

Actionable intelligence to live a Free & Inspired Life



# The Solari Report

June 7, 2022

## Spiritual Science in the Present Age: The Threefold Social Order with Thomas H. Meyer

A Solari Report Series  
with Thomas Meyer

*Spiritual Science in the Present Age*

Threefold Social Order

**Catherine Austin Fitts:** Thomas, we are back for your next contribution to *Spiritual Science Academy*. What are we going to talk about today?

**Thomas Meyer:** The threefold social organism and what this actually means.

**Fitts:** I think that there is nothing more important in this curriculum than the threefold social order. I believe this is a very important aspect of Steiner's work.

**Meyer:** I agree; it is important, and may I make a reference? In two days, we have the 100th anniversary of Steiner, for the last time, publicly trying to explain what threefold is about in a very simple way, and I would like to start with that. That was in Musikverein [a traditional concert hall] in Vienna.

**Fitts:** The Vienna Philharmonic! Oh, wonderful!

**Meyer:** There were 2,000 people there every night—journalists and press—for ten days. It was the culmination of Steiner's public activity. In the last lecture of the ten lectures, he spoke about threefold, and it was the last time he spoke about threefold because he had done that for several years since 1917, and it was not outwardly a success, but here he comes again.

The main reference is that a man came up in Vienna who brought the abstract program of Pan-Europa [European unification movement], which led to the EU under the guidance of Churchill. It was a program/counterprogram.

In this last lecture, he [Steiner] made a very elementary introduction to threefold. The elementary thing is the historical reference to the French Revolution, which was a great thing. It became terrible after a while, but it was the birth of three great human ideals that resonate in every soul: liberty/freedom, equality, and brotherhood. These three ideas are deeply rooted in every soul. You can find good reasons for all three of these ideals and why they are necessary, but the problem is that they cannot be realized into the social organism as long as the social organism is centrally controlled, has only one source, and is managing all the affairs that belong to the sphere of liberty.

What belongs to the sphere of liberty? This sphere is the spiritual life, and you could say it's the cultural life. It is something that has the ideal of freedom and

liberty. This has to be respected. In spiritual and cultural life, you have freedom. You don't have the state or the economic interests dictating what is being produced in culture.

In order to do that, you have to free the three spheres of the unity state as we have today, even in the EU.

**Fitts:** I would like to stop you for a moment here. Some people do not necessarily see the connection between spiritual and cultural. I always told you about my friend who would say, "Culture is the integration of the divine in everyday life." I once said to him, "You forgot to mention that it can be the integration of the demonic in everyday life."

Our spiritual foundation is really what drives culture and what integrates culture into everyday life. I grew up in a world that was entirely focused on the material; it was almost as though the spiritual and cultural didn't exist.

**Meyer:** That is why the key of threefold is real spiritual life that starts with our ordinary thinking life. People have to learn to think independently. Not only material things, but also spiritual things should be entering into our thoughts.

The key of threefold is a strong spiritual life. What we have today is phrases and phraseology and ideologies. We don't need ideologies; we need an active spiritual life rooted in the individual who is a thinking being.

**Fitts:** You talk about thinking and believing, and there are three.

**Meyer:** Not believing; believing has nothing to do with real spiritual life in the modern sense. "Believing" was the way to refer to the spirit in the Middle Ages when there was not an individual with an awakening "thought life." Today I think that the way to the spirit is through thinking.

**Fitts:** You were mentioning this construct of three things, one of which was thinking and another was feeling. What was the third?

**Meyer:** Willing.

Thinking belongs to the spiritual life and cultural life; it is individual. Everyone has to think for himself; you cannot think for others; that doesn't work.

Feeling is related to the law and rights sphere. Everyone has the rights feeling. As human beings, we should be treated alike by the law. There is no individual difference.

Willing has an extension in the life of economy.

You can make another reference: Spiritual life is what we bring out of the time before birth. The rights sphere—feeling—is for the present, and the economy impulses of willing are for the future. Now we have another trinity: Thinking, feeling, and willing. These are spiritual/cultural life, law life, and economic life.

The brotherhood would be the ideal of today's world economy, not national economy; that time is over. We have a world economy, but we don't have brotherhood in it because we don't have the ideal that belongs to this sphere working yet because we have a few individuals who are actually behaving in a rather antisocial way just to fulfill the needs of the little group. That dominates so much today that we cannot talk about brotherhood.

Everyone knows, for example, in economic life, we have to share goods. Everyone has the need for food, and I think there is enough food in the entire world, but there is a distribution problem. It's not distributed in an intelligent way, so some people are starving all the time. That doesn't mean that we don't have enough food in the world. There is no brotherhood, but little groups and individual interests go into the economic sphere. This is the wrong sphere for them. The right sphere for individual interests is the spiritual-cultural life.

A musician or a poet has to do exactly what he thinks he can do best, and no one else has to interfere. This is a perverse situation. We have the idea of liberty in the economic life where it doesn't belong; it belongs to the spiritual-cultural life.

On the other hand, we take socialism, a caricature of brotherhood, that we share all the same opinions. That is a caricature of a true cultural individual life.

Maybe this is to start the reference that these three ideas are there, and they are deep-rooted. But to bring them out in the right way needs a different social structure today. What can I add to make it even clearer?

**Fitts:** I believe one of the most important points is from when you did the workshop in Basel, Switzerland. One of the most important things I learned was the absolute importance of the law not being subject to the economy.

We just watched an example of how, during the financial crisis, the people in charge of the law in the United States took the position that they couldn't hold the banks accountable for criminal behavior because it might hurt the economy. That is a perfect example of subverting the rule of law and converting it to the rule of man for the convenience of the economy.

We often hear, "We can't enforce the law because it would be inappropriate." There is a wonderful phrase, "Let justice be done though the heavens fall," which supports the idea that the law should not be subordinate to the economy.

**Meyer:** Absolutely; it should be independent. That means that you don't have the same people who decide about the law and who decide about the economy and who decide about what is taught at schools and universities. You have three different bodies, "so to speak." They have to be coordinated, but they must be separated to begin with.

I think the key of the whole thing is the free spiritual-cultural life. If we don't have this, we don't have a basis for understanding anything in the other spheres.

How can we understand what is going on in the world today if people haven't woken up their own inner judgment ability? Many people today are totally unable to see what is actually going on because they don't think anymore; they are filled with catch words and what is repeatedly said in the media.

Some people think that if you repeat something often enough, it becomes true by repetition. Of course, this doesn't work.

So, free spiritual life is the key. I have to add that even in the movement that Steiner founded—the anthroposophical movement and the spiritual scientific

movement that we are talking about here—it is not always fulfilled. Today, you have walled-off schools that do not have a free spiritual life; instead, they adapt to the economic sphere or to the political rights sphere.

The rights sphere is actually the sphere in which politics has its function, and it should be restricted to this sphere. This is also all the republics and all the police functions; that is the rights sphere, in a way.

**Fitts:** What is interesting is if you have the strength in the spiritual and the strength in the law, your economy does much better than if you shrink it. If you implement the rule of man instead of the rule of law, then a few can benefit, but you shrink the pie. That is what is so interesting.

Any time you hear the justification that economy can overrule law, it's not the economy overruling law; it's the economy of a few overruling the economy of the many.

**Meyer:** Right, the few and the many.

Let me add something: The spiritual-cultural life is in the hands of individuals in the rights sphere, but you cannot vote about questions of truth. You cannot vote about whether something is true and find the majority, and then say, “The majority thinks it's true, so it will be true.”

The majority has only a right in the rights sphere, and then you can vote democratically. The democratic principle belongs to the rights sphere, not to the spiritual sphere, and not to the economic sphere.

In economy, you do not have the majority, but you have the bringing together from all points of view what has to be said about a good price. This can only be the result of many, many points of view and universal judgment. Individual judgment [spiritual-cultural] and majority judgment [law and rights] and universal judgment [economy] also are ways to refer to the three spheres.

**Fitts:** If you go to *Spiritual Science Academy*, we have the “Thomas Meyer Library” where we have all of your interviews in one place. It's very popular.

**Meyer:** Is it already there?

**Fitts:** Yes, it's been there. You've seen it when we brought up the website. We made sure that all of your old interviews were public and they could all be accessed.

One of the things we've talked about is how to deal with evil. What does Steiner teach us about evil and how to deal with evil? We talk about the impact of the Ahrimanic and the Luciferian coming through the spiritual, entering the culture, and then impacting law and economy.

Did you want to talk about the Ahrimanic and Luciferian influences?

**Meyer:** Today, the Ahrimanic influence is foremost. In other times, it was more Lucifer; today it's more Ahriman.

The Ahrimanic influence is, of course, absolutely against anything that we have been talking about, like threefold; it's the biggest enemy of threefold.

Mr. Global doesn't want to have anything to do with threefold; it must all be centralized. That is a real obstacle to understand this threefold idea, and even to put it into practice.

The influence of the Ahrimanic time is tremendous, but how can you see the influence of the Ahrimanic time without a free spiritual life? For centuries, you would say that spiritual life was science; science was linked to nature. It was natural science and technology. That is all fine.

Now we need a science that is as exact and as sure as natural science but understands spiritual realities like Ahriman, Lucifer, demonic beings, good spiritual beings, and angels. We have to understand these super-sensible realities as we are used to understanding natural physical realities to build our technologies.

Everybody thinks that technology is based on exact science, and in a way, it is. But in spiritual matters, people are often rather vague and think, "Oh, there is a God." This is not enough today. That is why we need a differentiated spiritual

life that understands the fact that you have many people today who are, in a way, soulless. That is why they can be possessed. “Possessed” must become a rational concept of a broadened spiritual life. It must become natural to say, “This is a case of someone who is under possession,” and “this and that demonic beings come in,” and to have this not be seen as irrational.

We need to have a much stronger, concrete spiritual life to understand the complex realities today. That is why this spiritual life cannot be dictated by any state and it cannot be dictated by the economy.

The economy doesn’t necessarily like the free, spiritual life because then many realities in today’s economy might be questioned and criticized, which is not wanted. You see that today. If someone criticizes the politics of the WHO, then someone says, “Oh, this is a conspiracy theory,” and things worse than that.

The key is the spiritual life, which gives us the tool to understand the complex realities that are not only physical. That is already there for many centuries. That’s why we need spiritual science.

**Fitts:** Let me play “devil’s advocate.” We see all these groups of anthroposophists and Waldorf Schools, and their spiritual tools are doing them no good.

**Meyer:** One explanation, especially in the West in America, is that the Ahrimanic influences are very strong. The Waldorf Schools are under pressure to adapt to be “this and that.” Some of the schools even distance themselves from the founder and say, “Our founder also had some racist tendencies,” which is absolutely nonsense, but it’s out there.

That shows that even in the movement that came out of Steiner’s activities, the ideal of free spiritual life is not always fulfilled; it is undermined.

**Fitts:** I saw a presentation by Richard Werner who is one of the top experts on world central banking. He talked about an executive director of one of the European central banks explaining to them that the ultimate plan was to chip everybody. That is the goal of where all of this was going. Yet when you look at who is resisting and who is going there, many people—whether they are



Christians or Buddhists or anthroposophists or whatever—it's as though their spiritual tools can't help them discern what is really happening—and they just go.

The question is: Is that the Ahrimanic influence?

**Meyer:** I think there is more Ahrimanic influence in the world than we would naturally admit.

It's not over-exaggeration to claim that many, many people are under an Ahrimanic influence today, and the spiritual life has the task to show us the spheres where we are influenced and mind-controlled. It is important to understand that we are under influences until we understand it. This “magic spell”—being under influence—can only be broken if you understand the factors that influence you. With that, you need a clear spiritual life.

**Fitts:** We are still in the age of Michael, correct?

**Meyer:** Yes.

**Fitts:** So, Archangel Michael is present. How do we support a threefold social order? How do we encourage it? How do we nurture it? How do we help bring it forward?

**Meyer:** Archangel Michael is expecting that we do things out of understanding and freedom. The Ahrimanic powers don't care about freedom; they work wherever it is possible. So, in a way, Ahriman is at an advantage against Michael. But in the long run, it will be different.

It is important that we act out of free understanding and not under influence.

For example, it would not be the right thing to influence somebody to accept threefold or to accept anthroposophy. Anthroposophy cannot be put forward in a way like any missionary puts his impulse to the souls of the believers and doesn't care whether they understand much; he just wants to have adherence. That is the drawback of spiritual science; it has to wait until the understanding comes before one can pick it up.

Bolshevism didn't have that necessity. The Western lodges don't wait until we understand what we want to do. The church doesn't wait until we understand what we want to do. But spiritual science has to do that, and that is the Michael way.

**Fitts:** So, we are competing against aggressive lobbying.

**Meyer:** Yes. Steiner once said that the threefold comes of the spiritual science impulse based on what was already there in Europe as three ideas, but these three ideas are in a continuous fight with each other in the present structure of the social life. They cannot truly manifest.

**Fitts:** If you look at what is happening today, there is plenty of movement away from a threefold social organism. One of the chief things that encourages that movement is secrecy.

**Meyer:** Yes, and the more people speak about democracy and openness, the more they hide some secrecy behind it. That's only words. Of course, secrecy has to go away from all public affairs, but secrecy has to do with striving for power. Power is an Ahrimanic factor. As much as there is power liked in the world, people like and accept secrecy.

You cannot do away with secrecy as long as you are wanting to have some power structure being maintained; secrecy and power are linked.

**Fitts:** Yes, but in my experience, the control system is complex; it's not simple. Most people operate because: 1) They are afraid of going outside of the lines that they have been trained to accept, and 2) There is an old expression in English, "You can't fight city hall." They feel that this is the way things are going, and they will go with the winners. They say, "These are the guys who are going to be in power, so we are going to go with them."

It doesn't matter if they are a criminal enterprise; that is just the way things are, and you go with them.

**Meyer:** It's "howling with the wolves." You can also put it like that.

Let me add another trinity because this is all about the three. I think that humanity should learn to count to three. They only count to two in the sense that it's all trapped in dualities; it's "either/or" or it's "this or that."

Another trinity connected to brotherhood, economy, and equality in the law, liberty, and spiritual spheres is that the human being itself has three basic parts. (These may not be the best words.) What corresponds to economy and the ideal of brotherhood? It's the human physical body. We need to nourish our physical body. That is something that should be ruled by an economic life, which is really trying to fulfill the needs of the physical bodies of human beings all over the world.

In the rights sphere—the law sphere—you have the feeling for justice, which has to be felt.

**Fitts:** You have to have empathy.

**Meyer:** That is the soul quality of the human being. So it's body and soul, and then comes the most problematic thing today, which is the spirit. Spirit and soul are not the same. For many people, it's more or less synonymous, but the spirit goes into a higher sphere of objective truth that you cannot fight or have different opinions. Two and two makes four for everyone who can think.

So we have body, soul, and spirit that correspond to the three ideas, which correspond to the three basic parts of the future social life when we get out of the trap of the centralized pseudo-social life, which only produces strife and misery without end. We see that today.

To break this up, we need more strength in understanding the complex realities. They are not only physical; they have soul and spiritual science.

**Fitts:** Can I argue on behalf of Mr. Global? What Mr. Global would say to Steiner if he was here—which he is, and his intelligence is flowing through you—is, "This is all very good, Mr. Meyer. The problem is that if you use a democratic process with the people, the people will always vote for the 'quick buck.' The people will not conduct themselves in this manner. So, we are put in

a prisoner's dilemma because it all sounds very wonderful until you have to lead and implement it. As a practical matter, the world is moving too fast to take the time to allow this kind of process to exist.”

**Meyer:** Mr. Global wants to have quick results, and he doesn't want to have long processes. That's fine. But then we have to argue with Mr. Global and say, “Well, that is what *you* want, but that is not really what humanity needs; humanity needs to know what you want in order not to be under a one-sided influence of what *you* want.”

That is the problem today. This can only be solved by having differentiated spiritual-cognitional life so you can see what Mr. Global wants first and second. Then you can get a bit independent and say, “Is that what *we* want, or is that what Mr. Global wants?”

Of course, Mr. Global doesn't want us to understand what he wants. That's why we talked plenty about the cognition of [understanding] Ahriman, which is hard work.

**Fitts:** I have two comments for you. If someone wants to learn more about threefold, there is a wonderful book that you recommend.

**Meyer:** Thank you. There are many resources, but this is an essay in a book by a pupil of Steiner's, Karl Heyer, who was one of the best pupils Steiner had. He wrote a nine-part essay about esoteric aspects of threefold, which has been translated into English. You can find the essay in *The Present Age* on the Perseus website. It was translated by our able translator, Terry Boardman. I refer everyone to this book. This is one of the best syntheses of threefold that I know. ([https://perseus.ch/wp-content/uploads/2022/06/KARL-HEYER\\_SOCIAL-THREEFOLDING\\_01.pdf](https://perseus.ch/wp-content/uploads/2022/06/KARL-HEYER_SOCIAL-THREEFOLDING_01.pdf))

**Fitts:** I will also say that I've been a subscriber to *The Present Age* for many years, and you often have pieces on threefold.

**Meyer:** Exactly. You can also look at Steiner's lectures on the world economy (assembled in *Rethinking Economics: World Economy*). I think you know where he speaks about the two types of value—the value created in nature, and

the value brought through the spiritual work, organizing the work done with nature. You will find a lot more details there.

You can go into these things more and more, but I think you should remember that threefold has no chance as long as the spiritual-cultural life is in a prison. Absolutely not; today it is in an extreme prison state.

**Fitts:** How do we break out of that? I want to go back to how we implement or nurture the threefold social order. You say that step one is to break out of this spiritual-cultural prison. Somebody listening says, “Yes, that sounds great!” Tomorrow when I wake up, what is my next step?

**Meyer:** Understand the essential things that happen today. Do not lose ourselves in useless details, which I think is a practical problem for many people. What is the *big* lie?

I quote again a European man who went to America. This is very real because we now have the East-West problem in a new form with the Ukraine War.

This man [George Friedman] said, “Well, the main aim of the American foreign policy over the last 100 years was to prevent the East (Russia and Germany) from coming together freely.” We can say that is the Friedman Doctrine. This is, of course, inhuman and goes against anything like threefold. [See “Magnolia Intermezzo: Russia, the Threefold Social Order, and the Present Age with Thomas Meyer,” Parts 1 and 2 on the *Solari* website.]

Our challenge is to understand that these things play a part today, even in Crimea, to see the main things in it and not be overwhelmed by 5,000 details; this requires training.

**Fitts:** When Steiner talked about the role of Russia over the next 1,000 years, was that connected to his vision of the emergence of a threefold social order?

**Meyer:** I think so because, if threefold were to be implanted, one of the effects of threefold is that power streams do not have a good possibility to “flower” in threefold. It’s also a kind of taming of power if you have these various spheres.

If you have one sphere that controls everything, power is endless; it is limitless.

**Fitts:** Thinking back to one of our previous conversations about this is the role of central Europe and the Slavic people and the emergence of a culture more grounded in the spiritual life.

**Meyer:** This is part of an understanding of the spiritual life where there are long epochs of evolution, and people are differentiated. Some people have had the task already performed, like the French nation and the Italians. The British have their task *now*. The central Europeans would have their task now, too, but they are cut off by the British elite (not the British people). Ideally, the middle European and the West should work together.

There were always times in Great Britain and America when there was great interest in middle European cultural faith. Emerson is an example, and Shakespeare was an earlier example. The task for the middle Europeans would be to spiritualize their own scientific life and get beyond mere materialistic science. Get into spiritual science. Then, they could engender development in the East for the Slavic people. They would wait for what was coming from middle Europe. What comes from middle Europe today is nothing other than futile economic thought forms.

That was the chance in 1989. You find it in 1989, and you find it in Helmuth von Moltke [Chief of the great German General Staff in the early part of World War I, see “Magnolia Intermezzo”]. He was already aware of the spiritual life, but this is another theme that I don’t want to go into at this time.

In 1989, you had a fragmented movement in Europe. It was nice that everything was opened and you could travel and “this and that,” but what should have happened is threefold and the spiritual impulse should have been made known for the Eastern people. Instead, there was just the economic thinking of the West flowing over, and it was imitated by the Eastern people so that they now enter all these useless Western structures like NATO and the EU.

This was not a process that went fully to wake people up. The Europeans themselves were not wakened.

A Russian sociologist recently said, “What the West has done, with success, in Europe is to produce a nation of the castrated.” It’s not a very nice term. He quoted something that I didn’t know before, but Winston Churchill once said this. Winston Churchill was a high Mason, and at the same time, he was convinced of reincarnation. What an interesting combination!

**Fitts:** My experience is that all of the high Masons believe in reincarnation.

**Meyer:** You can also misuse the idea of reincarnation for your group interests. There might be people who think, “We know that in the Slavic East, a new culture will come. It’s in its infancy.” This was taught in the West. “So, if we want to be powerful in the future, then we must be the educators of this infant Slavic people now.” Some of these people may even think, “If we have success in that, we will come back in that sphere later and instead be the rulers of the Slavic people.”

The Germans are put away because they are castrated; they have spiritually become a nation that is ashamed; Germans have been taught to be ashamed of their own past.

**Fitts:** They don’t understand their own past; they don’t know the true story.

I’m going to go back to the question: What do we do when we wake up tomorrow? Yesterday we were in Geneva, and somebody said, “Would you like to stay and have dinner?” I said, “No, I want to get to Basel right away because then I’m going to be in Thomas’s home, and it feels wonderful.” If you look at how you conduct your life, it’s always wonderful to come and be a part of it. If you go into your world and your life and what you do and how you do it, this is a life that does everything it can to nurture the spiritual life and the culture and the teaching and the practice that does not invite Ahriman in.

**Meyer:** That helps people to understand the Ahrimanic influence.

**Fitts:** People need to know, “How do *I* do that?”

**Meyer:** You have to study the Ahrimanic being. We have given out all of the lectures that Steiner gave about Ahriman, and some people have taken them up

with great interest. Something that we talked about earlier in regards to threefold is the decisive points of renewing a social movement is always in the hands of relatively few people—not in the sense of secrecy, but I wouldn't expect that the masses suddenly wake up and that changes the world.

With your reference to the story of Gideon, it is very clear that we have to find the few people who are ready and speak to them. That is what we do with our journals and lectures.

We had a wonderful lecture on the East. It was about the Friedman Doctrine that I just mentioned and the Moltke Doctrine for the future of individuality, which is spiritually there. This belongs to the new time, where we admit and have openness for the spiritual side of life and of people. And Moltke is a key person for middle Europe, whether you want it or not.

**Fitts:** Steiner does talk about periods when the world will be more receptive and periods when the world will be less receptive. He does address that.

**Meyer:** Yes. There was a very open sphere during his time, but it was crushed by the National Socialists exactly 100 years ago. There was a public attack in Munich that led Steiner to say, “If these people come to power, we cannot go to Germany anymore.” That was May 1922 in Munich.

Then in June 1922, was the last big public appearance in Vienna, and then the other line came—the Western line. Churchill built the European structure and the preparation for the world government, which we have now. So, we have a big fight. People could wake up though, of course.

**Fitts:** I find it remarkable. I think that the Vienna Philharmonic is the greatest orchestra in the world. When you listen to them, their ability to create a field and hold a field—it is almost like a spiritual healing to experience that field. I have no idea how they do it, but I am always in awe of it. So, the fact that this [Steiner's last lecture about threefold] was connected to one of the musical fields in Vienna, I find to be absolutely astonishing.

**Meyer:** It's marvelous.



We have to go deeper and have to have patience. D.N. Dunlop, one of the greatest pupils of Steiner, founded the World Power Conference, which addressed the subject of the world economy, and he had something that was very rare; he had something called “skill in action.” That means the quality of knowing exactly when the time is right for something and then doing it. This is something that we have to learn. We have to learn, not to do something prematurely out of impatience, but instead find, “Now is the time for this and that.”

This should be spread to more people, so they know, “Now is the time to do this or do that.” Of course, we can be wrong, but we can learn from our own mistakes.

Today the spiritual life is under extreme attack. Look at the phraseology of the mainstream. Look at all of this Russophobia and all of these illusions about democracies being “fought for humanity” in Ukraine.

**Fitts:** I confess that I was shocked during the last two years. Some of the spiritual leaders who I most admire—Christians—were completely mind-controlled and unable to discern what was happening. They were essentially marketing the mark of the beast. It was astonishing.

I watched the steady financing and controlling centrally of the churches for a long time, but even I was surprised at the extent to which they were incapable. It starts where you began: We have to think for ourselves. They were incapable of thinking for themselves.

**Meyer:** Yes, and we have to understand the techniques.

By the way, I didn’t finish the Churchill reference. Churchill is the big “motor” for what we have now, the global state. He once said, “We are not fighting Hitler. We are not fighting National Socialism. We are fighting the spirit of Schiller so that it would never be born again.” Schiller was one of the biggest German poets.

So, you see there is a deep antagonism among the British elite (not the British people) and the American elite. They understand that in Middle Europe,

especially in the true German culture, there is an element of freedom that was never there in the entire world. It is not only for the Germans; it is universal. But you no longer have any Germans in Germany.

Ursula von der Leyen [president of the European Commission] has nothing to do with the true Middle European spirit.

**Fitts:** Also, the British were very afraid of the productivity of the Germans.

**Meyer:** Yes, this is also absolutely clear. There is envy, and the Germans have become totally unable to understand the deep side of their own culture.

**Fitts:** I'm going to oversimplify this [referring to American history]: There was this wonderful debate about whether or not to continue slavery. As additional states would come into the Union and into America, there would be a debate as to whether they would be a slave state or a free state. Much of the debate among the leadership was, "How do you develop the economy in this new territory?"

The two options discussed were that you either bring in the slaves or you import many German immigrants, and apparently, the German immigrants could create a bigger, more powerful economy. The problem was that you couldn't control them! So, you couldn't centralize the capital.

**Meyer:** So, a fight is going on, and it's a fight of consciousness or a war of consciousness.

One of my deeper questions for seminars and lectures is always, "How can we come to the point of being sure that we have something in us which is not to be influenced by anything?"

If we don't find this point, we can always question whether we are under this or that influence. How can we find the point of not being influenced in any way? Maybe we will talk about this in our occult politics and mind control discussion, which I think is very important.

**Fitts:** I think there is no more important question than how we find the space

within ourselves to create integrity. What I find so interesting about what you are teaching about the threefold is that Steiner basically says that it starts there.

**Meyer:** It does start there.

**Fitts:** I recently did an interview with Ulrike Granögger called “Control & Freedom Happen One Person at a Time.” Freedom and the development of human civilization must come from that one person—each one of us.

**Meyer:** Yes, and that is the counter to the Wilson Doctrine. Wilson made people believe that you have to have independence as an ideal for whole nations. Steiner said, “No, the individual must be free, and then the nations become free. It’s the other way around.”

**Fitts:** It starts with the individual’s consciousness.

**Meyer:** Yes, but Wilson is known in the whole world, and Steiner’s threefold is not—[Thomas and Catherine in unison] yet!

This discussion of threefold is very fragmentary, but maybe the basics have been touched on at least.

**Fitts:** Thomas, I can’t thank you enough.

**Meyer:** No, I thank you because you had the idea of making this introduction of Steiner’s work into your sphere. I think it has been received well by many people.

**Fitts:** I would say this: I had the idea of *you* introducing it because I find the same challenge in anthroposophy that I find in Christianity and many other things. There is the “real deal,” and then there are all sorts of other versions. What I want is for people to understand Steiner’s teachings through your introduction.

**Meyer:** The integrity of his teaching—not the mixture with all other things. We will proceed, and will finish [the *Spiritual Science Academy* lectures] by the end of the year. You have my word on that, and we won’t make any further

“intermezzos” in the future.

**Fitts:** We can make intermezzos; we just need to finish this. We can have as many intermezzos as we want.

**Meyer:** But first we finish.

**Fitts:** You decide the next two or three.

**Meyer:** Good. Thank you.

**Fitts:** Thomas, it is always a pleasure. Thank you for welcoming us into your home, and thank you for teaching, and thank you for joining us on *The Solari Report*.

## MODIFICATION

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

## DISCLAIMER

Nothing on The Solari Report should be taken as individual investment advice. Anyone seeking investment advice for his or her personal financial situation is advised to seek out a qualified advisor or advisors and provide as much information as possible to the advisor in order that such advisor can take into account all relevant circumstances, objectives, and risks before rendering an opinion as to the appropriate investment strategy.

