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# The Solari Report

August 23, 2018

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## An Afternoon in Sofia with Thomas Meyer





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**C. Austin Fitts:** Thomas Meyer, we are in Sofia to see the Ring, thanks to you, and hear you lecture and it's very interesting. Have you been to Sofia more than once?

**Thomas Meyer:** Yes. I think it's my third time, and you have met the friends who have invited me. They were the ones who published two or three books, including the book on the Tao. It's the first Slavic country that has an echo of our work in Switzerland. Bulgaria seems to be special.

I heard at lunchtime that it's the first Slavic country with the production of the Ring. That's phenomenal! Did you know that?

**Fitts:** I heard it today.

**Meyer:** That speaks to something special here.

[Note: There was a performance of the Ring in 2003, in Petersburg, and as early as 1914 in Moscow. But apart from these Russian productions Sofia brought the first non Russian Slavic production.]



**Fitts:** It's very interesting. I know there is the 16+1 conference going on of the Chinese and 16 Central and Eastern European Countries while we are here, but you feel that you are in the center between Europe and the Eastern world. You feel as though you are in the crossroads.

We are here to see Wagner's Ring, and we've seen the first two productions. What I would like to do is start today and talk a little about Wagner – both the Ring as well as Parsifal.

Let's start with Wagner. Tell us a bit about Wagner. Who was he?

**Meyer:** He was a well-known great composer who died in 1883 in Venice. He liked Venice, and was always liking the water. He had a very extravagant lifestyle and always lived in wonderful places, but he had a lot of debt so he had to find sponsors.

He is still the only opera composer who wrote his own libretto. The libretto to Wagner was as important as the whole music.

**Fitts:** It's very serious.

**Meyer:** You may have seen that from reading the English. It is fantastically important to Wagner. Actually, he first wrote the libretto regularly, and then he composed the music.

**Fitts:** Right, and one of the themes is gold. At the Solari network we're all gold bugs.



**Meyer:** As I tried to say, outlined in my short lecture, is it's the history of gold in relation to human beings. In the first stage, gold is everywhere. It's in the Rhine; it's a fluid element and doesn't belong to any individual.

**Fitts:** It's just there, and it's guarded by the Rhine.

**Meyer:** It's guarded, and no one has possessiveness; it's there. That is the first stage. Gold, of course, is related to the sun. Anybody who knows a bit of occult medicine or astrology, knows it's a sun metal, and you can't own the sun. So, you can't own this gold as a representative of the sun forces in the earth. That is phase one. That is the beginning of the Rheingold. If you remember the extended musical beginning with variations of the same tones many bars which are based on three tones – the basic, the third, and the quint.

It's building up on this ground three-fold melody. I think that represents a very early stage of humanity in Atlantian times where we were not so individualized as later, but we were close to the spirit and close to nature and we had a certain magical power of the language. This is another aspect. Words were related to things.

**Fitts:** It was more pictorial.

**Meyer:** You had somewhat of a religious unity feeling with the entire world and, of course, with the spirits – with the elementals and all the higher spirits. I consider that phase the best phase as to the purity in relation to the gold element. Selflessness was just there, and we were grateful that it was there.



Then, There was a break in human evolution, and that is when Alberich comes in in the Rheingold . He represents the human being who wants to possess.

**Fitts:** He has to possess the gold to rule the world.

**Meyer:** Yes, but in order to do that, which the Rhine daughters didn't expect that anyone would do, he renounces love. That is the precondition.

**Fitts:** He can't get the gold to rule the world unless he renounces love?

**Meyer:** Yes, and he is ready because he is frustrated by not becoming a lover of these Rhinemaidens and therefore he renounces love. From that point in evolution – in the Wagner opera – egotism comes into the gold sphere symbolized by Alberich making the ring of the ego.

**Fitts:** So, gold gets turned into something that man can fight over.

**Meyer:** Exactly; before it was not there. There is also the curse connected to it. Wotan, the god, in a very devious way, takes it from him. Then Alberich curses the gold and whoever possesses it including Wotan. Wotan then sacrifices his beloved daughter, Brunhilda, and he renounces himself love to a certain extent. So, you can see that this is an infection that goes even into the spiritual realm in some way.



The only solution of the increasing power struggle about gold is that it goes back to the Rhine. If we translated that into a development of the human being, how could the human being have a selfless relation to the higher values in the world which are both material and spiritual? There is nothing material which has no spiritual background. How can we get that selfless attitude? If we look at our own world today, we are far away from that.

**Fitts:** I wanted to bring up Parsifal because that is another opera by Wagner which is very important. I think both The Ring and Parsifal are about the hero's quest.

**Meyer:** I believe Parsifal is the completion of Siegfried, the hero that becomes a complete and outspoken ego. Parsifal is even more advanced in the sense that he has the selflessness *and* the ego power, but as a key, he has the compassion power. He has the compassion for the suffering of Amfortas, which at first he doesn't have because he is spiritually deaf. By spiritual intuition he is working to free Amfortas from his suffering.

So, the highest stage of the three stages is a selfless and selfhood state of the soul at the same time. If you link it to the economic reality today, we do not have the people who have these moral standards in order to create a new money order and economic order.

**Fitts:** And we are going to talk about that.



In your lecture, you talked a little about the role of the Templars. Maybe you could talk a bit about that.

**Meyer:** The Templars were very spiritual, and had a very individual relation to the Christ, which inspired them to work socially in a community so that no one owed anything, and they did it for the higher aims of the community. Everyone knows the story of the Templars who were the 'bankers' before the bankers came more in individual form.

**Fitts:** Yes, they built the letter of credit system.

**Meyer:** Exactly. They were credit givers, and they were even co-financing the building of the Cathedrals. Where did that money come from?

They were selfless workers. They were given land and money, but no one owned it for themselves.

**Fitts:** The thing that I find interesting about the Templars was that a Templar was both a spiritual leader, a banker, and a warrior all in one person. So, one of the reasons they could do the letter of credit system was so that they could protect the gold. They had the military power to protect, but they were trained to be all three in one person.



**Meyer:** Exactly. So, you have somewhat of a universal, educational impulse in them, and so they could move to various levels. Of course, the whole history of the persecution is a dark history for the church. But when they survived in Scotland, they were behind the fight of Robert the Bruce against the English,. Thus Scottish Independence came from the help of the Templars.

Also, they were protected, especially in Portugal. They were at the root of what became the financing of the great discovery journeys – Columbus and Henry the Seafarer. The Templars were actually preparing the discovery of the world. It's a significant element that we have, but it was crushed.

**Fitts:** Did I tell you my 'Stone of Destiny' story? Do you know what the Stone of Destiny is?

**Meyer:** Yes.

**Fitts:** I'm in my office in 1996, and reading the *Wall Street Journal*. There is a little quip on the side section on the left saying that England has given the Stone of Destiny back to Scotland. Well, I fell off my chair at the thought that England would voluntarily give it back. Apparently, they gave it back with the understanding that for any coronation they would send the stone back.

For those of you that don't know what the Stone of Destiny is, you can look it up on Wikipedia, but it is a stone said to be a piece of Jacob's Ladder that is placed under the chair of any King of England or King of Scotland during the coronation.





In 2012 I had a series of very difficult things happen to me suddenly – all in the same week. When it happened, I started to get an irregular heartbeat, and it didn't go away.

One thing that I knew from people who had the same experience was to not go to the doctor; you have to heal it yourself.

In 2015 I was in Edinburgh, and I finished my work early so I had enough time to go to the castle because my hotel was right next to it. I went to the castle, bought my ticket, and had lunch because I hadn't eaten yet. I pulled out the guide book, and realized, "Oh my gosh! The Stone of Destiny is here!"

As soon as I finished lunch I immediately went to the room where the Stone of Destiny was. I walked in, stood before it, and – bam! – my heart went regular, and I never had another problem.

**Meyer:** How interesting! It was a magical effect.

**Fitts:** It's amazing. All that I can tell you is that it's an amazing experience to stand in front of the Stone of Destiny.

**Meyer:** Indeed! It was connected with James I who was educated in Edinburgh. Very interesting.



So, this Templars theme is powerful. I mentioned them because I think that they are forerunners of a real brotherly world economy, which is one of the aims of the French Revolution. The great ideas which the globalists do everything to prevent from being realized with hollow phrases of «democracy».

There are three ideals deep in our souls, but if we don't find the corresponding outward spheres for the realization, they will fight each other. You cannot have equality in the spiritual life. You cannot have freedom in the economic life, in that sense. That means egotism. We need a new social structure.

**Fitts:** One thing that I remember when I was reading Steiner with Anne Watson, who has recorded some of the Steiner pieces for Solari, was that Steiner always talked about the Templars' dream. They are a spiritual phenomenon first and foremost, which is how I think of them. But then he talks about the fact that before the attack on the Templars, they were pushing the world too fast, and the world wasn't ready.

**Meyer:** In evolution, it is always the case that there is a normal speed, there are things going too quickly, and things go too slowly. At the end, this can all have a good effect.

They were, in a way, forerunners, but in a good sense, and I think they were forerunners for a world economy and social order that we still haven't realized.



**Fitts:** Let's turn to the economic order. I'm going to focus on some of the points you brought up in your lecture that I want to talk about. I want to talk about growth, I want to talk about the balance of selfish versus selfless, and then I want to talk about transparency.

So here is the thing about growth and I want to give you an example on growth. In the material economy, if you have an oil well and I have money, and I want your oil well and you want my money, we trade. So now I have your oil well, and you have my money. How can you be better off?

**Meyer:** By investing it.

**Fitts:** You're too honest. If you kill me and take the oil, now you have the money and the oil.

**Meyer:** That has happened in the opera of Wagner.

**Fitts:** So, let's talk about invisible assets. Let's say that you have a piece of software and I have money. You want my money, and I want your software. I give you money and take your software, but now you still have the software and I have the software. You're better off if I'm alive and trading with you. So, there is a difference between a concrete asset and something that is not concrete.

So, I would tell you that I think that there is nothing wrong with growth, growth, growth. What we need to do is grow human and intellectual capital, not material. So, if you look at what is happening environmentally, there is way too much stress on the environment. What we need to do is shrink our use and lower our footprint, which we can use technology to do.



But we can increase financial wealth and investment wealth by decreasing the use of those resources if you set the economy up right. Growth can be infinite because there is no such thing as too much growth.

**Meyer:** Growth is okay, but there is a law of polarity that where there is growth there must be decay. This is our life: We grow, and then we decay. In economy, I think there is always the anti-growth process which we don't handle, and then we have bad crashes and inflation, which is a non-controlled way of putting something out as 'taboo'.

**Fitts:** I think that is just manipulation.

**Meyer:** Maybe it's partly manipulation, but still, the basic idea in threefold of Steiner, is that the money should relate to the products, and the products – material and immaterial – are never eternal values. They decay also, and the money should just mirror the real economic value.

**Fitts:** You're right, it should have integrity.

**Meyer:** If we were to have a trust in a higher eternal spiritual life on this planet, I think we would be much less fixed on having material values with pseudo-eternal growth value. We would take it easier because we would trust the eternal source of recreation.

**Fitts:** You can't trust a system if it's not trustworthy and people don't trust the system because it's not trustworthy.



**Meyer:** I'm saying that it's not only trusting the system that is lacking, but it's trusting that there are indestructible values. That is not there in people; they don't trust that there are indestructible values.

**Fitts:** I think it is in people, but I think that there is a tremendous effort by the people running the economy to destroy it. I think they get frustrated because they haven't been able to destroy it yet.

**Meyer:** But who are the people who run the economy today? In terms of Wagner, it's the herds of Alberich.

**Fitts:** The people who run things are taking enormous amounts of money out of the economy secretly, and many of these games are because they take that money. In the United States, I liken it to the man who has two families. It's a bit like Wotan in the Ring. He has two families and it's causing a great deal of pain. It means that many people come to hardship because of the anger of the two families about the other family.

So, you have a leadership, and they are trying to finance two civilizations out of one budget. To do that, they have to lie. So, the questions become: Why? Where is the money going? What is the secret?

I call it the space tax. What is the secret space tax about?

You'll talk to some of them and they will all say, "People are happier this way if we keep it all secret. They are happier."



**Meyer:** Yes, but that is only in the forefront. In the basis, it creates social disruption, revolutions, and unrest because people feel that they are treated like ‘rubbish’, and that creates what we have now. In Europe it is very visible, and in America also. People go to the streets and kill without motive, and you have a future of social situations which are not very bright.

If other people get on the steer of economic decision processes where they donot have to lie, I would say that this would be the new Templars. That’s why I mentioned a man like D.N. Dunlop – and we have talked about reincarnation – who comes with a high Templar background and is able to go into organizing international organizations of economic character that come not out of his personal ambition or stand.

We need more of these people. I’m sure if we have twelve or four times twelve decent individuals on this planet, that would make quite a difference. One is not enough.

**Fitts:** You would need thousands and we can all become that.

One of the things that have helped the economy globally is increases in productivity, but productivity is stalling for a variety of reasons. One of the reasons that I think it is stalling is because of the absence of trust. That is very bad because if you don’t keep getting that ‘growth’, then people are going to suffer.

**Meyer:** On the other hand, I think that the problem may be connected to a one-sided growth thinking. A one-sided lust for growth in economy is connected with the mentality of, “Why do you work?” “Because I need an income.”



You work for the money you get, but I think that a deeper impulse that we should liberate in ourselves is that we work because we love to work, because we are here. We come to Earth in order to work and be productive.

Today we work in order to live but we should live in order to work.

**Fitts:** You and I do what we love.

**Meyer:** Yes, but we are rare. Of course, there are some other people who do. We are stubborn, and we are not liked by those who are in the other situation.

The ideal and the future economy would have to provide the means – even by new energy, which is not centralized, that you can reuse in your homes that will give the possibility to realize our pre-Earthly wish to work on Earth, to realize our small or great pre-earthly vision. We go there to work for this planet, for humanity, whereas now we are here to work to live. We should live to work. For that realization, you need another situation, and we need another moral standard.

We need to go beyond the Alberich stage of just taking it all personal and wanting to possess things that we can't possess. Money must circulate.

**Fitts:** Part of it is consciousness. What we are saying is that this is all driven by consciousness. If your consciousness is overly focused on the material, you're going to be like the dog racetracks where they follow the bunny rabbit around the track.



So that's growth.

**Meyer:** Would you like a little input from a spiritual point of view of what the debt means?

**Fitts:** Yes.

**Meyer:** There is a lecture by Steiner that seems to be unrelated to that. It's about the significance of love. He explains why love or love deeds are so rare on this planet. It is rare because, first it has to be free and nothing can force it. A forced action can never be love. A forced work is never a work that you can do out of love. So, love is a very rare thing.

Why is love rare? We have nothing from these deeds. We don't profit personally. The spiritual explanation is that when we have a love deed, we pay the debts to the Gods who have created us. We give something back to those who have paved the way for all this evolution. As most people know, from a love deed, we don't profit. They don't often exist because we always want to have a profit and that is an interesting thing.

In that sense, we are all debtors to the higher beings, so we all give back something. Instead of reducing the debt system to our small egotistical work, we should see that we are all debtors.

**Fitts:** I'm astonished right now because what you see in America is a liquidation of our legacy. For example, I wrote an article called William Diefenderfer: The Financial Hitman of Student Loans, ———





— and I wrote about how a group on the student-loan organization changed the laws and rules so that they could make more money from students failing than from students succeeding because they knew that the students could never pay back the debt that they were issuing because the economy was changing. It's called a fraudulent inducement. They got them in debt because they knew the students couldn't pay it back, but changed the rules and the laws so the students couldn't file bankruptcy, and they could make more money charging them late fees and penalties so they could profit from the students' failure.

What I wrote in the article is that there is someone, one of the members of the board who I knew, who has been totally blessed by the educational and work opportunities of America, who has been fantastically successful because he was part of this wave in America. His ancestors blessed him, and instead of him blessing the next generation, he is destroying the next generation – intentionally. Why? Why would you liquidate the legacy that you were the beneficiary of? It's quite extraordinary.

You see it again and again across America. You see it in housing, you see it in environment, you see it in the student loans, and you see it in the pharmaceuticals. Basically, the old are profiting from destroying the legacy that they are supposed to leave to the young.

**Meyer:** Why is this happening? Why are they doing it?

**Fitts:** I can only explain it as a spiritual phenomenon that is demonic.



**Meyer:** Yes, it's demonic, and to make other people indebted to you instead of doing free deeds and paying back your debts to the universe, denies a spiritual understanding of evolution. That is why Wagner is so actual. He has a spiritual understanding of creation. He doesn't come with a silly theory of the big bang. You have *beings* there, and you have beings in evolution.

Even Wotan makes an evolution. So, we have an evolutionary cosmos with a spiritual core. Unless we take that into account, we won't even be able to solve our material needs and problems without having access to complimentary spiritual understanding.

**Fitts:** After talking about growth, you talked about the balance between selfish and selfless. I want to bring this up because I think that one of the most important things to the economy is watching wealth centralized. Wealth is being centralized, and what was supportive of successful communities and democracy, was family wealth and decentralized wealth where families built businesses and built wealth and were the maintainers.

Interestingly enough, their wealth was significantly reinvested in communities including philanthropy. Tremendous philanthropy comes out of family wealth.

This idea of, "Wealth isn't good," is being used to justify centralization. "Families don't need wealth, and they shouldn't be so selfish, and they shouldn't be..." That is all this talk that is used to centralize. And, of course, the use of debt is a very important tool to centralize.



I think it's absolutely essential that we decentralize wealth back. That means that family wealth needs to go up. Part of the challenge of any family right now is that they are trying to protect their wealth, and the number of people trying to essentially steal it, or trick it away, or drain it away, is extraordinary.

If you're a head of a family and are responsible to build and maintain the family resources, it's a war and it's incredible.

I recently finished being an investment advisor. I did that for ten years, and will close it down on September 1<sup>st</sup>. It's like being on the front line of a horrible war. If you look at the number of ways that the system is trying to steal, or trick, or cheat people out of their money, it's frightening.

One of the things you said is that some of the comments that 'you need to be selfless' are always used by the centralizers to justify why families shouldn't have wealth. It's the opposite of what I believe.

**Meyer:** They are justifying the wrong selfishness, which is endlessly growing and not reality.

**Fitts:** They are very clever about using two things: One is selflessness. They are very clever about using that as an argument to steal from the families. The other thing that they are very good at is, "Growth is bad. You shouldn't have a growing business."



**Meyer:** Of course not! But if you have certain growth, then you also have people who are able to lend or even donate. To donate, you need trust and you need courage and this is lacking today.

We have the three kinds of money in Steiner: buy money, lend money, and donate money.

**Fitts:** It's so peculiar in America because crowdfunding is really taking off. There has been so much effort to make local and community investment expensive and difficult that now people have just said, "We don't care. We're just going to give each other money."

So now they are circulating large amounts of money, and are doing it as gifts so that no one can stop it.

We raised \$36,000 to buy Dr. Joseph Farrell a pipe organ, which we are hoping will be delivered this month. In fact, I have a picture of it if you want to see it. It's so beautiful.

The pipes are digital, and I'm very excited about it. It has a full organ console, but there are also two computers – like two laptops – and what's amazing is that you can get software that has the different greatest organs of the world. You can be the Harlem pipes today and the Notre Dame pipes the next.

**Meyer:** So, you undermined the official 'bad system' by doing these things. That's great! It takes initiative.

**Fitts:** It is great. We have wonderful, wonderful subscribers.



We did three phases to raise the money, and at the beginning of each phase somebody was a major donor who put up a match. On the second phase, somebody wrote me and said, “I want to put up the match donation for the second phase.”

I said, “Okay, I’ll announce it and we will raise the money. As soon as I have the money, I’ll tell you and you can send it in.”

He said, “No, I’d much rather send it to you. I trust it much more in your hands than it sitting in the securities account.”

**Meyer:** These are small entities – homeopathic doses of better handling of these affairs.

**Fitts:** People have come to the point where they are so in tune with real value that they would rather circulate donations to each other than to be bothered with the whole corrupt system.

**Meyer:** That is very healthy, and this is happening in the Tennessee community, or is this happening all over?

**Fitts:** It’s all over and it’s much harder to do in one place. I go back to my quote from our last interview that I keep saying to you, “We have to find each other through the tunnels of loneliness.”

What you find when you do one of these things is that it is people from all over. Your subscribers are my subscribers.



**Meyer:** They suddenly pop up.

**Fitts:** One of the things I wanted to bring up – and I keep talking about this – is transparency. I think that much of the corruption in the economy hides behind secrecy. It can only thrive if there is secrecy, particularly if there is secrecy about the money.

There is terrible secrecy in the United States, and they seem to be able to continue to do it.

**Meyer:** Are you actually the one who has the story of the \$30 trillion of unaccounted money?

**Fitts:** As a matter of fact, it was my lawyer who discovered it in 1998. We were reading the HUD documents, and realized that there was \$59 billion of undocumentable funds – which is impossible. It's impossible that HUD couldn't balance its books at that point.

We tried to tell people about it, and then we discovered more at the Department of Defense. Coming into 9/11, the number was \$4 trillion. There was no doubt that I was the leader of teaching people about that.

I was working with reporters who were writing stories about the missing money. In fact, we were about to break a huge story on Friday. It was September 16<sup>th</sup> or 17<sup>th</sup>, and on that Monday, Rumsfeld came out with a press conference saying that there was \$2.1 trillion missing for just one year, even though it was \$3.3 trillion at that point. I remember calling the reporter whose story that was going to be published on the 16<sup>th</sup> or the 17<sup>th</sup>, and saying, "Nothing can stop this story from going mainstream now. Ha-ha."



Then 9/11 happened, as you know, which was a very significant effort, not only to cover up all the money that had disappeared, but it really helped move, what I call, the ‘black budget’ on the budget, and it allowed for much greater control of cash flows and much more secret money.

You have written much about 9/11 and you are very knowledgeable about 9/11, so I know that you know about this.

**Meyer:** The speculation on the going down of the airline companies involved was phenomenal.

**Fitts:** Right, 9/11 was a very profitable operation.

I kept talking about the missing money because more and more went missing. We had a significant amount of money go missing in Iraq, but other people would write about it. The 9/11 truth group started to realize that the missing money was an essential part of that.

The office that was destroyed at ONI at the Pentagon had been doing a serious investigation, and many of the investigative documents to related securities fraud were destroyed. So, there were numerous missing money investigations, and a lot of people read and focused on this, but they would go in and out and I kept ‘beating the drum’.

What was interesting to me was how many people kept saying to me, “Well, you know, that’s your issue. We have a different issue.”



I kept saying, “Don’t you understand that if a group of people can steal”- which at that time was \$8 or \$12 trillion-“then they get to control everything, and they get to decide what happens. So, we’re talking about a coup d’état. We’re talking about controlling the government system secretly.”

People just couldn’t relate to it emotionally. So then in 2015 something happened which I describe as a ‘cut and run’. You had \$6.5 trillion of undocumentable adjustments at DOD and a couple of hundred million dollars at HUD. I call it the ‘cut and run’. It’s as if they stole everything that was left.

Then the company that was running the payment systems at DOD spun their division out to a new company, and I think they did that to get the liability off their books.

I kept talking about the fact that in one year there were \$6.5 trillion of undocumentable adjustments at DOD, and people didn’t believe me even though I was using government documents. That is when Dr. Skidmore called me.

He heard me on a radio show, and thought, “She has to be wrong. She has to be making a mistake.” So, he acquired the documents, which I had on my website just for that year, and he realized, “Oh, no. She’s right.”

So that is when he said, “I have some graduate students. How about if I do a very thorough check?”





So, he and his graduate students went through 20 years of DOD and HUD documents. We were able to put all the documents on our website, and it was amazing because he wrote a very good report about it, and I said, “I don’t want to publish your report until I have all the documents on my server, so we linked to my server instead of the government server. He thought that I was a little paranoid.

We put it up, published this report, and then they took the documents down. I couldn’t believe it.

**Meyer:** So, you won that round with that cautious measure.

**Fitts:** There was something about this, this time around. Then I published a large study on the pension funds. I don’t know if you’ve seen it. Basically, what I was able to say was, “Look, here are your pension funds, and here is the US government. Your pension funds have real money. They buy \$5 trillion of treasuries, and then that money disappears ‘out the back door’ into private hands, and you get back an IOU – a Treasury security – which you are liable for as taxpayers. So, you’ve traded \$5 trillion of a real asset for \$5 trillion of a debt. The US government is just a laundry to steal your money.”

**Meyer:** How can you introduce transparency? I think that there are a number of obstacles: naiveté, gullibility, not seeing the reality of fraudulent manipulations today, and a lack of trust. People don’t want to trust each other anymore; they want to control each other. How do you build up trust, and how do you decrease the monumental amount of naiveté and gullibility?



**Fitts:** The reason I kept up for 20 years is because I knew the day would come when they would say, “You know something? We’re going to have to cut your pensions because there’s not enough money.” That is when I want to say, “Wait a minute. What about this \$21 trillion? Let’s just get that back. Don’t tell me there’s not enough money because there is \$21 trillion right there. Let’s get it.”

“Don’t tell us that you’re going to cut our pension funds because what I want to know is: Where is our \$21 trillion? Let’s use that to fund the pension funds.”

This was never about the missing money; it was about the pension funds. That’s what they were stealing – the pension money.

I’ve kept at it because when that day finally came that the people who were hearing, “We’re going to have to cut your pension fund,” I wanted them to be able to remember, “Oh, wait a minute. There is money there.”

That’s my hope.

**Meyer:** You did a good job on that.

**Fitts:** We’ll see and we’ll see if it works.

**Meyer:** I was wondering also about the question that you sent me from one of your subscribers. What was the question?



**Fitts:** You had said, “Listen for the deeper purpose.” Do you remember that? “In a complex situation, listen for the deeper purpose.” What do you mean by that?

**Meyer:** We spoke much about the ego personality. If the personality is hermetically closed against anything higher – we could call it your higher self – then you cannot listen to what would come if you were open to a higher sphere. That is what I meant.

The problem with egotism is not that we don’t need it, but that it gets so closed that many people think, “That is my whole ego,” but it’s only a product of the higher self, which is far higher and which is in community with other higher selves and with the spiritual beings.

We have to be open to the inspiration of our higher self. We could also call it the angel. It’s not exactly the angel, but it’s in that direction. But how can you do that if you are closed into yourself too much?

**Fitts:** One thing that I always require is to try to look at a situation that is happening spiritually and ask yourself, “Why is this happening?”

One of the disciplines that I try to go through whenever anything appears instantly to be bad that is happening is say to myself, “Pretend that this is a movie and that what is happening right now turns out to be the best thing that ever happened to you.” Now write the script.



What I discover is that much of the time – and this is particularly true in a period of high change – something can happen to you that turns out to be wonderful for you, but it doesn't feel wonderful at first. At first it's, "Oh, no!"

When you look at things spiritually, you realize, "Oh, that's why."

**Meyer:** That applies to what you're saying to me. When you look at things from an outside point-of-view objectively, you don't identify with every detail and lose yourself in it. If you take a stand which is a bit outside or above, then you come to these other inclinations and feelings.

**Fitts:** The second question is: What is interdimensional awareness?

**Meyer:** Is that a word that I used or you used?

**Fitts:** I think they were asking because they heard it in some way.

**Meyer:** I'm sure that you said that. Interdimensional awareness – I wouldn't know, but I could link to the first question.

**Fitts:** I think interdimensional means that there is intelligence in other dimensions other than the material dimension that we are in. There are intelligences in other dimensions, and we interact with them.



**Meyer:** I totally agree. You could even make a grotesque example that demons are intelligent, and demons can possess a ‘stupid’ person. The person is not intelligent, but the demon is intelligent. The person can be ‘stupid’ in every other way, but they can be a beautiful example of Wagner’s Ring.

Do you remember the scene where Alberich is getting proud and they trick him into showing what he can do? You could see at that point, “Now he gets stupid,” because the intelligence now acting in him will make a fool of him to get something away from him. It is higher, and he gets ‘stupid’. That is how Wotan and Loki can take away the ring from him. So, to have only personal interest and power at the same time makes the individual more ‘stupid’, but that does mean that quite a number of clever demonic beings can come in.

Look at Bush, for example. I always thought that Bush I, as an individual, was just ‘stupid’. He was uneducated, but he acted in a way where you could say, “Intelligence is acting through him. It’s not acting out of him, but through him.”

Again, we come to the necessity of spiritual dimension of social phenomenon, which not all psychology or sociology could ever explain, but we need a concrete demonology.

Only ten years ago they published some essays by Emerson. They found essay fragments which were never published and one chapter is on demonology.

**Fitts:** Really? Is it available?



**Meyer:** Yes, it is. I'll give you the title. It's wonderful, it's short, and it's wit and humor. It's demonology and genius, and Emerson is so inspiring. He was convinced that we need a thorough science of demonology. Today we need it more than ever.  
[See «Natural History of the Intellect», Chicago 2008]

**Fitts:** It's interesting because I think it's very important to organize your life so that you attract the light and keep the demons far away. It always shocks me how many people I know who freely open themselves and let in the demons. They don't understand how dangerous it is.

**Meyer:** They don't realize the reality, and they don't take it seriously.

The church and the Jesuits are far better at that. If you read the exercises of Ignatius of Loyola, you can see that there is a certain demonology. They knew that there were demonic beings and took that seriously. At the same time, they try to make people not believe in these things, and then they can be manipulated. You can manipulate them.

Spiritual knowledge has to be spread in order to be safe from all these dangers.

**Fitts:** I believe part of culture is creating the power that you need to manage that interaction with the interdimensional so that you keep away the demonic and you attract in the light.

**Meyer:** I would even think we could go further to say that we keep them away, not to be not influenced by them, but we also have a possibility to *transform* them.



For example, there is a lecture by Steiner about, “When we lie, we create demonic beings.” So, as we create them, we have the task to metamorphose, to transform them. He doesn’t give the specific answer. People always ask me, “What is the transformation of a lie?”

I didn’t come further than thinking, “Maybe this has something to do with fancy and imagination.” Take the fact that good liars – if there are good liars – have a lot of imagination. But if the imagination is not related to real things in the world – e.g. in art or poetry – then it’s a good thing. So maybe we should also have the aspect not to keep things only away from us. At the time of Christ the Essenes did this. They kicked bad beings out, and when the Christ was going to the Essenes, he could see that they were protected from the demons and they could keep them out. But what did the demons do? They were attacking all the more the rest of the population.

That is only one step to keep them out. The next step would be to transform them. But, of course, that is a huge subject. That is to transform evil into a higher good. We are at the beginning of all this.

**Fitts:** In your lecture you talked about accessing the divine intelligence. Do you remember what you said?

**Meyer:** Access to divine intelligence is struggling to be open for inspirations that you know is not coming from our own personality. There is a source that inspires something, and this was common in ancient cultures – in Egypt and Greece.



Today many people are inspired, but they don't know what inspiration is. They are inspired by dead beings or by bad beings because they have no clue to understanding the process. We need to wish to understand *who* is inspiring it, for it can be a 'god or a devil'.

The higher intelligence that I was speaking about, of course, is a positive higher one, but how can you be sure if you don't try to find out? You can have an inspiration from a being that is actually not a very good one, but it speaks nicely to you. So, you say, "Oh, that must be an angel," but it's not always. We have to pierce *appearances*, even with spiritual experiences. We have to go to the core of it.

As long as we cling to appearances, we can be deceived. The devil works with deceit to make us believe that it's A, but it is not A; it's Z or B or C or P. Spiritual discernment is what we need.

Take Herzl, the father of Zionism. He had an inspiration in Paris in 1895. He was filled with ideas, and Herzl was almost going crazy. He said, "Either I'm going mad, or I'm one of the great benefactors of my kind."

In order to support the storm of inspirations that he had – and I wonder what kind of inspirations he had – do you know what he did? He went into Wagner's opera «Tannhäuser» every evening when it was playing in Paris.





In Israel you couldn't play Wagner until now because Wagner is rated as an anti-Semite by some people. Herzl is just an example of someone who had inspiration without having a concept that there are various sources of inspirations and that we have to find out from what source they come.

His inspiration was not very lofty.

**Fitts:** I'm reading Henry Adams now. You inspired me to do it because I'm on my way to Chartres. I've been watching documentaries about the buildings of the great cathedrals, and I read that Adams published this book in 1904. One of the things that he said was that Chartres as of that date – and I don't know about as of now – had never needed to be fixed or buttressed. It had stood for all these centuries, and it has never needed repair and it's an architectural feat.

**Meyer:** It comes from the time that we have spoken about in context of the Templars. There were people – and we don't know their names and all these wonderful things they could do – but there was a strength in that. They knew what they were doing. That is one of the key answers as to why these cathedrals endured. There was no personal ambition of 'the greatest architect' or this and that.

**Fitts:** It was also the desire to do something absolutely excellent together, which took enormous teamwork.

**Meyer:** Absolutely. All these people, even the humble workers or the bakers, - if you observed Chartres at that time – it was a community. The whole community was centered by looking after this huge goal: "We build a cathedral, which is a bridge to the higher realities in the world. We all do that."



We know why we are working, and there is a significance in that.” Where are the communities like that today?

**Fitts:** I was in Dublin in 2016, and I went to see the *Book of Kells*. I realized, “Oh, these monks were writing this so that it would be good for 1,000 years.”

**Meyer:** They didn’t care whether anybody knew their names or their identities. This is a strength source.

D.N Dunlop I’ve talked about as a great reborn Templar in modern economy. He wrote articles, and said to a friend, “Whatever you like that I write, treat it as your own. Quote it, and you don’t need to give the credit of where it comes from.”

This is the mentality of, “We don’t have to stress our personal source for this or that, but we have to be fixed on finding the truth in things.” So, we are not getting competitive; we are even sharing.

**Fitts:** It’s interesting. I’ve said this before on The Solari Report that I grew up in a family where, on both sides of my family, they were very competitive. The competition was about who could make the most important, lasting contribution to mankind.

My paternal grandfather introduced penicillin to Tennessee. I had an uncle who started the first transplant center in South Carolina. My father, when he came back from World War II, had been working at a MASH Institute.



He realized that the emergency rooms in America weren't being done properly, so he redesigned emergency rooms for the entire country and it saved thousands of lives.

If you came home and said, "I made a lot of money," everybody would look at you as if, "Get out of here."

**Meyer:** It was all about: "Did you do anything for humanity?"

**Fitts:** It was similar to real men changing the world. "You don't make money! What's your problem?"

**Meyer:** Changing the world – if I may hint to Henry Adams who I understand and like very much – wrote a book called *The Education of Henry Adams*. He was convinced that the changing of the world starts with self-education, and this is a key moment.

I have to tell you – as a European to an American – that you have such a man from the line of the Presidents Adams who has a deep relationship to spiritual values. In this book you find things that are so amazing.

**Fitts:** He was very transcendent.

**Meyer:** He was transcendent, he was original, and I don't know whether he ever thought of reincarnation, but we as readers with that thought can ask those questions.



There was a wonderful hymn of the Virgin Mary where he says, “700 years ago, when I was praying in front of the Virgin and I was kneeling in front of my master Abelard,” who was one of the great teachers at that time. You can ask yourself the question: “Is this his background?” I will say, “Yes.”

This is an interesting phenomenon that you have this American who feels so at home in this European time, and it is wonderful.

**Fitts:** Here is the question: Where did the technology come from to build the great cathedrals? We don’t know.

**Meyer:** I don’t know the details, but I know a bit of the history. If you are in France, the first cathedral’s beginnings are connected to Saint-Denis. They had an abbot who was called Suger. He started to transform the Romanesque into a Gothic part of the church. But how were they able to do this? It’s hard to say and I can’t say.

**Fitts:** It’s another great mystery.

**Meyer:** If you have a great ideal connected to spirituality, I guess that your faculties grow by that. You can do things that otherwise you couldn’t.

**Fitts:** I have to bring this up; you are going to China and this is exciting.

**Meyer:** Maybe we have to talk after your experience in Chartres.



**Fitts:** I will see you when I get to Switzerland, but I will go to Chartres after that.

**Meyer:** It doesn't matter. I can give you a few points on Chartres if you are interested. And what about China? We should talk about China afterwards as well?

**Fitts:** You're going to China for the first time in September.

**Meyer:** Yes, it will be my first time.

**Fitts:** I'm very excited to hear that.

**Meyer:** I'm going to three cities.

**Fitts:** You're going to Hong Kong, then the Pearl River Delta, somewhere in Canton, and then to Beijing.

**Meyer:** Exactly. I'm very thrilled because I know that the Steiner movement is growing fast, and I don't know what that means. There are 60 schools and hundreds of kindergartens in China, and I am going to meet the man who is head of a teacher seminar in Beijing. So, I wonder how this will go. This is a very interesting point for me.

Of course, I will try to see whether it is possible to link to the TAO, but I'm sure that it's not easy so I will not press it. The communism has covered up all these deep roots, so I'm not naively thinking that they will be happy to hear about the TAO from a Swiss man. It will be quite an interesting adventure.



**Fitts:** Our 2<sup>nd</sup> Quarter Wrap Up's theme is "The Rise of the Asian Consumer". So, I've been studying what the impact is globally of this. Between India and China, you are going to have 800 million people in the middle class in Asia. These are huge numbers. Their per capita income is converging with ours, so it's going to be quite a significant phenomenon for decades to come.

Before we close, is there anything else that you want to add? There is only one thing that I want to add and that is I want to thank you for inspiring me to come to Sofia and the opportunity to see the Ring with you.

**Meyer:** I thank you for coming and having the opportunity to meet our little circle.

**Fitts:** They are wonderful people and are from Germany, Switzerland, Denmark, and Bulgaria.

**Meyer:** And we have a few more from England, but they are not here.

**Fitts:** The people attending – apparently the Wagner Societies from all over the world are sending people here.

**Meyer:** Yes, it is international and, I must say, that I have to think about that. I was really surprised by the communication that this is the first Slavic country outside Russia which produced the Ring.

**Fitts:** History says that we are moving beyond World War II.



**Meyer:** Yes, we are moving beyond World War II, and you have the deep spiritual background in the Bulgarian past, but I don't know the names of the movements anymore.

You have great spiritual people, like Peter Danov for example, who was one that was here. A Bulgarian person came to Steiner in Munich and said, "Could you give me hints for a meditation on this and that?" and he said, "Well, you have Mr. Danov in Bulgaria."

I read a biography that he was in America, and is quite an extraordinary man. Peter Danov is connected with this country. Later, we will have a little chat in the Vienna Café and there will be Danov people there. They are convinced that he is even bigger than Steiner or Christ, but he is noteworthy. So, you have a spiritual backbone in this country and maybe that has to do with Wagner.

**Fitts:** I forgot to ask you about The Present Age. What is coming up for the next six months in The Present Age? What do you have percolating?

**Meyer:** I'm afraid to say that it's a shame that we don't plan so concretely. But, of course, we have ideas and perspectives.

We will do something on Wagner certainly, and we have a book in English translation on sexualism. It's a time question or a time disease. There are all these confusions of: Am I am man or woman? The book is called *Sexualism – a time disease and it's healing*, and is a natural subject today.



**Fitts:** If you look at artificial intelligence and transhumanism; essentially I recently finished reading a new book on AI. What it said – and it is extraordinary in its ignorance – is that we’ve now gotten to the point where we can recreate, re-engineer, and completely alter our software. They talk about people as though they are machines, but we are going into a phase, which is transhumanism, where we can reinvent and alter our hardware.

So, they absolutely believe that the human is a machine, and you can manipulate and change the software, and you can manipulate and change the hardware.

**Meyer:** It’s trans-materialism; it’s a euphemism; it’s a lying word and has nothing to do with humanness. In fact, it is hyper-materialistic.

**Fitts:** What you are doing is changing humans and making them into a natural resource that can be exploited.

**Meyer:** They lose their human call. Sometimes you can even lose your soul or your ego. Then you have to ask: Who is coming in?

That is going on, of course.

**Fitts:** It is basically insane.





**Meyer:** It is insane and is pushing humans out of the planet. This is a deep conviction that we, as individuals, have a small or big mission to perform. We are here to work, but now we are driven away by all these things – food and drugs and vaccines.

We need a human future culture, not a trans-human caricature of this.

**Fitts:** Right, and this is a longer discussion for another day.

**Meyer:** Exactly, and thank you so much.

**Fitts:** Thank you, Thomas and have a wonderful, wonderful evening.

**Meyer:** You, too.



## **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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