



The Solari Report

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The Story of Gideon With Thomas Meyer



Catherine Austin Fitts



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C. Austin Fitts: Ladies and gentlemen, welcome to The Solari Report. It is my pleasure to be in Europe sitting in the elegant and beautiful living room of Thomas Meyer of *The Present Age*; the publisher, author, and anthroposophist

We had a marvelous meeting in Basel, Switzerland and then in the salon at Thomas' home.

We are here to discuss the story of Gideon.

Many times on The Solari Report, I have used the story of Gideon when subscribers ask me, "What can I do?" I use it as an example. It is my favorite story from the bible, and I have finally decided that I needed a full description and discussion of the story of Gideon to put into core concepts so that people can understand the full story and its meaning.

The last time that I was in Switzerland, I suggested to Thomas that he read it. He went immediately to the Old Testament and read it, and had many profound insights.



So Thomas is joining me today, and our topic is ‘The Story of Gideon’. You can find it in the book of Judges: 6-9 in the Old Testament if you want to read along with us.

Thomas, welcome to The Solari Report. Thank you so much for a magnificent weekend, and thank you so much for joining me for ‘The Story of Gideon’.

Thomas Meyer: Thank you also for this weekend. It was very, very interesting for all of our participants, including myself of course. This is a good follow-up of a key point of all that we have been talking about this weekend.

Fitts: Let’s begin. We are going to read along with the story as we go – not every passage, but we will read along.

We start at the beginning of Judges in the sixth chapter, and the Midianites have taken over Israel. Israel has been invaded, and the Midianites have come. It’s a perfect description of our situation. They have destroyed the increase of the earth in 6:4, and that is when we meet Gideon. Tell us a little about Gideon.

Meyer: The Midianites destroyed the crops of Gideon’s people at about 1,200 BC. It’s interesting that Moses once fled to the Midians. Midian, as far as I understand, is both the leader of the Midianites and the region or the country. So, Moses went there after having been in Egypt for a long time. Then he killed an officer and fled into Midian. So it’s Moses country. That explains why Yahweh is especially displeased by the fact that the people there have fallen into adoring a pagan cult. That is where Gideon comes in.



Fitts: Right, they practiced idolatry. So Gideon is a shepherd in the field, and one of the things that I like about Gideon is that he is not an ambitious man. We see in chapter 6 when he is approached by the angel of the Lord, basically saying, “Look, I am the last son in the last family in the last tribe. I’m a shepherd.”

So he is a shepherd in the fields, and is approached by the angel of the Lord.

Tell us about the angel.

Meyer: What I find very striking that makes Gideon a model character is that he is not just passively pleased to be visited by an angel – some would say that he is an angel of Yahweh – but he wants to know, and he wants to test. He says, “Give me a sign.” To the angel he suggests that he first makes a sacrifice of an animal. The angel waits until that is done, and then there is fire breaking out as a sign that there is a super-sensible force involved. So, he is believing this angel is a messenger of Yahweh.

Fitts: We were talking so much about discernment and how to be discerning about both the spiritual and the material world. What you are saying – and I remember when you first pointed this out – is that the angel of the Lord comes to Gideon when he is in the fields, and he doesn’t get impressed or overwhelmed by it; he is basically very discerning and says, “How do I know that you are an angel of the Lord? Prove it. Show me.”



Meyer: That is a very important point. Many people with spiritual experiences are taking them as what they seem to be, and they don't question it. It could be that we have a nice angel coming, but maybe there is not such a good being behind it. Gideon wants to find out, and he does that. That makes him a model character from that point of view.

After this test, he destroys the altar that was made by the people there. Then two further tests come, which I think is remarkable. There were three tests. After the first one he still wants to know. He has another vision of Yahweh, and he wants to know, "Is that really you?"

Remember there is somewhat of a fleece, similar to the Greek mythology of the Golden Fleece. It is significant. He says, "Excuse me, but I want to know who you are. Give me a sign." In the morning, the fleece should be wet, but the floor around should be dry. Yahweh obeys his wish. Then Gideon says, "Please understand that I am really sorry to ask you for a second time." He asks for a second fleece sign. He says, "I want you to make the fleece stay dry and the floor around it be wet." Again, this happens. Now he has made three tests, and he is sufficiently satisfied and trusts the Lord; trusts his real identity.

Fitts: Then the angel says, "I want you to throw the Midianites out of Israel," and Gideon says, "What? I'm the last son in the last family in the last tribe in Israel. I'm a shepherd. I can't throw the Midianites out of Israel."

The angel of the Lord says, "You're perfect because we are really going to do it. If you throw them out, then everybody will know that it was the Lord and not you; you are perfect."



Meyer: Especially as he had about 30,000 soldiers. But if this army is not reduced and becomes victorious, the Israelites might imagine that they were the heroes. So there comes a reduction program by the Lord, which is really extraordinary.

Fitts: So, the angel of the Lord asks Gideon to call for an army. He calls for the army, and then he comes back and the Lord says, “You have too many people with you. We can only work through faithful people. You have to tell the scared people to go home.”

When I was in investment banking, I had a partner who would say before we were doing a risky transaction or a big deal, “We need to come together and tell all the scared guys to go home. We can’t afford to have any scared guys on the team.”

So Gideon does. He tells the scared guys to go home, and he gets it down to the faithful.

Meyer: It is marvelous how he does that.

Fitts: In the first test, the Lord says, “The people that are with you are too many for me to give Midianites into their hands.”

Meyer: He tells them, “Those who are afraid to battle, please leave.”

Fitts: He said, “Proclaim to the ears of the people, ‘Whoever is fearful and afraid, let him return and depart early from Mount Gilead.’”



There returned the people twenty and two thousand, and there remained ten thousand.”

So now the Lord comes back and says, “There are still too many.”

Meyer: Then comes the water-drinking test.

Fitts: Here is what is important: These people are faithful. So you have 10,000 faithful, but they are not all competent. So next, he goes to the water-drinking test.

Meyer: They drink water, and the Lord says, “Those who drink out of jars are not competent, but those who kneel down and drink with their palms and from their palms are worthy.”

Then three hundred men are left.

Fitts: So Gideon is apoplectic. How is he going to throw the Midianites out of Israel with only 300 people?

Meyer: That is an amazing feature that the higher powers place more importance on quality than quantity. That is the secret of the victor.

Fitts: So the Lord is saying, “For me, for the divine intelligence to work, I need to only work through people who are both faithful and competent.” So they need to have no fear and to be effective.

Meyer: Gideon gives them some pots and some wands in order to make an impact on their attack.



There is an interesting dream that one of the people hears of when approaching the camp of the Midianites, and they understand this dream like a prophecy, which is that they won't be victorious.

Then they attack, and I find it very remarkable that they have to shout "for Yahweh and Gideon", in this order. So they say, "We do this for the Lord and for Gideon."

Fitts: The Midianites are asleep in the valley, and Gideon and his army – which in popular culture we refer to as 'Gideon's army' – move down the side of the mountain. The Midianites are asleep in the valley. The Midianites have weapons, but Gideon's army only has lanterns and pitchers. So they have light and vibration. They move down the side of the valley with light and vibration, and then what happens?

Meyer: The Midianites were waking up totally confused and they start panicking. They ran to each other and killed each other. That is a very striking feature of the story.

Fitts: The enemy is so suspicious and distrustful of each other.

Meyer: Exactly. The war of every one against every one, which you find prophesized for the future of mankind.

Fitts: I think that the future is here.

Then the Midianites retreat, and Gideon's army follows. One thing leads to another, and they defeat the Midianites. Sure enough, the Midianites leave Israel. The people turn to Gideon and say, "We want you to be our king."



Meyer: They say, “Rule over us.”

Fitts: That is in Chapter 8. Then what does Gideon say?

Meyer: He says, “I will not be your ruler. Yahweh will rule over you.” So he refuses to be crowned, so to speak. This is another extraordinary feature because

how many people who get into a situation like that and are offered a crown of one sort or another, and how many people would say, “Yes. That is okay. I deserve it. Now give me the crown”?

But Gideon doesn't. This is because he is oriented to the higher rule of the Lord. This is such a model event.

You give me the story of Gideon, and I am very grateful that you did because I didn't know it very well. I found it in the Middle Ages. In the great school of Chartres, about which we were talking last time, the story of Gideon was quite popular. For example, they used the fleece test as a metaphor of virtue, which was the Holy Spirit. That is why the association with the Golden Fleece is very important, I think. Bernhard of Clairvaux used it as an image for the holy virgin. So at that time, they knew this story. One of the teachers of Chartres, John of Salisbury, has a passage about Gideon in his book *Policraticus*. He calls this chapter ‘Gideon: The Model for Rules.’ He ends with the question, “Who is there among so many thousand ambitious who wishes to be like Gideon? Or who wishes the law to rule over himself and over the people?”

So, this is a great appreciation of the moral feature of the story from the Middle Ages.



So the outstanding thing, from my perspective, is that you have someone with spiritual experience and courage and who wants to test. He doesn't want to follow blindly. After the tests have been successful, he is doing his work. He is really open to the guidance from above, because to reduce an army to such an extent in such a situation is a very extraordinary thing.

The danger was that the Israelites with their great majority of soldiers, would claim the victory for themselves, and thus they are reduced to 300. That is very extraordinary – faithful testing from a spiritual source.

Then the next extraordinary thing is not claiming anything for one's self. The job is done, the people have been led back from the battlefield], and that was fulfilled. Freedom and peace were restored. And when his people wanted to be the new ruler over them, it is perfectly logical that he says, "I am not going to be your Lord. Your Lord is up there."

This morality in connection with the higher self is really an outstanding example. Salisbury says, "He is a model for all of us."

After I read the story a few times, I thought, "Are there any people like that in history, after Christ?" I found only one example so far.

Fitts: I don't know who that was.

Meyer: It is Giuseppe Garibaldi who successfully freed Italy from the Habsburgs and the Spaniards and the French and who thus united Italy. He was linked to the King of Piedmont, Victor Emmanuel II.



He was actually the hero of the whole liberation process. I think that all the people of unified Italy would have expected him to be the new king of the united Italy, and even the King of Piedmont would have accepted this. But Garibaldi left the crown to Victor Emmanuel II. He renounced.

This is a powerful thing. He was doing his job, but he didn't want any thanks or any personal recognition for it. The parallel goes even further because Garibaldi had a previous life as an initiate in the mysteries of Hybernia (Ireland).

These were very special mysteries of great, great perspectives. One law was that you had to follow people whom you brought into the initiation process, even in their next life. You had to serve them. Garibaldi served three people: Cavour, the minister, Mazzini, the writer, Victor Emmanuel, the king.

His spirituality and his spiritual laws were much higher than his personal way and desire for the unity of Italy. He was serving a higher purpose.

That is the only example that I have found. I am not saying that it is the only one, but it is a striking parallel. Garibaldi is someone who did a great deed. To unify Italy was a great deed at that time. Then he gave the crown to Victor Emmanuel, though everyone would have accepted him if he took it for himself.

Fitts: But he wasn't the right person to rule, and he knew it.

Meyer: The people would have wanted him, just like with Gideon. "Be our ruler."



He could have. He might have even been a good ruler, but he renounced. That is a powerful parallel.

Fitts: The first time that I heard the story of Gideon was in a wonderful sermon. I didn't appreciate it from reading it. When I read it, it made no impression on me and I think that it is hard to understand from the reading of the text. It was only when I heard it discussed in detail that I picked up on it. Then I read it, but it resonated with me for many different reasons. One was that Gideon is an ordinary person. One of the mysteries of my life is that the majority of the people who I meet and who I know think, "I can't make a difference because I'm just an ordinary person. I'm the last son in the last family in the last tribe. I can't do anything," and that is ridiculous.

If you go through history and look at the number of people it takes to make a difference, it is often very few people. Everybody can make a difference in what we do.

One of my favorite lines from the movie *Gladiator* is, "What we do goes to eternity." It matters what we do.

Meyer: That is the strength in trust. Every single individuality is immensely important, and this is the trust, not quantity. It is quality. That is what can make a huge change.

The people today in a certain rational spirituality are the absolute minority. You would laugh at them when you see the numbers there, but the number is not the key. That is another feature that makes this story so outstanding and so popular.



Fitts: The thing that I especially love in this story is what the angel explains to Gideon and I would call ‘field management’. We can’t create a powerful field that the divine intelligence can move through unless all the people share two qualities: competence and faithfulness.

In that sense I almost compare that to the history of Jericho. What the angel was saying is that to defeat the Midianites they needed to create a field, and we can’t create a field if the field has bad stuff.

Meyer: Absolutely. So, this is the divine selection principle. It is totally opposite of what we have today. Today the concern in the world, which was described so excellently by you to us, was the ruling principle practiced by Mr. Global, which is, “Let the worst come to the top. The selection of the worst to the highest position.” That is Mr. Global’s principle today.

Here we have the opposite. It’s the selection of the most capable, morally highest to the top. It’s not the number. So, I love the story just for that. The fittest and the most able have to come to the best positions.

The hope is that if many people practice this, then the worst at the top start stumbling and falling. Then they have to destroy each other. It is a very encouraging story.

Fitts: Whether it is discernment on a spiritual level with the angel of the Lord or discernment of how you choose and build your field, it’s as though there is an amnesia or a memory wipe in the whole world.



I struggle with how we keep making the same mistake over and over and over and over again.

Meyer: That is the weight of our bad habits through life, even lives. We don't get our sure footing, and it is our own bad habits keeping us back. In the larger picture, we have been in the Light Age since the end of the last century-1899. It's the end of the Kali Yuga – the Dark Age. It's a 5,000-year period to teach us to look at the material world and to become free. The result of this getting more and more interested in the material world is forgetting the spiritual world.

We need to overcome habits that were fit to the Dark Age. We are not adapted to the Light Age yet. Many of us are still under the rule of things that were adapted to the time that we have left a hundred years ago.

I would say that it is a real task to become a contemporary in a deeper sense. It doesn't mean that we just live now and read the newspapers and be well-informed; we live in an age of the most powerful and spiritual guiding forces, apart from dark forces. What do the positive spiritual forces and beings expect from us?

We read a passage that there are beings coming into the world which could be taken materialistically as extraterrestrials, but in fact they are stimulating interest into spiritual realities, which a character like Gideon had fully grasped. We have to regain the reality of such beings in a free and intelligent manner, and that takes time.

Fitts: One of the best things that we published during the last year has been Ulrike Granögger's Future Science series.



One of them is called ‘The Wave Genome’ and it’s the energetic nature of reality. There is one experiment shown by a German scientist who tested different kinds of food and showed that, although organic food was chemically the same as non-organic, it had far more electromagnetic vitality.

I was just in Stavoren with Ulrike and Jason Bawden-Smith and Brigitte Mouchet, who does our Wellness series. Jason Bawden-Smith came in from Australia. The whole conversation was on biophysics, but it is really the science of our electromagnetic fields and our electromagnetic reality – our vitality.

One of the reasons I love the story of Gideon is because it’s about what happens when we get the biophysics of action in alignment with the divine intelligence. There is something happening with the 300 and their use of light and vibration.

Meyer: You can say that it is a surrendering, in a good sense, to the higher will. You can call it the divine will. There will be miracles and magic. You could also think of the end of the second act of Parsifal where Klingsor’s powers are suddenly at an end. It is a wonderful scene showing the magic of one person –Parsifal – up against a battle with Klingsor. At that point the whole thing looks like a dream. It looks like an unreal evil building that is collapsing within a few seconds. That’s the miracle.

Parsifal is a magician in that sense – a white magician – by his tremendous trust into the higher abilities to overcome evil in men.



Fitts: I believe one of the messages of the Story of Gideon is that anybody can be Gideon. Gideon is in all of us. We can all be Gideon.

We cannot be Gideon if we thirst for higher powers, like being a king.

Meyer: There is a lot that fits into this story. One of his pupils asked Steiner, “What can we do about all the tendencies of picking up psychic abnormalities and illnesses like picking up the flu?”

He said, “There are three enemies of the soul: Ambition, vanity, and untruthfulness. If you are on guard against these, you don’t need to be worried about yourself.” Then he added, “These are really bad. But in any spiritual movement that you can take – the theosophist or the anthroposophist movement – these enemies of the soul are fatal. So be aware and you will be fine.”

Fitts: Ronald Reagan said that you can get anything done in Washington as long as you don’t want the credit.

Meyer: That is another one.

Fitts: Another thing that I really love about the Gideon story is that it talks about obedience. Sometimes we are asked or we are called to do something that just seems overwhelming, and yet we know that we have been asked, and we know if we have faith that we should proceed to try to do our best.

You get the feeling, as Gideon goes through the story, that he is never 100% certain that he is going to succeed.



He is asked to do it, so he chortles through. I think that when you are called upon, you have to obey; you have to do. If you are asked to throw the Midianites out of Israel, then you have to try to do it.

Meyer: I think that is perfectly true, but Gideon does that only after getting 100% sure about the source of the call for its higher abilities. I think that is such an important feature.

I know people who hear voices. If you ask them, “Are you sure that the voices came from the left side or from above and not from below?” they are at a loss.

Fitts: Especially if you look at the patents. “I don’t hear voices, but if I did, I would assume that they were coming from Virginia.”

I will say this: In my life, I have constantly been told, “You can’t do that. That is hopeless. That is impossible. You can’t fight City Hall,” and all this kind of thing. Yet what I’ve found is that if you are in, what the Christians call a ‘right relationship’, and you are in align with the divine, miracles happen. I’ve gotten to the point in my life where it’s as if, “I’m in a corner. It’s time for a miracle,” and they happen.

Meyer: One of my modern heroes, as you know, is D.N. Dunlop, who is a pioneer of a brotherly world-economy, not one of “globalists” working under Mr. Global. He said, “You have to strive to do the impossible because nothing else is worth doing.”

Fitts: That is true, and you never know unless you try.



Meyer: Gideon's is a very courage-stimulating story. I found it interesting that scholars say that it occurred about 1,000 years before Christ. In the early Middle Ages- about 1000 after Christ-there is a mirroring process-you had great spirituality. It is no accident that it was such a hopeful story. I was amazed to find that people knew this story very well. They knew the great moral impact that it can have.

Fitts: I started to use the story a great deal when I started to write about the missing money. I was working with a wonderful reporter at the time who wrote about nine stories on the missing money. I would research, and she would publish the story. Then you would see this fight break out.

What she realized is that, not only were these people stealing from the government, but they were stealing from each other, and they were lying about how much they were stealing.

I could hear the argument, "Wait a minute. My bonus was only \$100,000 and I just realized that I helped you steal \$59 billion. So I want a bigger bonus."

We developed a strategy of what we wanted to do – and this is part of the light and vibration weaponry –and that was to bring transparency in a way that would inform real solutions, and would also trigger the Midianites. We discovered that the Midianites were deeply distrustful and suspicious of each other.



Meyer: Evil will destroy itself. You see Christ with the two adversaries. It is said that Lucifer fell, not because of the Christ and Michael fighting with him directly, but because he cannot stand the sight of the higher being. So he turned to Ahriman. Lucifer and Ahriman were turning against each other.

Fitts: Absolutely. It was odd that when 9/11 first started – and you and I have talked much about this – there was a group of us who started in New Zealand and the United States the topic of unanswered questions. The idea was that we were going to inspire citizens to ask the best questions, and then we were going to hold the government responsible to answer the questions because that is their job.

This process went on, and we got the greatest questions. The pressure was on the government to answer the questions, and then the government announced that it was going to establish a 9/11 Commission. They announced that Henry Kissinger was going to be the Chairman of the Commission.

The 9/11 group got together and was planning on doing this whole campaign saying, “Kissinger is evil,” and then list all these evil things that he has done. I argued and said, “No. You don’t understand the Midianite thing. If you publish that we think that Kissinger is dangerous and evil, everyone will say, ‘Good. He is perfect for the job.’ But if we do a whole bunch of cartoons and make a joke out of Kissinger, they will say, ‘Wait a minute. We need someone who is a bit more serious.’ The Midianites will kill each other on this one,” and it worked. Out went Kissinger, and in came Thomas Kean, who was a much calmer, more peaceful person. But still, we didn’t get the questions answered.



Meyer: The author of 'The New Pearl Harbor, David Ray Griffith, called the official report the 'omission report', which is evidently true. You told us that Building 7 was an important building insofar that it had to do with covering up financial fraud in a very effective way. Building 7 wasn't even covered in the Commission report.

Fitts: It takes us back to a point that you have made before on 'The Solari Report, and we have talked about it recently. You said that every time we tell a lie, we create an elemental being. Of course, 9/11 probably has produced a lot more elemental beings.

Meyer: I think that the population of elemental beings has really had an exponential growth. If we think that we are responsible for these people who are impediments and obstacles, then we have the job of getting them into another evolution.

Fitts: We need an art renaissance.

Meyer: Exactly. That was the thing: Steiner says that they all have to become helping beings in the future. How can we turn from a being that lives by the lies and doesn't ever want to leave the object that it was glued to? They say, "Here I want to stay forever."

So we have to teach these beings, to transform the process of making lies. We can tell it that it can make another sort of "untruth" illusion that may even be inspiring or a fantasy that is inspiring. We have to guide such beings to become active in the field of art, for example.



Fitts: Science fiction. We are going to have a renaissance of art and science fiction.

Meyer: Free the imagination from being glued to the material world.

Fitts: I believe the thing the story of Gideon says is that everyone can make a contribution. Don't worry that you are too ordinary or too unimportant. Then the question is: What is it that the divine intelligence has asked you to do? That is what you need to do. You don't need to worry that you can't do it; you just need to proceed.

Meyer: See that you have a purified soul for the inspired missions you are entrusted with. That is the point of the fleece. The fleece is an imagination for a higher astral body which is still pure before it became corrupted by a person's ambitions and so on.

Gideon makes two tests with the fleece. In a way, that is not only a test for Yahweh, but it's a test of his own integrity.

Fitts: Then, the last thing is this: Never underestimate what light and vibration can contribute. We talked about it earlier. The importance of turning on the lights to reduce secrecy is imperative. The failure of so much of the entire population is that they are only looking at a tiny picture of the map. We need to share a much bigger picture of the map.



Meyer: You have a wonderful imagination that is really bringing clarity into nontransparent affairs: Turn on the light on the cockroaches.

Fitts: The symphonies play in the dark, and the cockroaches are running around free.

Meyer: Our job is to not make it easy for the cockroaches to stay around.

Fitts: You had an expression that you told me about. In Germany more and more people are talking about the courage to say the truth. What is the expression?

Meyer: “Courage of knowledge. What is the contrary? Cowardice of knowledge.” People are afraid of what they will see when the light is turned on. They are afraid that they will see all these cockroaches running around. It is very uncomfortable. The act of knowledge means that if we know something, we don’t alter the facts in a certain sense. We see what was there all the time. I think that takes courage. Courage is not only a soul quality, but it is also a spiritual quality when it helps you strive for unlimited knowledge.

Fitts: We had a lot of time dialoging with people recently. We had people from Switzerland, Germany, Austria, Serbia, Hungary, England, and Japan. There were one or two Americans and Asians, but mostly Europeans. One of the questions that I get asked as I travel around in Asia and America is, “What is it that everybody else is thinking?”



If you were going to say to the people from other continents listening to this what you heard from the Europeans, what would you say that would inform how they are feeling? You had a very informed European audience. What are the informed present 18-year-old subscriber's concerns? What are they thinking about?

Meyer: I think that they have this thirst for transparent knowledge and overcoming the fear of seeing reality. That is one of the biggest obstacles to get into truth – if you have a fear of what the truth may tell you.

All of these people have the same comments. You didn't have anyone there who came with the empty phrase of, "Oh we don't want to have responsibilities." No one.

I think that this is a development of consciousness, so we can be sure that when we start we don't have people in the room who would come and bring exterior nonsense into it.

Fitts: There is nobody there for entertainment; they are there to have a serious conversation.

Meyer: Some of them had even some good jokes, as you remember. Should we tell to our listeners?

Fitts: Yes. I love that joke. You have to help me make sure I remember it. The joke is: Bill Gates dies, and goes to Heaven. He meets St. Peter. St. Peter says, "You can come here, and we will assign you to play the harp. You go up there on the balcony and play the harp. Or, you can go downstairs to hell. Here is what it looks like."



He shows boulevards with palm trees and a gorgeous layout, and there are lots of people driving around in their cars, having fun.

Bill Gates says, “I think I’ll go downstairs. I think I’ll go down to hell.” So, he goes downstairs and finds himself instead being wrapped on a barbeque pit and roasted. He turns to Lucifer and says, “Wait a minute. What happened to the palm trees and the convertibles?”

And Lucifer says...

Meyer: “Well, that was just the demo version.”

To the courage of knowledge there belongs a certain amount of humor. People who can’t laugh about their weaknesses are dangerous because they think that everything is holy within them, and the devils are only in others. Of course, this is a big illusion.

So, the detachment faculty of humor is a very healthy element.

Fitts: What we talk about at Solari is that we have to stay in the state of amusement because the change is accelerating. With AI becoming more and more important, I mentioned that there was a new survey that claimed that 25% of Europeans would prefer governance by AI as opposed to humans. I know that they wouldn’t if they knew what it meant.

Meyer: They are giving up their minds, so to speak. They are handing over their mind’s potential, which makes them slaves out of their own free will. And to free will I would like to add something.



You can also say that Gideon was a forerunner of the free will. You have to have the will for freedom.

It is an easy thing to think that there are lots of people who have the will for freedom. That means they have the will to be an individual thinker and that you have responsibility for your deeds. But the will for freedom has to be cultivated and developed in many people, and they are not doing that. There is a widespread will for slavery.

Fitts: It is also an absence of discernment. It's a very serious absence of discernment.

Meyer: Discernment is a holy faculty, in a way. Even to form an opinion about a fact is a ritualistic action. It is a mental action which is holy, which has to be taken seriously. Do people often take their own thinking seriously? Do they care if they make the wrong conclusions or unfounded extrapolations and generalizations? These are all mental crimes that we should be sensitive about.

You know I love Emerson. In a way, he was a mind who was very conscious and very self-reliant. He didn't go too quickly like other writers. So if you read him, you get a concentration of pure truth finding.

Fitts: I really strive to be careful about my thoughts and what gets into my immediate surrounding, and yet I find that it is much easier for me in Europe. That is one of the reasons I try to spend so much time in Europe. I find so much agitation in the field.



There is so much entrainment technology, and it requires enormous discipline and effort to really maintain a clean spirit and a clean mind. It is a real fight.

Meyer: To spin in a positive element, maybe you could say that America can make you more conscious to become independent of all these influences precisely because they are so strong.

The question that I would like to have people ask is: If you want to know how much you are influenced, you have to know the point or sphere within yourself in which you are sure that no influence is playing into it. If I don't know what is to be uninfluenced, then how can I discriminate what an influence is? How do I know what an influence is if I don't know the opposite? That is really a hard test, especially as much of the planet or most of Mr. Global is trying to tear our discrimination faculty out of our nose, so to speak.

Fitts: I'm amazed at how easily we are fooled. I am always amazed. And, of course, I am always working to understand how I can create an immunity to the lies. I still struggle.

Meyer: I think, we all wish to come to our deeper being, which is a divine entity. You said it. It is beyond good and evil. It cannot be destroyed. It can only be waived for a while. We need to go there in order to resist all influence and not be influenced to the core. The influences must not go to the core of our being. If we know that the core of our being cannot be influenced, then we can study the influences of certain layers within ourselves, in our being objectively without identifying with them and without saying, "It's too late. We are all influenced in our total being. 5G is the end of our freedom."



People don't actually say that, but I think they feel it sometimes.

Fitts: One of the reasons I love the Gideon story – and there are many bible stories that I use for myself – is because I think that we go along because we constantly hear, “Well, you have to go along. You can't fight City Hall. You have to go along.”

One of my favorite quotes from Jon Rappoport is, “Hopelessness is an op, and it is planet-wide.”

I think that one of the things that I get from scripture is that there are so many stories where they say, “No, you can stand.”

There are certain fundamental principles and truths of morality, and there is this concept of standing. You don't have to go along. You don't have to have an army of millions. But you do have to stand in the light.

I think that anything that bolsters mind, remembrance, and recognition is, “I can stand. I don't have to go along.”

Meyer: Emerson once coined the phrase that to be an individual in a good sense means to be a nonconformist. We must not be oppressed.

Gideon is a good example of someone to whom people would have said, “Yahweh inspired you to reduce the army? Isn't it better that you forget about him?” He was immune against things like that.



Fitts: The quote that I used in our commentary on 'The Solari Report' is from Marcus Aurelius, and it very much reminded me of Gideon, which was, "Waste no more time arguing what a good man should be; be one."

Meyer: This is real integrity. Emerson spoke a great deal about integrity. I remember a phrase, "Nothing is at last sacred but the integrity of your own mind." Gideon had this.

Fitts: So do you.

Meyer: Thank you. Is this a topic that we might take up at a later time? Maybe we can find out more about Garibaldi. I read a book, and I didn't find any publicly known figure who had this moral grandeur of leaving the crown to a person who much less deserved it than himself.

Fitts: I suspect that there are many people, but they remain hidden.

Meyer: That is very possible.

Fitts: They remain hidden. Their story doesn't get told.

Meyer: I totally agree with you. But in the official history you have many rulers who want to have power, not in the name of the higher, but in the name of the lower elements of our nature.

Fitts: For many decades I didn't understand how powerful the media was because I thought, "It's just words; it's not money." I thought money was the power line, not the media.



One of the things that I have learned is that the media has tricked everybody into adopting a picture of success, which makes them powerless. It makes it very difficult for them to cooperate, and it makes it very difficult for the 300 to come together to create a field and shift things. Part of it is that it gives you this picture of a hero as somebody who gets the most attention. So you turn into a child.

In other words, it gives you a picture of success that turns you into a child, at which point you become easily manipulated and controlled by the system. One of the things I found most tragic when I first started to speak publicly is that I would go into a town, and there would be a mayor who was excellent and who was a real hero. That mayor was just doing remarkable things to protect people and make sure that the community worked. He was completely not admired or respected.

When you talked to people about why he wasn't, it was because he hadn't been on Time Magazine or hadn't been held up by the media as a great guy. The reason was that he was making life difficult for the Midianites.

So our picture of success, whether it's of other people or ourselves, is not in alignment with the divine.

Meyer: Exactly. True success is that we are able – through great suffering and sometimes struggling – to approach our own higher being that doesn't realize itself in our lives automatically but only with the readiness to 'go to hell' if necessary.



That is the real success. I think the life of many people tends to get boring because there is no drama between the ordinary personality and all these ego things and the higher. They don't relate to each other in many cases.

The real drama of life is the inner struggle between an ordinary person with all this vanity issue and the higher in him. This implies a certain amount of activity and struggle. No one is automatically in tune with the higher self.

Gideon is a model of rulers. We all have a higher being that should be the model to which we strive, to become more like the image of God, and the drama ends when people have not even a sense that their development is, not only in material things and money, but in getting similar to the higher image.

Fitts: That is important because I believe the moral of the story is that I want to be in Gideon's army; I don't want to be with the Midianites.

Meyer: You want to be with those who lick the water, not drinking from the chalice.

Fitts: I don't want to wake up in the middle of the night having my own team attacking and killing me.

Thomas Meyer, thank you so much for joining us on The Solari Report.

Meyer: Catherine, it is a great story, and I might come back to it again and often.



MODIFICATION

Transcripts are not always verbatim. Modifications are sometimes made to improve clarity, usefulness and readability, while staying true to the original intent.

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