



The Solari Report

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Catherine Austin Fitts

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C. Austin Fitts: Ladies and gentlemen, welcome to The Solari Report. We have a treat for you today. I'm sitting on a boulevard on a lovely afternoon, looking out over a church in Basel, Switzerland. It's beautiful but it is always beautiful in Switzerland.

I am here with Thomas Meyer, who has joined us on The Solari Report once before. He is the publisher of *Perseus Publishing* here in Switzerland, and does wonderful work on Steiner and many related topics. He is a great fighter for freedom and truth.

Thomas, it is always a pleasure to be with you, but it is really a pleasure to see your offices and be here with you in your publishing company.

Thomas H. Meyer: Thank you, and thank you for inviting me for another talk with you. I'm very delighted. We will have an open conversation again, I hope. Where should I start? Should I start with presenting Perseus?

Fitts: Yes. Tell us about your company.



Meyer: It was founded about 28 years ago, and as you said, we have books on Steiner, but we also have books on the American contribution to the holocaust. We published first, a German translation of Anthony Sutton's book, *Wall Street and the Rise of Hitler*, which was studied outside of anthroposophic circles because it's of a general audience.

We published Guido Giacomo's book *Conjuring Hitler*, which I think is also important and interesting.

So we have spiritual, we have actual, and we have historical subjects. You find a lot of holocaust-related subjects, Jewish subject questions, and 9/11. If you want to go into details, look up our webpage, which is www.Perseus.ch (a Switzerland website). You will even find an English section, which is not very big, but it is there.

Fitts: I'm a subscriber to your magazine. Tell us about the magazine.

Meyer: Yes. The magazine is an English version of the German. Twenty years ago we found a German magazine called *Der Europäer* (*The European*), trying to outline what would be desirable as a line of development in Europe because the present European structure is economic or Catholic; it is not really European. That was from the beginning, after I had written a book on Ludwig Polzer-Hoditz, who was the brother of the Cabinet Secretary of the last Austrian Emperor.

I had the desire to make a journal into good sense of what is actually European – not in American sense and not in the Catholic sense. So we created the journal, *Der Europäer*, which now goes into its 21st volume.



A couple of years ago, with the help of my wife, Orsolya Györffy, we started to bring out an English edition, which is not the same; it has some variations, and we call it *The Present Age*. It is a mostly international magazine for the advancement of spiritual science, covering general subjects, political things, and actualities. In this issue, for example, there is an article on Parsifal because I was invited to go to Sofia and give a lecture on Parsifal, the Opera of Richard Wagner, which is key for the understanding of what is evil and how it can be transformed.

So that is an example of what we treat in *The Present Age* with good contributions and full of great capacities like Terry Boardman, who regularly writes, and Andreas Bracher, who lives in Boston.

Fitts: It's a very rich collection, and I love reading it. I love picking up the magazine and reading about spiritual matters that come right down and hit the power lines into the material world.

Meyer: I'm glad to hear that. In fact, I think that one of the key things, which I hope to have four more contributions of in the future is 'What is the new money?' You are a money person – much more than me.

I have understood one thing by Steiner that, of course, money cannot grow eternally like people think; there must be a rational way of making it or of recreating it in a transparent way so that even the most brilliant manager, knows where it goes. So his money ideas would deserve a special treatment in *The Present Age*, and I hope that we will do that in the future. Maybe you could help us there.



Fitts: That would be great.

We are here today to talk about what Steiner says what we should do now. One of the challenges that everyone listening to this has is, they are looking at what is going on in the world, and they bring it back to me, “What can I do? What can I do to shift things? What can I do to change things?”

I’ve been talking on The Solari Report much about how we enforce the Constitution and deal with the money and the trillions missing. The question, of course, always comes back to: How? How do we get power? How do we get leverage?

So let’s start with what Steiner says about *The Present Age*.

Meyer: One thing that he says is that we have an age where we have a big task, and this task is understanding evil. What is it? Why is it in the world? Why did the higher powers admit it? What can we learn from it?

It is something that is already treated in a poetic way in middle Europe by Goethe in his well-known poem, Faust. But Steiner brings it to a level of scientific access to the question, and he concretely talks about various figures like Lucifer, like Ahriman, who are outbalanced by the Christ. The Christ is the central figure, and the Christ is spiritual. But Lucifer and Ahriman are admitted. Why are they admitted? The higher powers could also have done without them. They had reasons. So the understanding of evil is a key question.



I could see that, for example, many write about or make research about 9/11 or the holocaust being so terrible that most people get afraid or get hateful: “I want to kill the people who are responsible like the American crew of Cheney/Bush. They should all be killed,” and so on. That doesn’t help.

What does help is to understand what is the spiritual mechanics of it. That needs a clear mind. That needs the belief that you can understand. That needs a willingness to ride in the spiritual horizon, but it’s work.

In Steiner we find the tools to understand phenomenon which people admit exist. I hear that over and over again. Somebody says, “These people are power-ridden; they are possessed.”

Fitts: They are possessed.

Meyer: Yes, but take it concretely. They are mortal beings out there that possess a human mind or a soul, and there Steiner gives a wonderful help – a great panorama of Ahrimanic/Luciferic elemental beings that, if we start to know this, we stop making the mistake of taking evil to a level where we think there is an evil person. If we take a look at the level of the personality, it doesn’t help. We have to look through it by the question: What are the powers that are guiding and inspiring these people?

Take a fellow in America like Allen Dulles who is a very dark fellow, I think, but you have no idea of possession in a spiritual sense, but others could. Then we get to a deeper understanding of what are the mechanics of evil.



For example, a basic question for me in Steiner was: We have to understand that evil is not eternal. That may sound a bit trivial, but it means that there is an eternal plane in the universe, and evil is a creation out of a higher plane. It is not absolute, like Goethe. Even in Faust this is clear. If you have the beginning of the prologue of Faust, you see that Mephistopheles comes up to the Lord and complains that there is fault with humanity.

Fitts: So much happens for entertainment these days.

Meyer: Then the Lord says, “Do you know Faust?”

Mephistopheles says, “The doctor? Of course I know him.”

Then the Lord gives him the task, “Try your evil out with him. I trust him. You can do whatever you want. There you go.”

Fitts: That is the story of Job.

Meyer: Exactly. So evil gets a green light from a higher plane. Evil belongs into time and into space where we live, but it doesn't belong into eternity. There is an eternal good, but there is not an eternal evil. This is a thought. If you take that concretely or by meditation, you get less emotional when you have evil phenomenon like you hear daily – torture on children and all these atrocities. It's hard to stay. Everyone is touched, but we shouldn't lose ourselves in the emotions against evil.

Fear and hate of evil are components of evil itself.

Fitts: Right. They give evil energy.



Meyer: Exactly. To rise above it, we need some concrete spiritual knowledge and technical knowledge. Everyone thinks that to make an iPhone or a car needs concrete details and knowledge, of course, but you understand the spiritual is not necessary. That is an emotion. We need concrete spiritual.

Fitts: When I was dealing with the litigation and very serious physical harassment, I studied spiritual warfare at a church. They taught us that evil was a spirit coming through someone. So if a human is attacking me in a way that is evil, my job is to bring them to the light and separate them from the spirit of evil. It was very interesting. We always prayed for the people who were doing evil to us, and it worked.

What was interesting was when, at the end of the litigation, on the last day of the last trial, everyone came down – all the different attorneys and government bureaucrats working on it – and you could essentially hear a hissing in the room. I would say that it was very Luciferian, but it could have been Ahrimanic. I could hear them thinking, “Why can’t we get you? Why can’t we get you?”

What I realized was that there was no connection between them and me. There was no anger or hatred that could create that connection.

Meyer: That is only possible if you recognize concrete, invisible entities as a part of our total reality.

That is transcending materialism. That is not going into a pantheistic spirituality, but a concrete one. There are as many spiritual beings as we have plants and animals.



Fitts: But they are invisible; you don't see them. They're not blue or green or whatever, but they are very real.

Meyer: Exactly. They are very real, and they are very invisible. So that is the key subject. According to Steiner's world vision, during the last 2,100 years, that is the fifth epoch. That is the Anglo-American, European, Germanic epoch.

The Germans and the Anglo-Americans should cooperate, but the Anglo-American power elite have tried to get rid of the German corporation, but the German is necessary for understanding – especially these deep questions of spirituality. Steiner did this in the German cultural field, and that is no accident.

The Anglo-American power elite wants to do without it, and that is a spiritual struggle for power. So I think that would be a task for today.

Fitts: So the Anglo-American Alliance is committed to a very material vision of the world. But it is interesting that if you listen to their philosophy, if you listen to the Mason philosophy or the Jesuit philosophy, it is very committed to the spiritual world.

Meyer: Yes and no. There is also somewhat of a spiritual materialism – a combination. These people sometimes are not blunt materialists, but they have a spirituality which is full of material interests and material connections. They even want to work with dead people in rituals after their deaths. You can use a deceased person who was in an organization after he is dead, in order to be present, not just to make you more intelligent or more moral, but to give you a certain power. That is them.



Fitts: So they have occult practices?

Meyer: They have occult practices and, on the other hand, you have, of course, -maybe it's important to make the statement briefly that we have great Americans like Emerson or Thoreau who have a great spiritual vision at the same time. They are Americans, but they are as far from the general American public today as Goethe is from the German public today or Steiner is, but they are there. I think that it is important that we know true American individualism, for example, is also there. We can see it in some of the whistleblowers and the people who put their finger on the true facts about 9/11, Pearl Harbor, or whatever – you name it.

Fitts: I think that there are several reasons the general population has not objected to what is happening, and one is because I think it is very hard for them to fathom evil.

Meyer: Yes. You know, there is even a fight. There are some occultists in lodges or some Jesuits who know. They back Steiner. They say that Steiner was right; it is time for confrontation with evil. If we want power over people, and these people want power, we have to prevent them by the understanding of evil through picking up something like spiritual science.

If they pick that up, they have the tools to understand it. Then they get independent. Do we want our independence? No, we don't. So that is a background to why spiritual science, as it has happened, is slandered. Some people say, "Oh, they are racists," or, "They are anti-semitic tendencies," which is only an attempt to disqualify it.



Then another attempt is to superimpose people like the Dalai Lama. It's much easier to read the Dalai Lama than Steiner; you don't have to use much of your thinking. There is a phenomenon. I call it somewhat of a 'wellness spirituality' that attracts people because it doesn't necessarily make such an effort.

Fitts: Right. Pour in hot water and stir.

Meyer: Exactly. So that is our attempt, and also our process.

By the way, I have recently been in Greece with a family. Perseus is one of the great heroes of Greece, and he is a fighter for the evil, even during our days, because he doesn't confront it emotionally and he doesn't control it directly. However, if you read the mythology of Perseus, you see that he is given a sheath, which is mirroring what he sees in the sheath, and indirectly he looks at his enemy – which is the Medusa. The Medusa is a huge, demonic being. If you confront her directly, you are turned to stone. If you confront her by your power of thought and intellect in a good sense indirectly by reflection, then you can beat her. That is what he does. He fights her, but he doesn't look at her directly.

That is something which I think symbolizes the modern way of confronting evil. Trust in your intellect. Many people have lost it. They believe in specialists who don't think that they can find something as the truth. The whole 'truth question' is at stake today and everything is fake news.

Fitts: Right. There is fake news and fake science. So if I wanted to read what Steiner said about what is evil and confronting evil, what would you recommend?



Meyer: In his book on world evolution, *Occult Science*, you will find where Lucifer, where Ahriman, and where Christ comes into evolution. That is the largest picture. But then, of course, there are also single lectures that you can find. I think there are many translated on Lucifer, Ahriman, and Christ, and *The Mystery of Golgotha*.

Fitts: That is my favorite one, *The Mystery of Golgotha*.

Meyer: Have you studied *The Fifth Gospel* yet?

Fitts: I've read it, but I haven't studied it.

Meyer: It's great. Once you start looking for it, you will find a thread leading you on, I think. One has only to develop the love for spiritual activity. That today is something, which is watered down into passivity all the time with the media and all of that. So that is the task.

Fitts: There are still churches that teach real spirituality.

Meyer: There are, but they are not concrete.

Fitts: Oh, they are very concrete.

Meyer: Are they?

Fitts: Yes. The problem is that white people won't go there.

It was the African-Americans in America who had to use spiritual tools to survive genocide. They have very concrete knowledge. It's very useful, and it's very practical. It saved my life.



Meyer: You have the Orthodox in the East that was helping do the kind of altruism not to get even worse. I think today we are on a scientific mentality. We need the science of the spirit. We can't only live from the belief force, even if it is good for a while. There are people who can't believe anymore. They don't. What do you do with that? You can't tell them, "You have to believe," but you can show them spiritual facts. They will have a new access to it, and I think that is the necessary long run, even in Russia.

Fitts: Also, I think that if they see it working for other people, they will start to say, "How come you are okay and I'm not?"

Meyer: As we are talking about evil, we can now – if you're ready, otherwise interrupt me – go on a little to the evil in politics and power politics.

Fitts: Yes.

Meyer: The Russian socialist experiment is very clear. It's easy to show that it was conceived in the West. Trotsky and Lenin were just instruments for an intention which was not Russian.

Fitts: Right. In fact, it went back to financing from the same people who killed Kennedy.

Meyer: Lately I've witnessed that Kerensky was the man between the last Czar and Lenin. He had a possibility exactly 100 years ago, and somewhere in 1917 had a general, and gave him the order, "Fight Lenin and his group coming through Petrograd."



He started, and shortly thereafter, he cancelled his order. When he was asked in America by Sherbatov, an old Russian private, “Why did you do that?”

First he was silent, and then he said, “It was an order of the lodge.”

That is a key statement because it was known that Kerensky was a member of a Russian lodge. They had ties to the Grand Orient De France of France, and the experiment was in the interest of those people who knew the Russians had a future mission. “So if you want to control, not only the present, but the future, you have to do things now in Russian under our guidance.”

So if Kerensky tells his generals, “Talk to Bolsheviks,” that goes against Kerensky, because he was torn. He was half Russian. He also said, “I have betrayed Russia,” with one half of his heart. The other half was as a loyal member of the lodges. When he died in America in 1972, he had a double funeral. It was Russian Orthodox and Masonic.

Fitts: We’ve seen two world wars designed to make sure that this was the Anglo-American century and not the German century. In those two wars, Russia suffered mightily.

Then we saw the wall come down in 1989, and again, Russia suffered extremely. Many millions of people died. Life expectancy fell very harshly.

Meyer: And in 1989 there was a change. We had called a memorial meeting in Berlin called 100 Years Freefall by Steiner.



There was a man present who wrote a book in April of 1989 about why the German socialists in East Germany will end and collapse. In the end of the book he says, “We have to go back to the ideas of Rudolf Steiner’s freefall state.”

This was published in April before the fall of the wall. I think it is clear that there were people who had planned the time after the breaking down of the wall – economically – and there were some German people, including a banker, who was mulling about anthroposophy. Herrhausen, the President of the German Bank, was killed.

Fitts: I didn’t know that.

Meyer: He was killed in a very brutal way. I can’t tell you the exact date but it was in 1989, I believe. There was an American, Fletcher Prouty, who said, “The Europeans shall look at this death of Herrhausen as a kind of a warning.”

The planners of post 1989 time didn’t want to have interference like Kerensky and his general. He didn’t like the interference of the General.

And, “The Europeans shouldn’t complain that the bad Anglo-American power elite is doing what they do; they should understand the mechanics of evil in these quarters and show the facts.”

Steiner says in one of the key diaries that I have, “There are only two possibilities for the Europeans. Either one must unmask the lie with which the West is obliged to operate if it is to have success.”



He says, “The leaders of the Anglo-American calls are the bearers of the stream that has its roots and impulses which arose before the French Revolution – aristocratic monarchic power.

Make use of the impulses of the revolution, but only as empty phrases; democracy, freedom, and brotherhood. In order to actually hide behind these phrases – behind which they conceal their real motives – either we unmask the lie of not truly democratic and individualistic aims, but they use this as crisis. The UN is full of it.

If one doesn't do it, one surrenders world control to an occult group within the Anglo-American world until sometime in the future emanating from the subjugated German and Slavic territories through torrents of blood – the true spiritual goal of the earth will be saved.”

Fitts: What year did he write that?

Meyer: 1919, after the war.

I think that is our time. The contrast to this is what George Freedman says; the main purpose of the American establishment of foreign policy was 100 years to prevent Germany and Russia coming together. That is what has to happen – either through free cognition or through torrents of lot.

I don't know what is going to happen; I'm not a prophet. However, if you see how NATO, which is an aggression alliance that has nothing to do with peace, is now lining up on the Western border of Russia and all the time provoking. I don't think that the Russians will for the first time tolerate what they tolerated in the two wars. They would be able to strike back.



Fitts: One thing that I asked you was if you had seen Putin's Christmas speech, and you said no. I'm going to make sure that I send you a link to it. There is an excerpt that I have on the website.

What was interesting about it is; one thing that he talked about was the cultural values of the group running the West, including their practice of pedophilia. He uses the word 'pedophilia' and I think it's because he is trying to define them as channeling evil and practicing evil and tying their occult practices.

He is trying very much to call them out for what they are.

Meyer: That is very courageous. When did he give this speech?

Fitts: It was right before Christmas and I will send you a link.

Meyer: Yes, please.

Fitts: He makes it clear that Russia is interested in preserving their majority culture, not tearing it down, and that there are certain kinds of practices which are unacceptable.

Meyer: That brings us to Putin. Maybe we could share an extraordinary thing, which we have been covering a bit in the present age. That is how Putin and Oliver Stone have had a number of series of conversations during two years, which is strong. I don't think that Putin has given such a series of interviews to anyone else.



Of course, he must have known that Stone is an interesting individual. He was a whistleblower of his own, like the Kennedy movie and the Snowden movie. So you find quite interesting things in the interview series.

Fitts: I'm not sure if you saw this or not. Stone did a history of the 20th century, but he went through the war in detail. He showed much about Leningrad and the terrible losses that the Russian people took during World War II.

Meyer: He was stoned to death.

Fitts: Yes.

Meyer: That certainly made him more acceptable and interesting for Putin, but I must say that if you look at Putin's demonized picture in the Western press, it's not substantiated by any single statement he makes. On the contrary, he stays on a higher level, knowing all this, and he repeatedly says, "It's such an atomic danger. I wanted to have an agreement with the Americans."

The Americans cancelled the contract and built this huge armament against Iran – they said – but it's actually threatening Russia. He thinks that it is necessary that we think at least 30-40 years into the future and think of humanity. If there is an atomic confrontation, everyone is concerned.

You can see a picture of Putin, which can help to correct the demonized picture we get in the Western press, especially with the Americans, of course. I think it's quite moving.



Fitts: These interviews are about four hours long, so Stone must have taped an enormous amount of material.

Meyer: No question. You can see they have almost a friendly relationship, and Putin is sympathetic to him. In the end he says, “You will suffer for this interview.”

He knows that Stone also has quite a bit of courage to do this. It is a chance for everyone who wants to have a little deeper understanding of the man Putin is. He also does Judo. You can really see – in an admiring way – this man has not only the will, and he’s probably not a saint (where are the saints today?), but he does want to control himself first of all, and not the world.

Fitts: He is an intelligence officer who has a remarkable understanding of international law and knows how to use intelligence. There is a certain kind of intelligence analyst or intelligence agent who knows how to use knowledge and information in very strategic ways, and he has that ability.

Meyer: Right. So I was wondering, of course, does Stone know about 9/11?

Fitts: I’m sure he does.

Meyer: Does Putin?

Fitts: I’m sure that Putin knows very well.



Meyer: That is the big omen in the future if that is presented in a way that cannot be obliterated too easily. That will affect the whole justification. The building for the American power politics will have no vices from one second to another. It's all crumbled. That's why it is so defended – this lie and this liability.

You asked me the question before: Is 9/11 still relevant? I think that it is. If one does not understand, we don't have to know all of the details, but we can know easily that what was told to us are only lies and mythology in an anachronistic way. It's not modern mythology; it's mythology. It's lies.

Everyone can find out that it cannot be true – the information that we were given.

Fitts: I'm a great believer that the Trump campaign and presidency has had much to do with cracking the façade of fake news. Donald Trump has declared war on the corporate media, and he has cracked the code on vaccines and Common Core and 9/11. He went after Jeb Bush on 9/11. It was quite remarkable.

Meyer: I've seen an interview where he says, "Only bombs could have done that, not planes." So what is he doing now? Was he starting a line that would have cost his life if he had gone on with that?

Fitts: What was interesting is that when the campaign started, if you looked at the money that poured into Jeb Bush's campaign from the Republican side, they assumed that they could do it again. They assumed – despite everything that George H.W. Bush or George W. Bush had done – that they could do it again. The pushback was unbelievable.



I think that Trump's courage in doing that reflected the fury of the American people. And here is the interesting thing: If you look at the history of false flags, this was a false flag done in New York City and Washington, DC, which have more people who understand the financial system than anywhere else. I think you have far too many people knowing that the event was traded and huge profits were made.

I think that you have many people who know how they made money on it, and you have a great deal of people who understand what was happening in Washington and what was affected. So they see it as a highly profitable operation. They see how the money worked on it.

Meyer: I think it is also a key event for the understanding of evil because evil, on an intellectual or moral way, is connected to lies. Lies can be used for politics if it is possible that people will believe lies. There is a negative strengthening of the lie principle in the world. That is a reality. Trust is not only theoretical.

The key experience was when I heard the comparisons with Pearl Harbor and 9/11. I knew immediately, "Oh, they built the explanations of 9/11 on an unfortunately widely-accepted lie about Pearl Harbor. That is an achievement. That is dark grey or black magic achievement."

There is only us - this whistleblower tension – that said so ably, "The 9/11 has caused such a wound in the American folks' soul. There is only one cure." He said, "In a very strong physical wound, sometimes you need salt to burn out the infections of the wound. We need the salt of truth." That is why I think that, as long as there are people who have to clarify the lies, there is hope. If we would say, "Oh, that is past, and we have more important things," which is no good.



Fitts: I recently finished reading a book by the inspector general for the bailout programs called TARP. One thing that you realize when you're reading it is that he doesn't give up on the system because you have a couple of congressmen and senators who are still trying to do the right thing. Some of them are the same people who have been playing that game for 20 years, and what you realize is, "No, their presence just affirms the credibility of the system, which allows the system to keep on stealing."

So I think that the trap that we don't want to fall into is a few truth-tellers keeping the system credible enough to hold on to in a way that is truly evil.

Meyer: Well, all the more it is very positive that we have somebody like Stone having the courage to do this – to expose himself – and Putin having the courage to do this, as well. I hope this will give some long perspectives.

I have only one criticism, and I made it in Putin's demand that we should think at least 50 years ahead. I think that is much too short. We have to learn to think for millennia. That's why we need greater spiritual perspectives.

I imagine you find in Steiner that there will be a time in about 4,000 or 5,000 years when the movement will come back. By the way, that is a good time to check whether we will find an American flag somewhere or not.

So we need even longer perspectives.



Fitts: I agree. I think that one of the reasons 9/11 is so important is because, what we saw with 9/11, was a beginning of a process to really build out a global empire by the United States. One of my favorite cartoons says, “Of course Russia is evil. Look at how close they’ve moved their country to all of our military bases.”

Meyer: That’s great!

Fitts: You can see that we have them totally rigged.

Meyer: The Americans spend on the military, \$600 billion – if I’m not mistaken – and the Russians spend, \$60 billion.

Fitts: And guess what the undocumentable adjustments at the Department of Defense in the last year of financial statements was? It was \$6.5 trillion. So I think it’s much more.

One of the reasons to understand 9/11 is to also understand the people. There is an old saying, “To the victor go the spoils,” but if you look at who is politically ascended today, it’s the neocons who were politically ascendant as a result of 9/11.

Meyer: They were already in that plaque, the ‘Project for a New American Century’. They were saying that in 1999, “We need a new Pearl Harbor,” and then they had it.

Even Rumsfeld went around in January of 2001, giving people a book about Pearl Harbor, which is a bad book because it is about a so-called ‘surprise attack’.



So they were psychologically preparing us, including a Hollywood movie on Pearl Harbor which came out in June. So it was a really well-prepared psycho-treatment of the population.

Fitts: I would point out that, in 1996, the Islamic population globally surpassed the Catholic population. You had Islam growing faster in the United States than Christianity. So you literally had a situation where Islam was clearly ascending – certainly in demographics and in financial power.

What does Steiner tell us about Islam?

Meyer: One thing that he says that is very striking is that there was a very dark, intellectual, sharp initiative in the 7th century – the year 666, the Academy of Gondishapur. When the Romans demanded that the philosophies at the schools were closing, many of these people went to Persia (Iran) and they founded the Academy of Gondishapur. This was a flourishing place for great intellectual knowledge, medical, and natural science.

According to Steiner, it would have accelerated the spiritual evolution of mankind to such a degree that the higher development would have been cut off. Gondishapur was under a highly Aramaic being called Sorath.

Then he says, “Good spirits put Mohammad on the horse of Islam.” That, in a way, doubted all them. So Islam had the good that made an evil attack on human development ineffective, to a certain degree.



He speaks about Islam in a way that, of course, has a good aspect. It keeps people under a not very progressive state of thinking and feeling. I think that, being an admirer of Sufism, and there is good, inspired literature, I have a name now. There were great poets in the 11th and 12th century. These were individuals who had a wider range of the heart than only dogmatic Islamic belief. There is no trinity understanding in this system, for example.

Fitts: Explain what Steiner says about Russia and the coming age of Russia.

Meyer: It is interesting that you ask. Thirty-three years ago there was the death of Anastasia. There are significant signs showing that she was in America in 1984. She was the surviving daughter of the slaughtered family of the lost czar. I think that it is an authentic important story.

She had, in a way, the destiny of the Romanovs. If you remember Peter the Great, he was brought into the Slavic area of the Russian territory on the Russian tendency to become a power nature. This is not Slavic; this is not a Russian soul. Russia was, in a way, deformed from its original seed-like capacities. The socialist experiment is just a peek into a century-long development which started with Peter the Great, who was amazing and who became an instrument for the West to influence Russia in a way that the West was pleased with.

The true future in Russia has to do with the Slavic capacities, and they are not warlike; they are peaceful. They are of a different set-up.

So if you have a Russian today, you always have to ask, “How much Slavic Russian is in him, and how much has he been westernized?”



You can ask the question of Putin and others. Solzhenitsyn was certainly an example of someone who had a heart for the deeper Russian soul.

Fitts: Putin is from St. Petersburg, which is very Western.

Meyer: I know. He has posts, and he has an understanding of the West, but I don't think that he is totally westernized. That is interesting about him and I think that he has a deeper side.

Steiner says that we have the Anglo-American-German time, and in the year 3,400 we will have the start of the Slavic culture.

Fitts: We know Brzezinski, who recently died, was pushing, "Never let the Germans and the Russians form an alliance," and what we see now is the neocons essentially forcing an alliance between them.

Meyer: I hope that it will come because at least some reactions in Germany were positive/negative, in the sense that they say, "These sanctions are just impossible. We cannot accept them."

If that would lead even Brussels and Yonkers, who said, "Impossible. We will never accept it," I'm not sure if they would keep this idea that would be a good start for a new alliance between middle Europe and Russia.



Fitts: I believe that one of the debates in the American Presidential election was between a group of people in the deep state who wanted to gather into North America and preserve North America, and the other group wanted to continue to liquidate North America to preserve a global empire.

We saw the first group win, but immediately the neocons started to work on Trump very heavily. If anything, they are slowly chipping away. You are seeing the ascendant getting more and more power.

Of course, we had Congress pass the sanctions over Trump's objections. So I think that one interpretation is that what they want is to so ring the military capacity and missiles around both China and Russia so that they can deliver a first strike without retribution, and continue to maintain a global empire.

Meyer: In the interview with Stone, Putin makes it clear that this is probably an illusionary recalculation that the Russians are able. The first-strike theory he disbelieves. He said, "Careful with that; that is not possible."

He doesn't say that he won't strike back, but the possibility is there. Maybe if America is hit by something for the first time, America will know what it means to have war in their own country – not only to say that it is like Pearl Harbor and 9/11.

Fitts: Right, not a false flag, but a real hit.



Meyer: Maybe. I think that it is a very dangerous situation. NATO is America ruling in Europe militarily.

Fitts: We see the general staff that the Russians are saying, they believe that the Americans are preparing a first strike.

Meyer: And, by the way, why do we have NATO? Why do we have it? It is a very dangerous situation. There are people who say that there are prophecies in middle Europe – in and around Munich.

There was a simple man who said, “Third world war? It would be very quick. The Russians come against Europe, and they all have reasons. If the Europeans don’t shake hands with the Russians now, then in the next confrontations, Europe will suffer.” That is what he said.

There will be a financial crisis in a couple of years that will result in civil wars in Europe. There will be immigration problems that we have already. Europe will be so carotids, and we have all these false flags. According to this man, who is quite remarkable in fact-checking America’s mind on 9/11. He says that all these attacks on Manchester and London were false flags.

Fitts: Right. We are clearly seeing an acceleration of false flags. It’s unbelievable.

Meyer: And the calculation behind that is the population is shaken with insecurity, and they grab for false securities, and it’s easier to lead into exceptional loss. So what is being prepared now is something that can only – if there is not a great waking up process – lead to the next catastrophe.



Fitts: So what do we do? What does Steiner tell us? First we have to understand how evil the people leading this effort – the drumbeats of war, whether it’s false flags or contemplating World War III –what evil is present. That is one thing that we can do.

Secondly, we can develop spiritual tools to understand it. The consciousness has to shift. You know how I said that I like *The Present Age* because it connects the spiritual to what is happening in the material and tries to build integration. I think that what I see with many people is they refuse to connect their spiritual lives with the day to day flow of their time and money in a way that could bring real change.

Meyer: A good aspect of the confrontation with evil can be that we have a much more concrete appreciation of truth and of the higher good, which gives more strength also for practical daily tasks so we cannot be shaken so easily by other events.

I have an author, whom I told you about, who has memories of the Holocaust and connects this with Anne Frank. Once I told her, “What would you do if you had the money at the time? What would it do to your mission?”

She said, “I would go to the places of big crisis,” which was Yugoslavia at that time, “and I would tell people in despair that there is something in all of us that cannot be destroyed. That is my experience.”

That is also my experience. I think that is something that makes it possible to bridge the spiritual with the material. We are freer with the material. We are not slaves and anguished if the money is gone.



Fitts: It's very interesting. One thing that I discovered when I was dealing with great danger in the litigation was that the difference between different groups of us and I believed that my soul was immortal. There were certain things that I wouldn't do to compromise my immortal soul because that was a very big deal. You don't destroy eternity for a quick fix.

What I realized was that not everybody understands that our souls are immortal. In other words, they think that when they die, that is it.

Meyer: We have lost the spirit. That is another basic thing of anthroposophy and of Steiner – to restore the recognition that there is spirit, soul, and body. There is eternity, time, and space.

Fitts: That's right. I had a Buddhist explain to me during the litigation that she was trained to believe that how you conducted your life in this life could change the karma of your family seven generations forward and seven generations back.

I remember saying to her, "Wow! Now that's incentive! That is leverage!"

Meyer: That is leverage. In that sense, the confrontation with evil is a confrontation with a spice of our evolution. What do you do in the agricultural field? You use the dung and the excrements. That is a spice and a leverage for evolution.



Fitts: Right. Do you remember the Jung story that I told you? I must tell you this. The psychoanalyst, Jung, had a patient who came to see him, and she was from the upper reaches of the aristocratic society. She came in to see him, and was beautifully dressed. She said, “I’m not going to give you my name because I’m only coming once.”

Here was her story. She told Jung that as a young woman she had gone to medical school, became a doctor, and had fallen in love with her best friend’s husband. She couldn’t get over the situation, so to reconcile the tension, she murdered her best friend. Being a doctor, she knew how to do it, and had gotten away with it. She shortly thereafter, married the husband and got pregnant. The husband, after she got pregnant, died. She was a very accomplished horse woman, and suddenly her horses were bucking and rearing so she had to stop riding. She had beautiful wolfhounds, and they all died. As soon as her daughter was old enough, she ran off because she hated her mother.

The woman had been completely isolated from society, and she told Jung that wherever she was. the birds would stop singing. She said, “The birds knew.”

Meyer: She said that?

Fitts: Yes. So she came to Jung on the theory that if she confessed, she could clear the energy and somehow be forgiven and go back to being part of society.

Meyer: I think that is totally true with the higher intentions. There is a fairytale by Grimm, which goes in the same direction.



There was a little girl who did something, which she is not allowed to do – she went into a holy chamber. Then when Mary came back from holiday, so to speak, she asks, “Have you been there?”

The little girl says, “No,” but Mary knows that it is not true.

Mary asks her again and again. At the end, her child dies, her husband goes away, and then she is going to the stake to be burned. At the last minute she says, “I confess the truth.”

Then Mary, who represents the spiritual world, speaks and says, “It’s late, but it’s okay. Now you can live.”

It’s the same story.

Fitts: I think that this is America’s problem. You said before that we have to get to the truth, and I think that this is why the truth is so important.

Meyer: It’s all about truth. It hurts.

Fitts: I don’t know; I never found the truth to hurt.

Meyer: Not to you, but to many other people, it hurts.

Fitts: I find it to be very cleansing.



Meyer: The more that you live in illusions, the more the truth hurts. If you don't want to live in illusions, it's very clear that this is not a problem.

Fitts: It's interesting. When I first had to face the mortgage fraud, I couldn't believe that the mortgage fraud was that bad and that I, as Assistant Secretary of Housing didn't know. You have to look in the mirror, and you have to say, "I'm the Patsy."

There is a saying that if you're in a game and after 20 minutes you don't know who the Patsy is, then you're the Patsy. I think it's very hard for most people to face that they've been a Patsy.

Meyer: I agree. After one has broken that, that is different, but many people have difficulty in admitting it.

Fitts: There is a famous story. Immediately after 9/11, I was in the prayer service at my church. My pastor walked up to the podium and said, "George W. Bush was anointed by God for a time such as this." This was at the Wednesday evening prayer service after the Tuesday of 9/11.

I put my head in my hands and I started praying. I said, "Lord, I need divine intervention." I knew that my entire family was getting marched to the slaughter. My neighbors and everybody were getting marched to the slaughter.

I started crying and asking for divine intervention, and suddenly the preacher – which is very unusual in a Southern Baptist convention church – said to me, "Austin, you worked in Washington. What do you think?"



That is divine intervention, so I took a deep breath and said, “In my experience, the Bush family is anointed by financial fraud, narcotics trafficking, and pedophilia.”

Meyer: There it is!

Fitts: He gasped and said, “If that is the truth, we’re lost.”

I said, “Don’t be ridiculous! We have a Governor. His name is God. People like the Bushes come and go.”

One of my neighbors, who was a staunch Democrat, said, “Yeah!” and it broke the trance because the scripture, “Where two or more are gathered in my name, there am I.” It broke the trance.

Whether it’s stop facing the fact that we’re a Patsy, or understanding that if we have a spiritual governance structure, we don’t need the material governance structure.

Meyer: That’s why it’s so important to have spiritual salt. There is a little book, by the way, which is one of my favorites by Steiner. It’s called *Spiritual Guidance of Man and Mankind*. There you find much about how angels influenced us, and how backwards angels work today. They work at the lodges, for examples. That’s why many of these lodges have this Egypt aloft.

It’s spiritual guidance. If we get to that point, we can rise a little above thinking it’s all dependent on those people who do evil, but they are not servants of evil; they are only allowed in order that we have a chance to see a bit of the reality.



Fitts: In closing, Thomas, what should we read? If I want to read more on Steiner to help me build spiritual tools, what would you recommend? We talked about *The Mystery of Golgotha* and we talked about *The Fifth Discipline*. There is so much.

Meyer: *Theosophy* is one of the basic books about the sevenfold of human nature; *The Theories of Social Order* about the money; *The Fifth Gospel* is another one.

I think that we also brought out the most important book – and we started with this, so maybe we could end making a little note in parenthesis – were these documents – the correspondence between Steiner and Moltke because Moltke speaks about reincarnation. He is coming back now and he speaks about his task in the East.

So you have a Middle-European soul of a great significance which looks at his deeds in the East, which will be spiritually bringing light. The Slavic wound is even greater than the American wound. It needs healing and it needs treatment.

This is a publication which leads the spiritual perspectives into our time with Moltke. The problem is, of course, if people hear the name Moltke, they think of a General and it's over.

Of course, with Steiner we have so many things, and everyone has to find their own way.

Fitts: Dip in and find your own way.



Meyer: I think that with Steiner it's important to get to the bottom of a few of his written works. There are thousands of lectures. They are like footnotes to the basic works. There is *Philosophy and Occult Science* and *The Philosophy of Spiritual Activity* or it might be called *Intuitive Knowledge* or *How to Get Knowledge of Higher Worlds*.

I think that if one studies one of these books thoroughly, one will be led on.

Fitts: Ann Watson is recording lectures for us. She did the agriculture, but when we published the agriculture, we placed a link to some of the websites that have many of these recorded on audio. It's a rich library, and she is doing more now.

Thomas, this has been a pleasure.

Meyer: Thank you and it's a pleasure for me. I will see you next year.

Fitts: Absolutely. I've always had Parsifal by Wagner on my bucket list to see. I've seen the video, and I've listened to it, but I've never seen it in person. After listening to you talk about it, I will find it.

Meyer: You have to see it. Maybe next year they will have it again in Bulgaria.

The Slavic people have an understanding of Wagner's Parsifal that I have never found here.

Fitts: Why is that?



Meyer: I think it's because they could link to this tremendous suffering of the central figure, Amfortas, and the success of Parsifal to overcome evil and to find a kind of solution. For me, that was the impression that I could identify.

Fitts: One more thing: You have to tell everyone who Parsifal is.

Meyer: Parsifal is the main hero in the Grail story, who goes to the Grail castle, who sees the suffering of Amfortas, and who is too dumb to ask a question first. Then he is thrown out again.

That is what happens to us; we don't wake up. We see evil, and we don't ask the question.

Then later he returns, and asks, "Why does he suffer?" He sees the suffering in Amfortas, and that is the beginning of his understanding. The formula in Wagner is 'knowledgeable by compassion'. He gets to know more by compassion, and that is the process that we all go through.

Fitts: So he doesn't give up, and he does overcome evil.

Meyer: Even Kundry, who is the instrument of Klingsor, becomes a servant of the Grail at the end. That is Wagner's mission.

It was wonderful to watch in the East and it was the first performance ever done there. The audience, the musicians, everyone was really taken in, and you could see that.



Fitts: I have to tell you that I believe Europe is always a musical experience that is fantastic.

Meyer: Thank you.

Fitts: Thomas, thank you, and we will talk next year.

Meyer: We will talk next year.

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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