

## Foreword to the 2<sup>nd</sup> Edition

The First Edition of this book was intended only for a small circle of anthroposophists who are able to symptomatologically penetrate the complex phenomenology of the social, political, cultural and religious life of today on the basis of a sound application of Rudolf Steiner's spiritual-scientific methods of research.

As was to be expected, this intention did not spare the author from attacks by groups within the Anthroposophical Society who labour under an organically-conditioned inability to understand their own times and the meaning of contemporary events. In such people the thinking capacity moves only from one prejudice to another and remains immersed in the current of ideologies fashioned for everyday use, that contain all sorts of absurdities, prejudices and distortions.

However, this should not surprise us when we consider that Anthroposophy is, firstly, above all a science, i.e. a spiritual science, and therefore in a certain way more complicated than any other science at present, and correspondingly few people have sufficient forces and enthusiasm to grasp it scientifically; and, secondly, that Anthroposophy is exposed to massive slanderous attacks from all sides, which easily creates uncertainty in the minds of those who approach it with an albeit sincere but superficial interest. Yet the author has also experienced an amazing thing: the positive reception of his book by non-anthroposophical readers. This shows that many people are well able to systematically research events 'behind the scenes' together with their **occult** background, and understand the allegorical language of meta-history. In short, the author has had the opportunity to convince himself again of the truth of the ancient saying that 'the spirit weaves where it will'. It confirmed his decision to publish the 2<sup>nd</sup> Edition in a slightly revised form for the free evaluation of any reader who is concerned about the deepening cultural crisis. Regardless of our varying convictions, values and prejudices we share, after all, a common destiny where the further existence of our civilization is concerned. It is the duty of everyone to care for it and to ensure its continuation.

The first and most important thing that anyone can do on this level is to reach through to the meaning of what is taking place in the world. This is something that unites us all: it is the hallmark of *Homo sapiens*, i.e. of man endowed with

reason. Therefore it is said: knowledge is power; the power also of the personality.

*I live in torment, since I do not know  
Where we are driven by the course of destiny.*

These lines were written by the Russian poet Sergei Esenin. When the 'sailing-ship' of the Russian form of state – and others too – chanced, as an 'earth-ship' (in Esenin's words), upon the terrible storms of the 20<sup>th</sup> century man's greatest misfortune was that, seemingly, there were but

*A few mature souls who remained  
Steady in the motion of the swing.*

So it is still today, and life thus grows increasingly more barbaric and sinks into chaos (*What is mighty is recognized from a distance* – Alexander Blok). The strong turn to radical evil and thereby lose their humanity, the weak *succumb to drink* – as was the case with Esenin –, they die out and the 'yawning heights' unfold, of the 'war of each against all'.

Already a brutal struggle for survival has erupted, beginning on the level of the most populous states of all continents. In the heat of this battle the fact is entirely forgotten that human beings are separated from the fount of life and the roots of natural development severed. The deepening world-crisis is not the consequence of a natural necessity but of a crisis of the human spirit, of cognition and of consciousness. The solution must therefore be sought in this realm. The healthy human nature ought to be able to unfold and live fully in the free and harmonious working together of thinking, feeling and willing, so that the thinking spirit can become the spring of action with the capacity to evaluate the results of experience – in the first place the social-historical – and help bring to birth the ideas of development that are as real as life itself.

Since group-egoism prevails, the struggle for survival within the species – artificial selection does not exist in the animal kingdom – leads humanity to ruin because there is nothing more imperfect in the world (in its kind, of course) than the individual human spirit. When this spirit considers itself to be the shadow of being, it begins to play a sort of game with being (as in a shadow-theatre), and finds it hard to believe that nature-forces exist that could succeed in 'rolling up its shadow' and dropping it into a sack, as related in the famous

work of A. v. Chamisso.<sup>1</sup> However, this is happening continually; how else could we explain the success of the mass-media?

‘Radio Liberty’ often repeats the ironically-transcribed words from the Bible: ‘Man does not live by facts alone (instead of: bread), but by their many-sided evaluation (instead of: The Word of God).’ This is precisely true because all the mass-media without exception thoroughly and untiringly falsify the facts; yet even the facts already envelop the entire globe in a web of lies that cannot be penetrated by spirit – the aim of this being that man should absolutely cease to live!

But science pursues the same goals as the media. Here too, the root of evil lies not so much in the discoveries as in their ‘many-sided evaluation’, the fantastic structures conjured up by the occultists of materialism who ‘entertain’ the world with visitors from outer space. They have recently entered into a ‘daring’ compromise with religion by acknowledging the existence of a ‘divine ground of the world’, to be understood, however, in an ‘energetic-informative’ sense etc. Here a logic of development can be discerned, according to which the educated part of humanity of the 19<sup>th</sup> century believed in its descent from the animal. In the 20<sup>th</sup> century there is already a tendency simply to live like animals. But this game that is being played with the ideas of ‘divine materialism’ in the 20<sup>th</sup> century will, according to this logic, lead the civilization of the 21<sup>st</sup> century to the black magic of sub-nature as the main form of relations in society. We already see the first beginnings of such a civilization heralded in the ‘90’s of the present century.

In seeking for a way out of this crisis we should therefore not point to economy, finance or the ill-will of individuals (all this is secondary), but to the blind-alley in which human thinking consciousness now finds itself. The human being is the sole subject of all economic, political, cultural, religious and social relationships on earth. If in the political hurly-burly a minority suppresses the majority and uses it as a means to an end, thus diminishing the self-sufficient value of the human being, earthly civilization loses its meaning and could be destroyed altogether. Group-egoism exists also in the world of the animals, but it would never degenerate into a struggle within species. Nature orders their existence

<sup>1</sup> *Peter Schlemihl’s Amazing Story.*

with the help of divine forces because animals have no self-consciousness or free will.

In man egoism can manifest itself in two ways: directly or indirectly. The less insight a human being has into his connection to the divine, the more he will resort to direct egoism – which leads mankind inevitably to the ‘war of each against all’.

The more a human being recognizes the reality of the spirit, the more readily will he understand the universal community of interest in human destiny. Then he will gradually understand too that the cosmos is indeed inhabited, but by spiritual beings who stand higher in their development than ourselves and thus look lovingly down to us, ready at every moment to give help and support. Laws of development also exist that determine, if not always with unmistakable clarity, the connection of man with the divine.

Anthroposophy teaches us that at the present stage we have to develop the highest member of the threefold soul, the Consciousness Soul. Gradual mastery of the individual ‘I’ that is able to take its destiny into its own hands is of the utmost importance. This state of soul provides us with the strength to experience the interests of humanity as our own – that is, to transform the direct egoism that is unavoidable in the initial stage of the development of ‘I’-consciousness into an indirect egoism to the point where it no longer contradicts the spiritual laws of World being. Hence we can also understand why the most important moral rule of life in the Christian education of mankind is this: Serve yourself, by serving others. The individual thereby gains spiritual freedom, and the blessing of God accompanies him on his way.

Today the divine world holds aloof from everything that is hardened in egoism or that has to do with forms of group-consciousness, of blood relations, or of nationalism in the spirit of the Fourteen Points pronounced by the American President Wilson in 1918. The seed of national separation planted by him has produced at the close of the century a rampant fresh harvest. Amid the cries for the humanization of life, for democratization, cruel battles are fought out between the single nations. Of course, the mighty predators set the small nations against each other after their fancy, or simply ‘swallow’ them whole.

The Consciousness Soul grows strong as it experiences processes and relationships. The deeper meaning and the connections between events reveal them-

selves. And if a sufficient number of people had knowledge of these at the right time, the fate of individual nations and of humanity as a whole would be far less tragic. Smaller nationalities for instance could be spared much distress in our time if they would understand the archetypal nature of the fact that from Tsushima<sup>2</sup> there is only a small step to Hiroshima, i.e. that these two events are directly related. If people could understand more, they would be less susceptible to manipulation. And when the true meaning of earthly events is understood the history of the earth enters into a relation to heavenly, meta-history. In this way the divine world can set certain limits to the unfolding of evil, thus proving once more the full validity of the saying: 'Knowledge is Power'.

On the outer plane – politics and economy – little good can be accomplished nowadays. To wait for a strong personality or seek for a solution to present problems on the basis of past experiences of nations or of humanity will bring nothing apart from terrible dictatorships. Of decisive importance, however, are durable, spiritually active centres of self-consciousness, where personalities are able to unite in their 'I' the cognition of both sensible and supersensible worlds. Here the human being arrives at a complex but genuine and true reality. In it is revealed the entire phenomenology of the outer world. It begins with the kingdoms of nature and extends all the way to social relationships; it is connected to the world of archetypal ('Ur')phenomena which, as a spiritually determining principle, are supersensible but are operative in our world as a law of development and are immediately given to thinking consciousness.

When consciousness-soul man enters into relation to archetypal phenomena he becomes the creator of a future world into which the present world, after sustaining losses of greater or lesser extent, will at some point in the future be metamorphosed.

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<sup>2</sup> On May 29 1905 the Russian-Baltic fleet was almost entirely destroyed in the Straights of Tsushima by the Japanese. This event gravely undermined the authority of the Russian government, which made it easier to unleash the First World War and the Bolshevik revolution. The Second World War and the nuclear bombs on Japan can be regarded as a direct consequence.

Japan entered the war with Russia in 1905 not so much out of its own but of Western interests. It calls strongly to mind the recent conflict between Russia and Chechnya (Publisher's Note).

Self-centredness in all its forms – from individual to group egoism – will continue to cause the dissolution of civilization until both forms disappear. But there is a need for human beings to think about life seriously. It is their task first and foremost to free themselves from illusions and ideologies that undermine self-consciousness and give rise to group spirit and prejudice. The universal-human as such, independent of national, religious or other affiliation of the individual, ought to determine the spiritual and religious relationships between human beings, for each individual – and this is an axiom – is a world unto himself. Each human being is his own **species** – this is a universal-human principle applicable to every person. This means that every individual can encompass as much as all of mankind contains. This is the direction for the further development of the individual spirit. It is therefore only reasonable to experience the interests of humanity as one's own. Indeed, man has no choice, the only alternative being the war of 'each against all' and the extinction of humanity.

On his developmental path to the higher goal a man passes through various stages that are each valid for a limited time. This is why it is important to think concretely. Up till now the cultural life of human communities for example has successfully borne a national colouring whereby it could fruitfully become part of a common human heritage. National boundaries have long been dissolved where economic life and politics are concerned and thus strivings in the opposite direction – the furthering of national group egoism – will produce nothing but chaos. But this is exactly what is taking place today, although the self-conscious personality proves to be an obstacle to such manipulations and therefore mighty forces will need to be mobilized in order to suppress and eliminate it. If the manipulation does not succeed, awakened human understanding will manifest in a grandiose way. Let us already give an example here in the Foreword.

In his book *The Icebreaker* Victor Suvorov mentions a fact that – if only we pay attention to it – can prompt us, if not to re-examine the history of our century, at least to begin such an undertaking. It is the following:<sup>3</sup> *According to the official version, Suvorov writes, we knew that the war would break out, and the artist Herakles Toidse in righteous anger created the figure of the Mother calling to battle for the Homeland. The poster appeared in the very first days of the war,*

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<sup>3</sup> Suvorov mentions this fact only in the preface to the Russian edition (Publisher's Note).

soon attracted international attention, and became the graphic symbol of the war called by the communists the 'the great War of the Fatherland'.

But I was told, continues Suvorov, that the poster was not seen in the streets of Soviet cities in the 'first days' of war, but on the **very first day**. In the streets of Yaroslavl towards the evening of June 22, in Saratov – the latter part of the day ... In Novosibirsk and Khabarovsk it only appeared on June 23. (Consider the distance!) Suvorov now asks how the artist was informed of the German attack when not even Stalin anticipated it. This is a historical riddle.

A second 'riddle', from our own times, can be added. The Right opposition parties (nationalists, neo-communists, national Bolsheviks) continuously unmask the government of the transformation of society (Perestroika) and, it has to be admitted, often with justification, in that they assert that occult-political circles from the West (of the Freemasonic kind) support it. Many interesting details concerning the world-wide intentions of Pan-Americanism appear here too; concerning the Lodges as its instruments and the fact that Russia's collapse in 1917 and also in the '90's was promoted by it. In the ideology of the Right there continuously resounds the emotionally-laden phrase that Germany is the (almost genetic) arch-enemy of Russia. They even admit that Pan-Americanism also wishes to eliminate it, and just for this reason propagate in Russia the idea of eternal enmity with Germany. It follows that the Russian Nationalists, the patriots, are in total agreement on this question with their greatest enemy – occult (since it involves the Lodges) Pan-Americanism or 'Mondialism' as it is also called. They agree despite their Eurasian ideology of 'Terra Firma' or 'Continent' being constantly at war with the 'Ocean'. To Americanism only one factor is important where its opponents are concerned: namely, that the mood of hostility in Russian-German relations should not abate, so that they should never – Heaven forbid! – be able to reach a mutual agreement.

During a lecture held before a small audience in Zurich, the author happened quite innocently to use the expression 'Slavic-Germanic cultural epoch'. Immediately several people sprang to their feet and muttered indignantly: 'What did he say? Slavic-Germanic culture? – That is racism!' and left the room. This happened in German-speaking Switzerland and the protesters were not at all Moscow Nationalists but Western liberal intellectuals exceedingly admiring of Gorbachev. How can we not ask: Who, in reality, are our leading nationalists? Surely they are not the defenders of Russian interests.

In this way the symptomatological diagnosis of our present times can be illustrated through an example. But the reader who has not yet discarded any of the political trends and 'epidemics' that are constantly spread by international radio and TV-stations will find it hard to bear. It is therefore inevitable that there will be only *a few mature souls who have remained steady in the motion of the swing*, who – in the words of the Evangelist – will be able to *endure to the end* in order to save themselves and civilization from ruin. Our hope rests with them alone. And this book was written so that their numbers might increase.

In the following pages we call for a new approach to politology as a science, and demonstrate its legitimacy and effectiveness. The general methodological foundation of the research presented is Anthroposophy.

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## Foreword to the 1<sup>st</sup> Edition

The condition printed on the title page of this book: 'Only for mature, unprejudiced bearers of the Anthroposophical Movement' probably needs an explanation. (This refers to the protective note in the 1<sup>st</sup> Edition; Publisher's Note.)

When Rudolf Steiner gave permission to publish his lectures he laid down as a condition that only those who have familiarized themselves with the fundamental concepts, the essential theses, of the spiritual science created by him should have the right to express a judgment.

Something similar is meant here, but the condition is posed **in a still narrower sense**. In order rightly to understand what is said in this book it is not enough to be familiar with Anthroposophy. Rather, its **method** of knowledge, and, arising out of this, the ability to look without prejudice at the social phenomena of life, the historical facts, has to be mastered.

The method of spiritual science allows us at all times and in all situations to advance to the archetypal ('Ur')phenomena underlying everything; it allows the phenomena to speak for themselves without being marked with the stamp of our pre-formed conceptions. It is obvious that the phenomena will then reveal themselves in their fullness: as a sensible-supersensible reality.

Where objects of nature, the cognition of nature-phenomena is concerned, many anthroposophists are well able to cultivate knowledge in this way. But as soon as the life of society is under consideration, hardly anyone can think Goetheanistically. A tangle of preconceived opinions and passions arises straight away and trivial fanaticism rears its head. If this happens while this book is being read, the author will not, for the rest of his life, be able to free himself from the labels that will be attached to him.

In order to avoid this hapless situation it is imperative to state the condition. A productive dialogue with the author is possible only if all that is said in the pages of this book is understood in the sense of the **historical symptomatology** which was presented as a methodological foundation by Rudolf Steiner in **hundreds** of lectures.

This requirement is not solely or primarily addressed to those who have formally joined the Anthroposophical Society through acquisition of a membership-card, while their life and spirit remain untouched by knowledge of the spiritual world and its nature, of reincarnation and Karma, of the spiritual leadership of nations etc. It is first of all addressed to people who have already acquired this knowledge but mysteriously carry it around as dead ballast and therefore judge their surrounding reality in exactly the same way as those who are subject to media mass-suggestion.

Large numbers of anthroposophists of this kind exist, within the Anthroposophical Society (AS, GAS) as well as outside it. And in both camps we meet people with penetrating spiritual-scientific knowledge who are able to judge in a well-founded and mature way, and who keep their spirit wakeful and ever in movement: **this book does not concern itself with them but is addressed to them. At the same time it is concerned with people to whom it is not addressed, namely those who bear chaos and destruction into the present civilization, into our Movement and into our Society.**

Fundamentally, the author makes no distinction between Movement and Society. They are one, as Rudolf Steiner declared at the Christmas Conference 1923/24. But here, as in any other case, the formal must be differentiated from what actually exists. **This unity has lived and still lives on only in those who are able to represent the anthroposophical cause in the world.** Formal membership of the Society has been devalued so much over the years that, so long as changes for the better are not forthcoming within the Society, it would

not be justified to regard it as an undeniable fact which automatically entitles someone to consider himself an anthroposophist and speak in the name of Anthroposophy.

The Anthroposophical Society was created as an esoteric fact at the Christmas Conference. Before the background of eternity its existence is not dependent upon the fleeting play of occult-political or other occult powers, on religious frenzy arising from false beliefs and spiritual errors, **but its destiny in the world at a given point in time** does depend upon such factors. And since a reversed causality also exists – **namely, the dependence of the world's destiny on the development within the Society** –, anthroposophists have every reason to be seriously concerned and disquieted over just that development. This concern is carried by anthroposophists on earth as well as by those who have already returned to the spiritual world. It is this very concern, indeed this deep disquiet, that is one of the **essential** characteristics distinguishing a true member of the Anthroposophical Society from a merely formal one.

Such members stand out, not as an elitist spiritual group of chosen people, but through their ability to experience immediate pain and sorrow in the face of humanity's situation in a world that is falling victim to collective madness.

A book of this kind is to some degree an exceptional case. The task does not fall to every anthroposophist working in the literary field to write something like it, not even once in a lifetime. But on occasions the situation demands that **a book like this** should be written.

The reader will encounter in the text a large number of indications and communications by Rudolf Steiner, even though the author is aware that any statement beginning with the words: 'The Doctor said' increasingly meets with rejection by anthroposophists – and often rightly so. The aversion to philistinism and pedantry, to trivial theologizing on the basis of spiritual science, often lies behind this attitude of rejection. But only those who know what *the Doctor said* should allow themselves to be led by this feeling of aversion. In this case, as soon as ideas of our own have matured, we should also refer to *the Doctor* without hesitation, at the same time making it quite clear what the author's fundamental assumptions are, so that the reader has a basis for distinguishing truth from error.

Finally, it may even come about that literally everything left to us by Rudolf Steiner falls into oblivion because purely arbitrary ideas and judgments, owing to the forcefulness with which they are presented, gain the upper hand. In such a situation it is imperative that we should recall the foundation upon which our Movement and Society rest.

This we need to do, so as to avoid the fateful error of serving God and Mammon at the same time, which almost all spiritual and religious movements do today. It has become a sinister feature of our time. May it not become a feature also of our own Society and Movement.



This book was written between September 1992 and April 1993. Since then many important events have taken and are taking place which could, every month, provide material for an extra chapter. To meet this difficulty, the author has included additional comments in the form of footnotes; but it remains the task of the reader to carry the work further. If he does not look upon the book as a collection of sensational items of information, but grasps the method of knowledge presented in it, he will be able to add the possible chapters himself.