



The Solari Report

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Journey to Chartres with Thomas Meyer



Title: Conversation in Chartres
with Thomas Meyer

Summary: In October, I journeyed to Switzerland to visit with Thomas Meyer and his family. Thomas and his team from **Perseus Publishing** held a workshop in Basel, where we discussed our vision of the future. Will men and women live free in the light of divine authority? Or will we descend into subhumanism and hypermaterialism?

Bio: Thomas Meyer was born in Switzerland in 1950. He studied literature and philosophy, worked as a Waldorf teacher, founded Perseus Publishing company based in Basel, and is editor of the monthly journal *Der Europäer*. Meyer is the author of several books including *D.N. Dunlop, A Man of Our Time*; *Ludwig Polzer-Hoditz, A European*, *Rudolf Steiner's Core Mission*; *The Bodhisattva Question*; *Clairvoyance and Consciousness and Reality, Truth and Evil (on 9/11)* (Temple Lodge) and editor of *Light for the New Millennium* (Rudolf Steiner Press) and the latest, *The Development of Anthroposophy since Rudolf Steiner's Death*.

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C. Austin Fitts: Thomas, finally we are together in Chartres, France, and this is a very big thing for me.

Thomas Meyer: It is a big thing, on the right day.

Fitts: Tell us what day it is and why it's a very big day.

Meyer: It's the 24th of October, and the 24th of October in 1260 was the day the present **Chartres Cathedral**, which everyone sees, was consecrated.

Fitts: It's the day of consecration.

Meyer: Right, having been burned about 70 years before, the west façade was untouched. That is still there. The south side from the mid-12th century, 1150 or so, was burned, but the rest – including part of the tower – was left unscathed. So, this today is what we see now.

Fitts: For me, this is an important thing because I was very struck when I was here the first time. Then you and I started to talk about it. Of course, you have been here and I have been here, but now we are here together. And all these interesting things have been happening once we came. We discovered that we had friends coming at the same time. It's almost as though the 'clan' is gathering.

Meyer: Yes the 'tribe' is gathering, and we are organized.

Fitts: Before we start talking about the cathedral and the history of the cathedral, let's talk a little about the history of our conversations. You and I met, and we recorded a conversation in Zurich, Switzerland about Steiner, and then we did one on biodynamic farming. You introduced The Solari Report to Rudolf Steiner and his work.

Then I went to Basel, Switzerland, and we had a wonderful conversation about the future of Europe. Then we had one on evil, and you explained Ahrimanic forces, and we talked about how to deal with evil. Then we just did a workshop in Basel, which was very interesting.

We did an interview on the story of **Gideon**, and that had a very big impact on me because I have always loved the story of Gideon. It's my favorite bible story, but you are the first person who picked up on it.

Meyer: It had a very great impact on me because, unlike you, I didn't know the story very well. Maybe I read it 20 years ago, but not very closely.

You made me re-read it, and then I discovered the depth and the beauty. I can see how important the story is for you because I think it's actually a modern story. We would talk about it just to mention a Michaelic story, and we will see that that is why we will probably talk a bit about Gideon again in this discussion. We will see him in the cathedral.

Fitts: Gideon is in the cathedral?

Meyer: Right. They knew about this great figure. So, we are going to see a 'university', as I like to call it, in stone with a lot of words, ideas, information, and impulses. It's a musical thing, but let's wait for later.

Fitts: Let's talk about the **history of Chartres**.

The amazing thing about the cathedral is that it brings together so many different threads of Western history and Western culture, but let's go back to the beginning. Before Chartres was a cathedral, this area and this place had a long spiritual tradition with the Druids. It really was a Celtic.

Meyer: Right. The Celtic means a spirituality that is more cosmological, which was not annihilated by the Christians. It is a certain background, and this cathedral was built on a promontory that was an interesting mixture of stones – partly lime and partly granite. It was a cathedral that was never for death; there is no tomb; it's a life cathedral. That is why this is also dedicated to the life-giving Virgin Mary; it's a life place.

The truth from here and the stream of the Arthurian movement and the stream of the Grail movement both met here.

The Roman Catholic Church was not key here.

Fitts: So Joseph of Arimathea came, and that was when it was consecrated to Mary. Then he went on to Glastonbury, England.

Meyer: Yes, but that was long before; it was at the time of Christ. He was the one who was standing underneath the cross, and he was the one who wanted to get the permission to get some drops of the blood. This became the Holy Grail with the holy blood.

This is here, and the Arthurian stream is here, which is also linked to Glastonbury, England. So, you have a focal point of very different streams that all have spirituality in common, which is concrete and cosmologically oriented and nothing to do with institutions to begin with.

Fitts: One of the things that I love about Chartres and the cathedral is that when you are in it you feel that this has been created and evolved and developed by the people who support it. So, when you look at all the fantastic, beautiful stained glass windows, almost all of them have a little part of the window where it shows who the donors were – the butchers, the bakers, the farmers, the bankers. So, you see all the different groups of people who make up the community are united.

You always point out that there has never been an official visit of the Pope here. So it's the people's church, and it's a living church.

Meyer: The popes have visited almost every other great place in Europe and left their mark, "The Pope was here", but that did not happen here.

Fitts: It has a very interesting history. You see when you look at the portals what you pointed out about the university. When you look at the portals, it's not only angels; it's Aristotle and Plato; it's Enoch and Gideon. There are many threads dedicated to higher learning. So, you are looking at a church that is celebrating knowledge.

Meyer: You could also say it's conscious development; it's not static. The whole message, in a way, can be summed up that the human being can develop and should be developed. The seven liberal arts are just one feat. It's important, and we will see the portal later. This is a path of development.

Knowledge, yes, but knowledge is not just the main point.

Fitts: No, it's balanced.

Meyer: It is balanced, and it is an ability to move on and to expand. You never have the mentality of specialists who know one field only and don't know anything else.

Fitts: Everything is so integrated; everything comes together.

There is one scholar who I wanted you to talk about. Wasn't he there at the time of the consecration?

Meyer: Who is that?

Fitts: Alanus.

Meyer: Alanus ab Insulis? No, he died in 1203. He was in the spiritual world, but he was at the high point of the school of Chartres. He was a spiritual radiation, even influencing and inspiring people who were never here.

The high points ended with the end of Alanus who died in 1203. Yet the radiation of the school goes on. I believe that was a riddle for a long time.

The school was over. Why was the radiation going on for half a century? I came to the surprise explanation myself. It is the building who is somewhat like an extract of all the spirituality which itself, kept that field. So even at the time of the consecration, in the same year, there was a man, Brunetto Latini, who was never here who became the teacher of Dante. In 1260 when the consecration was here, Brunetto Latini had to some extent, an initiation walking in nature. It was about the light and the sun, and all the elementals and the spirit of nature. That was at the same time as the consecration.

So, you can see that this consecration renewed for about half a century the radiation of the school, while the main teachers here had gone. The old teachers had 'gone up'. At that time 'going up' doesn't mean going away totally, but they became inspiring helpers from above, so to speak.

Fitts: There is a tradition of Americans coming to Chartres. Henry Adams was one that you put me onto.

Meyer: Yes, Henry Adams is one.

Fitts: On my first visit here I read Henry Adams on the way here. We talked about the future of Europe. As we were driving in the car, I was reading Henry Adams to all of my mates.

Meyer: He is amazing. I think that he can only be understood if you have the spiritual concept of reincarnation, which in Chartres was there in the background. It wasn't very explicit, but it was there.

Henry Adams has a European soul in a way, and he said, "I remember the day when I was in Paris at the feet of Master Abélard." He wrote as though he had been present at the time. That gives the liveliness of his writing.

I think this is a great thing that you have Americans who make a political career – although he was not a political career man himself – and have this interest in European deep spirituality. From that point of view, maybe we should mention another American we were talking about.

Fitts: I discovered on the way here – because you know it's my habit to read and study on my way to a place – the story of Welborn Griffith.

Meyer: He was extraordinary.

Fitts: Unbelievable.

Meyer: Without Welborn Griffith we wouldn't be sitting here, having this talk about Chartres because Chartres wouldn't exit. Will you tell the story?

Fitts: One of the things that you have said to me many times whenever we talk about Chartres is that it is story of individuals. It is a story of individuals who make connections, build things, and teach others. You keep seeing the thread of this individual and this individual and this individual and how it builds.

This fits right in because Welborn Griffith proves the remarkable things that one individual can do.

Meyer: Absolutely.

Fitts: I have to say that Welborn Griffith was from Hardeman County, Texas. I'm from Hardeman County, Tennessee, so I remember that.

It was during the **Battle of Chartres**. Why don't you tell the story?

Meyer: All I know is that he was a lieutenant colonel, and his army leaders had a plan to invade Chartres and bomb it if necessary. He heard that and was shocked. He went to his superior and said, "You can't do that. Men and wars come and go, but a cathedral like this is for eternity. You can't do that."

Then he asked if they would lend him a Jeep.

Fitts: His commander said, "The Germans are using it as a headquarters."

So he asked for a Jeep and a driver, and they would risk their life – it was very dangerous – to prove that there were no Germans.

Meyer: He went in, went up the tower of the cathedral, came back and said, "They are not there."

Fitts: And that saved the cathedral.

Meyer: Then he was called to service in the afternoon.

Fitts: He went back to his division.

Meyer: And he was killed the same afternoon. So, that was the fulfillment of a mission that he was sent to do. Otherwise, Chartres would be gone. So, there is a protection here. It reminds me of the mysteries of Hibernia Island. We know almost nothing externally. They were well preserved and well protected. Chartres is also protected, and that is why the Popes haven't come here yet.

The new Pope might change that, but we hope not; it's not necessary.

Fitts: Part of it is that this is a church that is so alive. I assumed when I came here that it would be a big tourist attraction. I didn't understand that it's a working church; people are coming for services and their weddings and baptisms.

Meyer: It's not a tourist attraction; it's a working church. They have organ concerts.

Fitts: It has a fantastic organ.

Meyer: We hope that it stays like this as long as possible, and that many people can get through this architecture to the lively spirituality that has a long future.

There were people who saw that materialism was coming here, and they prepared it in a way because materialism was necessary. But it was also necessary to go beyond it again, and this was during the time when Michael the spirit of our time, started in 1879. The greatest teacher here, Alanus ab Insulis, knew this.

Fitts: He was worried about materialism and what it would do.

Meyer: Yes, that is why he was preparing for the possibility that people would go beyond materialism at the end of the 19th century and rise up. That partially has happened, but in a larger way it has not happened yet.

To come back to what you rightly stressed about individuals, that is very important here. The deeds and connections are also important here, and one of the connections is that in the origin of this church you had three other places in Europe that were pioneering this sort of gothic architecture. The first one was **Saint-Denis** near Paris. Have you ever been there?

Fitts: Yes.

Meyer: Have you looked at the windows? They are wonderful. You have one man there, Sugerius or the Abbot Suger. He was a friend of Bernhard of Clairvaux, the great mystic who was connected to the Templars and to the kings. He was a really interesting individual, but he didn't like the idea of people going into places like Saint-Denis with glass windows that were projected. He thought that they would be distracted. He thought that the spirituality would be distracted into art.

Sugar said, "No, my friend. That is what we are going to do here", but Bernhard didn't like this.

Fitts: When you look at the great **stained-glass windows of Chartres**, it shifts your mind up.

Meyer: Yes, the colors. Suger's program was that the colors are, in a way, reflecting the nine hierarchies above. They knew the hierarchies. So, Suger started by rebuilding the choir in Saint-Denis. That was the beginning of the gothic architecture, and that was about five or ten years before Chartres started and while Sens and Canterbury started. Sometimes the same people were acting as architects in these three places. So, you had an international community of individuals. One of them who came here was another teacher of Chartres. René Querido has a wonderful book, which we could possibly show to our listeners or readers.

This is a wonderful book by a man who knew some pupils of Steiner and who knew a man who knew Steiner. He was a French engineer who told him about the secrets of Chartres. So, there is a personal succession line of people who know best about this place, and he is one of them. It is a very good read. He talks about the teachers like Alanus ab Insulis.

There is a connection to Sens, Saint-Denis, and Canterbury. I would like to tell the **Canterbury story**.

One of the teachers of Chartres was John of Salisbury, a friend and a secretary of Thomas Becket. What did Becket want? He wanted to have independence of the church from the state and from the king, which was a very modern thing. He said that that spiritual life could not be run by the political life. This is true. You must be free, and Becket was a forerunner of this.

If you compare this with the problems that we have today, we have a man like Erdogan who does completely the opposite again. His great forerunner, Attaturk, had the same impulse to separate. So Becket was, in that sense, a modern man. He was the friend of King Henry II. The King thought that his friend, who was his Chancellor, when made the Archbishop, would be in his pocket as an Archbishop and that he the ruler Henry, could rule the church through his friend. The friend said to him, "I am warning you. If you make me archbishop, I have to serve another lord.

Very similar to what Gideon said when his people wanted to make him their king.

This is what he did. So Becket won, in a way, the independence of the church from the political system of the King. The King hated him for that, and he stimulated some people and said, "If we would get rid of this Becket, things would go better."

That is the background of the murder in the cathedral.

Fitts: “Somebody rid me of Becket.”

Meyer: Right. Later he said, “Oh, no. That was only said in anger,” but that led to Becket being murdered in Canterbury.

One person who was present at the time of the murder was his friend and secretary, John of Salisbury. After the murder in 1170, he came here to Chartres. He had been here before, but he was not connected to the church. Then he was called to be the Bishop of Chartres. That is why he came here. This was in 1176.

The important thing was that John of Salisbury, as witness of this atrocious_murder in the cathedral, was the one who collected some of the blood of his beloved friend and took it as a magic relic when he came here. So, you have this relic of Becket in Chartres.

I have to tell this story if you are okay with it. One day an incredible, interesting story happened that is not generally known; it's not in the book by Querido. I don't know why people don't read it, but there is **a letter by John of Salisbury to the Archbishop of Canterbury** after the murder. He says:

Dear Richard, I have to tell you the following story: We had here some Masons, and there was a scene where one of them said, ‘Now stop with this saintliness of this Becket. I'm sick of it. It ruins my appetite. It is terrible,’ and his friends were all shocked.

His friends said, ‘Do you know what you are saying? This is blasphemy. It's terrible.’

Then he said, ‘I don't care. If your Becket is worth what you think he is, then he can turn the food in my mouth into poison, and he can make me mute.’

He put some food into his mouth. It was lunchtime. Immediately it turned very bad, he became ill, and he could not speak. They had to carry him home.

He was a paralyzed man, and nothing helped. They brought him to the cathedral and let him touch the garment of Mary, which is one of the holy relics here. It didn't help. Nothing helped.

At the end someone said, ‘We have to tell the Bishop,’ but the Bishop [John of Salisbury] was out of town. So someone was sent to him and he came. He looked at this poor creature, and he said to someone, ‘Please get the vial with the holy blood of Saint_Thomas.’

They brought it. He washed some other relic from the Becket time, a knife, in the water in which the vial was put. After a while he asked the man who was still mute, ‘Drink this water.’

They had some prayers, of course. They said, ‘Holy spirit of Becket, heal this man from this blasphemy with demonic effects.’

He drank one goblet, and then he said, ‘Oh, thank you.’ He could immediately speak again. He said, ‘Well, I will now go to Canterbury to his tomb.’

This is a real story that showed the mentality of that time. Blood is a special thing. The blood relic has a string to the individuality that was the carrier of this blood.*

* See letter No 325 in *The Letters of John of Salisbury*, Vol II, Oxford 1979.

This story shows, not only the connection of two countries like England and France, but through Becket and Salisbury there is a living spiritual thread all through the realm of the departed.

We are going to see a little tablet on the wall, which shows_that these two people were here. This shows the cosmopolitan and the spiritual influence that goes far beyond only having good people here, but also the **connection with the dead**. This is something for our age. We need to cultivate cooperation with dead in a free way.

Fitts: Our ancestors: What is the expression that you always use? ‘We are dwarves who stand on the shoulders of giants.’

Meyer: Yes, that is actually reported by John of Salisbury in one of his writings, but it’s not by him; it is by one of the teachers who was a great teacher, Bernhard of Chartres_He did not write one single line, but everyone loved him.

Fitts: That is one of the reasons I get so angry when somebody says, “Why is nobody doing anything?” Because, in fact, we are lifted up by all the contributions and streams that have come before us.

Meyer: Yes, but it needs our egos to be able to admire what others did. We just go on where they have been leading us. We need a certain recognition of gratefulness. Today, this is all suffocated by the mentality of individual ambition: “I am the big one.”

Fitts: I have no objection to people being ambitious. You want to accomplish and you want to contribute.

Meyer: There is a healthy ambition. I agree with that, but if it leads to you only seeing your own purpose in life, then you cannot link to what others have done.

Fitts: Right, you cannot access it.

Meyer: Then you would say, “I’m not standing on any giant. Where is the giant?”

Fitts: The contributions of our ancestors are real, and we can access them. In other words, they have power, and we can access them.

Meyer: Yes, we need a spiritual virtue for today also. We need what in spiritual science is called ‘historical conscience’. We are not just here and nothing has come before us. We have to take up the threads. We are trying right now to take up a few threads of this wonderful school of Chartres to make it fruitful.

I would also like to add just one thing: Another thing that we can learn today from these people and the Becket-Salisbury episode with the healing blood is to work with veneration and admiration with the dead we appreciate because there are whole groups today who work with the dead in a very Ahrimanic way – Western lodges.

They know that there is something after life, but they want to use the powers of those just departed for power’s end in a dark way. Those who are inspired to do so don’t even know that.

If you are in a certain dark community, these forces can be led into you. So, you might give a speech that is not very intelligent compared to a speech of some other people. But it has more of an effect. The reason is that you are the carrier of ‘will forces’. You are not wiser or more moral, but you are more effective because of the power of the dead. There should be more people who know about these things.

This is one of the great key things. Maybe not all of our listeners or readers know the story. We are enacting the the famous quote that shows the central mentality in the school of Chartres. “We are like dwarves sitting on the shoulders of giants.”

The second part of that quote is, “If we see a bit further than they did, it is only because we are lifted up by them.” This shows you the whole mentality of an individual and social element. They never strove alone; they strove in a community with those up in the spiritual world. That is modern, and we have lost that and we have to regain it.

Those are some of the things that you can learn here.

Fitts: We recently did an interview with Jon Rappoport on imagination and Leonardo da Vinci. He has a very famous recording that I love where he talks about how Merlin was concerned that people would turn to materialism and lose their spiritual power. He created the story of Camelot and the legend of Camelot so that they would have a way to come back and access what had been, at one point, very real. It is very much like what we are discussing about with Chartres. It is about trying to preserve something here so that when people are ready, they can come back and access it.

Meyer: Right, they can pick it up and further develop it.

Fitts: It’s like a well where they can come drink when they are ready.

Meyer: I would like to add that I usually don’t make public relations part of my own works, but this story that I told you is so important. It’s so unknown that I just want to make clear that there is a little booklet with the whole scene of this **blood healing**.

We are going to see this window in the cathedral – the murder in the cathedral. The friend of Becket, John of Salisbury, inspired this window after his murder. He thought, “We have to have a Becket window here because of this dramatic situation and this connection with Canterbury.”

What I wrote is based on the authentic letter quoted above that has never been understood for what it was, namely showing that the dead could also work under certain circumstances as a healing force. It is in here.

Fitts: You published this in 2014.

Meyer: Yes, I published it in 2014. It is a little play, which I brought out in Basel. People were quite interested, and it was fun for me to make an artistic thing on a historical scene.

Fitts: The **Age of Michael:** Let's switch to that now. We are in the age of Michael.

Introduce Michael and explain what this means.

Meyer: There are seven archangels of time – seven time spirits. Some are known, and some are not so known. Oraphiel, Anael, Zachariel, Raphael (the time-ruling spirit in the time of Chartres, and he stands for spiritual healing), Samael, Mars (they are all related to the seven planets), Gabriel, and then comes Michael.

Fitts: In the two towers of Chartres, one tower is Gabriel and one tower is Michael.

Meyer: That is right. They had a Michael relation to begin with because when one of these archangels of time is ruling, the others play in the background like in an orchestra. But there came a time where Gabriel became the time spirit – from 1500 onwards. Until the new time of Michael, Michael had to be silent. He couldn't do anything because, like before, he cannot let his influence flow into the hearts and spirit of men because he is the waiting spirit who can only show the way; he cannot have a direct effect.

In that time after Chartres, he made a school in the spiritual world for the departed souls who were there – you and me and many at different times. When he came down, he became the archangel of our time. You can sum up his mission for human beings by finding the spiritual through the thinking that has been developed and one-sidedly used for natural science. Use the thinking power to understand the rich world of the spirit. Don't only be happy with mystic feelings or believing, but have a sense of exactness and spiritual differentiation when you go to think and talk about spiritual matters.

So he wants us to be thinking beings, but you think about the spiritual. And he wants us to be courageous beings like Gideon.

Fitts: Michael is very courageous.

Meyer: He is the courage angel, but the courage that we need today is a courage of cognition. There is a lot of cowardice of cognition.

People say, "I don't want to know this."

Fitts: I would say that people are losing their minds.

Meyer: That is even worse.

Fitts: We are in the trance.

Meyer: Do you mean the gender issue?

Fitts: I think there is a tremendous amount of entrainment and mind control and propaganda, but there is a madness.

Meyer: It is madness. Michael has one great enemy that is Ahriman. This is a real battle between them-on the medium range in the spiritual world. If you go high up, there is unity and harmony. It is very important to see that.

But there is a spiritual battle behind our time. They were aware of this in Chartres.

Alanus ab Insulis has written a great book. The theme is how to make a new human being for the future. There was a spiritual council talking about this. Michael arrives in the end, but Alanus also has an idea that there was a counter-culture that was subterranean with the Ahrimanic forces already in the 12th century. They knew that there would be a great Michaelic impulse for renewing the human being, but there is a counter impulse from the Ahrimanic forces.

You know all about these economic lies and political battles, but the basic battle is a spiritual battle. So we need courage of cognition.

Fitts: Michael allows you to think so clearly and powerfully no matter what. It's like a mental sword.

Meyer: Yes, I totally agree. It is wonderful that the Jewish people have out of this background, a figure like Gideon. That is just one little detail.

Fitts: This is the huge insight that I never had – that **Michael** was the **presence at the story of Gideon**. Tell us about that.

Meyer: A time spirit sometimes has before his own task another task to be the spirit of a folk. Michael was the leading spirit of the Jewish people for centuries.

At the time of Gideon he was the folk spirit.

Fitts: That makes sense because if you listen to the story of Gideon – and I would encourage anybody listening or reading this to go back and hear our interview on Gideon – you are talking about someone with a relatively small group of people achieving an extraordinary victory through very high integrity. So, you need that courage and you need that clarity and you need the ability to cut right through the trance.

Meyer: You need the courage to be a minority, so to speak. You are not failing because you are only a few. On the contrary, a homeopathic concentration can be much more effective. That is why we shouldn't strive to have as many people as possible in an audience, but the right people.

Sometimes, of course, it is also good to expand.

Fitts: I want to explain that when I was an investment advisor many of my clients wanted me to help them come up with a plan to protect them against risk. You need this money to protect that risk, and this money to protect this risk. Finally, I kept trying to communicate that in a world where risk is rising and you have spiritual warfare, the first way to protect against risk is to have spiritual protection. That is most efficient.

If you have spiritual protection, if you need to move to the right, you will move to the right. You will know to move to the right. It is a source of intelligence.

You have a wonderful story on **spiritual protection** that I want you to tell because it's such a great example of this.

Meyer: I have many stories. Which one do you want to hear?

Fitts: The one with the man in the bed.

Meyer: Okay, this is a wonderful story. It comes from a Norwegian man who was a Waldorf teacher.

A man comes home tired. He opens the first door of his small apartment and goes in. He opens the second door to his bedroom, and he shrinks back because someone is in his bed lying down. Who is this someone? It is he himself. He can't believe his sight.

He goes out, closes the door, and thinks, "Am I dreaming? No, I'm not dreaming."

So he goes back very, very cautiously. He opens the door again, looks at the bed, and the man is still there. He is lying in the bed. That is enough. He closes the door very quickly, goes to a friend, and says, “Have you a place for me to stay tonight?” and he doesn’t say any more.

His friend says, “Of course! Come in.” Maybe he has a coffee or something.

The next morning they have breakfast, and the man says to his friend, “Can you please accompany me to my home?” Then he starts giving his friend hints, but not the full story.

They go in, and he opens the door again very cautiously, and then he sees on this bed a huge oven that collapsed in the night. It is totally clear to both men that he would have been dead in the morning if he had stayed in the bed with this man.

So that shows, of course, protection. The question is: Who fabricated his ‘double’ to protect him? Was it an angel? I don’t know. It’s a wonderful story.

Fitts: It has happened to me. I have experienced spiritual protection so many times that I can’t tell you where it comes from. All that I know is that it is real.

If you have it, there is not enough money in the world to protect you in the way that it can protect you.

Meyer: Of course, money can only protect you to a certain degree, and that is the end.

Shall we go back to Chartres?

Fitts: Yes.

Meyer: I would like to give you another story of Alanus ab Insulis who was probably the most far-sighted person in the Chartres time. The story goes that he was already elderly, and he wanted to give a lecture about the very high spiritual subject. Namely, he wanted to talk about the Trinity; you can hardly go higher, I suppose.

Fitts: Right, the Father, the Son, and the Holy Ghost.

Meyer: Exactly. So, he prepares himself for walking at the river Seine, meditating and so on. Then he sees a little boy. What does the boy do? He has dug a hole in the sand next to the river, and he went to the river with a bucket and put water into his hole. Then Alanus asked this boy, “What are you planning to do here?”

The boy said, “Well, I will put all the water of the river into my hole here. It will just take some time.

Alanus said, “But my dear boy, that can never be done. It will never end.

The boy said, “I would rather end this quicker than you will end speaking about the trinity.”

So Alanus is very impressed. He went home, thought a lot, went to the church, went up to the pulpit, and said, “Today it must suffice that you have *seen* Alanus.” Then he went away again, and he didn’t speak.

“Today you must be content with seeing Alanus,” and he didn’t give his talk because the boy made it clear to him that this was such a high, impossible task. He said to himself, “Don’t think you could so easily manage giving a speech about that.”

It shows his humbleness. He realized that this talk is such a high, deep subject that he prefers to be silent.

Then he went into a monastery. He was in his old age, and there he died.

Fitts: If he became a Quaker, he lets everybody think for themselves.

Meyer: He shuts up. This was the boys’ teaching.

Fitts: If you grow up as a Quaker who had to do all the work for yourself on Sunday, it’s different.

Meyer: It shows something of total modesty.

Maybe we should talk about the **seven liberal arts**. We can start with Aristotle. In the main portal we have Aristotle. In another portal you also find Aristotle.

Some historians say that the school of Chartres was Platonist, which is true, but they don't have a Plato around the entire cathedral. Why don't they have a Plato around? I think that the explanation was they were so Platonic that they needed the complimentary inspiration by Aristotle and Aristotelians who were up in the spiritual world. That is why they put him and not Plato in the sculptures. They had Plato within themselves, and Aristotle was up there. They wanted to show their connection with what was going on up there.

Aristotle was the great teacher of 'dialectics'. This was the name for 'logic' at that time. So they practiced logic, clear thinking, grammar, understanding the right words, and so on. It was all connected to planets.

Fitts: Music was the sun.

Meyer: No, music was Venus; grammar is the sun.

Fitts: I was sure it was the sun, so I'm going to check.

Meyer: The sun is the word; it's the logos.

Fitts: It says music was the sun.

Meyer: The holy word 'logos' is the sun. Grammar was, so to speak, logos teaching on Earth.

Fitts: He said that grammar was the moon.

Meyer: Querido was a dear friend, but I have to contradict him here. I think he is ready for that.

The main thing is that these seven arts are a path through the planetary spheres. Venus or sun, it doesn't matter. Then you come to the zodiac. The soul has to do with the planets, and the spirit has to do with the zodiac and beyond.

So, there was a way of leading the souls through the planetary spheres and their impulses in order to counter the higher. The higher started with philosophy. Some person who hasn't gone through these seven arts is not fit for philosophy. This was a very rigorous teacher teaching, and many people taught that in Chartres, in France, in Orléans, and this is also something where we have to come back: to a teaching which is much more universal than what we have at the present universities and is also spiritual.

Fitts: I want to talk about why **Chartres is like a well** that we can drink at now. We talked about this in the workshop that we did in Basel recently. You and I grew up in a world where an individual was sovereign and was guided by divine authority. In the United States we believe that our freedom comes to us by divine authority.

Michael is very much an angel of freedom, and yet we see what is being promoted today is not a vision of a human as an individual who is sovereign under divine authority, but actually more that a human is a natural resource who can be manipulated and changed from a man to a woman or a woman to a man. They are like an oil deposit. That is the technocracy vision – one where humans and robots have gradations between them, and they can be managed in the same way, and they are the same thing. They see the human as a computer.

It comes down to each one of us. Are we going to adopt the culture of ‘transhumanism’ or ‘subhumanism’ as you call it? Are you going to practice in your words, your thinking, and your daily life the culture of subhumanism? Or are you going to reach and access that divine protection?

Meyer: Of course, you should do the latter of the two. That is also said in the words of Steiner, which you quoted before. Maybe you could quote him again at the end.

A one-sided spirituality is getting Luciferin, and that is not what we want. That is not Michael. However, we could say that those forces, like the Ahrimanic, who are against all the ideals of Michael, want us to forget the past. They want us to forget that there was a pre-Earthly life in the spiritual world that we should try to get consciousness again. There was a life in past incarnations. There was a first incarnation in which we were led out of the paradise.

We have wonderful stories of the **paradise in the cathedral**. I will show you one where you will see God has Adam as a thought. The second thing is that God creates Adam. There are two faces; first he is a living thought, and then he is creating him.

We have to have enhancement of our spiritual memory that is deadened. The Ahrimanic forces go around like with huge scissors and cut out memories, “Forget this. Forget this. Forget this. Live in the moment. Live now.” That is to make us animals and subhuman, but animals are wiser because they stay in the cosmic harmony.

Fitts: It’s the memory wipe. In the *Men in Black* movies they have this little gadget. They hold it up, and it’s a memory wipe.

Meyer: If you cut off the past, which is also a spiritual past, of human beings, you can easily manipulate them to anything. That is why we are forbidden to think. Look at this whole tyranny with vaccinations and ‘this and that’. We are made to become unthinking idiots.

Fitts: I became toxic with heavy metals when I was poisoned, and to try to think – let alone to try to think conceptually – was very difficult. I had to detox the heavy metals. As I did, once again, I could think. It was quite extraordinary.

Meyer: That is a grave experience, but it taught you something deep.

Fitts: We are going to do a workshop next year. In fact, it is going to be on Bach’s birthday, March 21st.

Meyer: Bach’s birthday as well as the birthday and the death day of Nicholas of Flüe, who was the greatest initiate in Switzerland. He was a very important man.

I think also that the Swiss population has, in a way, lost the connection to their own geniuses.

Fitts: It’s everywhere; it is part of the trance. So, we are going to call it ‘**100 Years of Deep State Tactics: Can We Understand and Transform?**’

You are going to talk about what Steiner said about all the deep state tactics during World War I. This has been occurring for centuries.

Meyer: There are some ‘spicy’ stories there.

Fitts: Today, we **go to the cathedral to see Gideon.**

Meyer: Unfortunately, we can’t take our audience or readers with us. That would be the best.

Fitts: We can bring our audience by taking photographs.

Explain what you are going to show me with Enoch and Gideon on the portals.

Meyer: You have to know Enoch. I was surprised to discover recently that there is an Enoch here, which I didn't know before.

Fitts: Describe what it shows right now before we leave. I would like you to describe what we are going to look at now before we go elsewhere.

Meyer: Gideon is here. We see Gideon on the north portal, and I am sure you will see a better photo than the one in the book. This is the first of three Gideon scenes that we look at.

Then in the west portal, the main one, we are going to see the seven liberal arts with the angels and with the 24 elders of the Apocalypse. We will see the four apocalyptic animals, and there are the apostles and no one else. There are no saints, but only Elijah and Enoch.

The bible says that these two were at their death directly taken up into the spiritual sphere. Enoch and Elijah have this in common, and nobody else.

So, I am very glad to have seen that they have Enoch. Enoch chose the apocryphal gospels here that were not allowed for the general public by the church because they were too rich and there were too many inexplicable things.

So we are going to look at the portal, and then we are going to look at Gideon as I mentioned. Then we will look at the West Rose. It is beautiful. And then we are going to look at one particular episode, which is the Becket window that is well preserved, of the murder. Then we look at the memorial plate in which we see how Becket was connected to Chartres. And the rest is improvisation.

Fitts: We will see the Black Madonna also.

Meyer: We are going to see the Black Madonna, and we are going to see the beautiful Blue Virgin Window, of course.

Fitts: To summarize, everybody is busy; everybody is stressed. Many things are calling for their attention. While I am reflecting on this, I am thinking, “**What is Chartres to me?** Why does Chartres present to me an opportunity that can help me in the present age?”

Meyer: I would say that because some of the impulses here were so far-reaching, going beyond a decade, a century, or even maybe a millennium, which they had cultivated thought seeds that are still modern 500 years later. So you can link to that. They had such a far-reaching spiritual policy that you don't find today. Today most people just think to tomorrow or next week, and politicians think to the next elections. That is the time horizon.

The Chartres time horizon past-wise and future-wise is so unlimited. Any time in the future you can see that they already had some perspective of 'this or that' in Chartres. That is why I think it is justifiably so admired by people who have their minds waking up.

Fitts: There is a power here, and we can plug in.

Meyer: You could also call it that.

Fitts: Better to plug into this than to the subhumanism.

Meyer: I totally agree.

Fitts: Okay, thank you for giving us this tour and review of Chartres

Meyer: 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.

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