discuss the German-Soviet War (Operation Barbarossa). They agreed on the Atlantic Charter, which was published on 14 August 1941. The first noble points (it is hard to believe) were:

1. The United States and the United Kingdom “seek no aggrandizement, territorial or other”;
2. “They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned”;
3. “They respect the right of all peoples to choose the form of government under which they will live... they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.
4. etc.

On 1 January 1942, 26 Allied countries signed the “Declaration of the United Nations”, reaffirming the goals set by the Atlantic Charter. The establishment of the United Nations through the entry into force of the UN Charter on 24 October 1945, and the WHO (World Health Organization) on 7 April 1948, was the culmination of a long process.

There was never again to be war; at last, the world was to be healthy.

And again, the selection of the worst

Exorbitant profits resulting from arms supplies made the City of London and major US banks by far the main winners. England had to cede its power to the US insider networks - and these, in line with later financial metastases such as BlackRock, Amazon, Google and so on, worked hand in hand with the “quality media” to stimulate stock market flotations and the dumbing-down of the people. The creative spirit working through evolution was intended to remain forever hidden from mankind awakening to maturity. People with much too much money and spare time had always tried to play God. After the Second World War, eugenicists even wanted to remedy overpopulation in their Club of Rome. After 9/11, they sensed their goal of achieving world domination one day. Together with known high earners at the WEF, as a political “selection of the worst types who always come out on top” (GA 185a), they could sense the approach of the greatest capital crime business of all time, and struck out on the royal road to put an end to the last orphaned democratic aspirations.

The UN – a Spanish wall

Beyond any law, after long prudent preparation, a crowd of about 300 big capitalists infiltrated and bought the WHO and installed at the UN a Spanish wall, behind which, as Rudolf Steiner, quoting Francis Delaisi, said, “they hide their method of exploitation, and in it they find the best means of defence against the possible anger of the people”. Thus, today these bandits are practising the exact opposite of what the Atlantic Charter (see World War II section) trumpeted to the world in positive terms.

By a mean administrative trick,⁸ they figured out how to pass off the annual flu as a threatening “pandemic”. In 2005, all states had agreed to declare a state of emergency for this “situation” and to scare the hell out of their citizens. So-called “health ministers” were thus contractually forced to act, including the use of repressive measures, against their own populations’ natural health.

Thanks to investigative journalists and people whose common sense was still intact, it gradually became clear that the world was coming apart at the seams. At the beginning of February 2022 attorney Dr. Reiner Füllmich’s grand jury revealed the strategy indisputably. Despite gender issues, anthropogenic climate change, Event 201, plandemic, Agenda 2030, digital ID and recently war cries about an allegedly arch-evil Russia, clear evidence is piling up that we are confronted by a unified concept

and a clear strategy for world domination and the enrichment of criminals who have nothing good in mind for peace-loving normal citizens.

In sight: *The Decline of the West*

The UN has discovered further tasks: currently, in the foreground are the so-called Millennium Goals as “support in the social, humanitarian and ecological fields.” All too plainly in contrast to the above-mentioned Atlantic Charter, such goals are: interference in the rights and internal affairs of autonomous states as well as their dissolution and impoverishment through alleged man-made climate change. The prelude was a plan with a compulsory vaccination and the intended goal of introducing an electronic ID passport for easier control of citizens, in accordance with the Chinese model. As a result, the German and Austrian governments have been oppressing their serfs. Ursula von der Leyen, head of the US/UN subsection known as the EU, forgot the history of her homeland; she has been musing about abolishing the Nuremberg Code⁹ to force her Europeans to get injected. The Swiss President Ignatio Cassis professed in the “arena” of Swiss television not to know the difference between deaths *with* or *from* Corona: “One who dies in a car accident and is Corona-positive is a Corona-death”, said the Federal President and former cantonal doctor. He was simply referring to the official count of the Federal Office of Public Health.¹⁰ Don’t such epidemics of mental derangement bring to mind Spengler’s *Decline of the West*?

Party democracy worn out

At present we are witnessing the bankruptcy of party politics in the capitalist democracies, together with their right-wing and left-wing ideologies which, preoccupied with themselves, earnings and careers, offer nothing that can deal with a seemingly hopeless situation. Their “governments” find themselves in a proper rearguard action so that the indignant public do not panic and go after those who are supposedly responsible. The governments are provided with assistance by WEF founder Klaus Schwab and his youth circle of “Young Global Leaders” (such as Macron, Trudeau, Kurz, Merkel, Spahn, Baerbock, Rutte, Fernández, etc.) seeking to restore “democracy”. For on 13 June 2019, the World Economic Forum (WEF) and the UN signed a “Strategic Partnership Framework” that further erodes the legitimacy and authority of the already tarnished world body and grants corporations direct influence over many relevant bodies and programs. Almost as scandalous as this private coup against state multilateralism is the fact that the meeting was held virtually

in camera and without the possibility for “unauthorised” persons to express their views.¹¹ In the meantime, an even more dramatic awakening is preparing itself, once the deeper reasons for the growing excess mortality become apparent.

Conclusion: with the apt Austrian expression “Weiterwursteln” [keep on growing] the recent history of suffering under the leadership of these supranational saviours can and will repeat itself at any time. If one tries to assess the situation impartially, one may well come across a diagnosis by Rudolf Steiner from 1919: “The catastrophe of the world war has revealed the disproportion between historically developed state structures and global economic interests. A major cause of the war must be sought in the fact that the states have exploited economic life to strengthen their power, or that people in business sought the promotion of their economic interests through the states. The national economies have interfered with the world economy, which is striving for unity. They have sought to seize as profits for themselves what should circulate only in economic life in general.”¹² The threefold division of society with a separation of the three fundamental spheres of life - spiritual life, legal life and economic life - and their independence inevitably leads to ideas for a more just system of money and capital¹³ which does not allow such excesses to arise in the first place. Is not the currently still existing, unrestrained “earning of money through money” one of the main causes of many, if not all, evils?

A painting

Rembrandt’s painting of the Menetekel appears before the mind’s eye. As the UN/WHO banished the spiritual, primal Switzerland into the realm of Mammon and assigned it a world task tailored to the “purse of the world” (see above), Nebuchadnezzar kidnapped the Hebrew people and took them as slaves into the Babylonian captivity (597-539 B.C.) where they were oppressed. Previously, this sacrilegious man had destroyed and robbed the Jerusalem Temple. His son, Belshazzar, in a mood for wine, had all the Temple’s goblets and cups, both gold and silver, brought in, drank from them and praised his gods (Dan 5:30). Then a ghostly hand without a human body appeared and wrote with its fingers strange words on the wall: *Mene mene tekel upharsin* (Menetekel). Only the initiated Hebrew dream interpreter, Daniel, could decipher them: God had counted Belshazzar’s days, weighed him and found him too light.

These words heralded the end of the world empires dominating Judaea, whereby the words “counted, weighed (or found too light) and divided”, with their unmistakable reference to gold, silver and (coin) money (today: capital) deserve special attention here.



Rembrandt: “Belshazzar’s Feast” (1635)
National Gallery London 1793

UN Security Council?

Back to the Swiss candidacy for a seat on the UN Security Council: the five permanent members of the Security Council (USA, Russia, UK, France and China) have an *institutionalised, unlawful and undemocratic* right of veto. The other ten, non-permanent members of the Security Council, including possibly soon Switzerland, do not have this veto right. Nevertheless, according to the motto “in for a penny, in for a pound”, Switzerland will assume full co-responsibility for actions which, from experience (between Resolution 42/1948, the peace mission “Balkan War” in 1999 and the *laissez-faire* until today) have not always gone down gloriously in world history. Within the UN command centre, in close company with the USA and NATO¹⁴ and among the war cries of these evil grail knights, peaceful Switzerland will find itself in a lion’s den of law-breaking capitalist criminals, in which, as Delaisi already remarked (see above) “it is simply ignored”.

Rudolf Steiner saw other possibilities and tasks for Switzerland: “Switzerland in particular is called - and I would like to say that the angels of the whole world are looking at Switzerland to see if the right thing is happening here - Switzerland in particular is called, since it is, I would like to say, completely virgin with regard to the constitutional state and has only a spiritual, only an economic state, to create a constitutional state with freedom of spiritual and economic life. Against the Swiss mountains, Roman law, which entered France and Germany and other European countries in a completely different way, actually broke as far as the hearts of the Swiss people were concerned. It entered only into the externalities of society, but not into the people’s feelings. It is therefore virgin legal ground on which everything can be created. If only people would really come to their senses and realise what an infinite happiness it is to live here among

the mountains and to be able to have a will of their own, independent of the whole world that revolves around this little country. *Here, precisely because of these world conditions, the legal elements can solely be worked out of the human being.*¹⁵

With the solo dance of its government, without popular consultation, in joining the UN Security Council, the Swiss Confederation will easily lose its cherished reputation as an independent honest broker. Will its days thereafter be numbered, weighed and found too light?

Gaston Pfister, Arbon (Switzerland)

Notes

- 1 Freely cited from Friedrich Schiller, *Wilhelm Tell II*, 2.
- 2 After a propaganda battle in which the government and the media supported a Yes vote, the Swiss people accepted UN accession on 3 March 2002, with 54.6% of the votes for Yes. Twelve cantons supported the bill, eleven rejected it.
- 3 The Battle of Marignano took place on 13 and 14 September 1515, in Lombardy, Italy, and was a final international military confrontation between the Swiss Confederates and the Kingdom of France over the Duchy of Milan.
- 4 Steiner: "The Swiss do not realise that this is also the case in a spiritual sense. But just as they understand how to appreciate the immovable [Swiss] franc, which has become, so to speak, the standard of value for the whole world, they should also understand their position, which is really independent in world conditions, though which Switzerland could actually be a kind of hypomochlion for world conditions - the Swiss should understand this. Therefore, it is necessary that precisely this is made understandable to them." (14.10.1921). By 1923, the great German inflation was rampant; is it impossible that such monetary convulsions will not be repeated?
- 5 The French economist Francis Delaisi (1873-1947), who in his book *La guerre qui vient* [The Coming War] foresaw the inevitability of the approaching First World War.
- 6 A Spanish wall, paravent or screen is a lightweight, collapsible partition that serves as a privacy screen.
- 7 The three mighty fellows in Goethe's *Faust II*, Act V: "I would have to know no ship voyage: war, trade, and piracy, three-in-one are they, and not to be separated."
- 8 In April 2009, the WHO deleted from its fact-based pandemic guideline for UN member states the criterion that a pandemic must be a disease with high mortality. Freely following the motto of a wild nominalism: "Things should be called what they should be", that change enabled the declaration of the COVID-19 "pandemic" in March 2020.
- 9 After the terrible experiences with state "medicine", UNESCO (Universal Declaration of Bioethics and Human Rights) formulated in accordance with the Nuremberg Code: "Any preventive, diagnostic and therapeutic [experimental, G.P.] medical intervention may only be carried out voluntarily, on the basis of adequate information and after prior consent by the test subject."
- 10 *Die Weltwoche*, "For they know not what they do" (17.01.2022).
- 11 <https://www.publiceye.ch/de/standpunkte/bluwashing-30-das-wef-hat-die-uno-gekapert-und-niemand-merkt>
- 12 "Internationale Wirtschaft und dreigliedriger sozialer Organismus", 01.08.1919 in the journal *Soziale Zukunft*.
- 13 Money management through legal and economic life, capital management through legal and spiritual life. See, for example,

<https://www.dreigliederung.de/publish/2021-alexander-caspar-das-neue-geld-softcover> or:

<https://www.dndunlop-institut.de/dreigliederung/>

- 14 Sandbox game using the example of the Iraq war in 1991: the UN gave the USA the legitimacy to station US troops in oil-rich Iraq, and the USA, UN peacekeepers having been thrown out, waged a war there in violation of international law, because it was a war of aggression contrary to the UN Charter. The USA and the UK prevented the peaceful UN Security Council from condemning the Iraq war by means of a veto. It was lucky for Switzerland, since at that time it had not yet joined the UN nor the de facto bellicose Security Council...
- 15 Further highly topical references can be found in the volume *Anthroposophie, soziale Dreigliederung und Redekunst* [In English as: *The Art of Lecturing*, Mercury Press, 1984] (GA 339), which contains an orientation course with six lectures for the public dissemination of the idea of the threefolding of the social organism with special regard to Switzerland.

The Benefits of World Hunger

About the author

George Kent is a professor in the Department of Political Science at the University of Hawaii. He works on human rights, international relations, peace, development and environmental issues, with a special focus on nutrition and children. He has written several books; the latest is "Freedom from Want: The Human Right to Adequate Food."

We sometimes talk about hunger in the world as if it were a scourge that all of us want to see abolished, viewing it as comparable with the plague or aids. But that naïve view prevents us from coming to grips with what causes and sustains hunger. Hunger has great positive value to many people. Indeed, it is fundamental to the working of the world's economy. Hungry people are the most productive people, especially where there is a need for manual labour.

We in developed countries sometimes see poor people by the roadside holding up signs saying "Will Work for Food". Actually, most people work for food. It is mainly because people need food to survive that they work so hard either in producing food for themselves in subsistence-level production, or by selling their services to others in exchange for money. How many of us would sell our services if it were not for the threat of hunger?

More importantly, how many of us would sell our services so cheaply if it were not for the threat of hunger? When we sell our services cheaply, we enrich others, those who own the factories, the machines and the lands, and ultimately own the people who work for them. For those who depend on the availability of cheap labour, hunger is the foundation of their wealth....

link: <https://www.un.org/en/chronicle/article/benefits-world-hunger>

In the Sign of Great Lines of Destiny

Our friend of many years Balthasar Christoph Schachenmann, who was born on 31 May 1930, returned to the spiritual world on 8 October 2021.

A brief curriculum vitae

Balthasar Christoph Schachenmann – who from an early age was called Stephi – was born to a Basel family which included some very distinctive personalities. His paternal grandfather was a priest in the church and parish of St. Leonhard. His other grandfather, Rudolf Geering-Christ, was a bookseller and publisher. He was an early member of the Theosophical Society and became a pupil of Rudolf Steiner after the turn of the 20th century. Dr. Steiner was often glad to visit the house “Am Wiesengrund” [On the Meadowland] in Binningen, where esoteric lessons and lectures cycles were held, for example, the cycle on the Gospel of St. Luke in September 1909. Geering founded what was probably the first anthroposophical publishing house in Switzerland, in which numerous valuable works were published, among them books by Hermann Beckh or Karl Heyer’s still important book about Chartres (today published by Mellinger Verlag, Stuttgart). Rudolf Steiner loved the Haus Geering, where the two Geerings could also consult with him personally.

Stephi brewed up with his older and younger brothers – a little sister died early on. His father had a busy medical practice. All three children went to the Rudolf Steiner School. Stephi was a delicate, sensitive child. Finding an occupation did not come easy. He did a bookseller apprenticeship with the publisher Wepf. There, he got to know Elisabeth Wenk from Riehen his future wife and mother of his three children. Together, they first spent a few years in the USA – where they attended a branch of the Society and established contacts with people that lasted all their lives – and later they took on the Wenk painters’ shop in Riehen.

Unfortunately, the marriage was not blessed with lasting happiness, and ended in divorce. Separation from his three children who were still young was very hard for Stephi. He went on with the shop, remained in Riehen and later married another woman, Rosmarie Bolliger. This was a very happy union, which, after two decades and the illness and death of Rosmarie, continued on another level. Stephi mourned his wife for a long time. For a while he attended Class Lessons, kept up friendships with spiritually interested personalities (such as the philosopher and anthroposopher Werner A. Moser, who knew the Geering household well) and maintained contact with

his three children. On his 60th birthday, a friend of his youth, Gabi Ullmann, reappeared in his life after about 50 years, and once more a delightful relationship between them developed.

With great sadness, Stephi had to witness the long period of illness and the death of his middle daughter Gabrielle. Then his partner Gabi, whom he had regularly visited in her Geneva nursing home until the end, also died, and he settled into being alone.

To his family, neighbours and friends, Stephi was an interested and well-read contemporary, an attentive conversationalist with perhaps a tendency toward bourgeois patriarchal views. He lived an independent life in his house and garden until he was 92 years old. After that, his strength slowly left him; he was consciously aware of it. He suffered from this and became withdrawn. He could no longer avoid going into a nursing home. But he had to endure only eight weeks there, until – already expected and visited by his previous loved ones in the other world – he finally went “home!” He went bravely and calmly into the light, knowing himself to be raised up in Christ.

[For much of this part of this obituary I am very grateful to Stephi Schachenmann’s daughter, Caroline Schachenmann. TM]

Personal memories

I got to know Stephi Schachenmann in the 1990s – in the traditional Basel patisserie, Schiesser. Here sat, day after day, the above-mentioned Werner Moser, a friend of many years at the Geerings’ house, reading newspapers, or, which he loved even more, in conversation with acquaintances and strangers about God and the world. It must have been after the death of Rosemarie Bolliger and in the time of his newly blossoming love for his childhood friend, Gabi Ullmann. The two men’s interests of the heart were touched in conversation about these two female figures, and probably additionally warmed by the fact that Werner Moser had also had a childhood sweetheart who had the name “Rösli” and of whom he always spoke with the highest reverence.

How deeply Moser was connected to the anthroposophical activities at Haus Geering is shown by the fact that Rudolf Geering (or his widow) had left him a small hammer which Steiner had used at ritual lessons in Binningen.

Ultimately, such respect and esteem for Rudolf Steiner also formed the basic tone of the friendship that

developed between Stephi Schachenmann and myself in the years that followed.

Stephi often liked to tell me of his grandfather Geering, for whom he felt a special veneration. We have written something of this already in *Der Europäer* (July/August 2019). Geering-Christ was a man filled with a spirit of freedom, such as Wilhelm Tell had. Rudolf Steiner once said of Tell to W.J. Stein that he had really lived and that the apple shot episode had been a kind of initiation process. This attitude was expressed drastically one day in the following scene, which Stephi Schachenmann related to me in a vivid memory of his grandfather: one day a German ship was sailing up the Rhine. It was flying a swastika flag. Geering opened the window onto the Rhine in the office of his publishing business at 14 Totentanz and shouted out loudly to those below: "Take down that flag immediately, or I shall start shooting!" In the same year 1938 he wrote, under the pseudonym Rudolf Seehuser, a kind of vision in which his deep relation to the Swiss spirit of freedom is expressed. It is called "*Feuerzeichen*" [*Fire Sign*]. We published it in the above-mentioned issue of *Der Europäer*.

Rudolf Geering and his family often stayed at his beloved holiday house in Beckenried, not far from the location of the events and scenes at the time of the founding of the Confederation, which were so important and formative for him. The volume of poems titled *Feuerzeichen* has the subtitle *Schweizer Zeitgedichte* [Swiss Poems of the Times]. In these poems there are many references to the figures of Tell, Gessler, Winkelried and others. One of the most pregnant of the poems is the following:

Tell

Oft ball' ich die Hände
In grimmiger Wut.
Mir ist, vor mir stände
Der Pfahl mit dem Hut.
Mich würgt in der Kehle
ein zorniges Wort:
Und doch, ich verhehle
Mir selbst es sofort:
Lass straffend sich dehnen
Den Bogen, ohn' Eil,
Einst schnellen die Sehnen
Den tödlichen Pfeil!

My hands often clenched
In furious rage,
I feel 'fore me stands
The stake with that hat.

My throat, it is choked
With words of hot anger:
And yet, straightaway
I keep them within:
The bowstring is taut,
And now, without haste,
Let fly, my sinews,
The deadliest shaft!

Who is speaking here as the I? Stephi Schachenmann once hinted that it is none other than the author himself.

Stephi and his family too regularly stayed at the holiday house in Beckenried. In 2020 we see him in a last picture sitting and calmly pondering at the stern of a sailing boat. Soon he would approach the spiritual shore, where many a soul that had gone home before him would greet him fondly.

T. H. Meyer

Our Authors' Publications



T. H. Meyer

BAREFOOT THROUGH BURNING LAVA

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Drawn by the mysterious mount Etna, Thomas Meyer sets off on a quest to discover the secrets of the Mediterranean islands of Sicily and Stromboli. The Sicilian region

is not only famous for the drama of its live volcanoes, but also for its associations with numerous cultural figures – ranging from Cain, Empedocles, Klingsor and the much maligned Cagliostro, through to Goethe and Rudolf Steiner. The author ponders their lives, work and karmic connections, whilst unexpected meetings with cryptic strangers result in discussions that are filled with spiritual insights and pearls of wisdom.

5 September 2016; 78pp; 21.5 x 13.5 cm; paperback
£9.99

ISBN 9781906999940

 **TEMPLE LODGE PUBLISHING**

Karl Lauterbach – Anatomy of Thinking Devoid of Logic

Hardly anyone else calls for compulsory vaccination as vehemently and fanatically as Karl Lauterbach. It is the only salvation from the “pandemic”. He refuses to accept that it violates the individual’s fundamental right to physical integrity, which can only be interfered with by the free consent of the person concerned. With hair-raising mental somersaults, he tries to prove that people’s freedom is basically not violated at all. It is worth taking a closer look at what he says in order to become clear about the state of mind of such a party politician who, as Federal Minister of Health, has great power over people in Germany.*

Voluntary obligation to be vaccinated

The *Tagesschau* of 19 January 2022 carried a report about dramatically increasing numbers of infections (i.e. the positive results of inadequate tests¹) due to the highly contagious “Omicron variant”. “Vaccinate the unvaccinated quickly” is still...the German government’s prescription. Carrying out the planned mandatory vaccination quickly is therefore important.”

But Andreas Gassen, chairman of the Association of Statutory Health Insurance Physicians, objected: “Coercion will be exercised here, albeit coercion to consult. And people visiting clinics because of coercion is of course an unfavourable situation for the doctor-patient relationship.”

A spokesman stated further: “The Ministry of Health does not understand the argument being made. In any case, coercion within medical practices is not under consideration”, whereupon Minister Prof. Dr. Dr. Karl Lauterbach personally intervened with these words:

“I therefore believe that doctors should vaccinate everyone: the one who wants to be vaccinated, because he complies with the obligation to be vaccinated, or the one who gets vaccinated, then voluntarily. Nobody is vaccinated against his will. Even compulsory vaccination leads to people being vaccinated voluntarily in the end.”²

So, according to Lauterbach, compulsory vaccination does not restrict one’s free will, even if it is contrary to one’s own will. For if one finally complies with the obligation to vaccinate, it is not against one’s will, but out of one’s own free will.

A commentator online reacted to this with the remark: “I hold a gun to someone’s head and get his money. At the court hearing I then say: He gave me the money of his own free will!” - That’s exactly the point.

Once you get over your speechlessness, you ask yourself: what underlies this unbelievably insane train of thought? Lauterbach completely ignores the coercion that is inherent in compulsory vaccination, being more concerned to impose the threat of a perceptible evil, if one does not want to follow the obligation to be vaccinated: a high, and under certain circumstances repeated, fine or, in the case of non-payment, imprisonment. Through the coercion involved with the obligation to be vaccinated, people are to be forced to consent to vaccination even when it is against their will. Coercion is never “voluntary” and under §240 of the German Penal Code (StGB), as a degrading interference in a person’s free decision, it is also punishable.

It is not only physical force that is coercion, as apparently Lauterbach suggests here; this is only the most brutal form of coercion. Even without a formal legal obligation to vaccinate, social discrimination against the unvaccinated through the 2G rules or travel barriers which restrict freedom is an unconstitutional, indirect compulsion to vaccinate, under which many have had themselves vaccinated even though they are actually against vaccination for medical or other reasons. This has been explained in detail by the constitutional lawyer Prof. Dietrich Murswiek in an expert opinion.³

A legal vaccination requirement brings a stronger level of direct coercion, which can range from the threat of a fine to vaccination by physical force, and the latter is certainly fatal for some, as the side effect statistics have to date indicated.

Lauterbach obviously wants to avoid using physical force to vaccinate people, when he says: “Nobody is vaccinated against his will.” Against his will is therefore supposed to mean: with external force. That this excludes freedom is apparently clear even to him. However, force is only the most brutal form of coercion, which, as described, consists of many psychological gradations, as one can see, for example, in the case law on coercion under §240 of the Criminal Code.

Compulsory vaccination can only be enforced by sanctions, which mean coercion. The obligation to be vaccinated is, of course, the same as compulsory vaccination.

* See: <https://fassadenkratzer.wordpress.com/2022/02/04/vom-orwellschen-freiheits-verstandnis-des-karl-lauterbach-anatomie-eines-logik-leeren-den-kens/>

Everything else is disguise, as is also the case with the broadcasts of state broadcasting stations.

Either Karl Lauterbach has no feeling whatsoever for the psychological forms of coercion that infringe on human freedom and suffers here from an inhuman emptiness, or he is deliberately engaging in dumbing down the public and in demagoguery. In his favour, one would like to assume the former. In both cases, of course, he should be removed from office immediately.

Besieged by the evil virus

In the course of his speech in the Bundestag debate on the general obligation to be vaccinated on 26 January 2022, which I have already analysed in part in a previous article⁴, the scientific thinker Prof. Dr. Dr. Karl Lauterbach once again came to talk about his understanding of freedom.⁵ There he said first something that was also put forward repeatedly by certain princes in the past:

“I also hear again and again the false claim that compulsory vaccination stands in the way of freedom, it stands against freedom. I’ll say this much: we regain our freedom through vaccination. It is the virus that is restricting us.”

Here, two things are clumsily packed together and played off against each other which should be examined separately: on the one hand, the question of whether compulsory vaccination interferes with human freedom, and on the other, the question of whether the virus has restricted or removed human freedom.

Lauterbach again suggests that compulsory vaccination does not interfere with freedom, but he does not substantiate this; instead, he distracts attention to the “virus”. In reality, it is this virus, he says, that is besieging us, taking away our freedom. And through vaccination, which renders the “virus” harmless, we regain our freedom – and with this, the question of compulsory vaccination’s infringement on our right to bodily integrity is demagogically covered up.

We clarified the first question earlier. The second question is a misdirection. It is not the virus that has cancelled or limited our freedoms, but the state with its totalitarian measures. It is suggested here in this way, again demagogically, that the siege by the “virus” necessarily compelled the state to take the measures it did, and that there were no other possibilities at all, so that, in effect, the “virus” was the direct cause of the loss of freedom. Not the noble politicians, but the wicked, invisible virus was the culprit.

In various ways, my Internet journal *Fassadenkratzer* [*Facade scratcher*] has presented the fact that the “virus pandemic” was in truth a plandemic, which was

purposefully inflated by the political and media complex with false information, lies and deceptions in order to create fear and panic, so that totalitarian measures, allegedly without any alternative, could be imposed on the shocked population.

Freedom and necessity

Then the scientist Prof. Dr. Dr. Karl Lauterbach draws upon very special reinforcements. He calls upon the authority of the great German philosopher Georg Wilhelm Hegel to support his own understanding of freedom and to make it completely unassailable:

“Hegel once said - and he was right in this respect -:

‘Freedom is insight into necessity.’

That’s where we are at the moment.”

The first problem is that this quote is not from Hegel. Rather, it goes back to Friedrich Engels who, as the philosopher Kai Froeb points out, in his book *Herr Eugen Dühring’s Umwälzung der Wissenschaft* [Herr Eugen Dühring’s Revolution in Science] (a book known as “Anti-Dühring”), put the above-mentioned words (“Freedom is insight into necessity”) into Hegel’s mouth as a summary of his reflections on the relationship between necessity and freedom in his book *Enzyklopädie der philosophischen Wissenschaften*⁶ [Encyclopedia of the Philosophical Sciences].

The second problem is that Engels as well as Hegel understood ‘necessity’ to be “the laws of external nature, as (also) those that regulate the physical and mental existence of man himself” and not what man, out of his interests and desires, considers “necessary” for his actions.

Lauterbach uses the quotation with his superficial lack of understanding and/or his infamous calculation just in this sense for his opinion that it is “necessary” to decide for compulsory vaccination, and to see this “necessity” as true freedom. That means nothing else than: compliance ordered by the “authorities” is freedom.

He instrumentalizes the quotation, which comes from a completely different level of reflection, for his political purposes and shows once again what an unscrupulous demagogue he is.

The key question here is whether compulsory vaccination in this sense is medically “necessary”. Many experts do not see it that way at all. Insight into the necessity presupposes that there is a necessity.

The views that Hegel himself presented in his writings are very complex, and to go into them in more detail would lead too far afield here. Personally, I think that Engels’ sentence is not an accurate summary of Hegel’s views; in its brevity, it misses the point by a hair’s breadth.

Contradictions

Boris Reitschuster has analysed and commented in more detail on the last joint press conference that Karl Lauterbach held with Robert Koch Institute head Lothar Wieler on 31.1.2022 and in particular on Lauterbach's "bizarre appearance".⁷

Among other things, the question was asked (3:12 mins.): "Pediatricians have been warning that quarantine and closed day-care groups are more harmful for children than the risk posed by Corona. Are you concerned that despite this, school and day-care children are once again being sent home en masse and that compulsory attendance has been suspended in Berlin?"

To which Karl Lauterbach replied: "I find it difficult when you compare these things. ..."

And B. Reitschuster rightly remarks in astonishment that this is precisely the point: "Treatment must not be more harmful than the disease. Minister, it is your task to weigh the one against the other. To find that difficult is a mockery, and especially a mockery of the children here in this case." ...

A little later, Lauterbach says (5:04 mins.): "What we talked about just now, that we keep the balls flat and therefore control them, also leads to getting through the wave as quickly as possible. That's what we can do for the children."

"I can't follow that either", comments B. Reitschuster aptly, "Either you keep things flat, and then the wave takes longer, or you let the wave run, as the UK has done, for example, and then it runs faster. Why Mr. Lauterbach has it the other way round, I can't understand." ...

It is worth watching the full video to perceive the whole train of Karl Lauterbach's way of speaking and arguing.

Conclusion

The totalitarianism that destroys freedom and that has re-established itself in state structures washes figures like Karl Lauterbach into power, people who have no sense at all of freedom and self-determination in their souls. It is as if there were no human I present in them at all, which has the deep natural urge for independence and personal responsibility. There is only the naked drive to patronise others with state regulations and to exercise power over them⁸.

Accordingly, their thinking does not serve to establish the truth, but is an instrument to use arguments that veil a definite will to destroy freedom and to make their own actions seem plausible. For this reason, there can be no commitment to any logical consequential correctness. We see with Lauterbach that he does not grasp concepts

and ideas in their inner quality and lawfulness nor lets them follow from one another, but that he connects them associatively, completely superficially, and at will, so that often the opposite emerges of what is actually the truth.

He does not argue in a considered manner, calmly examining and weighing his thoughts, but reactively, rushed and avoiding logical consequences - like an inwardly driven person. He speaks faster than rational thought can keep up with, then falters, gets muddled, mumbles over what he has failed to say, only to curve back and correct himself. This can happen to anyone in the heat of the moment. But here it is habitual, the expression of a certain flood of thoughts, which, however, are inwardly empty, arbitrary, pliant, in short: untruthful. They serve deception, suggestion, manipulation and lies.

One should pay more and more attention to such things, so that one knows what kind of figures one is dealing with in those who rule us. Wanting to convince these people of the true facts is futile, because the truth is precisely what endangers their goals. There is only one thing to do: in the end they must be chased off the farm.

Herbert Ludwig

Notes

- 1 See: Sensationelle Bestätigung ...
- 2 <https://www.youtube.com/watch?v=6JeFWSfUC0c> (ab min. 2:18)
- 3 Cf. Freiheitsbeschränkungen der Ungeimpften ...
- 4 Pseudowissenschaft und Demagogie ...
- 5 <https://www.youtube.com/watch?v=ugGiFShu6jo>
<https://dserver.bundestag.de/btp/20/20013.pdf> S. 855
- 6 Cf. Kai Froeb in: [hegel-system.de reitschuster.de](https://hegel-system.de/reitschuster.de) 31.1.2022
- 7 reitschuster.de 31.1.2022
- 8 For the deeper background to this problem, see: *Eingetaucht in eine Wolke ... (Fassadenkratzer: "Eingetaucht in eine Wolke von Macht-Gedanken - vom Ursprung des neuen Totalitarismus", May 2021) Ihr wisst, wie wir ... (Fassadenkratzer: "Ihr wisst, wie wir in tief verruchten Stunden Vernichtung sannen menschlichem Geschlecht", October 2020)*

Are We Being Properly Informed?

Werner Graf - In memoriam

Another colleague and friend crossed the threshold of the spiritual world at the end of last year (see the notice on p. 36) - Werner Emil Graf, who for years was responsible for the "Apropos" column in *Der Europäer*. From 2004 to 2014 he wrote a total of 94 monthly columns. They can be found in the *Europäer* Archive of our website (www.perseus.ch). Graf's observations of European and global were always factually based and supported with solid citations. The fundamental tenor of his articles was the question "Are we being properly informed?" and his illuminating answer to it: Only when we let the guru of our own individual reason become active in the right way. This means: when we seek out the necessary information and work on it with our *thinking*. Otherwise, we run the risk of being led into error by the media, the authorities or even by scientists (sometimes intentionally)." All his columns remained true to this guiding principle.

Graf was schooled in spiritual science and for years headed the domestic affairs desk of the *Basler Zeitung* newspaper, which is why he used a pseudonym in *Der Europäer*. In the Forum page of the BZ he was able to feature articles by Anthroposophers, for example, by Herbert Witzemann and myself.



The photo below, published here for the first time, is from one of our many conversations at "Möwenpick" in Basel.

Symptomatic of Graf's writing activity were the dates of his birth and death. He was born on 19 February and

died on 8 December. 19 February was (in 1899), according to Elisabeth Vreede, the last day of the 5000 year-long Kali Yuga, i.e. 19 February was the day of the beginning of the new Age of Light (Graf shared his birthdate with Ehrenfried Pfeiffer, another seeker after the light).

8 December was the first day of the fatal Vatican Council of 1869, in which, blasphemously, the Infallibility of Roman Catholic papal Ex Cathedra pronouncements was first postulated. On the same day in 1954 the subject for the Roman Catholic-inspired Marian flag of the EU was chosen: the Virgin standing on the Crescent, surrounded by the 12 stars, a motif from the Apocalypse. We have written about this several times in *Der Europäer* (see also my biography of Ludwig Polzer-Hoditz).

Let us take Werner Graf's death day as an opportunity to take a look at the Roman Catholic Church today. It is led by a Pope who managed to pull the remarkable feat of having himself elected Pope as a Jesuit, although Jesuits are formally subordinate to the Popes and are obliged to render them unconditional obedience. Pope Francis therefore, as a Jesuit, is at the same time subordinate to himself. In the *Perseus* calendar, we have noted the day when the election of the new Pope began, a day arranged by the Pope's predecessor Benedict XVI.

It was 12 March 2013, the day of the canonisation of Ignatius of Loyola and his pupil Francis Xavier. This deliberately chosen coincidence prevents us from regarding the lasting association in the public mind of Pope Francis with Francis of Assisi as anything other than a tactical manoeuvre and a deceitful game. It is no wonder that this Pope has been playing along with the league of vaccine powerbrokers and has forced the Church to subjugate itself to their strategy. We can note here the exceptional contribution of the Franciscan Father

Bugnolo and his video "Mystery", which also reveals the Freemasonic connections of the current Pope. He has also made some very noteworthy comments on the recently changed Corona narrative (<https://www.fromrome.info/2022/01/10/beware-as-skull-bones-pivots/>).

Are we being properly informed? Yes, sometimes even about the falsehoods which the media have previously prepared!

For example, former doctor and current Swiss President Ignazio Cassis confirmed what many had already known for a long time but which was not admitted in the mainstream media, in the Arena programme of 7 January, “that every deceased person with a positive Corona test, regardless of the cause of death, is counted as having died of Covid, and this is a WHO guideline”. (uncutnews, 9 January 2022).

A symptom of the softening of the “narrative” with which people had hitherto been fooled. This, at least, is the general assumption of the Franciscan Father Bugnolo.

A particularly disgraceful example in the litany of lies told thus far is

that it was the WHO itself that was the instigator of the practice admitted by Cassis, for at the beginning of the “pandemic”, this organisation was advised by the same public relations firm, Hill & Knowlton, which had fanned the flames of the Gulf War with the “incubator lie”. (See *Der Europäer*, Vol. 25, No. 2/3, 2020/21).

Another exceptional, correct piece of information comes from Anthony Fauci: “US immunologist and presidential adviser Dr Anthony Fauci has now confirmed the critics’ findings at the end of December: The only way to determine whether someone could be a carrier of the virus is to detect live viruses. The tests, however, are not suitable for this purpose.” (uncutnews, 10 January 2022).

T. H. Meyer



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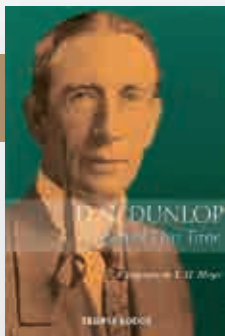
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Following Steiner's untimely death, Polzer-Hoditz fostered a broad range of friendships and alliances with key figures such as D.N. Dunlop, Walter Johannes Stein and Ita Wegman. In a bid to avoid further division and conflict, he made significant interventions to alter the tragic course of events that consumed the Anthroposophical Society, although he was unable to stop the major split within the membership that was to follow.

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