

XVIII. Russia in the Antagonism of "Eurasians" and "Atlantists"

The Components of "Eurasian" Ideology

Much truthful information exists indicating that the 'Perestroika', just like the revolution of 1917, was conceived and then 'imported' to Russia by the Western occult brotherhoods. But we need to understand it and separate out 'the chaff from the wheat'. The press occasionally quotes statements of former leaders of political Freemasonry, which can shed light on the origins of today's events.

Thus Albert Pike – probably from the circles of the high degree occult aristocracy – said in 1871: *Three world wars will be necessary for the complete victory of Freemasonry; in the course of the third the Moslem world will be destroyed and then we will provoke gigantic social upheavals which will demonstrate the abomination of atheism ... we will simultaneously destroy Christianity and atheism.* The following toast was offered at the general meeting of the *Grand Orient de France* in 1923: *To the future World Republic – the daughter of world-wide Freemasonry!* The following statement by Papus is also known: *Revolution – this means, to apply the constitution of the Lodges to society as a whole.*

Similar statements exist not by the dozen but by the hundreds. We would admit from the outset that many of them issue from Jesuit sources, but something else needs to be borne in mind, namely that, *as a rule, when the Anglo-American initiates ... scold Rome, ... they [spoke] the truth.* And Rome also tells the truth when it speaks *about the centre, about occult Freemasonry* (Sept. 22, 1918, GA 184).

Occult-political forces of any kind, that become a tool of ahrimanic or luciferic spirits – or of their new manifestation, the Asuras – are willing to use any means available to attain their goal. In one of his lectures Rudolf Steiner speaks of the occult foundations of terrorism. He speaks of how, through prepared mediums, secrets of the spiritual world are gained with the help of the souls who are violently forced out of their bodies; how one gains knowledge of what wants lawfully to take place in the world, in order then by means of **expert**

knowledge to falsify the healthy impulses of development. The same purpose is served by the binding of the souls of the dead to the earthly plane through mummification of their bodies.¹

Through these and similar means *certain people are entrusted with ... the secret of rulership over the masses ... It is a secret – how the masses, who take little interest in outer events, but who nevertheless have the spiritual gifts to serve the preparation of the sixth post-Atlantean epoch* (meaning Russia), *how absolute rulership is to be realized over these masses, how the technique of rulership over them can be placed in the hands of a small number of individuals* (Nov. 6, 1917, GA 178).

These words provide the key to all that has happened in Russia in the 20th century. Rulership over peoples who have a great spiritual-historic mission to fulfil is no simple matter. We can get 'our fingers burned' if we try to take hold of them. This is why they are tossed back and forth like a burning coal from one hand to the other, as the devil does in Gogol's short story. Of course, one tries to package the ruthless intention in the most varied 'profound' ideologies, such as the one that says that **the outdated Roman Papacy must be replaced by an Anglo-Saxon Papacy, which is then to exercise guardianship of the Slavs.** But Rudolf Steiner advises us that we have to be clear whether these ideologies can be of use to humanity. If not, they must be corrected (cf. Dec. 17, 1916, GA 173).

Transfer of the Papacy into different hands is a complicated affair. When the Western secret societies began to lose control of their experiment of 1917, and the 'coal' began to 'burn', it was handed over to the Jesuits, for them to apply the 'finishing touches' and let it 'cool off'. Something similar is taking place today. Therefore another difficult period of 'militant communism' is imminent.

Confirmation of this is suggested by a 'macro-detail'. The greatest exponent of Pan-European unity, Count Coudenhove-Kalergi² bases the necessity of his doctrine on a single argument. He writes in a book published in the late 'Six-

¹ There is no event of recent years that augurs so badly for the future. After long discussions in Moscow about what to do with Lenin's mummy, it was again made accessible to the 'masses'. A director made a film about Lenin's corpse; he did not incline to mysticism, and reported afterwards of the influence, sometimes tragic, which otherworldly forces exerted on the entire camera team during the work.

² He founded the Pan-Europe-movement as early as 1922.

ties: *The alternative for Europe is: a Europe of free people in a union of free states – or a communist Eurasia* (emphasis by the present author) *without freedom*.³ It is also symptomatological that he regards the Soviet Union as a *Church State* ruled by *communist cardinals*.

We now know that this is not a metaphor, but a statement of fact. But in addition to the *Red Papacy* there have always been the *influential agents* of the Western brotherhoods. Kalergi was aware of this. When studying his books one should always bear in mind that behind the cover of a popular ideology he is hiding concrete statements about the plans of the secret societies, to which he undoubtedly had access. Thus he writes: *In history anything is possible. Even the fall of communism. But even after the fall of communism in Russia nothing would be more improbable than the triumph of freedom. The successor of communism would probably be a military dictatorship* (emphasis by the present author), *which would be just as dangerous for Europe as communist world revolution*.⁴

Two elements in this 'prophecy' of Kalergi (the prognoses of contemporary astrologers are feeble in comparison) have already been realized. Realization of the third is imminent. But let us now turn our attention to something else. We must conclude that the unification of Europe under US tutelage (as preached by Kalergi) is in urgent need of a threat from the East. And the 'Atlantist' Kalergi called it *Eurasian* long ago. Thus he wrote in *Der Tag*, 20 years before the above-mentioned articles: *On Europe's Eastern horizon there looms a dark thundercloud: the shadow of a Eurasian world Imperium stretching from Lisbon to Vladivostok under the hegemony of the Soviet Union: the end of European freedom*.⁵ And today we witness the *improbable* come true – the threat from the East no longer exists, and Europe's 'obedience' instantly vanishes. Does this not mean that the *shadow* will be restored in a maybe somewhat reduced, curtailed form? In this way important symptoms can be recognized long before they manifest concretely in outer life.

The Eurasian ideology, as it is formulated today by the 'New Right' in Eastern and Western Europe, consists of three elements: the Islamic, the Slavic (mainly

³ Richard Count Coudenhove-Kalergi, *World Power Europe*, Stuttgart, 1971, p. 56.

⁴ *Ibid.*, p. 57.

⁵ *Ibid.*, p. 9.

Russian) and the Romanic. China and Japan are spoken of as very desirable future partners in the alliance, but this will only come about in the future. Their mention is unfounded at present, since the Eurasian ideology has so far not struck deep roots there.

As to Germany, it is acknowledged on the one hand that it was the first country to *have waged war* on the 'Atlantists', but on the other hand one is always trying to get it to 'play second fiddle'. All too long now have the Soviet 'Eurasians', together with the 'Atlantists', made a fiend incarnate out of Germany – not only for adults but also for children. It is difficult now to alter the psychology of the masses. Even so prominent an ideologue of 'Eurasianism' as A. Prokhanov, in criticism of the 'Perestroika', frightened people a year ago with the *menace* of the German military-industrial giant looming over the world.⁶

Even in their relationship to Russia the 'Eurasians' are not of one mind. Alain de Benoist believes that *particularly in Russia the foundations of a new political ideology, the ideology of the 21st century, have to be created*.⁷ Others regard the 'Russian factor' as no more than an – albeit important – element of Western European, Romanic-Eurasian politics. Geidar Dshemal, for example, political advisor of the president of the 'Islamic Party of Resurrection' in the former Central Asiatic republics of the USSR, shares this opinion. The European right, he states, have immense experience in the study of Russia, reaching back to Joseph de Maistre. They have a *carefully worked-out theory of Russia*. Russia on the other hand does not have a *working theory of Europe*.⁸

To Dshemal's last assertion one would wish to respond: That depends entirely! Maybe this theory does not only exist in the new ideology of 'Eurasianism', because it would have to be **romanocentric**, as openly postulated by Jean Tiriari. As to the *Red Papacy*, it does possess such a theory and it has, too, the 'immense experience in the study' of Europe and America.

The opinion of the Eurasians concerning religion diverge even further. Suffice it to say that Baron Julius Evola, recognized by them as an *unconditional authority*, was firmly opposed to Christianity, and another 'authority' – René

⁶ This could be heard in 1996-'97, with the formerly harsh tone of Soviet times, in the ideology of the 'Polarians'.

⁷ *Den*, No. 17, 1992.

⁸ *Ibid.*, No. 38, 1992.

Guénon – converted from Christianity to Islam. The Russian 'Eurasians' try somehow to circumvent a 'cliff' of this kind. A. Dugin presents Guénon as a thinker who *showed the way in Kali Yuga*, and as we are living at the end of Kali Yuga (it has not yet ended for 'Eurasians'), ... *which corresponds exactly to the Christian teaching of the coming of the Saviour immediately before the end of the world*, Guénon was unconsciously a Christian. To accept his ideology is not in contradiction with the view of *Christ, the Sun of the world, our true God – the God of Russia*.⁹ Moreover, Dugin makes every conceivable effort to find common elements in Christianity and Islam. In the Islamic *Hadjas*, he states, it is written that at the end of times *Mahdi* will appear and at the same time Christ will descend to earth, which corresponds to the Christian understanding of the Second Coming (meaning, of course, the physical re-appearance; note by the present author). *In the battle of Mahdi* (with the Anti-Christ) *Christ has to destroy the Anti-Christ, Dardjal*.¹⁰

All this seems very dubious, but it clearly shows the scale of the game that is again being played. It is no longer the 'historical materialism', or the materialism of science in the spirit of Büchner. Traditional conceptions have to be stretched so far that hardly anything of them is left. We discover for instance that we cannot consider the *new cults of Eurasia* if we *ignore the unified complex of shamanism*, and that Christianity owes its success to the correspondence of the Gospel story with the *mystery rudiments of shamanic imaginations!* Etc.¹¹

It is interesting to observe that the 'breadth' of Eurasian views on religion **harmonizes** with the 'Ecumenism' of the 'Atlantists'. But both are confronted by the *Red Papacy*, which leads them to a kind of impossible synthesis, and in these new conditions subjugates the Eastern Church, politicizes it and drives it into opposition to Catholicism in a spirit of the most extreme religious intolerance. This is not surprising, since religion is making all these world-forces into its instrument in the occult-political battle. For its part, the system of belief of the 'New Right' inclines on the whole to a neo-paganism with an entirely fantastic 'Ecumenism', a mass hysteria of a new type into which they introduce the elements already known to us.

⁹ Ibid., No. 28, 1992.

¹⁰ Ibid., No. 26, 1992.

¹¹ Ibid., No. 38, 1992.

By this we mean not only a repetition of the ideological myths of National Socialism but also, peculiar as this may sound, what can only be drawn out of spiritual science. Thus it is easy to guess that the ideologues of the 'New Right' also study Rudolf Steiner, but of course in their own way. This is by no means improbable, because every side in the occult-political battle is seeking for real forces, not for abstract ones. This is why Christianity, and even esoteric Christianity, are flirted with as well. The following example makes this clear:

*We were born in the cruel East ...
We march beneath the banner of Zoroaster ...
Gautama gave us the gift of alabaster ...
Wise Mani gave us Fayence ...
We are the great sons of Genghis Khan ...
Hold in remembrance the sunken island ...
But Destiny now lies in the East ...*^{12 13}

According to this Destiny it is the lot of the Moslems today: *all must follow the laws of the Sharia and submit to the laws of the Sharia courts*; the European peoples are destined to *return to the central role of the Church within the state*.¹⁴ And then – the 'Eurasians' no doubt say among themselves – we will see what happens.

The ideology of the 'Eurasians' is characterized by a methodological profundity that at times borders on the comical. Dugin for example sees in Khrushchev's seizure of power the victory of the *subjective-Kantian line* over the hitherto prevalent *totalitarian-Hegelian line*.¹⁵ Thegnoseological roots of 'Eurasianism' he sums up in the words: *Non-being is primary to Being in every respect*. G. Dshemal adds: *Negation is the most fundamental of all realities*.¹⁶

¹² Magazine *Giperboreya (Hyperborea)*, Vilnius, 1991 (Publisher Fravarti), p. 41.

¹³ Now we return again to the theme of the All-Operator. If one follows its logic of the compromise with fear, then one has to renounce not only historical symptomatology, but also the spiritual-scientific teaching of the evolution of the world. Already today it is 'reactionary' to be a Christian. But if one speaks in Western Europe of the root-races, of Lemuria, of Atlantis, one can almost expect to be put in prison for it.

¹⁴ Magazine *Miliy Angel (Precious Angel)*, Moscow, 1991 (Publisher Arktogeteya), p. 2.

¹⁵ *Den'*, No. 10, 1992.

¹⁶ *Miliy Angel*, p. 24.

It must be said that the comedy of this ideology is entirely lacking in a sense of humour. As soon as we investigate it more closely it sounds ominous, because it is concerned, not with gnoseology, but with the restoration of some kind of dark death-mysteries. It began to influence the life of society in the whole country already during Brezhnev's time. The esoteric background reminds one strongly of the black magical mysteries of Taotl in Ancient Mexico. Our final chapter will address this aspect in more detail. We will now continue to discuss the ideological 'packaging' of the new, alternative ideology of the 'Red Pa-pacy'. In this connection we would cry out: Poor Hegel! The Marxists turned him upside down for one and a half centuries, and now the 'Eurasians' turn him over from one side to another. It is very important though, to all concerned, that no-one should – heaven forbid! – stand Hegel on his feet. This would on no account be tolerated, for 'Eurasians', 'Atlantists' and 'Communists' operate with occultism in utter seriousness. This is also the reason why we anthroposophists, who have the audacity to engage in occultism without being 'integrated' into one of these systems of strict subordination and discipline, are so much a thorn in their flesh.

The 'Eurasians' declare: ... *if religion is not constantly corrected inwardly through pure esotericism, its central object changes into an idol, a fetish.*¹⁷ But, that is – one or the other anthroposophist will say – what we maintain! Then to this they reply: So much the worse for you! – Why? – For the simple reason that the 'esotericism' that is to 'correct' religion, we understand to be esoteric Christianity, the revelations of the hierarchies and of Christ Himself, brought into the world by the great Christian initiates. But those of the 'Right' and 'Left' mean the dark, atavistic 'esotericism' of the secret societies, Orders and Lodges.

Because we know of this, we will not fall for any illusions when we read about the 'sorrow' of the 'Eurasians', that orthodox authors criticize the *doctrines of initiation*, that they reject the idea of the **unity of the higher I with God**.¹⁸ We have indeed entered a new world, where a **broad web of lies is cast over literally all spiritual conceptions of mankind**, so that in future not a single 'little fish' may swim in freedom. By the 'New Right' this web is camouflaged behind faithfulness to traditions, to the spiritual values of the past; in Germany

¹⁷ Ibid.

¹⁸ Ibid., p. 64.

they even ascribe to themselves the ideas of the 'conservative revolution'. They advocate a *restoration of the world of tradition* and understand by this the *whole of the body of knowledge whose source is divine and not human*. This knowledge is attained on a path of initiation, which represents the *return of the intellect to the eternal origin* by way of realization of the *Adamic condition*, which corresponds to the *Lesser Mysteries* of the ancients, or the *alchemical Work in White (Albedo)*; then follows the *ascent beyond oneself*, to God. This corresponds to the *Greater Mysteries*, or the *alchemical Work in Red (Rubedo)*.¹⁹ In order to accelerate the ascent, practice of the Hatha-Yoga breathing-exercises is recommended (and this in politology!).

Rudolf Steiner often spoke of how deeply Christianity suffered when it destroyed the connection to the mysteries of antiquity, because it was unable to renew them through the impulse of the Mystery of Golgatha. The 'Eurasians', so it would appear, intend to correct this mistake (!), but do so in an entirely unacceptable way. Their flirtation with Anthroposophy has a narrowly limited and goal-oriented character: They want to make use of its teachings in a fragmentary way, bring it into connection with the atavistic occultism of the Orders and Lodges, and exclude entirely any possibility whatever of understanding the working of Christ and the Mystery of Golgatha.

Through placing the ideals of initiation at the centre, the ideologues of the said 'Eurasian civilization' draw from them the strength for their social radicalism, which publicly they call 'reactionary'. The average human being of today, they claim, is a victim of 'counter-initiation' and a tool of *world-wide subversion*, recruited on a *refined level* and placed *on the side of hell*. Over against such a human being there stands the *differentiated or disconnected* (Evola's terminology) person – the 'absolute counter-revolutionary'. *He declares absolute war on this world in all aspects. He has nothing more to defend and nothing that he could regret; there is nothing left for him to love, and nothing that mobilizes his sense of duty,*²⁰ etc. In other words: Here we have a human being of the luciferic abysses standing over against the man of materialistic, ahrimanic civilization. But the 'Eurasians' insist that such a *counter-revolutionary* is the work of *the Lord himself*. But what kind of *Lord* is this? It is the God of the *occult war*

¹⁹ Ibid., p. 65.

²⁰ Ibid., p. 79-80.

of the *Signori* in the cause of *tradition* in that world in which the *exiled children of the Diaspora* and the *children of the widow* hold everything in their hands.

The goal of the *counter-revolution of the Signori* is: *victory, power, initiation*. Whoever is able to endure in the struggle against today's world up until the apocalyptic *secret of lawlessness*, he can bridle the *tiger of modern dissolution* (the concept originates in initiation-science).²¹

The world of tradition – is the subordination of the social to the spiritual, and this spiritual element appears in the form of the 'immanent transcendental', i.e. the Divine King, the Hero, the Emperor. Lower down there follows the caste of priests, then that of the warriors, the craftsmen, and finally that of the slaves. The economy is subordinated to imperial ethics. The ultimate goal of all such traditional societies is the realization according to initiation, which bestows immortality and raises man to the rank of the *heavenly beings, the angels, the gods*.²²

This implies a **direct restoration of the social structure of the Old Egyptian cultural epoch**, a fact which is proclaimed openly. And when one reads this it is hard to believe one's eyes. But one is compelled to believe, because behind the new ideology there stands a continuously growing movement which finds widespread support in many, if not all countries of Western Europe. According to its inner nature this movement is a direct expression of occult Latinism in its opposition to the Anglo-Saxon world. Jesuitism is shifting to out-and-out opposition to the secret societies of the Anglo-Saxon world, because the latter have now begun, after the war of positions (the cold war) in which they were slowly but surely moving towards defeat, to launch a broad open attack.

"National-Bolshevism" and straightforward Bolshevism

Today it is said that the situation in Russia is reminiscent of that in 1917. It reminds us not only of that year, but also of the situation in Germany in the late '20's and early '30's. As then, we are seeing the complete collapse of the state, of industry, of financial systems and institutions of power; this leads to infla-

²¹ Ibid.

²² Ibid., p. 67-69.

tion, unemployment, and to the spread of civil wars on an ever widening scale. Anything the 'democrats' intend to do in this situation will only deepen the crisis. And now a group is emerging that offers a radical programme to save the nation, but on a National-Bolshevik basis.

It was already mentioned that, if the Bolsheviks had not won in Russia in 1917, they would probably have come to power in Germany, while Russia might have been overtaken by Fascism. Today we have reached a point where the Bolsheviks have again had to suffer defeat, but as it were from a historical point of view. They have arrived at absolute nothingness and yet, absurd as it may seem, they are actually attempting to play the card of Russian *Fascism*. If we recall K. S. Mereshkovsky we will realize that his ideas are living, that, quite really and practically, ever new ways are sought to destroy the greater part of humanity, in order then to pursue social Darwinism, artificial selection for the creation of the humanity of the future. If it were possible to set the Anglo-Saxon and Eurasian worlds against each other, there would be very little remaining on the earth after the conflict. If this proves impossible, the experiment can be altered and National-Bolshevism can be given a different direction. For example, a world-coalition against it could be created. This would lead to the unconditional capitulation of Russia, the unhindered partition of its territory, and an irredeemable debt towards humanity. Thus the politologist S. Y. Kurginian, in his criticism – from a Right position –, of the 'New Right', judges correctly: *Then (in the event of their seizure of power) there would follow the rescue of the world from the 'Fascists', outside intervention, internal uprisings in the country, followed by de-Nazification in the German manner, and the partition of the country*.²³

Through engaging in discussions of this kind we are, of course, very far from taking seriously the ideological exercises of the post-Soviet 'new Right', the 'Hyperboreans'. It would be more true to say that here we have to do with a curiosity of history, which consists in the fact that seemingly every revolution – whether of the Sansculotte, proletarian, or conservative variety – of necessity brings forth its own 'Bukharin' (or at least a 'mini-Bukharin') – a 'demonic theoretician', a thanatophile and advocate of the 'evil good' – who calls upon mankind to dice with death, but who clings with every fibre of his being to his own marvellous existence, whose guiding star is the faint hope of being found

²³ Magazine *Moskva*, No. 11-12, 1992, p. 153.

worthy some day to experience *the welling up of an erotic-comatose state* (A. Dugin).

'That is legionary theory, pure and simple', G. Klimov will perhaps say, as he reads the works of our 'Polarians'.

Maybe. A 'conservative provocation', with which 'post-Soviet Russia' reacts to the amusing intellectual games of the West. (Another provocation is Zhirinovsky.) But unfortunately the West also provokes, and our 'super-wise élite' pulls, as usual, the chestnut out of the fire with its own hands: starting with the 'gnoseological (epistemological – Trans.) abominations' of a Marx and Lenin, and reaching right down to the 'freedom struggle' of Gorbachev and Yeltsin.

For this reason we must look for the secret of the times on deeper levels. We must remember the, above all, peculiar and essential affinity between Jesuitism and Americanism. Much of what the 'New Right' says in the West – not in Russia – speaks for itself. Thus, for example, the former leader of the pan-European movement 'South Europe', Jean Tiriari, who died only recently and was a friend of Evola and Ceausescu, advised the Right to risk a cunningly-thought-out manoeuvre and sign the Treaty of Maastricht. *Let the European horse-traders – he said – prepare the bed. Others will sleep in it, not they.*²⁴ (Interesting picture: *bed and sleep.*)

This is of course ingenious, but by no means new. It is always the same old tactic of Jesuitism, to deceive the Freemasons and seize power from within. Unfortunately, in both cases, any kind of extreme 'experimentation' with world history invariably serves the aims of one single force. Tiriari makes no attempt to hide this. As opposed to Kalergi he advocated the unification of Europe from Dublin – not Lisbon – to Vladivostok (words are symbols here, making all of them important) and he assumed that in this Europe one language would be spoken, namely *English – and caps will bear a single star, not a yellow, but a red one.*²⁵ Tiriari also believed that **four or five** autonomous continental blocks need to be formed, and humanity, now wiser through experience, should be able easily to recognize in this the intention of returning to the concept of the three world super-powers as described by Orwell in his anti-utopia.

²⁴ *Den*, No. 34, 1992.

²⁵ *Ibid.*

The 'New Right' favours an alliance with the communists. Stoickers reports that they marched side by side with Roger Garaudy and even Georges Marchais in the anti-American demonstrations against the Gulf War. But here we note that they meet with much 'cowardice'. Bolshevism is not provocative, but deeply occult, and is after all not the Weimar Republic! The whole of modern Jesuitism with its luciferized racial theories, sacral imperiums and all else, becomes no more than a constituent **part** of the force that has arisen in the East of Europe as a result of the 'socialistic experiment'. At the present time the Bolshevik ideology is only partially identical with the ideology of the 'New Right', but in spirit they are completely different. In Russia it has been grasped, not without reason, *that under the guise of a new patriotic ideology a relentless ideological war is being waged against Russia, and that the two stages of this war – first the liberal and then the fascist – are interwoven, and that the war, which the West is forcing on the patriots under the pretext of a battle against America and liberalism, is again a Western game.*^{26 27}

In changed times the Bolsheviks must of course disguise themselves and make partial confessions, which they do not find especially difficult. When they proclaim that the acts of the forces of reform are *a mechanism of the self-destruction of Russia and not at all of the communist system – the latter could have been dismantled unnoticed and without much to-do,*²⁸ then this is basically the plain truth. But not the whole truth. The old Bolshevik dogmas about Germany as the eternal enemy of Russia, about the 'decaying' West, which is 'doomed to ruin' etc., are again brought forward repeatedly. *Fascism – Kurginian writes – is a perversion of the lofty dimensions of human existence in the stranglehold of pragmatism, scientism and the petty bourgeoisie of the modern West. This is the karma of Western civilization (all of them – atheists, Marxists and others – are, as we see, occultists too) ... This is the triumph of darkness (Tamas) over light.*²⁹ But the *light*, we must assume, is with *those who broke*

²⁶ S. Kurginian writes thus in the article *If We Want to Live*, where he demands that the 'New Right', *should come to their senses*. The article was published in the magazine *The Day*, but apparently only in consideration that it would be bad if Kurginian had published his article with the 'Left', since he is of the 'Right'.

²⁷ *Den*, No. 1, 1993.

²⁸ S. Kara-Murza, *Unichtozenie Rossi (The destruction of Russia)*. In the magazine *Nash Sovremennik*, No. 1, 1993, p. 133.

²⁹ *Den*, No. 1, 1993.

the back of Nazism – Bolshevik Russia. And it is a great sin, a confederate of Kurginian complains, when an unjust campaign is led in order to discredit Marshal Zhukov, who has been **canonized in the consciousness of the nation** (emphasis by the present author).³⁰ According to the representatives of old ideology, one is speaking here, by and large, *not about a struggle with communism, but about a destruction of those archetypes of the collective subconscious which determine the cultural genotype of the Russian people* (and the majority of the other peoples in the USSR).³¹

Statements of this kind are eloquent and significant. They uncover those deeper layers of Soviet ideology which G. Klimov described in his *Protocols of the Soviet Learned Elders*. It is hard to speak about this book (as well as that of Viktor Suvorov) with someone who has not read it. In our opinion it is a kind of 'catechism' of a previously non-existent religion that is approaching the world by stealth and is inspired by the Asuras. This book, so it seems to us, is as it were the antitheses of the Bible; it is the most abominable book in the history of mankind. And it is written in a special way. The author is himself a representative of this religion. He writes from the position of the critics of the Soviet regime and at the same time says to the others: You criticize too weakly, too superficially; I will show you something that will make your meek reproaches pale into insignificance. Indeed, he demonstrates unimagined facts and then asks us again: Well, you will admit, won't you, that all this is the truth? The conclusions of the *black professorship* are confirmed by statistics, by experience. It is the human species that is so bad, not we, the *secret State police of the new young Russia*. We have preserved humanity from decline since the time of the Holy Inquisition. We burn and shoot the contingent that, as the Gospels say, is possessed by *the legion of demons*. *Marxism is only necessary as an instrument of foreign policy*. We learn, *where necessary, to think psychoanalytically*.

Concerning one of the *black professors*, Archbishop Pitrim – *General of State Security in secular life*, Klimov writes the following: *He is the supreme head of the Order of Soviet Jesuits and the right hand of our Red Pope ... As is befitting in a really good Inquisition*.³²

³⁰ S. Kara-Murza, *Unichtozenie Rossi*, p. 136.

³¹ *Ibid.*, p. 140.

³² G. Klimov, *Protocols ...*, p. 152, 40, 33.

Humanity again and again underestimates its past. One holds to the belief that the Catholic Church, which destroyed hundreds of thousands of human lives in the name of Christianity and does not even regret this (formal assertions are of no account here), could continue to exist as a positive force. Or one believes that the Western secret societies who inspired the execution of many millions of people in Eastern Europe, could now emerge as their benefactors. **No, the only true outcome of political Romanism and of Britannicism is the 'red Inquisition' of Bolshevism, the black asuric Lodge that uses the mummies of their leader-magicians in ceremonial magic.** This may sound frightening, but far more frightening still is the reality of this power.

What makes a particularly strong impression in the *Protocols* of Klimov is their unusual perspicacity, the intellect of the animal-human – heartlessly 'clever' – which by human criteria constitutes madness. Yes, this is a sect of politician-magicians who commit ritual murders; who cross over the line to the 'second' death, the death of the soul. In their essential nature they form the symbiosis of luciferized Jesuitism and ahrimanized Freemasonry. **Soviet Bolshevism is a spiritual phenomenon that cannot be eliminated by political means, and there is no-one who could do this, because the initiators of the 'Perestroika' are themselves the godless 'parents' of their monster-offspring which is ready to devour them – for their own good, so it believes.** Today this 'offspring' has seized in its fangs the Eastern Church, and presents itself as the only defender of Russia's national interests. But Russia is worth no more to it than their 'Paraguay' was to the Jesuit padres. As a demonic being it is a 'changeling', capable of assuming any form and of leading a parasitic existence within any ethnic group.

Russian Unrest: Instigators, Executors and Victims

And what do the 'liberators' from the Bolshevik dictatorship in Russia represent? As an axiom we must state at the outset that they are, without exception, 'Atlantists'. Let us look at their true nature by means of an example. Over many years Russia's dissident movement was supported by the, as it likes to call itself, *free* Radio station *Liberty*, financed by the House of Representatives of the US Congress. When the Perestroika began the station also began to change in that, where for many years we saw the 'countenance' of freedom, there now appeared the hypocritical 'grimace' of dirty political intrigue. Lately

a programme entitled *The Russian Idea* has been broadcast regularly. Compared to our 'New Right' or simply the 'Right', it appears to be speaking from an opposite pole, but the same things are being discussed – we are taught *to think psychoanalytically*.³³ – Once you blockheads have learned to do this – we are taught – you will see for yourselves that your entire culture from Pushkin to Solzhenitsyn was created by paranoiacs, by overt or secret homosexuals etc. The programmes of this radio station attach an Oedipus or Electra complex to everything of spiritual value in Russian culture, and this is done with the same ease and 'scientific depth' as was already the case in the *Protocols of the Soviet Learned Elders*. And just as the *Elders* do not shrink from the destruction of the idols of the proletarian dictatorship when, with the help of Dr. Freud's method, they show up the 'legionary' character of Marx, Lenin and Stalin, so do the 'liberals' of the *Liberty* radio station **criticize them from the same positions**, and add the following: *For the sake of liberation from Bolshevism one can certainly sacrifice Russian literature, which has already ceased to exist!* But what has this to do with Russian literature? And why must it be sacrificed? – In the opinion of the broadcasters on this station such questions reveal the reactionary and 'chauvinistic' nature of the one who raises them.

Yes, cruel indeed is the image of the Orwellian boots that trample on the human countenance, but still more cruel is the filthy shoe of the intellectuals, which is planted on the face of culture.

It is worth looking at the faces of the station's broadcasters, as they constantly appear on the post-Soviet television screen: inflated, haughty, but – most important – ominous, pervaded by the dark spirit of the occult political background, and demonstrating with their whole being what the 'black magic' of journalism is. The way they interview political opponents reminds one very

³³ The 'New Right' leaves Freud to the Left and claims Jung for itself. Jung, they argue, is not at all the pupil of Freud; by all accounts he can be compared to Merlin; he *opened up one of the most destructive paths of initiation* and lived *submerged in the Indo-European subconscious*. (The Bolsheviks on the other hand are submerged in the Eastern European 'subconscious'!) Jung wrote in 1936 in the *Observer* newspaper: *German politics ... is a revelation through the mediation of Hitler. He is the voice of the gods ... The members of the SS are gradually becoming the ruling Lordly caste ... Stability is not possible without an aristocratic ideal*. After 1945, of course, Jung became afraid and recanted.

much of the notorious 'Troikas' of the Stalin epoch – tribunals of three people with the unchallenged right to condemn anyone swiftly and arbitrarily.

We are tempted to think – what does it matter? –, they are only journalists! But they are treated by all in Russia with the utmost respect – even by right-wing nationalists, who otherwise seem to fear neither death nor the devil.

But if this is the last word of the 'free press', of the 'free democratic world', then **the collapse of Bolshevism in the USSR is in reality its escalation!**

There is no such thing as an unusual occurrence if we understand, not the *devil of degradation* (Klimov) but the devil himself, the **unified materialistic** basis of all occult-political streams of our time, the Jahveization of civilization in all its forms. **Freud and Jung laid the foundation of the method of occult materialism**. Hence neither the 'Right' nor the 'Left' can do without them, for while they possess a unifying 'affinity' to one another, they also exhibit flagrant, irreconcilable contrasts which are rooted in the nature of Lucifer and Ahriman. This is why they bring with them nothing but destruction; but the 'reconciliation', promised by the victory of the Asuras, is worse than death.

Let us turn once again to the words of Rudolf Steiner in order not to lose our orientation in the terrible maelstrom of ideologies. He says: *If a spiritual-scientific tendency did not pervade the world, the East would gradually lose the capacity to manage an economy of its own or develop economic thinking. The East would only have the role of producer – i.e. directly tilling the soil, immediately preparing natural products with the tools provided by the West. But all that manages economy out of the human intellect would develop in the West. And seen from this point of view the recent world catastrophe is nothing but the **beginning of the tendency** ... to permeate the East economically from the West; that is, to make the East into a region where people labour, and the West into a region where one works economically with what the East brings out of nature. Where the boundary lies between East and West need not be fixed, as this is something variable.*

*If today's tendency were to continue, it would not be spiritually infused ... the entire East [would] become an object of economic exploitation ... for the West. **And this course of development would be considered a given fact for humanity on earth. It would be looked upon as entirely natural and just. As a way of countering this tendency to make one half of humanity into helots and the***

other half into users of these helots, no other means exists than to permeate the earth with the common spirituality which man must strive to regain. Rudolf Steiner concludes his thought with the observation that people are not inclined to penetrate these things. They ask: What difference will it make if I know how the East is penetrated by the economic life of the West? (Nov. 14, 1919, GA 191).

How do we respond to this at the end of the 20th century? – That down this path anything can happen; that the open ‘declarations’ of the ‘New Right’ about the ‘Signori’ and the ‘slaves’ **in no way counteract the deeds** of the ‘Left’, which are turning Russia finally and irrevocably into an economic colony of the West. Why ‘finally’? – Because the Bolsheviks have also worked in this direction, even if behind the mask of irreconcilable confrontation with the West.

But those who live in Russia are threatened from yet another side. Rudolf Steiner warned: *Do we not see, even when we look superficially, a storm looming, that long ago rose up towards us from the East? ... [that] this East contains within it mighty forces of which we can see already that, as they show themselves now, their intention is ultimately to dismember, to destroy European culture. At present we can only surmise the degree to which this is the case* (Mar. 13, 1915, GA 159).

Rudolf Steiner also said that *if now the Chinese, after they have broken from their fetters, we might say, flood over the Western worlds, then [with them comes] a spirituality that is indeed the successor ... the unalloyed successor [even] of old Atlantis* (Apr. 11, 1912, GA 158). *An Imperialism* is preparing in Japan ... , *that will perhaps be far mightier than that of Empires hitherto.* In the course of his lecture Rudolf Steiner quotes a hymn that was printed in a Japanese newspaper. It said:

*For rulership, Japan, you are born ...
Torn apart by hatred and blind fury
Europe sinks in its own blood
(Jan. 8, 1917, GA 174)*

In anthroposophical circles things of this kind are viewed differently today. *In Rudolf Steiner’s lifetime* – R. Riemeck writes – *the so-called ‘yellow peril’ still existed. We no longer speak of the ‘yellow peril,’ but of the threats that arise in*

*what is known as the Third world.*³⁴ But as a historian R. Riemeck should know that in the East there is serious discussion of the Japano-centric system, ‘Pax Japana’. Five years ago the editor of a Hongkong newspaper wrote: *Some Japanese look upon Europe as a fashion studio, America as a kind of farm or barn, Australia as a mine for raw materials.* And he quotes one of Tokyo’s leading politologists, Naohiro Aijama, who reflects as follows: *Let us assume that a certain world-wide corporation exists in which the USA plays the role of president and Japan that of vice-president. There are situations which are uncomfortable for the ‘vice-president’. But there is only the choice of either continuing to support the ‘President’ or stepping into his place through the acquisition of nuclear weapons and creation of a universal ideology. Since we cannot go that way, Japan has to listen to the ‘boss’, even if at times his instructions appear unwise.* The Hongkong editor continues that in Japan one is also considering what should be done if the *decline of the USA takes place too rapidly* and Japan would have to make plans for its own security and fight for a *place in the sun* etc.³⁵

It is not befitting for politicians and historians to have a short time perspective when they are considering great world-encompassing connections. Under the conditions of war in 1917, when Germany and Russia were confronting each other in a world conflict, Rudolf Steiner said: *... Russia, can it disarm? Certainly not easily, because behind it is Asia, and if it were to disarm it would not have a bulwark against the encroachment of the Asiatic peoples, who would certainly not disarm; [Russian disarmament] is out of the question* (Jan. 6, 1917, GA 174).

The possibility exists that Russia will not be entirely destroyed, but that a certain reserve of forces will be retained. But will these not ultimately be used to let Russia play the role of a ‘Kamikaze’ in a future war between East and West? If at some point this were to happen, the sources of such an occurrence would have to be sought in another resistance between East and West, where Russia would be playing the role of the ‘East’.

³⁴ *Info3*, No. 10, 1992.

³⁵ Quoted from the publication in *Literaturnaya gazeta* (*Literary magazine*) from March 23, 1988.

Today we can understand the nature of the forces active in Russia only with the help of Rudolf Steiner's historical symptomatology. When he was explaining it to his listeners he gave the following example: Attention must be paid to how strongly the impulses of freedom, equality and brotherhood conflict in France with what lives in Roman Catholicism. One must inquire how clericalism reacts within the field of social experimentation of the left-wing republicans, etc., for in all this there lives the spiritual ultra-radical opposition to all that is embodied in Anglo-Saxon Freemasonry. When initiated Roman Catholicism appears on the scene, then from the other side there works the stream of those secret societies which represent the ahrimanic stream. In France all affairs are transacted within the realm of a certain dialectics of discussion. In England, on the other hand, the question of power is paramount. In the Anglo-American world the tendency to the spirit leads through *super-materialism* (cf. May 1, 1921, GA 204).

All this is revealed today in Russia in the battle between 'Eurasians' and 'Atlantists' which we have described in detail. Despite the most stubborn contradictions the evil occult associations standing behind them ultimately bring them together. Whether it be 'the Polars' or 'Thule',³⁶ 'danse macabre' or 'Skull and Bones', everywhere one seeks an alliance with Ahriman and Lucifer, *whereby the attempt is made so to influence the human being, that one causes visionary experiences to arise in him in a voluptuous way, calls forth visions that are stirred up from within.*

What is thus consciously called forth in bad occult circles, what is entered into as an alliance with Ahriman and Lucifer, this is of course also practised through the working of Ahriman and Lucifer into the human subconscious (Aug. 28, 1916, GA 170).

When several sides engage in an activity of this kind, they often get in each other's way. If their acts are criminal they try to put the blame on the political opponent in question. But the world is unaware of what is going on. Over the last fifty years we have been told of terrible Nazi experiments on human beings. Recently, however, it has become known that still more horrific experiments were conducted on people in the Soviet Union, and the contacts of these 'scientific' circles lead to somewhere in the Anglo-Saxon world where a new

³⁶ It is said that this was the name of the capital city of the legendary *Hyperboreans*. But we know that the earth was still in a condition of warmth and air during the Hyperborean epoch. What kind of cities could one be speaking of here?

science – 'eugenics' – was already created at the beginning of this century. If we now add to this the conclusion of psychiatry and psychoanalysis that all geniuses are sick people, then it becomes clear how little the Russian author K. S. Mereshkovsky was indulging in pure fantasy, and from what source originates the scientific foundation of the *highest sociology* of Bolshevism, of which the *Protocols of the Soviet Learned Elders* tell us.

As to the 'socialistic experiment' which is being practised on us, it is, to use a modern turn of phrase, 'complex'. Western leadership, says Rudolf Steiner, is clearly manifested in it, and not solely because Lenin and Trotsky were spiritual (we are inclined to add: and occult) pupils of the West, but also on direct evidence: under the supervision of Parvus-Helphand they were imported into Russia in a sealed carriage.³⁷ *What is one trying to achieve with Eastern European culture?* asks Rudolf Steiner, and he gives the following answer: *The attempt is being made to eliminate everything human, the human entity which incarnates in the human bodily nature, and to harness together Lucifer and Ahriman in their quintessential being.*³⁸ *If this were to be realized in the East today, a product of the collaboration of Lucifer and Ahriman would arise, to the exclusion of all that is favourable to the individual human being. He would be yoked into this luciferic-ahrimanic culture like a piece of a mechanism in the workings of the machine. Only, a part of a machine is lifeless and can be fitted into the whole, while human nature is inwardly alive, is endowed with soul and spirit, and cannot fit into a purely luciferic-ahrimanic organization, but must be destroyed by it* (Jan. 1, 1920, GA 195).

This latter circumstance gave rise to the 'Perestroika'. It is no more and no less than the attempt of the 'surgeons' and 'eugenicists' of this world to keep the 'guinea-pig' on the laboratory table. For – so we must ask – why should the experiment be suddenly broken off when it is so close to completion? It is, after all, being conducted in the interest of **all** 'progressive humanity'. This experiment is not our misfortune alone. *Trotskyism and Leninism bring into a sick*

³⁷ Only in our time is this carriage referred to openly. Earlier no-one, either in the East or the West, would have dared to mention this political secret in the press. But even today these statements serve a false aim, namely to prove that only the Germans financed the Bolsheviks.

³⁸ Here we would remind the reader of what was said above about the appearance of the Asuras.

condition the *entire cultural development of Europe* says Rudolf Steiner (May 11, 1929, GA 301).

Human beings are easily led astray if they are only subjected to the influence of one adversary, while the other plays the role of an ally, or when one of them, or both simultaneously, slip into a 'new skin' etc. Of someone who has no connection with spiritualism and occultism one cannot make special demands in this regard. But it is quite a different matter with those who know about the *collaboration* of adversary powers. In view of this we should not only continuously direct our gaze to East and West but upon Christian civilization as a whole, and the forces which oppose it. Only then will one understand that *Nationalism* (of any kind, of course) [is] the *luciferic form of anti-Christianity*, and the *ahrimanic form of anti-Christianity* [is] that which culminates in *Leninism and Trotskyism*. These are the spades with which the grave of Christianity is to be dug today: the *Nationalisms and the Leninisms*. And wherever culture is activated by *Nationalisms and Trotskyisms*, even in a weakened form, there the grave of Christianity is being dug; there prevails, to those who understand, a mood that is in the true sense an *Easter Saturday mood* (Apr. 3, 1920, GA 198).

The foolish admirers of the 'Michaelite' Gorbachev³⁹ will answer: But it is all over with Leninism and Trotskyism in Russia. – Why do you speak only of Russia? – we must ask in reply. And what makes you convinced that it is all over? Even in our General Anthroposophical Society Marxism is propagated. And, worthy opponents, do take the trouble to read the *Protocols of the Soviet Learned Elders*.⁴⁰ In this work the Marxist 'Elders' in person proclaim that Marxism is for them merely a *tool for foreign politics*, that the secret police of the *new* (written before the 'Perestroika'!) and *young Russia* are interested in the works of Professor Lombroso, that it is learning *to think psychoanalytically* etc. Can we really believe that the luciferic-ahrimanic alliance is exhausted in Marxism?

³⁹ There are those who are by no means 'simple', who, under the guise of their own deep conviction, follow the instruction given by their Lodge to defend Gorbachev.

⁴⁰ It would be a good and honorable task for anthroposophical publishers to publish symptomatological works without looking to their political and spiritual orientation, because, after all, we anthroposophists are all grown-up people. But there is no chance of this happening, least of all in the fifth cultural epoch.

We do not wish to categorically assert here that the retarded time-spirit – the Asura – is immediately active in Bolshevism, but we have no doubt that things are being guided in that direction. Bolshevism is just as much at home in the Vatican as it is in Washington. Is it accidental that the Americans who have access to the secrets behind the scenes (Richard Nixon, Henry Kissinger, George Kennan) have said more than once that **Russia, not the Soviet Union, is a threat** to the West. Bolshevism prescribes an authoritarian-pastoral form of rulership of the masses and at the same time places itself in opposition to the capitalist-imperialistic striving of Britannicism and Americanism, which comes very close to the goals of initiated Catholicism. On the other hand, it is entirely permeated by materialism and technicism, and is hostile to Clericalism, which in its turn is very pleasing to Anglo-Americanism. In other words, gain is raked in on all sides. Does the West need Russia's raw materials, its gold resources? It was never refused, either under Stalin or Gorbachev. The splitting off of the Eastern Church does not please the Vatican? – But look, pogroms against the Church are conducted with a degree of destructiveness that is hardly possible even in the conquest of a country. But on the occult level Bolshevism has shown itself to be definitely capable of finding a common language with both the Lodges and the Orders.⁴¹ But Bolshevism has something that is peculiar to it alone – it is **the special, asuric method of initiation: materialistic through and through**, and sharpening 'I'-consciousness to such a degree that the human being lives from then on **in the consciousness-soul** and becomes a tool nevertheless of the elemental spirits of the **sub-natural** world. In such an initiation something of a planetary, universal human significance is revealed, but in an entirely negative sense; the anti-spirit of **the epoch** comes to expression, that is, the Asura.

Rudolf Steiner made statements of tremendous importance concerning the nature of the asuric forces. In early 1917, still before the February Revolution in Russia, he spoke in an entire lecture-cycle about occult manipulations in the brotherhoods. People who are subjected to this kind of manipulation, with its character of ritual magic, are unable, when they have crossed the threshold of

⁴¹ The 'Seventies are regarded as the dark years of the cold war, of confrontation with the West. But particularly during that time a web of Lodges of American-English orientation extended over the country. Concerning the connection of Moscow with the Vatican we very much recommend the highly interesting book *Moscow and the Vatican* by Renate Riemeck (Basle, 1988).

death, to continue to take part in evolution in a normal way. They lose what the soul has to receive after death from the being of the hierarchy of the Archangels. Instead, the soul is instilled by something of a quite different kind. *They are permeated by something that comes from the Archai who have remained on the level of Archangeloi ... They ought to have become Archai in the normal course of development, but remained behind on the level of the Archangeloi. This means that they are pervaded to an extreme degree by ahrimanic powers. One must have quite accurate conceptions of the spiritual world if one is to grasp the full significance of this fact. When the attempt is made through occult means to secure world rule for a single folk-spirit (Archangeloi that have passed through normal development act as folk-spirits), this means that effects (occult-political in the secret societies) are to reach right up into the spiritual world, it means that one sets in the place of the justified rulership of the Archangeloi over the dead, the unjustified rulership of the false time-spirits – the Archai who have remained Archangeloi. And with these one has attained an ahrimanic immortality (Jan. 22, 1917, GA 174).*⁴²

Thus we see drawing together: the retarded spirits of the epochs, of time, i.e. the 'Asuras' – the name of the Archai in antiquity –, the problem of immortality, world domination and Ahrimanization. The prolonging of life, a question that is explored intensively by American scientists and occultists, is a problem relating to time. **If it is resolved in an ahrimanic sense, it needs for this purpose the unlawful, ahrimanized spirit of time, i.e. the Asura.** Since it is retarded, it functions on the level of a folk-spirit, but it claims rulership over the entire epoch. In this way the Asura, forced to be active within a nation, inspires the claim of that nation to world rule. Here is the source of the insane idea that is destroying the social life of humanity. Through appearing in the guise of an Archangeloi, the Asura is the 'double' of the folk-spirit; but at the same time it is not simply a luciferic or an ahrimanic double. These are beings who have remained behind on the level of an Archangeloi or Angeloi. They play their part in the 'Jahveization' of peoples, in their isolation in the national element, and in the reduction of the national to the principle of tribe and blood-ties. Not

⁴² In addition a battle for the souls who have died in war is waged for the sake of their re-orientation in an asuric sense. This is the archetypal phenomenon of the odious, purely ideological spectacle of the war veterans, the main purpose of which is to prevent those who in the past went through a forced death at their side from working on at the healing of our world from out of the spiritual world.

so the Asuras. Their aim is to seize hold of all humanity. They are 'Internationalists', with an ahrimanic, Marxist or Pan-American character.

Why has Russia been chosen for this experiment? Amongst other reasons, because it is a **state of many peoples** and therefore a model of humanity as a whole. The Asuras are fond of the Anglo-Saxons because the latter are not so much a folk, but are almost a race; correspondingly the attitude that prevails among them is open to the world as well as being egocentric and materialistic. Echoes of the asuric attitude can also be recognized in the attempts of some Jews to regard themselves not as a nation but as a race, although racially, as is generally known, they belong to the Semites.

In the spiritual world one kind of being 'consists' of others and forms their higher unity. In the hierarchies such a mode of existence does not mean that the lower beings forfeit their individual consciousness; on the contrary, they additionally partake in a higher consciousness. We can analogously say that, even if in the totally opposite sense the Asuras 'consist' equally of luciferic Angeloi and ahrimanic Archangeloi, they form their, in the negative sense, more significant unity. And since in the Asura the ahrimanic Archangeloi is active as the 'higher' element, this means that the Asura is *ahrimanically permeated to the highest degree.*

If these factors are taken into account it will be easier to form a comprehensive picture of the whole 'socialistic experiment' and to understand Rudolf Steiner's warnings regarding this experiment. Then we will also understand why the experiment required an initiate who placed himself in the power of another sphere, a cosmic sphere that is foreign to human evolution, and who thus, after his death, is *more living than all that lives*, while the system he created continues to observe the cult of the dead. The more dead there are, the better for this system, because the consciousness of the living can be completely filled with memories of these dead. But it is filled with purely materialistic memories, in order to prevent those who have died from actively helping the human beings living on earth.

The Second World War was a mighty impulse to extend the cult of the dead; and thus the 'de-heroicizing' of it, as advocated by Solzhenitsyn, would be a great loss to Bolshevism; but even the left-wing 'democrats' are on the side of the Bolsheviks in this question. Something else is also easier to understand – the claim of Bolshevism to world domination. As soon as an Asura is involved

this is inevitable. Bolshevik Internationalism was also inspired by the Asuras. And yet the 'socialistic experiment' in Russia is merely a phase of preparation, a series of 'trials' within the context of another, a truly world-wide experiment, for which the Anglo-Saxon peoples – the representatives of the consciousness-soul – are chosen as the main bearers. The Russians are ill-suited for such a role. It is for this reason that Bolshevik Internationalism was thoroughly imbued with the spirit of isolationism.

Now, at the end of the century, we must prepare **to meet the Asuric impulse as it appears from the West**. This is the reason why Pan-Americanism and all the forces and movements that accompany it are unacceptable.

So much for the preliminary sketch or outline of the most important theme of the present time. In order to be able to elaborate it further with sufficient depth and comprehensiveness one must develop in oneself systematically the ability to perceive the signs of the times and recognize the symptoms. It should be very clear that compromises with the Asuras are of no help whatsoever.

Bolshevism will always be hostile towards Middle Europe, because the asuric beings harbour greater antipathy towards the culture of the 'I' than do the luciferic and ahrimanic beings.

The accusation that Bolshevism is anti-Semitic is quite unfounded in many regards. We should not forget that Stalin stood at the 'cradle' of the founding of the State of Israel. Today's 'Neo-Bolsheviks' say the following: *If the Jews want to have their own state, Russia is certainly interested ... Various elites will exist in this state too; a political struggle of their own will begin. So – with God: fight, war against each other, live. Only one thing is unacceptable to them: We will protest if you behave in a fascist manner, but our protest will be the same as with fascist tendencies when they flare up anywhere else in the world.*⁴³

A difference exists of course between 'Left' and 'Right', but it must not be seen as absolute. *Over against new, young Russia* with its psychoanalytical thinking there stands a new, thoroughly 'progressive' teaching of the 'democrats' of Perestroika – Freudianism! Some contrast Lenin with Trotsky, others Trotsky with Stalin and rehabilitate Bukharin – supposedly a decent man and true

⁴³ Magazine *Nash Sovremennik* (*Our Contemporary*), No. 2, 1993, p. 156.

'Marxist'. This is what the people do who wish to topple communism, those who advocate the restoration of capitalism as the only 'progressive' economic system. The 'helmsman' of this restoration, Yegor Gaidar, was once asked: 'What would your grandfather say, who eagerly shot the opponent of the proletarian state, the hydra of capitalism?' He answered: 'I don't think my grandfather would have condemned me; he would have understood me!'⁴⁴

But let us also try to understand what only appears outwardly to be an almighty confusion, but bears within in a being who is truly terrifying. Rudolf Steiner warned after the First World War that *if what is now beginning in Russia were to come to realization, this would mean that the earth would lose its mission, would be robbed of its task, would be taken out of the cosmos and ahrimanized* (Aug. 22, 1919, GA 294). These words should be reflected upon by the advocates of easy compromise, who hope to find all kinds of things in Anthroposophy, but not themselves. Great, incalculably great will be the measure of their responsibility for every untrue word.

Socialism of Marxist persuasion has always been alien to the soul of the Russian people. *Never have greater contrasts collided than the soul of the European East and anti-human Trotskyism or Leninism* (Apr. 30, 1918, GA 182) which came to us from the university podiums of the West. This is the 'child' of Western bourgeois society. In Russia it had two to three hundred thousand supporters who succeeded in forcing it upon several hundred million people, said Rudolf Steiner. *The others have to obey them (the Leninists) at present much more than the Catholics ever had to obey their bishops* (July 9, 1920, GA 198).

Rudolf Steiner asks – what is a human being in the eyes of a 'Trotskyite'? – *It is the Old Testament human being who today can only exist spectrally as the*

⁴⁴ Gaidar's grandfather was the most popular Soviet author of children's books. They appeared in millions of copies, found their way into every textbook and became a cornerstone in the Soviet education of children and youth. But the author of these books, as was recently made public and proven by documents, was psychically ill, a pathological murderer. In the bloodiest days of the red terror one was forced to expel him from the party because of his atrocities!

In order to understand the entire monstrosity of Gaidar's statement, one should read the documentary short story *The Dead Lake* by V. Soloukhin (*Nash sovremennik*, No. 4, 1994) in which documents are published demonstrating the 'moral countenance' of our author of children's books.

shadow of Old Testament man (Dec. 8, 1918, GA 186). In the zeal of their struggle with the democrats, the neo-Bolsheviks have said so much in recent years that a satirist characterized their position as follows: *The October Revolution came about as the result of a Jewish-Freemasonic conspiracy that was bent on destroying Russia. But we will not allow anyone to take from us the achievements of October – the dawn of the newly risen Russia!* What is this? Schizophrenia? – Of course not. This is dialectics according to the method of the 'Soviet Learned Elders'. This slogan is created by the same principle that we lived with in the 'Seventies and 'Eighties: We will put up with any difficulties, so long as we are spared war! These are tricks of the Bolshevik kind. The Democrats from the other side 'soothe' us: Do not expect any rapid improvement! If you want to be free, fight for your existence and leave the weak to die!

In no other country of the world have men in power ever contributed so much to their own downfall as those who occupy the Kremlin today. In order to demonstrate this very crucial symptom we will continue to describe the character of the destructive forces which are provoking the country to rebellion. We will provide a few examples, which only a person of extreme indifference can brush aside. On September 7, 1992 Channel I television showed a live pig being brought into the studio with the comment: *This pig is the living expression of Russia with its eternal complexes that cannot be solved but only slaughtered!*⁴⁵

⁴⁵ Yes, he did say this! The heightening of national and racial tensions in the country, including anti-Semitism, is first provoked by the Left, democratic side, the Perestroika, which naturally calls forth the corresponding reaction from the side of the Right. A typical example of such a policy is the article by the director of the Centre for Social Prognosis and Marketing, published in Nr. 1-1995 of the *Newssheet of the Russian Academy of Science* (the academy recently approached by Yeltsin with the request to define the concept of 'racism' for the anti-racism law which was being prepared). The article bears the heading *Perspectives for Development of the Russian Ethnic Consciousness*, and contains the following statement: *The main shifts in the social structures [of Russian society] and the changes they bring about in the ethnic consciousness, will occur quite rapidly – in the space of two to three generations. Regarding the development of ethnic consciousness as a result of the integration of the country into the international system of division of labour, it seems to us that this process will unfold in a historical conflict between two superethnic groups: the Jewish which has reached its prime, and the Russian genotype which is still in process of development, but is the dominant one. A similar rivalry between the Jewish ethnic group which had become dominant, and a Germanic which was completing its ontogenetic development, almost ended in tragedy at the beginning of the 20th century. Only time will show what the behaviour of the superethnic groups of today will*

Then the pig was killed before the eyes of millions of viewers, hacked to pieces, and these were distributed among the participants of the programme.

Another kind of provocation (pure provocation because this process is not at all natural) takes place through the propagation of sexual immorality. In all the media, auditory and visual, they do not only argue, but people are almost implored: 'Come on, try at least for a while to lay aside your false modesty! We promise you, you will be grateful to us afterwards. That's how it was in the West. At first they were afraid, too; but that's all now a thing of the past. They are not jaded but their relation to sex has calmed down. They have even lost interest in it.' Anyone who does not give in to these arts of persuasion is pilloried in the most ferocious manner, indeed, such people are called **chauvinists and neo-Bolsheviks!**

The most relentless fighters for the rights of the so-called *sexual minorities* are found among the representatives of the *truly Russian intelligentsia*. They conduct their apologia with a thoroughness that clearly betrays the intention to

be. Regarding the Russian ethnic group it is by no means clear whether it is following a traditional course of development, which would require the evolution of a somatic personality-constitution that is genetically quite distinct, or whether one can speak of it as an absolutely open genotype, that realizes itself through assimilation into other ethnic groups.

The first variant carries with it the danger that the Russian ethnic consciousness will assume the character of a hardened, non-programmable nationalism within the framework of a powerful state structure. The second [variant] would contribute to the development of a peculiarly 'international' consciousness which would manifest in a mass migration syndrome and also in the trend towards inter-ethnic marriages.

We are of the opinion that both tendencies are inherent in contemporary Russia and that both threaten it with decline. The European part of Russia is likely to consolidate itself into an ethnocentric national state, which under the conditions of struggle for its national market will deteriorate into a fascist state; and the Siberian great-Russians, whose value-orientation is fundamentally different from that of their European compatriots, will form the Russian State proper (emphasis by the present author).

This article amounts to a declaration, in pseudo-scientific terminology and in a veiled form, of ethnic war on Russia. In the past, as we recall, only an economic war was declared on Germany – this by way of comparison. In such cases there arise unavoidably, as historical experience shows, dictatorships and an eruption of anti-Semitism.

The reader should call this footnote to mind when, further on in this chapter, he reads about the world-map of the future.

make these *minorities* into the 'majority'. Let us illustrate this with an example from one of the TV programmes dedicated to the re-education of the youth, to their liberation from the *eternal complexes* of Russia. Usually the round-table discussion of a club appears on the screen. The participants are for the most part representatives of these *minorities*, an 'expert' is invited and an adroit journalist mediates between him and the audience. In one of these broadcasts he asks an elderly gentleman of honourable appearance:

- 'How often have you loved?'
- 'Twice' – the man answers.
- 'Which of your love relationships was the more intense?'
- 'The second.'
- 'Why?'
- 'I loved a man!'
- 'Bravo!' – calls the journalist and the audience applauds.

There follows an interview with a lesbian and a conventionally religious girl professing to the faith. The first utters, one might say, wisdom that is ready for print, the second can only produce a helpless stammering. Then follows the report of a young married couple living with another couple. The man relates (with decided frankness): 'When my friend satisfies his sexual wishes with my wife I feel lonely and left out, therefore I unite with his wife. But if I unite with another woman, my wife is present in a mystical way, and therefore this is not unfaithfulness.'

Then follows the comment of the 'expert': People who give their love only to one other person are usually psychically disturbed. The age between 7 and 14 years is the most beautiful age for sexual love. Take a leaf out of the book of Romeo and Juliet!

The famous 'sexologist' Igor Kohn (an ex-communist and a 'luminary' of Soviet sociology) writes in one of the leading newspapers: *The level of homophobia in Russia* (i.e. the negative attitude towards sexual perversions) *is the highest in the world. ... it is a phenomenon of the same kind as racism, and not admissible in a democratic society!* The newspaper reports further that in August 1992 Kohn organized an international gay and lesbian conference in the

course of which the Russian gays (again: what have the Russians to do with this?) *gave a brotherly slap on the shoulder to visiting gays from America.*⁴⁶

This is *the moment of truth*, as lawyers say. It is the end result that the world-wide hysterical struggle against racism is striving to achieve. The aim is **to force** humanity into the life of immorality which, as prophesied long ago, will herald the approach of the Anti-Christ. And the impression grows that it will not be long before someone who tries to prevent a sexual criminal from seducing and violating a child (or adult) risks prosecution on the grounds of racism. Such incidents occur daily in the Russian schools.

So far such types can still be chased away, but they cannot be legally charged. But if the process of 'democratizing' carries on in this way, then the teachers and parents who try to protect their children will be brought to justice. And the West is still surprised that the Russians lend so little support to their 'liberators' Gorbachev and Yeltsin?

This is how conditions in Russia are being 'stirred up', 'brought to the boil'. In the past, in Russia before the revolution, nationality was never a matter of importance to the intellectuals. Spiritual awareness and a high ethical standpoint, enthusiasm in the defence of the ethical foundations of life were the factors that counted above all.

What is happening today can be summed up as: the devil's merry-go-round. You can change your seat as much as you like, but so long as you are on it, you move according to its laws. On this 'merry-go-round' one thinks of everything. You have had enough of 'dictatorship'? – Well then, shift over to the 'democrats', but close your eyes to the destruction of the country, to famine and wars. Do not take offence at someone preaching ethics today, who was recently a professional criminal, and who only yesterday had a razor in his pocket, but today employs a ring of bodyguards and owns a mansion on Lake Geneva. Keep calm as you read how child-trade for brothels is flourishing, and do not take to heart the fact that contempt for the human being issues today from the liberals in power. Hope that one or the other victim will escape this cesspit; just fight 'in free competition' for your own place in the sun of freedom. Of course, there is not room for all, but that is the price of democracy: *May the unlucky one weep and curse his fate* (Pushkin).

⁴⁶ Newspaper *Moskovskiy Komsomolets*, Aug. 15, 1992.

If you want Russia to continue, and you appreciate the fact that its peoples used to live in peace, that there was no nationalism, that healthcare and education were free; if you like the material situation of the last twenty years, won by dint of terrible sacrifice, where, after all, no-one was allowed to go hungry or starve to death, then join the 'communists'. Stand beneath the red banner on which Lenin and Stalin are again united, hear how 'concerned' the KGB generals are about the interests of Russia, etc.

If you support friendship with Germany, then go to those who are today developing a new theory of 'rulership of the seigneurs'; etc.⁴⁷

But if someone asks: Is it not possible for Russia to remain undivided; after all it is not an Imperium; and can it not, at the same time, manage without the Bolsheviks? Can one not improve the economy without passing it from the hands of the party-nomenclature-Mafia to those of another Mafia? Can we not maintain at least the earlier, very modest standard of living under the conditions of the 'Perestroika'? Can we not belong to the democrats without destroying the fundamental ethical values of society? – The person on the 'merry-go-round' will always receive a negative answer to all these questions. And no-one, neither democrats nor 'Bolsheviks' nor 'Eurasians', will explain to him why it is impossible. Not because they don't know. On the contrary, all know only too well how Russia's situation could be improved, how it could be turned into a blossoming, free and independent country. But then there would be no need for all these 'left', 'right', 'centrist' and 'half-centrist' directions within the parties. And each of them says: 'Oh, let Russia go to the devil, and all its peoples with it, if our party has to give up power for the sake of its well-being.' It is easy to

⁴⁷ Here we would add some passages from the 'centrist' (essentially Left-wing) press which characterizes the situation in the country (we have already said that once in a while reasonable voices can be heard): *The nation will not accept this outrageous appropriation of its wealth. It will not accept that billions of dollars flow into private accounts in foreign banks, that its hard-earned personal savings become worthless, it will not accept the new masters ... We are not only on the brink of hunger, cold and dictatorship, but of mutual extinction. We stand before the threshold of a gigantic human meat-grinder ... Well, here they are, the symptoms of catastrophe: in the ideology a thinking that puts extreme emphasis on confrontation, aggression, readiness for mutual destruction; in the economy the market of speculation and protection racketeering; the bureaucratic privatization that underlies the appropriation by the new ruling elite of the wealth generated by the people; in politics, the re-forming of the neo-totalitarian system (Independent News, August 22, 1992).*

understand why they think so. Russia is no needle in a haystack. It is an important figure in the world-wide game in which everything is staked upon one main factor – **the human soul itself!**

For a clear-minded person today there is no more important task than to find a way to get off this devilish 'merry-go-round'. Only then will its true nature be revealed to him. This will bring with it great inconvenience. One is forced to admit to oneself that in the modern world hardly anything exists that is entirely good or entirely evil. The 'chaff' has constantly to be sifted from the 'wheat'. But only the path of understanding, of the ability to distinguish, can lead today to a true brotherhood of man.

The ideal aim for the association of human beings must be ethical individualism, with its chosenness only on the grounds of spiritual development, with its democratism which is understood to be love of one's fellow-man, with its striving for freedom which leads the human being to act towards others as he would expect them to act towards him.

Sooner or later associations of people of this kind will really come about. They will not write statutes or form central councils or power institutions of charismatic scoundrels. *God is above us, and ethics, love and spiritual freedom are in us* – these are the words that will grace the non-material banner of this highest order of humanity. On the path to this union, mountains of ignorance, fanaticism, evil and hatred are piled up. And only *he who endures to the end*, as the Gospels say, *will be saved*.

Will Russia's strength last out? We must say that we **do not know of a single group or party, or intellectual or spiritual centre of forces that would give even the slightest ground for hope**. In the petty warring of the parties one can see through the fog of the political pluralism that is presented for show, the Bolshevik struggle against those who are connected to Yeltsin, as the one and only reality.

Once in a while it comes about that the forces of evil neutralize each other in their struggle. This did happen once, when the unleashed luciferic passions within the legions destroyed the ahrimanic magic of the Roman senate. It is highly probable that Russia is facing something similar. The unleashed world-forces of evil will cancel each other out. But this path is terrible, so terrible that, as the saying goes, one would not wish it on one's own worst enemy. Only

through trust in God will one endure the trials that await us. But in this trust one cannot sit back and relax; one must rather build up an active, concrete and real relation to the spirit.



Future generations will say (if they exist) that the Bolshevik dictatorship was the last one that was able to hide its own misdeeds. After this, evil comes out into the open in a flagrant and cynical way. And it is always the same evil that has existed in the world since October 1917. The 'stirrings' of change that now take place on the surface, do not affect the depths. But when we look into the depths we realize that *Leninism too [has] ... a peculiar kind of initiation science ... In Leninism the cleverness of the human animal, the cleverness of human animality is working up to the surface of human development ... Lenin, Trotsky, and similar people are the tools of these ahrimanic forces. This is an ahrimanic initiation that simply belongs to a different world-sphere than ours. But it is an initiation which bears within it the power to eliminate human civilization from the earth, to eliminate from the earth everything that has formed as human civilization.*

We have to do here with three directions of initiation: two of which are on the plane of the development of humanity, while one lies below this plane, but is immensely strong in will – an initiation with almost unbounded strength of will (June 13, 1920, GA 197). By the two other initiations Rudolf Steiner, who in this case is speaking only of those of the darkness, means the initiation of Jesuitism and that of the secret societies of the West.

This is how the initiation of Leninism was at first, but later, when the luciferic element of Jesuitism combined with it, the unmistakably ahrimanic character was lost. Rudolf Steiner is really speaking of this when he alludes to a **third** line of initiation next to the other two. He does not directly identify it as asuric, for then he would have been obliged to develop this theme. He wished to avoid this, in order not to bring to people's consciousness too much of what was still barely emerging at the beginning of the century.⁴⁸ It is different now at the end

⁴⁸ Only in the restricted circle of those who were founding the Christian Community – a circle of mature Anthroposophists – did Rudolf Steiner indicate in 1921 that one can experience the hordes of Sorat in that which [is forming] as a core in the realm of

of the century. Today it grows increasingly apparent that the anti-synthesis of ahrimanic and luciferic initiation in the Asura sets itself over against the highest synthesis of the two ancient paths of initiation (the Apollonian and the Chthonic, Dionysian), which was realized in Christ (cf. Fig. 9). Each of the former is, by itself, evil enough. But in synthesis they represent an extraordinary danger to the existence of our planet as such, as already described by Rudolf Steiner. Thus **there is no alternative** to the wish of human beings to overcome and eliminate Bolshevism. Unfortunately, it lingers behind as a kind of 'deposit' or 'remainder' in the occult-political 'accounts' of the forces active in the world today, which are dedicated to evil alchemy. The 'deposit' of the 'Perestroika' cannot be dissolved either on the Romanic or the Anglo-Saxon side. It was clearly manifest already at the Allied conference in Yalta, also in Potsdam, and in the course of the Nuremberg trial. The 'Nineties have shown that there is no-one able to remove the 'living corpse' of the initiate of a world-sphere alien to humanity from the mausoleum, and bury it in the earth. Even if it is removed, it will not be difficult to hide it in the 'catacombs' of the special centre of luciferic-ahrimanic initiation, and from there continue the 'sessions' of the 'eternal politburo'.

Today there is no reason to doubt the truth of all this, and no further proof is needed from our side. In March 1997 (No. 12) the journal 'Zavtra' press organ of the 'Polarians' (the 'Eurasians') published an article from which we quote. It says: *To many observers, analysts and politologists the demand made by Yeltsin during a news conference, to remove Lenin's remains from the mausoleum, appeared unexpected and strange.*

Some saw it as an attempt, through the highlighting of these old questions, to divert public opinion from the real problems and guide it to the level of archaic discussions.

Others interpreted this statement as an intensified anti-communism on the part of the former first secretary of the 'Obkom' (Regional Party Committee) and candidate for membership of the Politburo, as a routine attack on 'the Reds'.

Some sighed with relief, as they believed that this heralded no less than the restoration of the monarchy and the ascent to the throne of a new Tsar.

Bolshevist domination, and which [is striving] to incorporate itself into the entire development of mankind (Sep. 29, 1921, GA 343).

But there is yet another interpretation of this event. In addition to the usual, clearly recognizable history familiar to analysts and politicians, journalists and adventurers, there has always been another, parallel history. It is esoteric, occult:

The Egyptian priests and Tibetan magicians, the Templars and Rosicrucians, the Freemasons' Lodges and the secret societies such as the 'Grand Orient' and the 'Green Dragon', Rudolf Steiner and Cagliostro.

It is just this occult history which provides an explanation that is easy to grasp, for all the irrational, inexplicable and apparently meaningless sides of official history.

What, then, is the reason why Yeltsin suddenly remembered the remains of Lenin, and unexpectedly an argument arose about the remains of who-knows-what deceased persons found near Katharinenburg? (these are the alleged remains of the Tsar's family.)

Could it be that the state authorities despaired of their ability to break Russia's back with the usual familiar means (the non-payment of wages, privatization, collapse of industry, wars) and then decided again to resort, as it did in 1991 and 1993, to the most powerful magic ritual? Why were the monuments dismantled and the stars removed from the façades with such fervour in 1991? Only because everything Soviet was hated? Why did Chassidic Cabbalists move in a strange dance in the dark, sooty ruins of the White House deep in the night of October 5th?

To esotericists and magicians it is no secret that the mummified body of Lenin has long been, not simply the remains of a human being who was once alive, but has become the mightiest energetic and mystic talisman of this strange and mysterious red civilization. And this talisman, set in a no less bizarre and strange mausoleum, where the number of surfaces, the degrees of the angles, the colour, the corners and steps were calculated by the most eminent red occultists, surrounded by a necropolis of great red leaders and warriors, watched over by gigantic glowing stars – this talisman is not dead. Its energy continues to support the pillars on which red civilization rests; and this energy slowly burns up the rotten chambers of the new power.

What do the magicians want to make of the Kremlin? Do they simply aim to destroy the heart of red civilization? No. Their intentions are far more terrible.

Destruction alone is not enough. They intend to replace the relic and the foundation-stone, throw out Lenin and install in his place the remains found near Katharinenburg.

Even if we assume that these really are the remains of the murdered Tsar, from the mystical point of view they wish nevertheless to replace the stronger (the victorious red, the talisman that murdered) with the weaker (the murdered, the defeated). Whereby they not only weaken Russia's mystical pillar, but quite simply hew it away at the bottom and incline it like the Tower of Pisa.

And supposing these remains belonged to some nameless individual or frozen forced-labourer?! It would be terrible to build up the Russia of the third millennium, right from the beginning, over the remains of a cave-dweller, a forced labourer or an Old Testament Rabbi.

Rudolf Steiner describes the spiritual reality that stands behind the phenomenon of Leninism. In the East, he says, which begins at the Volga, service of the Gods was gradually replaced by the worship of idols. (We would add that both, Lenin and Kerensky, came to the world on this border, that many things began in the town of *Simbirsk-Ulyanovsk*.) Northern Asiatic, Eastern magic, i.e. **shamanism** (to which, according to the 'Eurasians', Christianity owes its success) and sorcery are practised by certain ahrimanic **etheric-astral** beings. *Throughout Siberia, through Central Asia across the Caucasus, there whirl about, in the sphere immediately bordering the earthly, terrible ahrimanic, etheric-astral beings, who practise an ahrimanic magic that has been transferred into the astral and earthly realms. It works **infectiously** on human beings.*

Meanwhile in the West there arose the beings of an astral world who absorb into themselves everything that has been developed there as dialectics, logic, the human sense of well-being which we acquire in sens-existence, and also as religious life. These are the beings who, out of the astral plane, caused the Lenins (who had the inheritance of shamanism in his blood from his father's side) and their comrades to be possessed by them. Rudolf Steiner explains further that these two orders of beings strive in the region extending West of the Urals and East of the Volga for a kind of cosmic marriage whereby they strive towards each other in all cosmic voluptuousness and create a frightful, clammy astral atmosphere, again causing human beings to be possessed by them. The beings of shamanism appear in imagination as something between bears and goats (recall how Margarita Voloshina describes her experience of the 'dicta-

tors of the proletariat' in her book *The Green Snake*), but with entirely unclear head-formations. The luciferized beings of the West have the form of ordinary intellectual heads⁴⁹ that fly in the astral world from West to East. In the region between Volga and Urals the headless *bear-goats* – bodies without heads – strive towards the heads without bodies coming from the West and merge into one being (cf. July 15, 1923, GA 225).

Much of what has taken place in Russia since 1917 is rooted in this imagination, as in an archetypal phenomenon. There are three things that we need to explain here in more detail. Firstly, the luciferized abstract intellectualism of the West (it is not by chance that the 'democrats' are accused of continuing to think Marxistically). Secondly, the ahrimanized shamanism standing behind the 'Eurasians'. In the above-mentioned lecture Rudolf Steiner speaks of the *bear-goats* as the degenerating former satyrs and fauns of antiquity, who have settled in the East. This is why the 'shadows' of the Roman Imperium seek support for the new ideology with them in particular. The third kind of beings at work within political occultism do not simply bring beings of luciferic-ahrimanic nature into reciprocal activity, but into a **sympiosis** of polar opposite forces. This is made possible through an exchange of roles, whereby the luciferic beings act ahrimanically and vice-versa. From their fusion arises a species of elementary beings of an asuric nature.

The occult-political forces behave in the same way physically – as changelings – as in the creation of the sympiosis. The drawing down of humanity to the forms of group-consciousness of ancient times is accompanied by intensified intellectual activity. The intellectualism of material culture, where everything is determined by measure, number and weight, is engulfed by erotic licentiousness and criminality that refuse to accept restrictions of any kind.

But the National-Bolsheviks intend to put a stop to all this, and they do so dialectically. Their ideal aim has been described by George Orwell and K. S. Mereshkovsky. Gregory Klimov has set out the religious-ideological principles

⁴⁹ These heads of the 'head of state', the busts in the shape of a super-intelligent head, have inundated the whole all of Russia. And still today it proves extremely difficult to get rid of them; they constantly flit across the TV screen when the various political events are being broadcast. Before the 'Perestroika' they were often painted on huge surfaces along the streets, and this created the optical illusion of a head flying through the air.

that have long been practised. The books of all three authors are not utopias or anti-utopias. They merely register **the fact of the premature emergence of the 'evil race' of mankind**, spoken of by John in the Book of Revelations. **Premature, because the good race, for which the impulse was given by Anthroposophy at the beginning of the century, has not yet arisen.** There is much that those have neglected to do, whose duty and immediate task it was to make spiritual science their own, in order to bring it into effect in all spheres of life. In addition to this there are objective factors that have prevented its realization.

This is the inner nature of today's crisis. The situation is not without hope if humanity does not reject the helping hand of the Divine Hierarchies that is held out towards it through the work of Rudolf Steiner.

Russia in the Games of World-Politics at the Turn of the Century

If we do not know the past it is impossible to understand the present. An understanding of the present provides the basis for an objective discussion of the future. Concerning this, much is written today, but here relationships of cause and effect must concern us above all.

The global factor of world-wide relations that has emerged in the '90's, brings with it the complete collapse of the power structures that prevailed hitherto. As a result of this, in the former mutual confrontation of Europe and America, that factor has now disappeared which once paralyzed the 'independent will' of Europe, for even internally the USA stands before many questions that are difficult to solve.

The well-known American politologist R. Cohen stated for example that since the end of the 'cold war' the Americans have fallen into a nation-wide depression. *When the Soviet Union fell apart* – he writes in the Washington Post – *the Americans lost more than an enemy; we lost a fellow-warrior engaged with us in the search for the meaning of existence.*

If we see no meaning in life, then of course life cannot continue. Consequently, America seeks for it with increased intensity. As always, that meaning can only be something of a quite arbitrary nature, anything but the true meaning of human existence. Amnon Reuveni reported in a very interesting article in the weekly *Das Goetheanum* on Sept. 28, 1993 (No. 48) on the direction followed

in the American search for the meaning of its future existence. He writes that the influential American journal *Foreign Affairs* published in the September issue of 1993 the article *The Clash of Civilisations?* by Harvard professor Samuel P. Huntington. Reuveni compares it to another, published in the same magazine in July 1947, that characterizes the beginning of the 'cold war'. He concludes that in the recent work we are dealing with a publication of the world press that expresses under the mask of a private opinion a global political doctrine which is to be realized in the future. In which case such an article is nothing other than an instruction for certain political forces to act upon.

Samuel P. Huntington's article was also reported on in the Russian press, namely in the democratically oriented newspaper *Moskovskye Novosti* ('Moscow News'; No. 10, March 1994), which published quotes from the article, an interview with the author, and the ten main theses that characterize Huntington's overall attitude, as well as the map contained in his article, which shows the line of the future 'watershed' between West and East. It is of special interest to us that Huntington too should put forward this opinion. He explains that Russia belongs, not to the European, but to the Euroasiatic civilization. The 'iron curtain' that separated us from the West disappeared with the end of the 'cold war'. But with Europe no longer divided ideologically, the boundary between the cultures has arisen anew: Western Christianity on one hand, Orthodox Christianity and Islam on the other. Huntington considers the boundary to which Western Christianity extended up to the year 1500, to be the most important dividing line in Europe. This line follows today's Russian border with Finland and the Baltic



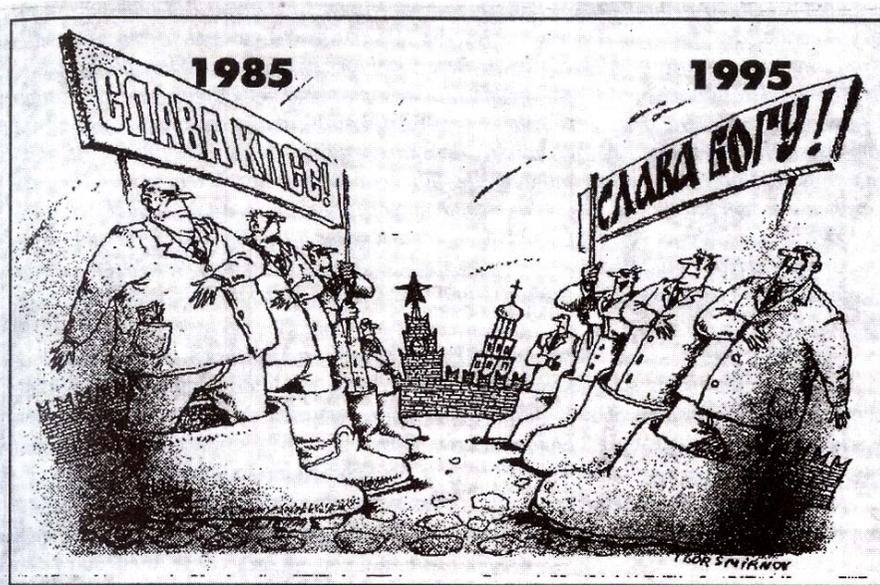
States, cuts through the middle of Belorussia and the Ukraine, separating Western Ukraine with its mostly Catholic population from the Eastern Ukraine, populated mainly by Orthodox Christians. From there the dividing line moves sharply to the West, separating Transylvania from the rest of Romania, and then passes through the former Yugoslavia where it almost corresponds with today's border between Croatia and Slovenia on the one side and the rest of Yugoslavia on the other. In the Balkans this line coincides with the historical boundary between the Habsburg and Ottoman Empires. To the North and West of this line the nations are Protestant or Catholic. They have a common historical past: feudalism, Renaissance, Enlightenment, the French Revolution and the industrial revolution. Their economic level is generally higher than that of the countries lying to the East. They can today, Huntington believes, reckon on greater inclusion in the economy of unifying Europe. The peoples to the East and South of the line are Orthodox or Muslim, and it is highly unlikely that stable democratic systems can be established there.

And Huntington warns: *If the Russians, once they no longer behave like communists, reject the model of liberal democracy and begin to behave as Russians and not as members of the West, the relationship between Russia and the West could again become distant and laden with conflict ... The velvet curtain of culture has replaced the iron curtain of ideology as the critical dividing line in Europe. As events in the former Yugoslavia show, this is not merely a boundary of differences, but at times also a boundary of bloody conflict* (emphasis by the present author).

Moskovskye Novosti characterizes S. P. Huntington as a 'bookish scholar', but one should say that the main problem lies in the fact that all Western political doctrines born in the occult Orders and brotherhoods have an artificial character. They are used as guidelines for that political action which turns the world into new rivers of blood. That is why all thinking people have every reason to pay careful attention to what, in all parts of the world, arises out of decadent political occultism.

In the article mentioned above, Reuveni compares the map of the world printed in 1990 in the English weekly *Economist* (Sept. 1 Issue) with that which appeared at the end of the last century (Rudolf Steiner also referred to it) in which the political future of the world is illustrated in a half-humorous and half-serious manner. Russia appears on the 1990 map with a strange outline (as with

Huntington) towards the South-west, and without the Baltic Republics (drawn thus already in 1990), and is marked 'Eurasia'. In the European section we see a figure in Orthodox vestments – apparently a symbol of the power expected to prevail here. In the Eastern part, Siberia, dancing Cossacks are portrayed as a symbol. Developments over the last five to six years in Russia, Europe and Asia give us ample reason to assume that this map represents a *guideline for action*. We will try to give further reasons for this point of view.



Cartoon from a Russian Newspaper. The placards bear the following slogans:
 '1985: Thank the CPSU!' – '1995: Thank God!'

The creators of the 'new world order' formulate their task, so to speak, in general terms; the detailed interpretation rests with the 'natives' of the countries and continents concerned. The newspaper *Rus' Dershavnaya* ('Mighty Russia'), as press organ of the Moscow Patriarchy, has 'uncovered' the meaning behind the figure of the patriarch – i.e. what Russia can expect if a national-orthodox dictatorship is installed. We read the following in No. 3/1994: *There is no state Church, but the state can be Orthodox ... the national element is a quite indispensable part of the Orthodox world-view ...* Then something puzzling follows: *If the potential of national wrath* (against the people of the 'Pere-

stroika') *is realized in a purely nationalistic way, no space will remain for the imperial world-view. The Russians will close themselves off within their borders and begin to expel the immigrants ... [We] need ... the orthodox elite ... without delay! – orthodox and Russian superiors ... We must venerate the Church elder, the head of the brotherhood, the leader of the nation and army and obey him no less than we do the councillor, the minister, the mayor or the chief of police (!). The Russians are entitled to their own guards, and the Orthodox to theirs. The Russian [needs] daily education in the absolute veneration of his professor and teacher. The Russians need, not intellectuals, but a ruler.*

This is Jesuitism in its present manifestation in Russia, fashioning the new ideology of totalitarianism. Just as every ideology needs a classic author, so in this case the outstanding Russian philosopher and politologist Ivan Ilyin is used (obviously in a very distorted form). The sentences quoted above originate in a lecture given during a conference devoted to his work.

When the brotherhoods gradually lost control over the 'socialistic experiment' in the '20's, they handed it on to the Jesuits. The same is happening again today. Then we would have to reckon with the setting up of an 'orthodox inquisition' in the medieval style, **which would lead orthodox Christianity into the abyss**. Concentration camps will be awaiting the mass of lay people, the Neo-NOP men will be shot, KGB members will replace the red five-pointed star with the crucifix etc. In other words: **'Orthodox fundamentalism'** awaits us under the banner of the 'Orthodox Monarchy', accompanied by a new wave of terror.

Deeply religious Russians warned already before the 'Perestroika' period: 'Now the Communists forbid the people to go to church; the time will come when people will be forced to go to Church – but one must not go then, because the Anti-Christ will be enthroned there.'

My God, are we to expect another bloodbath? And not only ourselves, maybe? Behind the colourful and, at first sight, even contradictory rhetoric of political phantasts, the same idea as that described by George Orwell forty years ago appears again and again: the idea of world government according to the 'laws' of 'evil dialectics'. Precisely as shown on the map from the *Economist*, which originates in circles of Anglo-American politics, and in which five continental national-political blocks, *civilizations* – as S. P. Huntington calls them – appear.

Between these blocks the principal conflicts will, in his opinion, unfold in the near future, and will be longer and more destructive than those within the individual *civilizations*.

Is there any means to prevent this catastrophic world development? Theoretically – yes; but in practice – anyone reading the news with intact reasoning faculties may find an answer to this question himself.

The West admonishes the Russians: You are not allowed to behave as 'Russians'. But we behave, as though in defiance, only 'as Russians'. We should put double inverted commas, because 'as Russians' means the characteristics the West particularly dislikes, and which bear absolutely no relation to our national life, to the being of the Russian people, its traditions, its culture, its soul-nature, etc. But the West already has free rein to protest 'innocence' in whatever moment it seems convenient, to *distance* itself from Russia, to make relations with Russia 'confrontational', with the explanation that democratic political systems are impossible in Russia – as Count Kalergi wrote already in the 'Sixties. And then we – Russia in full decline and all the peoples inhabiting it – will then find ourselves caught again between two enemies of the true Russia, the inner enemy and the outer.

At bottom it is only the methods that vary, through which Russia is destroyed; they are altered in view of what was 'not completed' in the past. For example, the presumed extension of the 'velvet curtain' towards the South-west means that in the new phase of the 'experiment' the 'heresy of Orthodoxy', the 'falling away' of the Eastern Church everywhere, Greece included, will be wiped out.

Outwardly it will at first appear as if the boldest dreams of not only Slavophiles but also of pan-Slavists will come true: the 'unity of civilization', the political unity of the entire orthodox world will be restored, the 'Testament of Peter the Great' will be realized. A nuance will be added to the old dreams: fundamentalism. The occult newspaper of the Bolshevik opposition (such publications exist today) *Golos Vselenny* ('Voice of the Universe'; No. 3-4/1994) writes concerning the present Patriarch, who is clearly not suited to be the orthodox 'Khomeini'. He is the one who is *automatically considered the Patriarch of all Russia and Soul-Shepherd of Orthodox Russians, ... who for more than a year has pursued the policy of the destruction of the Orthodox Church in Russia ... the policy of the gradual weakening and fragmentation of the Russian Orthodox Church, its subjection – under the cloak of 'ecumenism' – to the Vatican and*

the Jewish High Council ruling the world (this is how former Marxist-atheists express themselves today).

This comes from the one side. And from the other – in the journal *Ryzary Very* ('The Knights of Faith'; No. 4/1994) which is published by a certain 'Fund of the New Holy Russia' – we learn that in Russia the *Church of the Mother of God* exists, *with its roots extending far back to the time of the Apostles ... It is the Orthodox-Catholic Church to which Tsar Nikolai II (!) belonged ... etc.*

This is 'the unity and conflict of opposites'. John, the Metropolitan of St. Petersburg and Ladoga, who recently ascended rapidly to authority and recognition, gives a preliminary summary of the situation. *Already the ancient Greeks*, he said in an interview with the newspaper *Zavtra* ('Tomorrow'; No. 10/1994), *introduced into philosophy the concept of 'catharsis', the cleansing through tragedy, ... man pays for his spiritual growth through suffering*. Seen from this perspective the battles in front of the 'White House' in Moscow in October 1993 mean that *when this or that divine principle is realized in life, it unavoidably meets with the most stubborn resistance ... This is no more than a hindrance occurring on the path towards Russia's rebirth*.

The Metropolitan continues: *For centuries the fundamental principles of Russian life have been determined by the motto 'Orthodoxy, Autocracy, Nation'* (emphasis by the present author). This is, in the opinion of the Metropolitan, *the perfect threefold structure of Russian society, in which absolutism is simultaneously the political mechanism and the ethical-religious condition of society, of the Russian congregation of souls*. In other words: Our ideal is the return to the Cæsaro-Papism of the Roman Imperium, or even the social structure of Old Egypt. In this case we can only agree with the Metropolitan that the Russian people does not need any *system of rights*, since *it crowns the entire state-structure with the figure of the divinely-anointed Russian-Orthodox Tsar*.

We will not quote the Metropolitan John further, but only remark that it is basically a more intelligent and better-formulated exposition of the theme addressed in a superficial and undisguised way by the author of the above-mentioned article in the journal *Rus'* Dershavnaya.⁵⁰

⁵⁰ On November 2, 1995 the Metropolitan John died quite unexpectedly during an official reception in St. Petersburg. The opinion is spread abroad in the land (and this

And what do the dancing Cossacks represent in the Asiatic region of Russia? Our media reported at the beginning of November 1994 that the individual 'circles'⁵¹ of Cossacks had joined together in a unified '**Cossack-Association of Asian Russia**'. At the same time it was reported that Greece was willing to enter into the closest economic and political relations with the Russian Federation. And in the Ukraine one hears the following: 'If our nationalists do not want to unite with Russia, they may leave!' These are the symptoms.

It is also possible to arrive at some clarity concerning the inner structure of the emergent super-blocks of the political powers. In the article *The Image of Europe in the Making (Das Goetheanum, No. 42/1994)* A. Reuveni investigates the formation of a 'New Holy Alliance' under the aegis of the Vatican, embracing France, Germany and Poland. If this alliance comes about, the author writes, *all of Europe will be able to serve as a bulwark of the Roman spirit ... The forming of such an axis [Paris-Berlin-Warsaw] will also be greeted enthusiastically by occult circles in the West. For the potential of cultural co-operation between Middle Europe and the East Slavs could, at least for a time, be practically suppressed.*

It is entirely possible that this will not be the only alliance in Europe. Another will arise beside it. This second alliance is spoken of in the article *Who has become a Monarchist today?* in the journal *Molodaya Gvardiya* ('The Young Guard'; No. 9/1994) which belongs to that variant of the Right opposition in which the ideology of the 'Red Pope' is brought to expression with the greatest clarity. But as has already been stressed: We merely select the facts and try to grasp them with the help of our own method. This article, which is based on Western sources, sets out to prove that there exists an intention to restore the Habsburg monarchy. *For various reasons the idea of the forming a 'Danube Imperium' in the centre of Europe has won an enthusiastic response from the Americans and from the 'European Movement' (founded by Count Kalergi) which is controlled by them. It is characteristic that Otto von Habsburg, as general secretary of this organization and possible Austro-Hungarian successor to the throne, embodies two seemingly contradictory tendencies. On the one hand his 'European Movement' has brought into the foreground the idea of the*

not without reason) that he did not die entirely 'unaided'. His death represents a world-political event in any case.

⁵¹ The traditional form of Cossack self-government is called a 'circle'.

establishment of unified states of Europe in a cosmopolitan spirit, while at the same time from the same source a call is heard, to undermine the said system through dismemberment right at its very heart. Is there a contradiction here, or is it a question of the formation of a certain 'core', whose task it is to draw in towards itself the rest of the European geo-political region?

The article states further that the situation in Austria has changed drastically since the disintegration of the communist block. The author quotes the *Neue Zürcher Zeitung* ('New Zurich News') which apparently said that *Austria has returned to Central Europe and has perhaps become its centre.* Otto von Habsburg's intention to set up a federation of states at the border of West and East is only a stratagem. Behind it lie the political plans of the occult societies; the 'Grande Orient of Austria' and the 'Grand National Lodge of Austria' are members of the international hierarchic stream of Freemasons. *These branches acknowledge the supremacy of the two international centres of Freemasonry – the 'Grande Orient de France' and the 'Associated Grand Lodge of England', both of which are under the control of American Lodges. The main role in the forming of the Danube federation is played by the Order of 'Priuré de Sion', which works, not directly, but through the Swiss Lodge 'Alpina'.*

One cannot predict with certainty whether such alliances will emerge on the political map of Europe. But we can nevertheless draw a methodologically based conclusion from information in the newspapers blurted out in the heat of the battle – only of the printed word, so far – by parties, Orders and Lodges. It is the following: In the task of setting up the 'New World Order', the Jesuits and the secret societies of the West, one could also say Rome and Washington (and, in a more hidden form Moscow) work together, and at the same time each pulls in its own direction. In this, all are successful because the field of work on the entire globe is very extensive. If now on the one side an alliance arises under the protection of the Vatican, then something similar, arranged by the brotherhoods, must unquestionably be looked for on the other, and, on the third side, we must also observe, from this background, what is going on in Moscow. All these things together will then serve the new principles of world rule. However, it does not promise social harmony, either at the end of this century or at the beginning of the next.

The article by the chief of the central council of the National Republican party of Russia, N. Lysenko, can provide a powerful illustration of the conclusion we

have drawn. This was also published in the journal *Molodaya Gvardia* No 9/1994. Lysenko is engaged in polemics against Francis Fukuyama regarding *The End of History* and finds in it a basic error: Fukuyama, he says, founds his analysis on only two elements of social-political existence – the economic and the ideological. He does not even mention the third ‘fundamental’ element – the national. But it is important to realize that *the most essential antithesis in the world at the beginning of the 21st century does not consist in the opposition between proletariat and capitalism* (and not, therefore, liberalism versus communism) *but first and foremost in the opposition between the nations, between the worlds of the races and religions.* (Remember the note at the end of chapter 17.) Lysenko says that it is a question not of racism but of ‘ethnocentrism’. (We could add: of Woodrow Wilson’s principle of the nation’s right to self-determination, with the figure of Khomeini at the forefront rather than Lenin.) He says that in the world the white race is being weakened and the *Mongol (Eastern) and Negroid (African) race are growing stronger; Islam is gaining in strength as Christianity fades.* In Europe and America national depression increases, as *the activated mechanism of consumption, the highly developed political and technical establishment, can only be sustained through the military might of the USA.* East and South filter increasingly into the West. The strengthening of the Islamic factor is demonstrated by the Palestinian-Israeli negotiations in which *Israel is suddenly becoming the side which defends itself and constantly retreats.* And yet another factor: The ‘Anti-Defamation-League’, created to defend the Jews against anti-Semitism, has expended much effort since the ‘Fifties in support of the black people’s struggle for equality in America. But now – in January 1994 – Halil Abu El Muhammed, chief advisor to Louis Farrakhan and leader of the black organization ‘The Nation of Islam’ in the USA, *accused the Jews in a public lecture of every mortal sin and used Nazi terminology.* He also called for the *complete elimination of the white people in South Africa.* But Rabbi Meir Kahane wrote in his book *Never again!*, published in Jerusalem in 1989: *The masochistic flattery of the Jewish liberals towards black intellectuals will only provoke further attacks by the blacks against the Jews.*

Lysenko draws the following conclusion: *The Chechens and other Caucasians in Russia, the Moslems in Serbia, the Turks in Germany, the Arabs in France, the Blacks and Latinos in the USA – they will all have the same mission at the end of the 20th century: to blow up the European world from within, to inaugu-*

rate those world standards that will correspond to the future world-wide tendencies at the beginning of the 21st century. One should therefore wait for the counter-movement on the part of the European nations. The slumbering national forces will inwardly awaken, possibly leading to *the formation of the new Alliance of World Nations for the protection of the European Spiritual Heritage*, something like a new *Komintern* (a ‘Communist International’), but opposite in its aims.

In characterizing the ethnocentric group-forces in the world, Lysenko uses the concepts *complementary* (able to cooperate) nations, and *non-complementary* (irreconcilable, always with opposing interests). *Russians and Tartars, Russians and Germans, Russians and Jews, Russians and other European nations – are the relatively complementary nations.* Lysenko considers the entire Arab world, including the population of the former Central Asiatic republics of the USSR, of the North Caucasus and, what is worthy of special attention, the Baltic republics to be non-complementary with respect to the Russians. Non-complementary towards the West are: ‘Islamistan’ (if we use the terminology of the map), the nations of the Orient (i.e. ‘Confuciana’ and others), and Africa, the black race. Because the West is growing ever weaker, and since it does not wish to take account of the new opposition of South, East versus North, West, the only hope rests with the ‘Ultra-Nationalists’ in Europe, who will transform the European political climate, after which Europe will see in *Russia the leader of the new world order.*

Our author also writes that the national resurgence in Russia and Europe will call forth a strong resonance in the countries of the East and the Islamic South. *It will probably lead to a deeper rift in the position of the regional Islamic super-powers – Turkey, Iraq and Iran ... Any strengthening of Iran will be observed with hostility by Turkey and Pakistan, who in these circumstances will no doubt attempt to form an Islamic-Turkish Super-Imperium extending from Tashkent to the Golan Heights. In such a case a preventive armed response by Russia will be historically inevitable* (emphasis by the present author).

The more precisely we analyze the articles by N. Lysenko and S. Huntington, the greater our astonishment at the similarities. They go so far that we can characterize the outgoing assumptions of Lysenko’s article by means of theses presented by Huntington. They are:

The future world is determined by the interaction of 7-8 different civilizations (put more simply: by racial contrasts; Huntington avoids this concept because of the political current 'state of affairs'): of the Western, the Confucian-Japanese, the Islamic, The Hindu, the Slavic-Orthodox, the Latin American and the African.

The confrontation of civilizations will replace the struggle of ideologies and other forms of conflict. If another world war takes place, it will be a war between civilizations.

The future main conflicts occur along the lines of cultural differences between the civilizations (and have already begun: Caucasus, Bosnia etc.).

The attempts by the West to propagate its democratic and liberal values as universal throughout the world, to maintain its military supremacy and assert its own economic interests will lead to counter-reactions in other civilizations.

The formation of efficient international-political, military-political and economic organizations **within** individual civilization systems is more probable than **between** such systems.

The elite of a number of those countries which are inwardly split in their relations qua civilization (such as Russia, Turkey, Mexico) will try to make them into a part of the West, but in this will encounter all but insuperable obstacles.

The main conflict of the near future will be between the West and a number of countries that belong to the Islamic and Confucian civilization, and already challenge the values, interests and power of the West, etc.

Let us now ask: Where lies the solution to the riddle, that such close agreement should be found in the opinions of polar opposite camps? It lies in the fact that the innermost core of Bolshevism, which is based on the cult of the dead, which mummifies its leaders; the Bolshevism of the 'Red Papacy', **is ready and waiting** to realize the plans indicated on the map, it is simply begging to be used for this purpose. For a period of seventy years it has unerringly led the 'socialistic experiment', to the complete satisfaction of those who ordered it. Why should those who function well, not be entrusted with another task – why not let them 'look after' a further historical period? Hardly three years go by – 1997 has now begun – and we see that the associates of the 'Red Pope' are already 'hired', as the above-mentioned 'geo-politician' S. Kurginian informs us. In

high indignation, he writes in the newspaper 'Zavtra' (Apr. 1997, No. 17) that in his opinion the press should leave alone the theme of secret societies and behind-the-scenes events, and addresses in a threatening tone those who still hold the reins of power:

*Citizens of our fatherland, who have been endowed by it with special powers and possibilities ... You, who are responsible for its security, have allowed yourselves to engage in an ambivalent game ... That game in which the powers given to you, the right to more (i.e. occult) knowledge (from behind the scenes) and great freedom of action drawing on **resources of a special kind**, were used in a particular way in Karabakh and Baku, in Kuzbas and Vilnius, in Moscow in 1991 and 1993 – but **do not grow presumptuous!***

Keep your sympathies and antipathies to yourselves. Send to the devil all the poorly-digested theorizings about possible and impossible geo-political games which you are in any case unable to seriously play in the present state of affairs. Stop intoxicating yourselves with ambiguity. Remove (painful though this may be) the crust of cynicism that has eaten its way into your flesh and blood (we know this very well) ...

And follow with close attention the statements of the Russian politician Alexander Lebed (who may or may not be to your liking, but in many respects he is no better and no worse than many others).

*On April 12, 1997 in London he spoke at the public international forum for problems of economic development in countries of Middle and Eastern Europe (and not in some conspiratorial apartment) and said literally the following: 'Regarding this power, everything is quite clear. The question is only how to remove it without bloodshed **so that, as in 1991, it can collapse within three days like an old shack.**'*

*And don't feign stupidity, by pretending to yourselves (oh, this devilish subconscious – it can squirm out of any situation!) that it is only a dutiful 'boot' clumping along. He is not a 'boot' but a clever, intelligent fellow who knows the value of words and consciously does not overstep the limits but **demonstratively entered the PARA-STRUCTURES (on the television, as you know, they spoke of a certain Lodge!).** He will give the signal. He will give it to you, you gentlemen from the Lubyanka and Poleshaevskaya Street⁵² who have fought*

⁵² KGB buildings.

above your weight. For in 1991 not communist power but the old shack of **the great Russian state apparatus** collapsed. That is the **USSR**. You are not called upon now to assist in the collapse of one or the other power whose qualities hardly anyone would be able to judge in a vindictory manner, even if he were friendly towards the state. You are called upon to pull down the shack of the small and last Russian State apparatus. This means: today's badly-tailored and in many respects deficient Russian homeland, which clings to life regardless.

These words of Lebed are much quoted in the electronic media...

Churchill is claimed to have said that every politician has his 'Danzig Corridor', i.e. the line beyond which all questions of sympathy and antipathy, of cynical insight, of ambiguous geo-political 'smokescreens' etc. cease. Then everything becomes clear and obvious. Here is the Danzig Corridor, gentlemen and comrades. There will be no other. Make your choice!

And once you have chosen, do not complain about somebody's intrigues and the evil blows of fate suffered in consequence. Events are visible, come out into the open. We can read and hear everything. Every choice will be grasped and evaluated. And everyone who has chosen will have only himself to blame.

The near future will show whether everything will come about as described in this newspaper article, or whether 'alternatives are possible'. But in its **essentials** it is quite correct.



It is said that history takes place twice: once as a tragedy, the second time as a farce. But this is said only in relation to history. But of the 'history' that no longer exists, everything that once was, history is turning into a deeply tragic farce, and so it would be good if people began to reflect a little and to understand whither we are being led, and for what, and by whom.

Much help towards an understanding of the purely political and economic changes that hide behind the cloak of the term 'Perestroika' can be gained from Ivan Ilyin, the outstanding Russian thinker and emigrant (he died in Effretikon near Zürich). Already at the end of the 'Forties, i.e. right at the beginning of the 'cold war', he described the nature of what is happening to us **today**. In a collection of writings published for the first time in Paris in 1952 under the title *Our Tasks* he wrote: *The following directive was formulated as early as 1919 in*

the council of Soviet commissars: 'The essence of the revolution consists in the open disregard for any principle of right, this includes the revolution's own decrees.' And now, owing to these directives, officials are now becoming corrupt robbers and corrupt people, and the dregs of society are elevated to the rank of officials. The cornered Russian citizen as a means of self-defence under the conditions of revolutionary robbery has made 'nepotism' the natural and the unavoidable method in the struggle for survival. From above everything was done to confuse 'mine' and 'thine', 'mine' and the 'state's', to throw them into a chaotic heap in order to uproot from the souls all lawfulness and honesty in matters of property. What kind of democracy can come of this 'theft'?

The Communists do all they can, even today, to rob the people of the Russian national view of history and replace it with a world-wide revolutionary frenzy, with the arrogance and self-assurance of the international adventurer ... One needs to know nothing about history and understand nothing about politics if one wants to build up a democracy on this depravity.

*The Russian has never lived off the thoughts of others. He has always preferred to think 'foolishly' but independently – to go his own way and suffocate in contradictions, but never to blindly trust an outside authority. And now for nearly four decades, through revolutionary 'schooling', hunger, fear, intrusive propaganda and the press monopoly of the party, the capacity for independent thinking has been thrashed out of him. His education is entirely robbed of its deeper content, is distorted and mendacious; in his individual 'world-view', everything is dead, schematic, godless and immoral. For whole generations he has been separated from true knowledge – from knowledge of himself as well as of other nations. In politics he is blind and often does not know it, and increasingly regards this blindness as the highest understanding, as 'seeing'. **To entrust this man with rule by the people is possible only for someone who hopes to replace the totalitarian scheme of the communists with a new party scheme that is likewise totalitarian.** What can be more abhorrent to a true democrat than this kind of distortion of 'rule by the people'? Or will they try to create a new 'democratic Fascism', in order, while singing the praises of freedom, to trample it underfoot, in the name of a new pseudo-democracy never seen before? ... What kind of psychological naivety is needed to make someone believe that the Russian people, who were always lacking in character, force of will, discipline, mutual respect and mutual trust, will now after these long years of slavery and moral decline, summon up this incredible self-control, this incredible restraint,*

this superhuman will and almighty solidarity, in order to realize the democratic state?

*All the spiritual and social foundations of democracy have been shaken – down to the rootedness to the native soil, to the belief in work, and respect for rightfully earned property. The fabric of national solidarity is torn to shreds. Unimagined thirst for revenge has built up everywhere. The masses dream of throwing off the hypnosis of base fear and of responding to the **organized terror of decades with passionate unorganized terror. And in this moment the following proposals are made to them:***

1. *'democratic freedom';*
2. *'the right to self-determination';*
3. *'the doctrine of the sovereignty of the people'.*

Who will bear the responsibility for the unavoidable consequences? (Emphasis by the present author). Ivan Ilyin wrote this in 1948, and we see from it that he was already then in a position to understand the events that would of necessity occur at the end of the century – something that most of our thoughtful contemporaries cannot do even today.

Only after we read these passages by Ilyin could we grasp why Gaidar was so sure that his grandfather – a radical communist – would understand him, the radical exponent of capitalism. We also thought: If one can see so deeply into the nature of things without mastering the Goethean method, without historical symptomatology, how much more can we expect of anthroposophists! It is given to us to transform the powerful thoughts of social threefolding into the real, healthy sense of history, which is none other than a form of human existence in which man determines the meaning, the tasks and goals of his development. This is the reason why the forces of evil have brought history to a standstill – **in order to abolish the autonomy of the human personality**. This is also why it is most important to help the human spirit to come to its rightful existence again. Social threefolding creates the ultimate conditions for the fulfilling of this most urgent task in our century.

But one must also reflect upon what Ilyin was unable to foresee: the aims of the Perestroika programme and what follows from it. And if one can rise above the particulars, above the dense web of lies that is continuously put out by the mass-media, then a picture emerges of the totality of events in Russia, which

could be described as follows: It is the terrible illustration, extending over decades and woven out of the infinite suffering of millions of human beings, of the 'correctness' of the 'only true doctrine' of Marx-Lenin-Stalin.

For a period of seventy years tens, if not hundreds, of thousands of preachers of the Marxist-Leninist faith have depicted in all the colours of hell the 'Hydra of capitalism' and the 'illusion of Western freedom' – the 'freedom to die of hunger and with no work', etc. And this very 'Hydra' was incarnated in the Perestroika years. Previously it had only flashed up in the delirious imagination of the ideologues as the antithesis of 'world happiness', but now it could be realized in practice.

No-one doubts that capitalism is an instrument of theft, a device for exploitation; but never before was it allowed to take on the form that it now has in Russia: **consciously** bereft of every creative principle. But the aim of this experiment is plain to see. After the peoples have been virtually deprived of the basis for existence, they will be 'gladdened' with the return to the original socialist experiment, with the return to the planned state economy, total control of the cultural life (Geistesleben), and with other special features of the 'earthly Paradise' or the 'thousand-year kingdom', which amounts to the same thing.

And the only means to save the peoples of the world from this scourge will be to turn to the ideas of the threefolding of the social organism. We must try with all the strength at our disposal to incorporate these ideas in life and thereby to give back to history its real meaning and restore to human existence the natural laws.

The powers of evil have brought history to a standstill, **in order to extinguish the autonomy of the human personality**. Therefore our most urgent task today is the reinstatement of the free human spirit. The threefold social order provides in our century the best possible conditions for the fulfilling of this most urgent need of our time.