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# The Solari Report

*Introduction to Rudolf Steiner with T.H. Meyer*

*December 1, 2016*



*T.H. Meyer*

In the beginning of November 2016 Catherine Austin Fitts (see *TPV*, Vol. 2, No. 6) made an interview with me in Zurich. Subject: The Actuality of Rudolf Steiner and his work in the present time.

There are not many people with the deep knowledge of finance and politics in the US like C.A. Fitts (see her reports on [www.solari.com](http://www.solari.com)) and with such an openness about the chosen subject. Thus it was a special pleasure to be interviewed by her. I had no preparatory notes. So it was really a live conversation.

I hope that there might be some *TPA* readers interested in this excerpt of the interview.

The full version can be found under both *TPA* and Solari report.

*T.H. Meyer*



*Catherine Austin Fitts*

Catherine Austin Fitts is a clear-thinking, courageous American with real expertise. She was a member of the board of the Investment Bank Dillon, Read & Co. Inc. and during the first Bush administration worked in Housing and Urban Development. She is, amongst other things, publisher of the weekly Solari Reports – [www.solari.com](http://www.solari.com). Immediately after 9/11 she asked the question *cui bono?* Whose interest did the crime serve? She found some shocking answers. In a spectacular open letter in April 2004 she denounced the then National Security Adviser (2001- 2005) Condoleezza Rice, accusing her of telling numerous lies. The letter made four main points: “you are a liar”, “your motives are transparent”, “you are going down”, “you are guilty of criminal gross negligence”. The letter in its entirety can be read here: [www.wheretheismoney.org/hotseat/condoleezza.htm](http://www.wheretheismoney.org/hotseat/condoleezza.htm)

Most of our readers are familiar with the spiritual aspects of lies: lies create elemental beings, which in spiritual science are called “phantoms”. Almost all world events since 9/11 have been surrounded by armies of such phantoms.

These beings feed on lies. They therefore create ever more lies as nourishment. Only truth contains their activity and will ultimately transform them into helpful beings. But truth does not work by itself. It requires human beings who have the courage to seek it and to profess it.

CAF: Ladies and gentlemen, it is a pleasure to welcome to The Solari Report TM, who is the founder of Perseus Publishing in Basel, Switzerland. Among other things, Perseus publishes The Present Age, which is a monthly international magazine dedicated to the advancement of spiritual science.

Thomas is a leading historian and teacher of the work of Rudolf Steiner. He is the author of many books, including Rudolf Steiner’s Core Mission – The Birth and Development of Spiritual Scientific Karma Research; Milestones in the Life of Rudolf Steiner.

His interests are wide-ranging, and he has several books of great significance. One is Clairvoyance and Consciousness, and another on 9/11: Reality, Truth, and Evil.

We’re going to be talking about Steiner. I was in Switzerland last year and had the opportunity to meet Thomas, who I had heard about for years. We discussed it, and

he agreed that he would do this recording with us on my next trip to Switzerland. Now I’m back. We’re in Zurich, and you’ve kindly come all the way from Basel to do this.

One of the reasons for the timing on this is that our food series has been addressing biodynamic farming, which is a kind of agriculture that was invented by Steiner. So it’s a perfect time to do an introduction to Steiner, which is something I’ve wanted to do for many, many years.

Thomas, it’s a real pleasure and welcome to The Solari Report.

TM: Thank you for the invitation. I’m looking forward to the questions that you are going to present.

CAF: So, who has heard of Steiner?

TM: Well, Rudolf Steiner was a mid-European Austrian-born scientist. He was a Goetheanist. He worked on

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the Goethe Archive in Weimar for a long time and was starting as an editor of Goethe's works.

He was then writing books about the theory of knowledge, philosophy, in the stream of German idealism and Hegel, etc. Then he became a spiritual researcher, and his basic idea was that humanity needs not only a natural scientific view of the world but also a spiritual view, which is not less scientific. He was not positive with the spirituality of the church that you have just to believe or mystical spirituality as we have it also today in the new age streams that are irrational, even if they are interesting.

So his main work, to begin with, was to establish a solid basis for spiritual research, including the spiritual realities underlying biodynamic farming and other things that we might touch upon later on.

CAF: So when your magazine says it's a monthly international magazine that covers or supports the advancement of spiritual science, you're talking about the spiritual science that was created by Steiner or first defined by Steiner?

TM: Yes because that is a specific term meaning 'research'. It's not like 'humanities' or in English you say 'spiritual sciences'; it's a real precise scientific method you can find in the core books which describe how you can become a spiritual researcher and not just a mystic. That's his main contribution to 20th-century development in a certain sense.

CAF: And Steiner lived from 1860 until 1924?

TM: 1861 to 1925. He was part of the Vienna cultural circle. If you ever go to Vienna, you have to look up the Café Griensteidl that was full of literate people and artists like Hugo von Hofmannsthal or Stefan Zweig or Arnold Schönberg, and Freud was working nearby. So he was really in the midst of the cultural development of the turn of the century in Vienna, which was a very fruitful place as you know at that time. So he was a man of the world and was not just doing his own private things. He was mixing with people, and he knew all these people.

CAF: And he lectured all over Europe.

TM: He lectured later. First, he was a scientist. Then he was a philosopher. At Steiner's time philosophy was too much Kantian, so people didn't see the value of his philosophy; it was too Kantian – from Immanuel Kant.

CAF: Right.

TM: So then came the Theosophists, which he didn't like; he thought that they were dilettanti in a way from a scientific point of view, and I think in many cases he was right. So he didn't want to join them, but they were the only circle of people to which also D.N. Dunlop belonged and others that had an interest that was open.

So he went into Theosophical Society, became the General Secretary in Germany, and started giving lectures – hundreds and hundreds of them. He gave over 6,000 altogether, and he became what he is famous for.

CAF: And what is Anthroposophy?

TM: To give it a definition is always a questionable thing. There are not many by Steiner himself, but there is one definition that could be used: Anthroposophy is a path of knowledge, which will lead the spiritual in the human individual to the spiritual in the world – in the cosmos. That means the way or the task is to awaken the spiritual in us first to find the spirit in the world.

CAF: Right.

TM: That's a path. It's not a belief system; it's a development path. 'Development' is one of the keywords in Anthroposophy and true Christianity. Everything including higher knowledge has to be developed.

It's about time that we have it. There are so many things passing in front of our eyes that we can't understand if we don't have some spiritual knowledge, even before we can do research. There are so many things that can be studied that can help you understand.

CAF: Is it fair to say that Steiner had a very inspiring vision of what a human being could be?

TM: Oh, yes. If you only read what his experience of the human ego was in his development when he was about 20, that was something going so deep that he had an experience that the real Ego or the individuality was something indestructible and eternal for everyone. Usually, it is in a deep sleep.

So he was having an experience of the full potential of human individuality, which very few other people have had.

CAF: Right. One of the things that are astonishing about Steiner is that his works live on and spread and are all around us. They are having a dramatic impact, and yet many people are not aware that it came from Steiner, or even who Steiner is. This is one of the many reasons I wanted to do this today.

I wanted to go through some of them to help people understand the extraordinary impact that Steiner has had.

Let me step back. One of the concepts that he had, which I think is the most important for a newcomer to Steiner to understand, is what I would call the threefold social order. Tell us about the threefold social order.

TM: May I make a little remark towards that, and then come back to it?

CAF: Yes.

TM: Steiner is like a huge mountain, and we are still a little bit too close to see its dimensions. I think he belongs to

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the series of people like Aristotle, Thomas Aquinas, and it would just take maybe another century so that everyone thinks, “If you don’t know about him, you are not up-to-date, so to speak.”

It’s important. There are a lot of biases and distortions still in the States.

CAF: I will confess my prejudice: I think the establishment has gone to great lengths to make sure that nobody knows about him.

TM: Yes, they try. I can give you an example in threefold how this worked. Do you want me to talk about threefold?

CAF: Yes.

TM: Threefold or the idea of a threefold social organism is not a program, but something fitting the real development of the human being today. Spiritual research shows that the three faculties of the human being’s soul are: to think, to feel, and to will in their interplay.

Now, in the social field, these soul faculties correspond first to spiritual-cultural life, secondly to the sphere of law and rights, and finally to the sphere of economy. And usually, they are handled centrally, like in the soul; they work as one unit. In this day and age, however, these soul faculties are separating and getting loose from each other. You can see that daily. People are thinking without feeling what they are thinking, while feeling is going wild and uncontrolled, and both feeling and thinking become totally disconnected with what people are doing, with their will. You have the pathological crime sites, and an increasing number of individuals – even young people – who kill or who steal, and don’t even have a motive or a feeling of guilt.

Because of this development of the human being, also the social order must become threefold so that the emancipation of these three faculties finds an outlet and can be harmonized again. Thinking needs free spiritual life; feeling needs an autonomous realm of justice; will needs a selfless economic sphere to blossom fruitfully. This requires a new education and self-educating.

Threefold in a social order is just an answer to the present tendency in every human being. Thinking needs freedom. Thinking is connected with truth finding and science. Feeling is what you want to have in meeting other persons with the sense of justice. Here equality is the big ideal, not freedom. Willing goes into the universe in the economy, and if economy wants to serve the whole humankind it has to follow the ideal of brotherhood. That’s the essential core of the necessity of forming a threefold social order. The human being is not there to serve a given social order. The social order must be adapted to the inner conditions of the threefold soul of man in its present state.

What we need is the end of the nation-state, which the First World War was ending, the nation state where everything is managed centrally – cultural affairs, political affairs, economic affairs. It’s inadequate to the human soul in its present development. That’s why we need something new for the human soul. That’s the difference between the idea of a threefold social organism and the conventional ideological social programs.

CAF: Right.

TM: Of course, then the threefold state loses a particular power; it doesn’t control for example education. The state doesn’t control like it was done in Bolshevism, the economy. What we have today are overruling economic powers that tend to control both the spiritual-cultural life as well as the sphere of rights; present world economy is just in the hands of a small group of people, a group who rules the planet with capitalist means, etc. CAF: Right.

TM: So that’s threefold: we need to develop and create spiritual life, cultural life, and then you have the domain of justice, i.e. the political sphere, and the economic sphere. The three ideals of the French Revolution (freedom, equality, and brotherhood) tended towards a threefold social organism, but it was not possible to realize this within a unitary nation-state. Thus we need threefold because, for example, freedom as an idea for a free spiritual life cannot be practiced in an economy. That only leads to economic egotism.

If brotherhood, on the other hand, is practiced in spiritual matters, then you share opinions in a way that is absurd. You cannot socialize the truth. That is why the three ideals need three more or less autonomous domains in social life in public.

This idea was first laid down by Steiner in 1917 in a Memorandum. It was first published in the biography about Emperor Charles of Austria-Hungary by Arthur Polzer-Hoditz, the brother of the pupil of Steiner’s, Ludwig Polzer-Hoditz, but cut out in the English version of this book! The world was to be kept in ignorance about Steiner’s alternative to Bolshevism and Wilson’s 14 Points for Europe!

CAF: One of the things that Steiner created and which have evolved into the most prevalent, largest independent school networks on the globe – in 60 countries – is the Waldorf Schools. Talk a little bit about how the Waldorf Schools got started and grew.

TM: In Steiner’s biography, in Vienna when he was a poor student, he gave private lessons. For example, he came into a Jewish family with a disabled child, and he taught this child. I mention this because abnormality in soul development – and I’m not judging – was telling Steiner

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more about what a real education should be. He had a deep insight into human nature and its laws of development.

For the first seven years, the child is inclined to think the world is good, and he wants to imitate. In the second period, the world is beautiful. In the third phase, 14-21 years old, the world is truthful. According to these laws, Steiner thought the child must not be forced into the premature intellectualism they have today, and that puts childhood – in a way – under attack. The three seven-year periods are birth through seven, seven through puberty, and 14 to 21, and there are laws to follow.

The child needs authority – in the second period. In the first period he imitates, and for seven years he wants to have authority. The anti-authoritarian education theory did not work.

In the third period, he needs teachers who start to awaken the individual judgment faculty. This is a law, and today that is not taken into account.

Then Steiner was continuing in education ideas that were also there before with Schiller and Goethe and others. We have to strive to be human beings, able to develop all of our faculties and not to specialize as quickly as possible.

In the future, it's more important that we have people who understand life as a whole like D.N. Dunlop, the founder of the World Power Conference. He once told a pupil of his: "Don't specialize. There are too many people who only specialize. Look at life as a whole." Or as a German writer once said, "He who only understands chemistry, does not even understand chemistry."

CAF: What is interesting is one of the ways that the leadership controls keep people knowing only a little bit in their little specialty.

TM: Exactly.

CAF: What Steiner encourages is an integrated kind of knowledge, but is also useful socially. So an integrated knowledge effective socially, but using the power of imagination.

TM: Yes, using that also, and the human being has anti-social and social tendencies. We need to have anti-social tendencies. If a writer or an artist is acting, he is for himself, and he doesn't want anybody to tell him what to do and how to do it, so we need that, too.

Of course, the tendency of being anti-social is adamant today. That is a historical thing, so we have to put some effort into cultivating our social tendencies instead of privileging those who only specialize.

CAF: What I had never known until I looked into it recently was the name 'Waldorf' came in because the owner of the Waldorf Astoria's cigarette company decided he

wanted to create a school for the kids of his employees, and he wanted to apply Steiner's philosophy and it became so successful.

TM: Yes, the founder of the Waldorf School, Emil Molt, was the owner of a very successful cigarette factory, and that was the beginning. It was for the workers – not for the elite.

CAF: Yes, but the elites always pile in when something good is going on.

So do you know how many Waldorf schools there are around the world?

TM: I'm afraid I can't give you an exact number; about 100 in Germany and Switzerland.

CAF: There are over 1,000 in 60 countries, and that is just the schools. Kindergartens are up almost another 700.

TM: I happen to know in China there are 60 schools and 200 kindergartens already. That is interesting.

CAF: Yes. We just did a Solari Report about EMF radiation in which the scientist was talking about the importance of keeping kids away from this technology and how it can damage them. One of the points that I am always making to clients when I recommend the Waldorf Schools is that they keep them off the technology for a much longer time. It's much longer.

TM: A little bit, yes. I know they certainly don't have iP-hones during class in some schools. On the other hand, they see – of course – that you have to introduce it – the knowledge and the understanding and the right use for it. It is necessary to bring it in so that they can understand it. It's a dual system, and you have to understand it.

CAF: Yes. Steiner always wants us to be 'of the world'.

TM: When Steiner was at the end of his school, his chosen subject was to explain the telegraph, which was a new thing just then. That was him. In his autobiography he describes how he was living in nature and at the same time he was in a station building – his father was the stationmaster – with trains going through. So he was totally in two spheres at the same time – in love with nature, and then, on the other hand, he was fascinated with the technology of the new world.

CAF: Biodynamic farming is another thing that he seeded, and it has blossomed and grown all over the world. Tell us how that happened.

TM: It came rather late in his life, though his love for agriculture and farmers' culture was always there, even as a boy. At the end of his life, he gave the agricultural lectures with a lot of things that are starting to be recognized now.

For example, he said, "Never feed cows or cattle with meat. If you feed them meat, they get deranged." The whole phenomenon we had a few years ago, which was

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all over the press, was predicted. That was just the wrong treatment of these animals. Fortunately, it gets an interest today.

As you know, someone like Prince Charles is very favorable to biodynamics. He gives speeches and is not shy to mention it. There is a grassroots movement for new agriculture, which does not favor cultures that kill everything and are Monsanto-dependent. There is a renewal of the earth by making what is called 'preparations'. CAF: Permaculture?

TM: It's not chemical; it's not hormones.

CAF: Right. It's preparing the soil.

TM: Right. That is not chemical. I know a group in Nepal, for example, who started that seven or eight years ago. They did it in India.

CAF: On The Solari Report we had Angela Curtis, who is trained to develop soil for biodynamics for the Michael Fields Institute. It's excellent.

TM: May I add something?

CAF: Yes.

TM: There is a conversation between Steiner and Ehrenfried Pfeiffer, who was working in America pioneering biodynamic work in this country. Pfeiffer once asked Steiner, "Why are people so weak in their will? You gave all these spiritual exercises. Where are the clairvoyants? Why don't people do these things?"

Steiner said to him, "It's a question of nourishment. The food of today doesn't give enough etheric or life forces so that you can not use your spiritual forces to act on things." That is, of course, a one-sided answer. I don't want to dogmatize it, but it shows how important healthy nourishment is.

CAF: It's true. We haven't published it yet, but we have a great interview with Francois Vecchio, who is a fabulous Swiss butcher who now works in the United States. One of the things that he said during the interview was that Europeans, on average, spend double what Americans spend every year on food, but Americans spend double every year on medical care what Europeans spend.

I'm reminded – because I've been in Europe for a week now – the quality of food is fantastic compared to the United States. It's astonishing. To me, it's that nourishment.

One of the things I wanted to ask you about, is not a major issue, but it comes up. I was very struck by the fact that you took an interest in 9/11 and had written a book about 9/11. What is the name of it?

TM: Reality, Truth, and Evil.

CAF: Right. It's an excellent title. So how was it that you came to write a book about 9/11?

TM: By chance, I already knew the story of Pearl Harbor – the real story of Pearl Harbor. Roosevelt misled the whole public and everyone. It was not a surprise attack to him and the elite, but for the rest of the country and the world. So when 9/11 happened, immediately people said, "Well, it's a new Pearl Harbor."

I thought, "Oh, this is the new Pearl Harbor. In what sense?" That started me off.

I was convinced that this was an enormous crime, and you could even say an 'admirable' crime in its daring and scope.

CAF: It was the single - most covert operation in the history of Western civilization.

TM: As you know, through my other publications I have been very interested in clarifying the First World War and its impacts. 9/11 – a single day – has to me the importance of the whole First World War because whatever we have right now until the very present day is all tied to 9/11. But not to the horrible event of 9/11 itself, but to the forced acceptance of how this event was explained with the official conspiracy theory that is the worst of all possible conspiracy theories about 9/11.

CAF: Right.

TM: So 9/11 cannot be and should not be underestimated. It is the justification for all the US wars that followed it. From a spiritual point of view, there are so many lies around it. Lies, from a spiritual point of view, paralyze consciousness. They cast a fog over consciousness. So it is a hygienic task of truth seekers to make clear what cannot be the truth, even if they can't find the full explanation.

CAF: It's amazing in America that the lies have paralyzed the communications and the trust between people. The lies are contributing to an enormous debasement of the culture. It's very, very scary to watch.

I wanted to bring this up because you had a description of the Present Age Journal, which struck me. You said that lies create elemental beings, and "those elemental beings need more lies for their nourishment."

It energetically captured what is happening.

TM: I think that is a deep question. We should have a higher trust in truth. I also think that we can say that there is a good aspect to all of these lies. I'm not recommending lying, but you can say that the clarification of lies as lies can lead to a higher appreciation of truth. Let me make this little statement, Catherine: There are some very deep things in America in the political sphere that is dark and full of lies. But there is a man like Emerson who says, "Every physical law has a spiritual equivalent." And then he says as an example, "Take the law of gravity. Everything goes into the center of the earth".

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Now for Emerson, in the spiritual world, the corresponding law is that anything will gravitate toward truth in the end. That's a tremendous trust in the truth.

CAF: Right.

TM: The lies can be looked at as an obstacle to go through; you need more determination to break through the walls of lies. Some of the people who are looking for the truth about 9/11 are highly respectable. They have been willing to go through all of the deceptions, even if they have failed sometimes.

Michael Ruppert is an example, and many others, of course.

CAF: It was very fascinating. During my litigation with the Federal government, in the last trial, there were three legal teams on the other side. They were having a terrible fight with each other. It was so bad that they had it in front of us.

One guy turned to the other and said, "You don't know that that's true."

The other guy said, "Yes, I do. Fitts said it."

What had happened was I had become the only person who they trusted. They didn't trust each other, and they didn't trust their witnesses, but they trusted me.

TM: Interesting.

CAF: It had all come back to the fact that nobody could function without something being reliable, and I was it. It was amusing.

TM: We hope that more people like that can be trusted.

CAF: I think there are.

TM: If they are truthful, but are there many truthful people who fight for truth and even pay a price?

CAF: Here is the thing. I discovered by going through that period in Washington you have people who understand that our soul is immortal, and have a lot who don't. If you know that your soul is immortal, then you understand the terrible ramifications to supporting or engaging or facilitating evil.

The ramifications are much more expensive if you think it's a short-term, temporary thing. That is one of the reasons I think Steiner can help a lot of people. He communicates the fact that we're dealing with spiritual reality, and that lies and truth matter in much greater ways than folks understand.

TM: Maybe we can also shortly reflect on the point that that is why reincarnation, which is at the heart of Steiner's core mission, is a booster of morality. You know there will be consequences, so let's not do the most stupid things all the time.

CAF: I wanted to ask you about the future because Steiner talks about the future. He goes far into the future, and he speaks about different phases that are coming beyond his lifetime.

What does Steiner say that is relevant to what is going on now?

TM: He, of course, saw the coming of the power of the West and of the East in 1917 – about 100 years ago. He also saw the real function of Europe. He saw these three parts of the world that became dysfunctional because of the destruction of the middle, if you like.

He could see in the future that we have tasks to help the new culture and the future, which will be Slavic. He saw that there was a fight for the future in certain groups that have some esoteric knowledge. They want to dominate the future by dominating the "Infancy" of the Slavic people. That's the background of the socialist [Bolshevik] experiment in Russia.

He wanted to see and help the tendencies that are working in the interests of all humanity, not just a group in Eastern or Western powers, but in all of humanity. That's also why the economic question is important. What we have today, in globalization, is a caricature of the actual world economy. It's a caricature because it's not for everyone; there's no brotherhood in it. It creates riches – absurd riches – and the rest of the people can go to hell and starve and so on.

CAF: It's depleting the soil, it's depleting the nourishment, and it's draining the life force.

TM: Of course. He [Steiner] especially saw clearly the tendency that the Central Europeans are an obstacle for those who want to increase the power of the West. So the western elites arranged things so that Central Europe would fall into the trap of Hitlerism financed by Western powers. Anthony Sutton and Guido Preparata have greatly helped to clarify this. That is very clear. The Germans have been so naïve. I'm not saying that they didn't do terrible things; of course, they did terrible things. But they were seduced and facilitated to do what they did. They fell into a pit out of naiveté in a certain way, and now they are down.

The first General Secretary of NATO said, "Why is NATO here? What is the purpose of NATO?"

I hope I get this right. He said, "To keep the Americans in, the Germans down, and the Russians out." So as a result of World War II, the Germans could easily be held down.

CAF: That is a man who is very clear about reality. I never heard that one! That is good.

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So we were mentioning when Steiner was talking about what is going on today. Steiner thinks that Russia is crucial.

TM: Yes. In the future.

CAF: Tell us what he says.

TM: Well, he says that there is a Slavic element, which is over-seeded or covered by the whole layer of Bolshevism. Bolshevism is not Russian; it's a Western export. So you have a deeper layer, which will come out later, and the Russians – in a broader sense – don't want war; they are not interested in wars and fighting and imperialism and getting great empires.

There is a kind of peace element and a spiritual element, also to be open to spiritual facts and realities. That is something essential for the future, and it should be helped and stimulated by the Central Europeans. There should be a way for them to become advisors to this 'young' Slavic population, but the Europeans are not doing this, because their hands are shackled in the handcuffs of guilt.

The Western powers are happy about it because then they can carry out their purely materialistic economic exploitation of the East. [An obvious rejoinder to this, however, might be that today, German corporations are also very active in a materialistic sense throughout eastern Europe, including Russia. This is because they are NOT representing what German culture ought to be presenting to the Slavic world.]

CAF: Does Steiner ever talk about the Russian Orthodox Church? I don't remember?

TM: Yes, he does. He sees the great things in it, but he does not think it is fitting to the present-day mentality for it keeps people in particular imaginations which do not help them face the challenges of modern life and technology.

CAF: Right.

TM: The Orthodox Church does not seem to have a great future, I think. Spiritual truth is higher than any religions of the future. It is spiritual truth that is important; not whether you have a church background.

CAF: I will never forget when I first contemplated reading Steiner. I was given maybe 50-100 books of his lectures, and I thought, "How am I ever going to read all of this?"

So I found Anne Watson, who agreed to read with me while I would drive around. She loves to read and has a very theatrical voice. In fact, she is recording the agricultural course for us.

I've been driving the interstates for the last decade, listening to Steiner. I'm a Christian, and I have to tell you that listening to Steiner on Christ, my favorite book of

lectures is the Mystery of Golgotha. I just love it. I keep saying, "Anne, let's read the Mystery of Golgotha again."

I found that you could read it again and again and again with Steiner. It's like peeling an onion. You don't get it the first time; you have to keep reading and reading.

On Christ and the history of Christianity, maybe you could explain what he calls the 'stream' and what a stream is. I find him fascinating and inspiring and very informative. It gets me to look at things in ways I would never have thought.

TM: I'm glad to hear that because Christianity, of course, as he started seeing it, is not found in the church because it speaks of a new revelation of the Christ. What one of the great Cardinals – Cardinal Newman – said before he became Cardinal is, "It is necessary to have a new revelation," and he hoped it would come in the church, but it didn't.

That is what Steiner, in a way, could experience. He speaks concretely of a new Christ event in the 20th century – not in the physical world as some materialistic Theosophists believed, who thought that Krishnamurti was the expected reincarnation of the Christ or the Buddha, but they weren't even clear about who was who. Their confusion is true; it is historical.

But Steiner said that there is a new Christ revelation in the etheric. The etheric is not like the physical, based on centers; in the etheric you have peripheries. You can even see in plant growth the influx of the peripheral etheric forces, for they come from all sides. So in the etheric world, you have no center.

This is a Christ event which has no center. You couldn't say it's in Rome.

CAF: It's non-local.

TM: It's global, and it is connected with the new experience of what is happening in the seasons around the world and what is taking place in the opposite seasons that our antipodes undergo and live through.

Steiner speaks of an entirely new Christ experience. To understand this, we have to have an understanding of the etheric, of the life forces, which helps to understand the new biodynamic world. This is an approach to life behind the physical.

CAF: It's funny. Steiner never had a marketing department or an advertising agency, and yet you see these things spread dramatically around the world. It shows you that he is tapping into this etheric power.

TM: Yes, this is a good sign. I think Steiner is a phenomenon for 1,000 years. It becomes natural to talk about it. But today, there is also another aspect. We are crossing a

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threshold to the spiritual world. That is one of Steiner's teachings. Everyone, unconsciously, is being spiritualized. But the question is: Is he able to keep up with this process in his soul – in his consciousness? Does he want to go over the threshold in consciousness?

That requires the courage of a new, deeper self-knowledge. You can't go over this threshold if you have illusions about your true self.

That is a problem that keeps some people back because they are afraid. So they want spirituality, but they want what I call 'wellness spirituality'. The whole thing is that they want to feel 'well-being'.

The second thing is that anthroposophy is for freedom development. It cannot work with suggestive means like the Jesuits can or some Masons do. They want something to happen. They don't want people to understand what they are doing. That is why if you have a free impulse like anthroposophy, you have to wait until people figure out why it is a good thing to happen – an education system like Steiner's or to have biodynamics. That is why it takes time.

CAF: So let's say I'm a beginner, and I've decided I want to learn Steiner. Give me two pathways: One, if I want to master the core works, and then if I don't know yet if I want to invest the time to learn the core works and I just want to start and begin.

Walk us through the core works and what you think a basic mastery would require. Then let's talk about where somebody could just nibble.

TM: You said in your personal case that you love Christianity. There is one of his great books in his core work, which is called Christianity as Mystical Fact. It's very short. That is one of the core works. I think there are about eight or nine.

Another one is Theosophy about the human being in his various bodies, about reincarnation and karma, and then you have Knowledge of the Higher Worlds – How Is It Achieved? That is for the 'doers', who want exercises and want to have spiritual experiences. There are quite a few basic exercises you can do which are even helpful if you don't want to become clairvoyant, because it is good for the balance of the soul and the clarity of thought and strengthening of the will.

Then you have the work, which I love most. It is usually called The Philosophy of Freedom, or, in English, The Philosophy of Spiritual Activity. This is a book that stimulates the individuality and strengthens an authentic individual development. This is philosophical but it's also a practical work at the core of anthroposophy.

Then you have Occult Science. This may be a faulty title; it is a description of the spiritual part of evolution. It is complementary to Darwin and all materialistic visions of the universe. How did it all start? What were the spiritual entities who brought this complex world into existence? That is an evolutionary book. I think this is a great work for anyone who is interested in the history of our world. CAF: When you say that Steiner was clairvoyant, what does that mean? What is a clairvoyant?

TM: A clairvoyant is a person who sees supersensible phenomena – elemental beings, angels and archangels etc. The interesting thing is that anyone has the faculty of clairvoyance. In one respect, people can be clairvoyant quite easily in a paramount way if they think. Thought as such is a clairvoyant faculty. You cannot explain thought from the physical aspect or the soul; thought is the essence of all phenomena.

You can also become clairvoyant without thought; people can easily become clairvoyant. That's not a big deal. You have a lot of individuals who are clairvoyant, but they don't know what they are seeing or what they believe. Look at the reincarnation literature today; it's full of illusion sometimes.

So to be clairvoyant today, we also need to maintain clear thinking, which already contains the germ of clairvoyance. People don't see that very easily.

CAF: So if I don't want to commit to master the core works yet, where can I begin? Where can I nibble if I'm just going to read one thing?

TM: It depends on your preferences. If you have more of a Christian background, I would read Christianity as a Mystical Fact. If you are more of a scientist with a historical interest, I would turn to The Occult of Science. If you want to know how the human being is built, and what is beyond the physical – the etheric, the astral, the ego, and even higher parts of the human being – then I would turn to Theosophy. If you are philosophically minded and want to base everything on the power of your intellect and your common sense, then I would turn to The Philosophy of Freedom or The Philosophy of Spiritual Activity. If you want to develop spiritual faculties, you may turn to Knowledge of the Higher Worlds – How Is It Achieved? If you are interested in threefold, you can go to the Memorandum of 1917 or the book Towards Social Renewal. These are the basic books. All the lectures are like footnotes to these books. Some people are much more fascinated by reading the footnotes over a lifetime.

CAF: Not me!

TM: I read the footnotes with great fascination. Then I try to relate them back to the basics.



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CAF: Some of them are very long and fascinating.

TM: Of course!

CAF: So I just have to ask you: What is your personal favorite?

TM: May I add something to the threefold social organism? You know much more about the money processes than I do, but the basic idea of Steiner's is so great.

I'll tell you a story. When I was in Nepal, I talked to the leader of the biodynamic movement in Nepal. We had breakfast. I told him of Steiner's idea for the new way of working with money: if you have a hundred dollar note, there will be a date on it – the expiry date, like on a fruit or yogurt. It is natural that food is not permanent. So Steiner said money should reflect the production of human beings, the primary production that we need for eating.

So money just mirrors the real production processes, and as we produce things that are not permanent, of course, money cannot be permanent. But today, many people treat money as a surrogate or a substitute for an indestructible permanence, as something eternal, which they don't experience in a purely spiritual way anymore.

So you have a note, and you have to spend it before the expiry date. I have to eat my bread before the expiry date. But you cannot do that if you have materialistic people, because they don't believe in anything which endures if it's not physical. That is why they have the illusion that money has to grow, grow, grow, and they are afraid that there will be a money system in which money has to circulate and be consumed. In this new system, you have to show to institutions of the future (Steiner calls them associations) what you have done with your money. Either you buy something, or you lend it, or you donate it. Otherwise, your decaying money will not be renewed, or recreated.

There are three kinds of money: purchase money, loan money and gift money. They all have different functions. Then if you can't show what you have done with your money instead of just putting it aside and letting it grow without any real work linked to it, you will not be entitled to get new, fresh money.

My farmer in Nepal was thrilled with these ideas.

CAF: I'll tell you my favorite story outside of scripture. I heard a money manager in the city of London talk about it. He told a story in connection with why the money wasn't working. Then I'll tie it back to money after I tell you the story.

It was a story from Jung. Jung had a patient come to see him who was a woman clearly from the upper echelons of society. She came in to see him and said that she wasn't going to give him her name. She was only going to see him once, and never again.

Have you heard this? It's in one of his books.

TM: No.

CAF: Here was her story: As a very young woman she had gone to medical school and became a doctor, and then fell in love with her best friend's husband. She couldn't reconcile the tension. So being a doctor, she had the technology to do it, and she killed her best friend and married the husband.

From the moment that she murdered her friend and married her spouse, everything in her life went wrong. She had wolfhounds that were beautiful, and they died. She was an accomplished horsewoman, but then the horses started to buck, and she had to give up riding. She got pregnant right after she got married, and then her husband died before the child was born. Her daughter hated her, and as soon as she was old enough to run away, she ran off. The mother didn't know where she was.

She told Jung that wherever she was, the birds would stop singing. She said, "The birds knew."

She had come to him in the hopes that confessing it would help her absolve herself. What I always tell people in America is that the birds know. You can't fix the money until you fix the field.

Trying to solve this problem by printing more money requires the field to be addressed.

TM: Just printing more money is giving money an illusory value, but this value has become a reality. That's the thing.

CAF: Right. People come to me and say, "Can you get the money to work here locally?"

My answer is, "Not until you deal with the field. It can't work." I think that is also what Steiner would say.

TM: I think that is exactly right, but it requires consciousness work. If people would have new access to real spiritual values that you cannot destroy – even in your being – then they are all ready to see, "Of course. Money just mirrors processes which are not permanent." So also money cannot permanently grow but has to vanish and be recreated in an orderly way, not by crises and crashes.

It's a one-sided belief in growth. We always hear that the economy has to grow, but the economy also has to be able to do the opposite in a disciplined way. Steiner once said, "Money is like a horse which is going mad. It has run off the ground of reality, and it should be led back to that ground of reality."

CAF: What you've got is a financial system, which is shrinking the pie because it's so unhealthy.

TM: Exactly.

CAF: If you look at what is happening in America, you have so many people who understand that the way the governmental system is organized is shrinking the pie,

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and they know that can't go anyplace because you've got to stop it. You've got to deal with it.

TM: I didn't answer what my favorite Steiner work was.

CAF: So what is your favorite?

TM: Do you want my favorite lecture or book by Steiner?

CAF: I would say either a book or a series of lectures.

TM: I may have briefly mentioned my favorite book. Steiner was once asked by a very courageous student, "Dr. Steiner, what do you think will remain from your work in 1,000 years or so?"

The question was quite cheeky, I think. Steiner answered, "Nothing except The Philosophy of Spiritual Activity." If you take this path, you can find the whole of anthroposophy. It's the seed of it.

So that is my answer. I like this book. I go through it again and again with classes and seminars, and I always discover new things.

CAF: What is the name again?

TM: The Philosophy of Spiritual Activity. Or Intuitive Thinking. Steiner was not happy with the literal English translation of the title as The Philosophy of Freedom.

That is my favorite but also, of course, I like almost all of the lectures. It's always interesting.

CAF: It is.

TM: The Christology, the Fifth Gospel, and the lectures about evil or The Lectures on Goethe's Faust. They are wonderful.

CAF: He [Steiner] understands evil. I drive a lot around the United States, and I keep thinking, "Oh my God! Ahriman is over-running us.

TM: Of course. You know, we just published a lecture collection about the incarnation of Ahriman in the West that is happening now. Steiner says, and that this is one of the fundamental views: We live in the age when the confrontation with evil is an underlying task, not like in the Greek time or in the Egyptian time where there were other duties. That is why evil surrounds us. We have to learn to understand it.

CAF: We have to confront it.

TM: I have found in seminars about evil that there is great help in a thought which I think we should take seriously when trying to understand evil: in the higher spiritual world, on its highest plane, there is no evil. Evil belongs to time and space; as little as there is wooden iron, is there eternal evil. There is no eternal evil; there is only eternal good.

There are higher beings that admit the genesis of evil for our development, but they are beyond evil. They could have done otherwise. There is no absolute evil.

I think this is an important thought because there is always the tendency that people get very emotional and there is also fear of evil or hatred of evil. So we need to find a higher perspective.

CAF: Right. You have to get your perspective on it.

TM: Exactly.

CAF: This has been fascinating.

TM: Thank you.

CAF: I want to hear a little bit more about you. What is coming up regarding magazines and books? Help us understand how to access your work. Start with your website for the publishing company.

TM: [www.perseus.ch](http://www.perseus.ch). I'm not very proud of it; it's going to be much better in the future. You do find the magazine for download and a few other English things out there.

CAF: You do. And The Present Age is available in English.

TM: It is available in English, and you can find it on the webpage. You can pay via PayPal or subscribe to it.

Personally, I'm writing again. I want to turn more to literature and art. After all, most of my biographies have a lot of footnotes. I was happy to write some little books without footnotes. I wrote some dramas and also short plays that are more political.

One shows the role Steiner played when editing the memoirs of Helmuth von Moltke that showed the dillettantism of the entire government in Germany at the outbreak of World War I. Steiner hoped to forestall the notion of Germany's sole guilt for the war [the so-called guilt clause, Article 231] of the Versailles treaty which was then used by Hitler. But you asked about my future plans.

We will probably bring out a Lawrence Oliphant book, one of the fascinating agents and artists of the 19th century in Great Britain. He's not so known, but he was in everything political at that time, including in the Zionist movement before Herzl, and lived in Israel for a period. Oliphant was for a while a follower of the occultist guru Thomas Lake Harris on the shores of Lake Erie. Oliphant was a great man, and such men are inspiring for me.

CAF: So now you're doing a lecture tour next year in the United States?

TM: That is correct.

CAF: I am going to put that up. It's October and November 1917 in many cities.

TM: Yes, many cities. I will travel from the East to the West if they let me in.

CAF: They will let you in.

TM: You think so?

CAF: I think so.

TM: Probably because I'm not a billionaire.

CAF: No, I think it's because you're in that strain.

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We'll put it on the website. I just want to mention, again, that you've been very gracious. You came all the way from Basel, and you're going to head back there. You have a speech tonight.

TM: That's right. I'm speaking about Europe and World Policy with regard to the East, and life after death.

I'm going to speak about Helmuth von Moltke, but I'm not going to talk about his earthly life. There are many prejudices about Moltke, and I am going to speak about what happened after his death a hundred years ago. That is when his real spiritual life begins, so I'm starting with his death. I will talk about that because it is documented in a series of his post-mortem communications to his widow, written by Steiner. They are contained in the volume *Light for the New Millennium – Rudolf Steiner's Association with Helmuth and Eliza of Moltke*. It's incredible, and people still don't work with it. I'm sure the Russians are interested in these things. That's why we're planning a conference in St. Petersburg.

CAF: If you do the conference in St. Petersburg, I would like to come, too. You will have to let me know, and we will let our network know. Next time when I'm in Europe, I have to come over to Basel and see this great group of people.

TM: Yes, please do. Every year we have a session in Basel with our authors of the *Present Age*. Terry Boardman and Andreas Bracher, who write in the *Present Age*, will also be there and some of our regular people. It will be fun.

CAF: The way we say it in *The Solari Report* is, "We're in cahoots."

TM: We're in cahoots, excellent. Thank you for asking me to come to your program.

CAF: Thomas, you are a fabulous introduction to Rudolf Steiner. This has been fantastic. Thank you so much.

TM: Thank you.