



The Solari Report

August 22, 2019

Integrity & Our Access to Divine Intelligence With Thomas Meyer



Catherine Austin Fitts

Thomas Meyer



The Corruption and Compromise of the NSA With Thomas Meyer

August 22, 2019

C. Austin Fitts: Ladies and gentlemen, welcome to The Solari Report. This is Catherine Austin Fitts, and I am sitting in the lovely Basel home with Thomas Meyer.

Thomas, thank you so much for agreeing on this beautiful August Saturday afternoon to sit in your office and do this recording with me.

Thomas Meyer: Thank you, and thank you for coming here. It's a long way that you have to travel so we can talk together.

Fitts: I decided we would call today's talk 'Integrity & Our Access to Divine Intelligence'.

Meyer: Very good, a complex subject.

Fitts: One of the reasons I wanted to discuss integrity is because I think it is so important, but I am struggling to successfully communicate it. Whenever I struggle with successfully communicating something, I immediately think, "Thomas can help."



Meyer: I hope you do not have too high expectations.

Fitts: In our last discussion, we talked about the story of Gideon. We won't repeat it, but you can find it on the website. It is linked from The Solari Report.

One of the reasons I love the story of Gideon is because it describes, not only integrity, but the benefits of integrity. So maybe we could start there.

In your words, how does the story of Gideon inform the importance of integrity and what happens when a group of people can achieve integrity?

Meyer: Well, it's a source of strength to have or to develop integrity. You are protected from all sorts of things if you have the courage. Integrity needs courage because it's not a very popular faculty. It is a rare quality to develop.

I am sure that we have to touch on the question of how to get integrity, and what is integrity. I think that without a higher connection to what you call eternal intelligence and the spiritual, there is no integrity.

Fitts: I agree.

Meyer: The story of Gideon really shows a man who has a deeper appreciation of the higher in the world – call it 'God' if you like. He believes in the link between the higher and himself.



One of the things that I like about the story is that he is a modern man who does not blindly trust what is revealed to him, but he makes tests. That is a modern trait.

Fitts: One of the things that I love in the story of Gideon is that they make it very clear there are two aspects. One is ethical and the other is competency. Gideon is very practical. He is basically saying, “How do I know you’re an angel? How do I know that this isn’t a dirty trick?”

Meyer: Exactly. He is very aware of the possibility of deception, and he doesn’t like to be a deceived follower of so-called ‘higher beings’. I think that it is extraordinary. This trait makes him a modern man in a way and this is outstanding.

It was you who made me aware of a story that I have read once or twice, but I didn’t really give it a lot of thought, whereas I knew much better the stories which war just next to Gideon’s Gideon. This was the Sampson and Delilah story which we even have in the opera. I don’t know if you know it, but it’s a wonderful opera, by Saint-Sens.

This is also a dramatic story. The Gideon story is very deep and very modern. This integrity based on his link to the higher that he trusts once he has successfully performed the tests is also the source of his extreme modesty. Because he is modest, he doesn’t want to have the harvest of his victory and become a king.

What happens afterwards is typical of the Old Testament: It all goes downhill again, so God needs to find a new Gideon.



Fitts: This was before the covenant of grace. If a group of people can maintain integrity together – and this is what they are saying in the story of Gideon – they can access the divine intelligence, and that gives them great power.

Meyer: It gives them great power and great courage and trust that even, what seems to be almost impossible, can be achieved. The quantity is not the main thing. This is important for the present-day world where everything is quantity. We measure time and money in quantity, quantity, quantity. In a way, we bypass the belief in the higher and the right choice of factors which are minimal. The Midianites had an army of how many?

Fitts: Three hundred. God keeps making Gideon send people home. He is saying, “Send home the scared guys. Send home the guys who are incompetent. Send them all home.”

Meyer: This is almost a reversal of what we have today. This is the selection of the best to the top. Today the world is ruled by the principle ‘selection of the worst’ to the top. We are in an anti-Gideon time.

Fitts: Let’s step back. I want to talk about both what Rudolf Steiner says about integrity and then what Christ says about integrity. So, let’s talk about Steiner first. What does Steiner say about integrity?

Meyer: You need to find your own core, and you need to find the divine in yourself. That doesn’t mean to glorify your normal being, your ego, but to find a spot which is put into you from a higher world in yourself. That is the modern integrity.



You have to be fully conscious of something within you which is of a higher nature. I think that this is already a great challenge today for many people because they don't see that. They look at themselves as a higher animal, they look at other people as higher animals, and so how can they find the divine?

Fitts: It's really interesting. You will listen to some of the people who talk about transhumanism, and they will speak about themselves and a human being as a machine.

Meyer: I think the term 'transhumanism' is a lie. It should be called sub-humanism or something like that. It suggests that it is going beyond in a good way. So all of these labels are false.

Fitts: Yes, that is an excellent point. 'Sub-humanism' is a perfect term.

Meyer: Yes, that is much better. We should talk about Emerson. Of course, I could talk about Steiner all day.

Fitts: Let's start with Emerson. What did Emerson say about integrity?

Meyer: Emerson wrote the great essay, *Self-Reliance*. Self-reliance, in my view, is like the basic work of Steiner that is called *The Philosophy of Freedom*. Self-Reliance is the philosophy of freedom for Americans. It is direct. It does not make a lot of references to other philosophies and other views. It is short.

I will give you a few quotes from *Self-Reliance*:



Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness.

This is like Gideon.

Nothing is at last sacred but the integrity of your own mind.

That is in *Self-Reliance*, and it is one of the basic concepts. It goes on:

Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the church. On my saying, ‘What Have I to do with the sacredness of traditions, if I live wholly from within?’ My friend suggested, ‘But these impulses may be from below, not from above.’ I replied, ‘They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil.’ No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this.

Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways.

That shows character, and *Self-Reliance* has a brother or sister essay because it could be that some people say, “Yes, that is what I do in the law of my nature, but I don’t know how to distinguish the lower egotistical nature from the higher.” So, that could be misinterpreted.



I think that Emerson was very aware of that, and he wrote another essay called *The Over-Soul*. I think that is a wonderful title. In this essay he shows what we call the divine and the human being. So, you have to take this essay together with the other – not to fall into deception.

This is a wonderful sentence that I will repeat, “Nothing is at last sacred but the integrity of your own mind.”

That is the line of Gideon: Trust that your mind can communicate with the highest.

Fitts: I was raised as a Quaker, and we were always admonished to find the divine spark in every human being.

Meyer: That is a good creed. It leads us to Steiner. He says that in the future, everyone will see and have to see the higher in the other person so that the human encounter is a sacramental act; it’s a holy thing.

Today we have a strong impulse from certain powers that are called by spiritual science Ahrimanic, and they turn our gaze to the lower.

Fitts: Ahriman is the trickster.

Meyer: He is the trickster. He is the best knower of our lower nature, and Steiner once gave the advice, “Don’t be afraid of Ahriman. If you want to know your own lower nature, you can use him. He can tell you.”



Fitts: When I worked with the neocons, they would enjoy making a mess. They would enjoy hiccupping things and doing something that tricked people and caused them to fail. It would give them pleasure.

I always thought of them as very much related to the spirit of Ahriman.

Meyer: Absolutely. He is the master of all covert operations. There are some beautiful scenes in the mystery dramas by Steiner in which you can see that he is even afraid of human beings turning their thought power to see him and recognize him. That is the worst that can happen to him.

Fitts: You have to stay invisible.

One of my favorite books is CS Lewis's book, *The Screwtape Letters*. The devil is writing letters to his agent on Earth, explaining how to trick the humans. If you read some of the tricks, they are quite Ahrimanic.

Meyer: It's a wonderful book. Lewis was a good friend of Tolkien and he was a good friend of Owen Barfield.

Fitts: I didn't know that until I met you. You were the one who told me about that.

Meyer: And Barfield was an anthroposophist.

Fitts: I didn't know that either.



Meyer: Lewis knew about Steiner's book, *Philosophy of Spiritual Activity*, but he admitted that he found it very hard. He was a Catholic, and he preferred Thomas Aquinas, but he didn't know about the common connection between Thomas Aquinas and Steiner except maybe later.

There is no question that he was a great writer.

Fitts: When I was dealing with the Department of Justice, I had to be perfect in my obeying the law, but they broke the law all the time. You are dealing with a criminal enterprise, and you are dealing with it multiple times because you are dealing with enforcers and fake media and controlled media and covert operations and dirty tricks. It's a trickster coming at you from 365 degrees.

I went back to the black churches to study spiritual warfare because I knew that they knew how to outwit genocide. What happened to me was what the black neighborhoods called 'the beatdown', and they knew how to outwit the beatdown.

I studied with them, and one of the things that I learned in that process was a great deal about Christ. For me, obviously I have read the bible, and I have studied Christ and what he said, but it's not about what he said; it's about what the energy is.

You would hear California subscribers say 'the Christ energy'. I didn't know what they meant, but now I know what they mean. I think the best way to find integrity when I'm in a situation where I don't know what to do is to go through that energy. But it's not an intellectual experience; it's a full body/mind/soul experience.



Meyer: Of course, He is the central figure of evolution from a spiritual point of view. There is no question about it, but there are some preparation steps to meet him, and one is good common sense. You can call it intellect. Intellect is a great faculty. It can be used to understand very high things. It can be used to be somewhat of a Iago/Shakespeare interactor, and this is the Ahrimanic version.

I want to read you only one sentence from one of my other favorite essays. I think I've turned into an Emerson fan. I am very proud of it because we, of course, have critical articles in our journals on the politics of the West. I think it is very healthy to show that you have a deep appreciation of the great minds that have stepped over America. He is one of the greatest philosophical, poetic minds ever to step forth there.

Emerson is like an eagle. He can soar high and see things from quite a height. So, in one of his essays called *Intellect* he poses the question:

“What is the hardest task in the world?”

It's two words:

“To think.”

I think that that should be understood in a deeper way than just, “It's only words.”

He has a respect that common sense is a faculty that you have to actuate, and this is not so easy.



For me, one of the biggest obstacles to do the work and the task of thinking is the whole quantity of information. I would say that there was never an age when so many people were so informed about so many things, and so few people understood that this doesn't solve for them the task of thinking. If you don't think, you fall into every bit of information outdated from the past.

Fitts: In the United States, if you look at the statistics on the average IQ, it is declining significantly.

Meyer: I told you that I was just in Finland, and they have an educational system which is not so limited and strict in an outward sense, and the result is that people have less hours per day in the schools, but they are more relaxed. The end effect is that they are better. Their qualifications are better.

This, I think, is a very good example. It's not so much oriented to the quick result, but they are actually better. I don't know this, but their average IQ is probably higher than the United States. You have Presidents who don't know the difference between Switzerland and Sweden, and that was Ronald Reagan

Fitts: When was that?

Meyer: I saw it on TV in a talk where he didn't know the difference. He was actually meaning Sweden and said Switzerland or the other way around.



Fitts: He must have been tired because I know that he knew the difference between Switzerland and Sweden. I'm sure.

Meyer: But it came out like that.

Fitts: Another thing that I want to bring up is the 'Age of Michael'. Michael was one of the great actors for Christ on Earth.

Meyer: Yes, but he is in a difficult position because he is the archangel inspiring freedom, but he can't inspire freedom directly. So, you find in Steiner that all the archangels before Christ's time were Oriphiel and then came Anael and next came Zachariel. Then there was the time of the wanderings and the time of the Exodus. Then came the 12th century and Chartres. Then you had Raphael who was a healer. Subsequently, you had Samael, the master marshal who inspired not only the Crusades, but the world discovery, etc.

Next, you have Gabriel who is a hereditary protector. Then you have Michael. The difference between the six former archangels and him is that they tried to instill their impulses, but Michael has to wait until we come to him.

When we first recognize the spiritual beings and higher intelligences, which is a common-sense thing, but for many people today common sense means to think only physical or think outward, and they are not easily able to think spiritual things.

Fitts: You captured this for me because I was struggling with the phenomena.



When I was in Sofia last year, I sent you a video of a professor from Georgetown who was describing weaponry to manipulate people's minds. I would say that the man is basically a psychopath, except that he is just so clueless and naïve. He's rather chipper in talking about how all these weapons are wonderful.

I was looking at him, and was finding it stupefying because this man is so completely lost. I can't find a word to describe it, and you said to me at the breakfast table, "Oh, he is a hyper-materialist," meaning that he really doesn't know about anything from our electromagnetic reality to our soul to the spiritual dimension. None of that exists to him and he doesn't know.

Meyer: He is a good example of a person who can only count to 'one'. By that I mean the physical, including the physical body, which is believed to be the main and only thing. So, if you speak of a soul to someone like that, he translates it immediately and says, "Oh, yes. This is this or that physical entity performing that function."

When you speak of the spirit, he says, "Either it's a complete illusion, or it is some soul transpiration somewhere."

Fitts: Right, but half of our reality is spiritual; it's invisible. EMF radiation and 5G are invisible. They are material, but they are invisible. Then there is also invisible that is spiritual.

A large amount of our world is invisible, and we are increasingly surrounded by people who don't know any of it exists.



Meyer: It is because they are under the spell of the anti-Michaelic being, Ahriman. I will give a simile. If you put an animal into a bowl where there is water, and you put the neck there, the animal drinks the water and thinks that is the main reality. But if you have a free movement of your intelligence, you can, of course, also think the higher. These people don't have the freedom because they are under the spell of, "Use your thinking only downward," so to speak.

When we are in Chartres in October, which I am really looking forward to, we will see a little sculpture with two faces showing how Adam came into existence. The first sculpture shows us Adam as a thought of God. The second sculpture is Adam being created.

So before there was anything visible of Adam, he was a thought of God. He was not just a lazy thought, but a powerful thought. At that time, people knew that the spiritual was real, and you more and more can try to understand it.

Fitts: I'm assuming that God could create Adam because he had integrity of mind.

Meyer: You could say that he was created by God because he had the integrity. That was his source.

Fitts: When I started to run Hamilton Securities, I would have all these incredible disagreements with my employees because they didn't understand the power of integrity and what integrity could do. I would always struggle to explain and try to encourage it.



I had a black Corvette named ‘Fred’. Late at night I was driving home along the George Washington Parkway, and I was listening to a book called *The Dancing Wu Li Masters*, which is physics for laypeople like me. The author was describing the experiment where two atoms – which are much further than the distance of the speed of sound or light – act in concert simultaneously, demonstrating the properties of a shared intelligence.

I pulled the car over to the side of the road, and walked up and down screaming, “I knew it! I knew it! I knew it!”

From then on, it was as though somehow I made a breakthrough of faith.

Meyer: That is important and is an experience. If you have an experience like that, it can guide you afterwards.

One question is: How can people get the experience of integrity and trust of the higher? The belief itself will die out with normal people; it won’t carry them. It carries less and less people. I’m not saying that it’s bad, but I think that we need concrete experience and we need the understanding of this experience.

Let’s ask some simple questions. Emerson said, “The integrity of your own mind is the sacred.” So how many people have their own mind? And how many people are just reflecting what comes out of other minds? How many people do the work of forming a conviction of something real? It is hard work.



With Steiner you will find that he said, “To build up a conviction means testing everything, not fooling yourself and being deceived by appearances.” He calls that the holy business of the human being.

Have you the guts and the patience to go slowly and find out? We have talked often about 9/11 as a good example. It seems so phony, but then you finish step-by-step like the architects do, and you slowly form a conviction which has a solid basis.

Fitts: One of the things that helped me learn a great deal about integrity – and this will be odd to many people working on Wall Street – is in the securities market you are operating at very high speeds and with trust. There is no time to document or paper.

If you say ‘9 5/8’, you had better back it up and be willing to not change it because everybody is depending on it. You will see syndicates of firms come together – hundreds of firms – and they agree to a price, and then literally, they have to keep their word, even if it means that they lose hundreds of millions of dollars. And people do.

You have extraordinary integrity regarding negotiating and agreeing to deals. One of the reasons I got into an 11-year litigation that almost cost me my life was because I was defending the deals that I was responsible for. If you are a great banker, that is what you do.

One of the things that you see when you are dealing with very large amounts of money at that level with those kinds of pressures is greatness, very much defined as people who can create and hold those fields.



Actually, with the syndicates, you are creating and building and holding fields, and it depends on your individual and group – whether it's the firm or the syndicate or your integrity. Integrity is what makes it go. Without integrity, there are no markets; markets stop and liquidity stops.

People who don't hold the line and don't keep their word are out; they are fired. So you see it operate.

I have seen integrity operate and make things possible that are not possible. Markets and democracy are possible where there is integrity in the individuals and in the group. They fall apart when there is no integrity. I think that is one of the reasons you see a real effort to keep people from understanding the power of what is possible when you can build fields like that and when the fields like in the story of Gideon can access the divine intelligence.

Meyer: That means that integrity is another aspect that can be found if you have the experience that you have something in you which is really a whole and cannot be divided. The word 'individuality' means that you are not just a part of it; you are a divine whole in the holistic sense.

How do you transmit this experience? That is one of the key questions here.

Can we go back to Michael and the Christ? I wrote a little book, as you know, *In the Sign of the Five*, showing this 'Michael Age'. It started in 1879 and will last about 350 years. I think that we are not yet quite in the middle.



Spiritual events are coming into it which characterize this ‘Michael time’. First, there was the Kali Yuga of 1899, the ending of the Dark Ages. Every knower of the *Bhagavad Gita* is cognizant of this. Then you have the Etheric, the coming back of the Christ, but not as a physical incarnation but only in the etheric plane – global into the life forces everywhere. There is no center. And then you have the incredible influx of Sorath in 1998, which works in the rhythm of 666 years. Last time, he was the great inspirer of the destruction of the order of the Templars.

Now we have the incarnation of Ahriman.

Fitts: So if we are in the Age of Michael, how is it also the age of Ahriman? How does that fit?

Meyer: That is a good question. Of course, they are very different beings, but the incarnation of Ahriman theoretically could have happened at the time of Christ or the time of Chartres, but it didn’t. It happens in the time ruled by Michael. That means for us, it’s a task. In this Michael time we must understand Ahriman by understanding Michael. What does Michael want? He wants common sense being used to understand spiritual matters as exactly and as in detail as we used to train our intellect to understand the physical.

Secondly, we need a new clairvoyance; Kali Yuga has ended. That was the non-clairvoyant period in humanity, and now we come into clairvoyance again.

The issue is: If it is new, it must be based on a spiritualized common sense. ‘Spiritualized’ means in sync with the divine.



This Michael time demands of us to have a new vision of spiritual beings like Michael; of a new clairvoyance coming, and of a new Christ coming. That is a Michael task to understand the Christ and the evil. Most of the evil is Sorath and Ahriman.

That these events fall into a Michael time for me means that Michael today does not want us to say, “Oh, I only want to see the good. I don’t care about evil and Ahriman.” That is not Michaelic. We have to face it. We have to understand the mechanics of evil, so to speak.

Fitts: Getting into the mechanics of evil, I want to bring up the economic model.

For 500 years, we had, what I call, the ‘central banking warfare model’. So, the central banks print money, and then the military makes sure that everybody accepts it and circulates it. But within the central banking warfare model, we had the first world exploiting the third worlds in a way that financed our higher civilization, if you will.

Whether it’s slavery or exploitation, there are thousands of different strategies, but basically, they are using force to subsidize our way of life.

When we decided to globalize in the 1990’s, we are saying, “We are going to globalize, and we are going to change it to a one-world model.” Instead of being first world versus third world, we are going to a one-world system. Then the questions, of course, are: Where are we going to get the subsidy? Who is going to provide the subsidy?



What I see is a model where, instead of the third world subsidizing the first world, you have a relatively small group who is protected from risk and who lives lavishly. They are centralizing control, and everybody globally is producing the subsidy.

Now the middle class in the first world is dropping down and becoming prey the way that everybody in the third world has been. I would describe the struggle as a merging between, what I would call, ‘meritocracy’ involving markets and ‘democracy versus technocracy’, which is central control run by AI and software, which is facilitated by plenty of organized crime and dirty tricks.

Meyer: My question is: Is there a way out of this?

Fitts: My nickname for the model is ‘the tapeworm’. It’s like a parasite, and it is draining the host. The way that a tapeworm works in your body is it injects in you a chemical that makes you crave and do what is good for the tapeworm.

If you look at the world that we are living in today, I would say the way that technocracy is being marketed is it is doing a great deal to ensure that the general population doesn’t have integrity and can’t communicate in a way that would access the divine intelligence and say, “No, we are not going to adopt central control. We are not going to adopt technocracy. We don’t want to be hyper-materialists. The plan that you are proposing is a subhuman plan.”

The way to get people to adopt a subhuman plan, and the way to market a subhuman plan includes a lot of strategies, but it requires creating ‘dumbed down’ hyper-materialists.



Meyer: I agree. In that effort you have traditional movements. For the political movements, I would say Masonry. Masonry has a high origin, but it got more decadent; today it is absolutely decadent.

Fitts: As a young person I was exposed to much of their philosophy, and I bought it ‘hook, line, and sinker’. I thought it was beautiful.

It took me a long time to realize, “Wait a minute. Your behavior has nothing to do with your philosophy.”

Meyer: Their slogans have nice words, but it’s the same with the core of the church, the Jesuits. They have this in common with the Bolsheviks. They are built on the lower nature of people.

If you want to rule, you have to make people sink into evil in a way that they cannot get out of the morass themselves.

Fitts: Let me defend the Masons a bit because their problem is the same problem as the church and the same problem as the Jesuits. So, let’s go back to the story of the crucifixion. If you understand my ‘Red Button’ story, but I don’t know if you remember it. It says that the criminals have a higher margin; they make money. If you look into the story of the crucifixion, the crowd votes for the criminal.

Pontius Pilate knows it’s bad politics to crucify Jesus, so he is trying to get out of it. He offers the crowd a choice between the criminal or Jesus, and they choose their criminal.



So, if you are the Masons and are running 3,100 counties in America, the people who do the organized crime make more money, and so the crowd goes for the people who hand out the most checks.

There is a double-bind that the leadership is always in. I believe one of the reasons they want to go to technocracy is because they are as if, “We are sick of all your hypocrisy. We are sick of all your ‘I want my cake and eat it too’. You won’t take responsibility. So, we are just going to put AI in charge of all of you”.

Meyer: So, the temptation to go to the ‘bad guys’ is enormous, whereas there is no temptation to be a good human being. It’s your own free choice. That is not so easy to do for many people. But let me go quickly to the crucifixion story because you know the famous story of St. Paul. Why was St. Paul for such a long time persecuting Christians? He was in a way initiated into the church stream.

He thought, “The prophecy about the Messiah cannot be true because the Messiah cannot be ending on a crucifixion in such an abominable circumstance.” It was contradicting his high idea. But why was it happening? Because if the Christ – as Judas expected – would have manifested the power that he had, people would have had to believe. It would not have been a free act. They would have been convinced by the fact.

I think this all happened so that we slowly came to a deeper understanding and to a deeper appreciation of the suffering of this individual, the Christ, which was totally free-willed, he could have prevented it without any problem.



So, he went through it without a karmic background. It was not karmacally necessary, and if people understand this, the appreciation of this most important individuality in the history of the world will increase.

This is such an important subject, and I want to make one addition. You find it in Steiner's book *How to Get Knowledge of Higher Worlds*: There are three inspired writings in world history during the last 3,000 years. You can turn to one of these. The first is the *Bhagavad Gita*, which is a wonderful story; the second is the *Gospel of St. John*; the third is *The Imitation of Christ* by Thomas Kempis, a beautiful book.

Do you know who started it in prison after a while? Oscar Wilde. In his writing, Oscar Wilde really got deepened by reading this. Like many people, he was conceited. He thought that he was invincible, and they got him.

He could have escaped, but he was too conceited. So, then he studied this book among others. This is a deep book by someone who had an inner dialogue with the Christ.

You can see that this is an experience.

There are many ways to turn to this Christ individuality which is surrounded by all sorts of appearances, which seem to show that he was weak, and he wasn't able to resist all these obstacles. That is why it is not so easy to see through and to see the greatness of the individual.



In the last scene before being betrayed by Judas, it would have been possible to the hierarchies to help him to escape this destiny. Why didn't he do it? I think that he wanted us to come to the recognition of his superiority and divine nature out of our own freedom, not forced by anything that he did. So this is Christ. In the same way, I think Michael is working. He is not forcing us to become Michaelic.

On the other hand, Ahriman is using whatever occasion to intrude and to bring us along his line.

Fitts: If you look at the economics of bad behavior, and you look at the economics of war, as a planet we are on a war model. The planet is run by force. War is a huge and very profitable business.

Meyer: Of course.

Fitts: We continue to support it as a population. In that is a double-bind, a hypocrisy, and a fallacy.

When I deal with hyper-materialism or when I deal with dirty tricks or when I deal with absence of integrity, I always see the conundrum working its way back into the economic model. The pressure to keep that economic model going is a great deal of whether it's the incentive getting people to behave badly or the pressure to behave badly.

When you have over \$2 trillion of overt military expenditures, and who knows how many covert expenditures, everybody is being paid to kill or threatened.



Meyer: But is all this an outcome of the hyper-materialism also linking your sense of security in life to the material reality of money?

Take the money away. If you lose your money tomorrow – which is possible – would you fall into an abyss? Most people would. Only those people who are trained to have a high trust in the higher would say, “Okay, it pleases God to have nothing.”

Fitts: That is the story of Job.

Meyer: Exactly-there is a way out.

Fitts: Job got out because he had faith. Without faith he would have failed.

Meyer: That is what I mean. But we need the faith in the unseen to deal with the realities of the seen. That is a real problem for many people.

You find an ideal formulated by Steiner, but maybe it’s not the original. We have to learn to have trust without any support from moment to moment.

In World War I, I know many people who lost all their fortunes. If they kept going, it was because they had trust. Material values are not eternal, but some people behave as if they were eternal.

Fitts: I will tell you what was interesting to me. Any time in my life when I was put in a position where if I didn’t go along with ———



—— something wrong I would die, or I would lose all of my money or whatever, I would say, “Well, I guess I’m going to die.”

Then a door would open, and a miracle would happen. Something would happen. I realized that, “The way reality works is there is a relationship between what you insist on and then what unfolds.”

Those possibilities didn’t exist until I saw it. The bible calls it ‘just stand’, and I would stand. I truly thought that I was going to die. I really thought that, and then miracles would happen. I couldn’t believe it.

Meyer: That is a threshold experience. You are at the threshold of the spiritual world if you have an experience like that. You are open, and you don’t get fear. If you get fear, you are in Ahriman’s realm because he is the producer of fear.

These fearless experiences can be very hard. We both know what we are talking about; these are like gates.

Fitts: That is exactly it; they are gates or portals. It’s amazing to watch it, and it has happened to me so many times. Maybe it has happened to me 20 or 30 times in my life. It’s gotten to the point where I know it’s real. I know it’s real, and it’s, “Okay. Time for the gate.”

Meyer: This is for another discussion when I am further into it. I see a link between what you described as the economic mechanics today to this experience. We can ask: Is it possible to recreate instead of believing that money should always grow and grow and grow?



And then it is all gone and people are in deep depressions – physically and morally.

If we would let go of that and believe, it can be recreated in a way that you don't cling to it in the wrong way.

Fitts: Here is the problem: If you look at central control, it is organizing the money so that much of the investment – particularly the government investment – has a negative return on investment.

So, if I ran a system where the government money has a negative return on investment, then the pie is always shrinking in a way. You have to do other things.

Say that the quantitative easing and the monetary policy expands it, and then the technocracy shrinks it, and monetary policy expands it, and technocracy shrinks it. If you run the economy so it has a positive return on investment, then there is always more.

Meyer: Yes, but that can make you one-sided in a way. If there is not more, you get into a problem.

Fitts: Why? Why is prosperity a problem?

Meyer: It's not prosperity as such, but the idea that it always has to be growing, and if it is not growing, it can be recreated out of nothing, so to speak.



Steiner said, “There will be a time where there are no hereditary gifts.” People should not depend on what has become prosperous by their forefathers. Let it go. That makes you dependent in a way. You see?

Fitts: Yes. Although I will say this: Every year the earth gives us a new harvest, and it’s a gift. That is where our prosperity comes from – the earth.

Meyer: Steiner gave a vivid description when he talked about the time where hereditary things will not be there. He could see clairvoyantly. Many listeners thought, “Oh my God! He takes away so many illusions already, and now he also takes away the security.” What security is that? Of having inherited millions of whatever? That is a psychological factor that one has to look at. People have millions in wealth, and look at them.

Fitts: It turns into its own frugal.

Meyer: It’s the freedom of having or not having money. Sometimes I ask myself out of my life experiences, “What is the bigger test? For a human being to be extremely rich or to be extremely poor?”

Ahriman is the lord of money, so he won’t inspire you to invest into a ‘Waldorf School’ or some enterprise without a visible profit.

Fitts: Here is the problem: If you move a lot of money in this day and age – because the financial system is so insecure – you are always sitting insecure.



I want to bring up the quote that was attributed to Karl Rove saying, “We are an empire now; and when we act, we create our own reality.”

What we have seen is the creation of a massive industry of anti-integrity, which is fake news, fake science, and you name it. It is backed up with tremendous invisible and visible force. It is basically designed to promote falsehoods. Everything is false.

Meyer: Of course. He could have also said, “We make truths. We define what truth is.”

I think that one of the biggest temptations of getting too much power is that you think you can make truths stand, and you can make people accept that what you tell them is true.

Fitts: Out of fear.

Meyer: Right.

Fitts: One of the things that you taught me that I didn’t understand until we did an interview about evil is that lies develop spiritual constituencies.

Meyer: Yes, you could even say spiritual beings of a low nature. There are elemental beings in nature. There are four elements: The gnomes, the water beings, the air beings, and the fire beings or salamanders. They are there; we didn’t create them. Apart from that, there are beings that wouldn’t be there if our moral or immoral behavior would not create them.



Two of the worst classes are really important. If you have bad laws – and you know more than I do about bad laws and unjust laws – privileging the super-rich and so on, that creates, what is called in spiritual science, ‘Spectres’. That is a technical term. These Spectres inspire you to make other bad laws, of course, and that is their nature.

I think the last 100 years was a climax in engendering masses of lies about important historical events – you name it. There were lies about World War I, Germany, World War II, Pearl Harbor, etc. up to 9/11.

These ‘Phantoms’ – which is another technical term – are promoting the lies. They engender new lies. Not only that, but they resist every research into truth.

You can imagine it like this. You glue a lie to an objective event. You say, “9/11 was produced by Al Qaeda.” These beings are glued to the event, So, you have to have more penetration power to penetrate to the truth.

You have to have the common sense not to be afraid. There will be a resistance, and some people will turn away and say, “Oh, well. You can never know anyway. Let’s go to the movies or let’s have a good burger.”

So, the spiritual aspect of lies is much more important than the whole climate change affection. That’s our climate; that is our astral surrounding. These beings are the biggest obstacle to get to the truth.



If you are lazy or fearful, you don't care. You say, "The philosopher Kant, the German, said that we can never know the essence of things." That is why I call Kant the saint patron for all people who are too lazy to find out.

I'm glad you addressed that. If people understand this, then they see that you cannot look at reality from only physical points of view; it's too limited.

Fitts: I have a post that I wrote last year after I was in Scotland called *An Intelligent Conversation about the Environment*. Someone I truly love who is a wonderful person, tried to get me to promote climate change on The Solari Report. I said, "I just think it's all a bunch of bunk. Whatever our weather problems are, to the extent that they are manmade, they come from nuclear testing and weather control. They don't come from the rest of us."

Meyer: Maybe you should promote something like, 'Climate Change and the Astral Atmosphere', which is soaked by Spectres, by Phantoms, and by Demons. That is the climate that we are living in.

Fitts: Exactly! He tried to get me to go along by bullying me. I said, "Look, for me to promote something, I have to understand it. To understand it, I have to get my questions answered. So, if you are sure that there is manmade climate change coming from fossil fuels, which technologically we haven't needed to use for 100 years, the question is: Why are we using them?"



I said, “You have to answer these questions.” It took me a week, but finally he admitted that he couldn’t answer the questions.

So, I decided that I was going to write them so that henceforth, I can just give people a copy of the article and save myself a week. But he kept trying to bully me. You will see this throughout the society where populations or individuals are bullied into going along.

Meyer: That is a sidetracking of people to bring them into a much inferior question area. If there is a problem, it is certainly not the main thing.

I saw the Green Peace people in Basel a few months ago. They brought a huge ship made of plastic that they found in the Pacific or one of the oceans. They went to Nestle to protest against it. Okay, but I asked two of the leaders, “What do you think about 5G?”

They were as ignorant and stupid as I was when I asked the question to you six months ago, “What is 5G?”

I think that they should have known, but they had no idea. So, they spent their energies and money on a relatively unimportant issue. I think there are people who want that. Look at the unimportance of it. They spend their time on this one thing, and they don’t think that there is anything else worth more to battle.

5G is much more vital than vaccination and food.



Fitts: I'm feeling pressure whether it's by the financial pressure or by the bullying or all these different strategies. If I am being pushed to not have integrity, how do I understand why it is worth it to have integrity?

Meyer: Because if you don't develop it, you will pull down the development of other people. You will make it easier for other people to sink into this morass of unclarity. Do you want that?

It is also an educational question, of course. How do we wake young people to treasure highly what is true versus what is deception?

Fitts: In America, we are the target of, what I call, 'the shriek-o-meter'. It is another nickname for the controlled media. The effort to divide and conquer us is unbelievable. There is an effort to get men and women to hate each other, to get black and white people to hate each other, and to get the old and young to hate each other. It's on and on, and it's nonsense.

Meyer: That is Michaelic and that is Ahriman. Ahriman is a master of creating conflicts in order to exploit them. He has real joy whenever the conflict occurs between people and between the sexes. That is his domain. So if we want to fight that, we must have an interest in a higher realm, and we must understand that Ahriman himself is not the Godhead.

Fitts: I got a wonderful email from a subscriber recently; it was a superb email. It is somebody who has a job where they have to take many physical risks.



I have an article called *The Productivity Backlash*. He was telling about how the small-business people – the small farmers, the engineers, and the people who do construction – are all managing a world where they have to take real risks. They are under more and more pressure, and their compensation is going down.

Their risk is going up, their compensation is going down, and in the meantime, they are watching an elite who are skimming and taking. They are taking no risk while these small business people are taking the real risks.

One of the things that we were communicating about is the fact that if you look at the people in America who fit that profile, of the people who are taking the real day-to-day risks in the economy, at least 60-70% are white men. I believe that because they are trying to push technocracy, and you are seeing incredible attacks on white men in America. They are being called supremacists and nationalists and bad and patriarchal and whatever.

I think that is because they are the ones who are, in many respects, the most effective voices for meritocracy. In the war between technocracy and meritocracy, you always want to kill the leadership of the other side.

For many, many years, I have been trying to tell this group, “Don’t engage this conversation on a literal basis because they are just trying to kill you.”

“What they are saying has no integrity; it’s just made up to stop you from seeing the game and winning”.



Meyer: Don't fight a battle against something which is not a real cause of this. That is the Gideon method.

Fitts: But how do I get them to see that all these attacks are strategies and are not the real fight?

Meyer

I think what is lacking today is that people know economic fights and psychological fights and battle of the sexes' fights, but they don't know there are also spiritual fights.

Fitts: If I am being attacked; let's pretend that I am a white man in America and I am being attacked as a 'patriarch' or whatever this is. What I need to understand is that the attack has nothing to do with my color or my sex. If anything, it has to do with my ability to assume and manage risk and play an important role in the economy, and somebody wants to make sure that I'm powerless. This is about power.

I have to come up with a way of dealing with it in my life and moving forward that increases my power. The thing that most decreases my power is losing the ability to access the divine intelligence.

Meyer: I agree, but that means that you have a concept of something which is higher than your personality. There is a good distinction between individuality and personality.

Individuality, so to speak, is beyond; it is eternal. It is revealed in personality through reincarnation. If you place too high a value on your personality, you have all these ego-protecting things.



Let's take this person – the person who is being targeted. There is another issue, which is that they don't think of themselves as an important leader because in their minds, an important leader is somebody who has been promoted in the media. They are not thinking, "Who is an important leader in reality?" whether it's in the spiritual or the human field or in the economy.

It's like Gideon said, "I'm only a shepherd. I'm not important enough to lead this army."

Wrong!

Meyer: Give the credit to the higher.

Fitts: Right, but you have to see that in the spiritual realms you are a leader and you can play a very important role.

Meyer: Everyone is a leader because everyone has their own mission to make – big or not – to the whole evolution. People have to find the trust that they all have a mission. Whether it is large or not is a secondary question. So in that sense, everyone is a leader.

Fitts: In America. one of the cleverest strategies that the forces or the neocons have adopted is trying to get everybody to think that they are a victim. As soon as you start saying, "Oh, it's unfair. What is being done to me is unfair."



No. You have to understand that you are a leader, you are in the middle of a war, somebody is throwing pies at you, and the question that you have to ask is, “Okay, how do I win the war?”

This is meritocracy against technocracy, and if you want meritocracy to win, and you are a leader and you need to go about helping win.

Meyer: You need to discover the leader within.

Fitts: I believe there is absolutely no way we can win in the material world. We have to win the spiritual battle. Only from that will whatever happens in the material world work.

Meyer: I agree. To win the spiritual battle it requires that we develop some insight and knowledge into these beings we were talking about, like Phantoms.

There is a third category which is also very active. The third category is created when, for example, we have an interview in which you make the attempt to convince me of your views and hammer them in. I could do the same. That often happens. People want to convince the other. In a technical sense, that creates demonic beings. They are real. How many demonic beings are around? “You must not like the policy of Putin.” This is demonic because your thinking is false and you cannot form your own conviction.

There is this third category of beings, Demons, which are very, very active. These are the obstacles, which in order to win this battle, we need to know the army of the Ahrimanic side.



Fitts: One of my favorite stories when I was running Hamilton was the ‘I love California’ story. Did I ever tell you this?

Meyer: I don’t think so.

Fitts: In the 1500’s, there was a map of the United States that showed California as an island. The explorers would land on the West Coast, take their boats apart, and then try to carry them over the Sierra Mountains so that they could sail across to the mainland.

So, many people came back to Europe insisting that they had sailed around the isle of California – which they hadn’t; they lied. This is like 9/11.

At some point, no one could change the map because that meant that everybody had lied. It took many years, but finally by an order of the King, he ordered them to tear up the map because so many people were dying trying to sail around the isle of California, and it wasn’t an island.

Meyer: That is a good story.

Fitts: Not only did it create elemental beings, but it created massive amounts of loss and pain because the entire society had become vested in lies.

Meyer: This is a good analogy. The elemental lie beings show that we live in a poisoned atmosphere in our soul. Our soul lives in a poisonous atmosphere, but we don’t pay much attention to this sort of poison. That is where these beings come from, and we have to understand them.



This is a good illustration of believing in appearances and our ability to be deceived about reality, but that is another topic.

Fitts: One of the most frustrating things to me is trying to run my business and my life so that I work to maintain a high standard of integrity. If an institution or a person will not also maintain a standard of integrity, I try to separate from them. “You’re out.”

I have a hard time communicating to the people around me sometimes, or various allies or subscribers or clients why they have to do the same. I don’t understand why they bring people or institutions that have no integrity into their lives.

It’s like a trance. This happened to me about two months ago. I discovered that a very knowledgeable and intelligent subscriber still banked at the most corrupt bank in the United States. Why?

Meyer: Did they know it was corrupt?

Fitts: Yes!

Meyer: And they still went on?

Fitts: Yes!

Meyer: Was it greed of money?

Fitts: No, they said to me, “My account is not important. It’s small.”



Meyer: That is the fiction of quantity. Ahriman is also the promoter of counting.

For example, if you give a lecture somewhere, the first question is: How many people were there? The second question is: How much money did you earn?

This is not essential. You could have three good people and not get paid, and you have done something in the world.

So, the one-sided over-appreciation of quantity is, of course, a very dangerous thing. I think the cure is to get more spiritual concretely. You cannot convince people. If they believe in quantity, they will continue to believe in quantity as long as they don't see a larger picture of the world and the evolution.

Fitts: This comes up in many different categories, but one of the categories that it comes up with is disinformation.

I said to one subscriber who asked me for the '50th time' on The Solari Report about somebody who promotes a good deal of disinformation. I'm thinking, "Why do I have to say it again that this person is not a good investment of your time?"

I said to them, "Listen to Bach. Look at pictures by Leonardo da Vinci. You will get a better result financially if you listen to Bach than if you listen to some financial disinformation because you will raise your mind. If you raise your mind, you will be able to access better information than if you listen to somebody who is, what Jordan Peterson calls, 'low resolution thinking'.



You can't let low-resolution thinking into your life. I can't seem to get this across, and I don't know why.

Meyer: If you look at how Steiner worked, I was surprised that he kept repeating the same great truths without getting impatient. I think that he could only do that because he went to the source whenever he gave a new talk. He didn't repeat out of memory.

When I was writing in the journal, the first years I thought, "You have to be new; you can't repeat anything again." Now I think the contrary.

I think that the most important things must be repeated. We eat repetitively three times a day – the same things often. Spiritual facts and truths must be repeated, too.

Of course, you can vary the method, but we should be enduring and helping other people to come back to the same things – maybe in different tones or melodies.

Fitts: Part of the challenge that we have is, if you look at the hyper-materialists, they are taking very powerful technology and doing things which are deeply perverted and insane. It is so bizarre. I think, "Is he being blackmailed? Does he have a chip in his head that is going to blow up if he doesn't say this?"

In the first or second *Kingsman* movie, everybody has a chip in their head. If they don't do what they are told, their head will blow up.



Meyer: It's the road to total slavery. It's *Brave New World* and Orwell; it's the road to slavery.

Fitts: I'm convinced that is where the leadership wants to go.

Meyer: Of course! Then they can rule the slaves.

Fitts: They are not going to rule the slaves; they are going to have AI rule the slaves. They are just going to enjoy the profits.

It's very important to me if you are a leader in the meritocracy team – which I think everybody managing risk is – the reason it is so important to push back now is that if you look at where the technocrats want to go, they do want to go to slavery. Slavery was a very successful system, and they canceled slavery – in my opinion – for two reasons: They couldn't put down the Haiti rebellion; they got beat. The second was that the banks kept losing money because they couldn't protect their collateral.

Now with digital technology, they can protect their collateral. So, I think they are going back there because it was so profitable.

If you understand where they want to take this, then you understand the benefit of 'nipping it in the bud' and saying, "No, we are not going to go there. We are going to find another way."

Meyer: I think an answer to all these things to find a way out is to stimulate people to make real experiences of the unseen. This is not so difficult. You could say to someone, "You know what a mathematical point is? Have you ever seen one?"



You cannot see a point, but you can think it. So, you can think the invisible. That is a simple thing. Do you like this?

Fitts: Yes, I love it! I struggle with this because almost all my understanding of the invisible is experiential. So, I don't know how to communicate it to someone else.

Meyer: Then you have to translate it into concepts that can be shared. You can never share your experience directly, but you can share what you have pressed out by performing the hardest task in the world – according to Emerson. If you think about your experience, then you are able to start to transform them into something which the other mind can understand even before he has the experience of it. That is the bridge.

Fitts: I have an article called *Coming Clean*, and have a wonderful interview with a woman named Eunice Boston called *Coming Clean with Eunice Boston*.

Eunice was very powerful spiritually. She had a company called Partners in Crime, and they would come in and literally do a deep clean of your house. She would say, “I can't clean up America, but I can get into the houses of the people who run it and clean out their space and turn them around spiritually just by getting in there and cleaning and praying for them.”

I guess what I need is a way to encourage people to understand that if you take the time to do your best to run your life clean and build integrity and network with people who have integrity together to access the divine intelligence, _____



— there is something rather amazing and wonderful that happens. There is a pathway to real power and real change that can actually work. That is the story of Gideon.

Meyer: I agree, but again, if you at the same time translate your experience in something that is an idea that can be shared by everyone, then you have a bridge. Then the other person understands what you are talking about and can maybe make his own experience.

We cannot share an experience directly, and we cannot transplant it into another person's soul. It would not be good because then you would make the other people the puppets of your experiences. But we can distill the essence and the idea and the truth of it, and that can be shared.

I speak from 30 years of class teaching, and this is all about sharing understanding. We cannot even share feelings directly. We can feel that the other one has a strong feeling, but it is his feeling. We can only share ideas.

Emerson once said, "Plato's idea and my idea is the same. We meet up there in that world when we think the same."

It's wonderful.

Fitts: When I first met you, we were having lunch in Zurich. You are a person who instantaneously struck me as a person with very high integrity, and that has always been my experience.



I remember when we were in your salon the last time that I was here, and the whole room and the experience of it reeked of integrity. What I want to know is: Where did you get it? Where did it start? Where did it come from?

Meyer: It was in Chartres.

Fitts: So with that, I should explain that we are going to be in Chartres in October. Ulrike Granogger has a workshop, and I've invited you. We are going to do another filming.

Meyer: Maybe I have been surrounded by so many insincerities and lies.

Fitts: Maybe that is why the Age of Michael has Ahriman to herd everyone into Michael.

Meyer: Yes, the contrast is a development factor; it's contrast. Thank you.

Fitts: Thomas Meyer, thank you. Before we close, do you have anything more that you want to add about integrity? I think that you should read us Emerson again on the integrity of our mind. What does Emerson say?

Meyer: Good idea, so we will close with that. Emerson says that you are not afraid to be a nonconformist. He says, "Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore it if it be goodness. Nothing is at last sacred but the integrity of your own mind."



Fitts: Thomas Meyer, thank you for joining us on The Solari Report.

Meyer: Catherine Austin Fitts, I am very privileged and honored that you stepped down from your world to this little world here. Thank you.

Fitts: Thank you.

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.