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The Solari Report

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Freedom & the Christmas Conjunction with Thomas Meyer



Catherine Austin Fitts



Thomas Meyer

Catherine Austin Fitts: Ladies and gentlemen, this is Catherine Austin Fitts. I'm in Basel, Switzerland, with none other than Prince Thomas Meyer.

Thomas Meyer: You must be joking!

Fitts: I'm trying to promote you! Today is a very special day- a very special time of a very special day.

Meyer: Indeed!

Fitts: So what is today?

Meyer: As you know, it's a great conjunction between Jupiter and Saturn in about a half-hour. You are not able to see it. Fortunately, I saw it two days ago. We might see it in days; it's a long, long slow motion.

Fitts: We drove up to the mountains yesterday to see it, and we were able to see the clouds, but we saw it with our inner eye.

Meyer: Exactly! This is a fantastic constellation. The last time we had it was in the year 1603 at the same point of the year; it was in December. Johannes Kepler checked that. He actually saw it in Prague. He saw it in Heaven, and it was in December around two or three days off the solstice.

Fitts: Yes, today is the first day of the winter solstice. So, to have the great conjunction right on the winter solstice is very extraordinary.

Meyer: As happened in 1603. Of course, the conjunction itself repeats every twenty years, but not at this time of the year.

Fitts: This is the conjunction of Jupiter and Saturn.

You saw them when they were still apart, but they are coming so close that they apparently look like one star now. I've never seen it; I've only seen pictures.

Some people call it the Christmas star or the star of Bethlehem.

Meyer: Yes, but this is a problem. There was a bright star there, but it was seven years before the birth of Christ. I would leave it open. I'm not an expert on that, but it was certainly not right at the time of the birth. Whatever they saw, it might have been something else.

But the constellation in 1603 – in the winter solstice as in this year – is great because of many aspects. This year is the beginning of the 17th century. That is about 14 or 15 years before the tragic Thirty Years' War, which turned Europe into chaos.

Just about this time in 1603, we have some very important facts in history. But now in order to prevent your readers and your listeners from thinking that you do interviews with mad people, I want to make a special point. There is the normal history based on records – if we have some.

Fitts: This is written by the winners: The people who win wars write the history.

Meyer: Right, and the documents are full of forgeries. The great Napoleon already said, "Usually history is nothing other than what is called *fable convenu*," or a myth or fable that you read. That is what we have today; we have the *fable convenu* on the terrible pandemic, etc.- we don't have to go into that- it's a *fable convenu*.

This has to do with the constellation: Saturn is a star associated in ancient times with a *cosmic memory*. Jupiter is associated with the *thinker in the world and in the universe*. So they meet. There is a cosmic memory we have to think about.

There is an old tradition, and it was renewed by Steiner in *Spiritual Science* to go beyond the *fable convenu* to see the history based on physical facts. Of course, this is very limited because where you don't have any monument or writing, you have nothing. But this "history" can be enlarged into tapping the spiritual memory, which is called 'Akashic record'. That is the technical term for it.

So, we have a *complimentary* history that will be more and more important in

the future, and I think that more and more people will be able to read in the Akashic Chronicle, which makes it superfluous to hunt hidden documents. So the Vatican, for example, might hide as many possible important documents as they wish, but there will be people who know what they have from another source.

We need a *real* history, and you cannot have a real history without access to these Akashic records. Our little memory faculty is, so to speak, the Akashic record of the individual, the *private* Akashic Chronicle, where we can find everything. But there is a *cosmic* Akashic record.

What I would comment about this important conjunction draws from results that were taken down from the cosmic Akashic record. The first thing that I want to mention to your listeners and readers is there appeared a book at the beginning of the 17th century. Precisely, it was written in 1603. A young man wrote the book called *The Chymical Wedding of Christian Rosenkreutz*. You can find it in English; you can google it. This is a fantastic book in an *imaginative* form. It shows the path of a man to the spirit and to higher knowledge.

It was about the initiation of a man called Christian Rosenkreutz, who appears in the title. He was a great individual. If you know reincarnation and karma – he is linked to the first initiate by Christ in Lazarus. Lazarus had an extraordinary initiation. You know it from the bible. He was such an enlightened individual through this initiation that he came back practically every century. Now especially in the 17th century, he inspired a young man to write *The Chymical Wedding of Christian Rosenkreutz*.

This man later did not appreciate what he wrote down in his younger years.

Fitts: Really?

Meyer: Yes. He was first in tune with the great inspiration. But later, he was out of tune with it and with what he had written.

Fitts: Was he German?

Meyer: Johann Valentin Andreae is his name, and yes, he was German. Later

he became a priest/pastor, and didn't care about what he had done earlier. But this is a fantastic writing about an initiation process, and Christian Rosenkreutz would be a talk by itself. What is the meaning of such a great initiation as described in the Chymical Wedding? Also, Goethe knew about this writing and wrote a poem in which Rosenkreutz is, so to speak, the center. Many people refer to him. But as always, with great, outstanding figures, you have legends, you have slanderings, and you have total distortions, of course. You have that with great people.

Here we can remember a great saying of Emerson which I love: He wrote, "To be great is to be misunderstood." I love Waldo Emerson. He knew what he was saying.

Christian Rosenkreutz is a fantastic figure. I cannot go too deep, but what is so thrilling – if I may say it like that – about this conjunction in the year 1603, *which is repeating itself* right now, is that this spiritual, mystical writing was connected with a new access to nature but *from a spiritual point of view*. Alchemy is a term that many people know. It was not only looking at nature from a purely physical point of view but looking at it with a *moral attitude*. Whatever you did was, in a way, showing what you had as feelings of devotion, of tenacity, and this and that. So, the human soul and the world it studied are linked together. That is a new form of natural science for the future. That is the significance or one of the points of why *The Chymical Wedding* is so important.

Then came a huge thing. I hesitate to say this because I'm afraid you will get emails saying, "Please don't interview such a madman." I wonder if you will say that.

Fitts: I won't say that.

Meyer: It's so unknown, and this is so important. This constellation of 1603, repeating itself right now, thus inspired us to have a one-sided natural scientific materialistic approach to the world and an approach that is at the same time moral and spiritual.

Fitts: So, we have the spiritual, and we have the material. They have been divorced. We have done this Newtonian thing where we split them, we divorce

them, and now we have a world full of multiple personality disorders. It's not working.

The question is: Can this present conjunction help bring them together?

Meyer: That was the great question that Rosenkreutz had, according to the spiritual research of Steiner, at the end of the 16th century and the beginning of the 17th century. He could see the *tendencies* of development in the world. On the one hand, there were people who were very spiritual but absolutely impractical. We can call them with high appreciation of the name 'Francis of Assisi' type people. They were out of the world, and they had great devotion and prayer and all of that, which is very important but very one-sided.

Fitts: They saved the Vatican, which may not have been a good thing.

Meyer: That is another discussion.

Then Rosenkreutz saw that you have other people who are totally in the material world, and they don't have the spirit. It was exactly that split, and he could see that.

And then he had a great intuition and a great mission. It sounds very, very incredible, but many facts are incredible. We even saw that recently when we discussed the backgrounds of comets and found many incredible things that you wouldn't even dare to believe.

Now Rosenkreutz connected with the individuality of Gautama Buddha. The individuality is not the person who has died in 480 B.C. But, of course, if you have a notion of life after death and before birth, it is clear that even the greatest people go on. Buddha went on totally out of the physical world, but he was connected, and he connected himself even with the Mystery of Golgotha.

He had a high interest in the Jesus child described in St. Luke's Gospel, and he was there as a spiritual help of humanity. And he saw at the time of Golgotha that his teaching, which is a bit like the Franciscan teaching later on, was implying that people have to separate from the world, to become very spiritual, and go around like beggars. He said that spiritually. You will find that in the

Fifth Gospel by Steiner.

There was a conversation between Jesus of Nazareth, who was meeting Buddha spiritually. Buddha made it clear that his teaching was too exclusive. Not everyone can do that. If everyone goes out of the world like his own pupils, all development would be in a mess; it is an invalid thing. He said, “That was the error of my teaching.”

So, he could see that *Christianity* would have to bring something that does not require that you get out of the world, yet you could still have spiritual impulses. That is our subject – *to combine both sides*.

Fitts: So how does the conjunction portend a reuniting of these two sides?

Meyer: I have to finish this because that was happening in the year after the conjunction. It was starting when Rosenkretz said, “We have to see that the impulses of Buddha go into a new sphere through which everyone passes before birth, and that is the *Mars sphere*.”

So far, Buddha was working in the Mercury sphere. The Mercury sphere relates to our soul-striving pure astral body.

Now Buddha was sent up by Rosenkretz into the Mars sphere, which contains the *archetypes of everything in the physical world*. Technology and science make use of the archetypes of the physical world, and this sphere contains these archetypes of this physical world – not of the life world or the soul world. The spiritual principles working in the physical are connected to the Mars sphere.

On the other hand, we know through mythology that the Mars sphere is very war-like. So Buddha – his individuality, not his historical personality – was sent out into the Mars sphere where there was strife and everything, but where there were also all of the fundamentals for everything you do in the *physical world*.

So, if people go through this sphere after this event at the beginning of the 17th century (and 1604 is the key date), they could pick up a double impulse and be interested in the physical – technology and natural science – without forgetting the spiritual. That was exactly the remedy that was foreseen by Rosenkretz.

Since that time, it is possible to stand firmly on the physical world ground and, at the same time, develop spiritual interests. Many people did that – Goethe and Steiner and ‘our friend’ Dunlop, who founded the World Power Conference. They were absolutely high spiritual persons at the same time. This is because before birth, through this deed of Rosenkreutz and Buddha, passing through the Mars sphere, we could pick up both so that when we come down, we do not become one-sided spiritualists, and we do not become one-sided physical materialists. That is the key for the combination, which is still a task. Of course, it is not fulfilled.

Fitts: Right, but if you look forward and say that we want to have a human culture that can handle freedom, that requires a culture that can support such a thing; that culture requires this integration.

In other words, you must integrate both of these to have them in balance.

Meyer: I totally agree. We will talk another time about what the world economy would be by supporting the striving that harmonizes the two; the physical and the spiritual. Today we have a pure caricature. The economy today is a powerful being handled by materialistically possessed people.

Fitts: And that is why it is failing.

Meyer: Right. It will fail, but the question for me is: At what cost?

Fitts: A terrible cost.

Meyer: That’s it. It will not work. The “Great Reset” is doomed to fail.

Fitts: That is why we need to be prepared to move forward with things that will work. I believe that nothing can work in the economy unless you have the governance and the culture on a firm foundation.

Meyer: I agree. But, you now have the unique fact that only by real history and research drawing from the Akashic record – that is connected to Saturn, which is why I think it’s a good time to speak about that now –you will see there was a great impulse to make it possible to bring these two things – the physical

and the spiritual – together. But there is the phenomenon that you go through planetary spheres before birth and pick up impulses like the one to harmonize the two sides that we are talking about, and *then you forget it*. That happens. The world's great example of this is Napoleon.

Napoleon had wanted a peaceful unity of Europe before birth, and in his earthly life, he forgot that somehow.

Fitts: I think what happened was he outlawed usury, and the moneychangers came after him.

Meyer: Well, it also shows that a deeper impulse must not necessarily be actually brought down to earth because there are many obstacles and seductions and temptations and so on.

So, we go through this Mars sphere, and basically, we have both interest in the material world and interest in the spiritual world and interest to bring it together, and then we don't do it.

Fitts: Here is what is very interesting: When I look back through history, you start with Jesus throwing the moneychangers out of the temple, and again and again, it is the same issue of who controls the money and the money creation. It's back and forth and back and forth.

I was in a meeting all day, and we were talking about how to prevent a small group of people from having a monopoly on money creation, and what kind of culture and world we need where people can – on a decentralized basis – take responsibility and handle money creation. I think it goes back to the culture. You can't handle money creation on a decentralized basis unless you have the governance and culture to do that. This question has been going on for 10,000 years; we have been battling this question for 10,000 years.

Meyer: That is the central question.

Fitts: Let me point out an interesting fact. It may be because I was reading this in the Anglo-Saxon countries. Before 1603, the last conjunction that was clearly visible was 1226 (albeit on March 4 of that year). The 1200s was the

Magna Carta, the Scottish independence, and the Scottish Enlightenment. So, this conjunction happens at interesting times.

Meyer: Exactly. At that time, it was not in the Winter Solstice, however, but nevertheless, it was important.

By the way, around 1605, you had the revolutionary movement in England – a real conspiracy. People like to hear that there are no conspiracies!

Guy Fawkes (involved in the failed Gunpowder Plot) and others wanted to blow up the Parliament. That was also at this time.

Of course, what you mentioned before is also significant. It was the beginning of democracy with the Magna Carta, and when Switzerland was founded.

Fitts: That's right; the Swiss Constitution was 1291.

Meyer: Right, but it started a bit before.

Fitts: It was a similar time to the Scottish.

Meyer: I read that in World War II, there was a very remarkable general who actually saved Switzerland from being swallowed by the Nazis because they had that intention. It was General Henri Guisan. He was a general who was in agriculture before he became a general. He was a Protestant, but he said in a secret conversation something that was never revealed before. He was an early riser, and every morning he asked, "What can I do for my country today?"

Then he went down on his knees and prayed to the Holy Father. So, you had a figure who is also an example of what we are talking about. He was totally connected with materialistic military questions, and his source of action was the spirit – the higher; that is a Gideon trait. General Guisan saved Switzerland at that time.

He made his decision that the Swiss had to go to the Alps so that the Germans would think, "Oh, we can never conquer them."

He went to the place where Switzerland was actually founded in 1291, Rütli, the legendary site. There he called his army leaders and told them what he thought should be done. This is an example of what we are talking about.

Fitts: Every year in the *Annual Wrap Up*, we pick the top 20 stories. We have seven different sections, but the first section is *Economy & Finance*. So, I've been working to decide what I think are the top stories in *Economy & Finance*. At first, it was just that the central bankers were proceeding with the Going Direct Reset. I don't have the title for it yet, but I realized that the number one story in *Economy & Finance* is the war on the God particle.

If you are going to convert from a currency system to a controlled credit system that is hooked up to people's bodies, then you have to get rid of God. Look at a dollar bill; it says, "In God we trust."

It's almost as though a 10,000-year-old war between the money changers and God is coming to a head.

Meyer: Do you remember the joke that they brought out after 9/11? "Not in God we trust, but in *fraud* we trust." Do you remember that? I think that was brilliant.

Fitts: I remember that.

Meyer: It was 'spot-on'.

Fitts: So, this question is right at the heart of the currency war.

Meyer: Without spirituality, on one hand, there is no common sense dealing with physical/political/economic matters because they are *two sides of one coin*, as our dear favorite hero, Gideon, knew.

All these things have to do with a spiritual question, but in a sense as exact as natural science. So, we must have knowledge of a lot of spiritual beings. We talked about Ahrimanic beings going into humans and inspiring them, in a problematic sense.

Fitts: I have to tell you that ever since Jupiter and Saturn started coming together into alignment, I feel a shift in energy. It could just be my own psychological shift, but it is almost as though things are coming into a great coherence.

Meyer: I think that is true. It's a chance to be aware of that and act accordingly. I think it's wonderful. We have talked about Neowise and the spiritual side of a comet appearing as "rebels of freedom" (Steiner), etc. Then we had the Perseids in August, which are connected to Michael. Then we had the Michael Festival. Now at the close of the year, we have a wonderful big conjunction.

Fitts: So the planets are shifting.

Meyer: I think you are absolutely right, and we should not slip over that. Things open up for the good, but maybe also for the bad.

Fitts: It's both. Jon Rappoport said, "This is a 10,000-year-old war," and it seems to be coming to a head somehow on both sides.

You had a workshop, and I met a wonderful journalist who has a website on the Constitution. He said that there was something about what is happening. He said, "Friends are coming from everywhere. I have all of these new friends."

He said, "With this energy, we are finally finding each other."

Meyer: He was in your group, and I met him. And my great surprise was when I found someone who is connected to our friend, Henry Adams.

Fitts: Yes, that was amazing.

Meyer: Do you know what he said? He said that he is now going to study *The Philosophy of Spiritual Activity* by Steiner. Did you inspire him to do that?

Fitts: I don't know; I don't know where it came from.

Meyer: Even stronger than after 9/11, I find that many people who I

wouldn't have talked to had they not had the same interest to clear up all these lies. That brings people together, and this is even stronger now.

Fitts: I also think that as you watch a system that is clearly not under adult supervision, you have people who want to be adults. They just say, "You know something? I'm out. And I'm happy to be out. I'm glad to be out. Let's go out into the wilderness and let's create."

Meyer: I think that one thing that maybe we should consider is that even those who go out should not have the illusion that we can transform the whole world into the *good* world, but we can safeguard the space for those who want to be out because the others will go on for a long time.

It gets worse, and it gets better. Is that what you also see?

Fitts: This was interesting because we were talking about this. I was with a group of people, and we were talking about freedom all weekend and how you help freedom manifest, and how you nurture freedom. One of the things that they pointed out was that you don't need many people. Their estimate is 3.5%; if you have 3.5% of the population, you have a successful revolution.

Meyer: That is the principle practiced by our dear friend, Gideon.

Fitts: Right, "I only need 300 people."

Meyer: And these 300 people must be people keen on thinking for themselves. This is the weapon that we have against Ahriman.

Fitts: Explain who Ahriman is for those who don't know.

Meyer: Ahriman is a great spiritual being whom the greatest spiritual beings connected to the Mystery of Golgotha needed for their work. They said, "We need him to bring about some elements like dying and death in human life in order to evolve freedom."

Fitts: But Ahriman is on the dark side; he is the trickster.

Meyer: Of course, but he is limited. I will bring that out.

Fitts: And he is different from Lucifer; Lucifer and Ahriman are two different troublemakers.

Meyer: They are troublemakers, but they cooperate in certain areas. The Egyptian people were Luciferic inside and had an Ahrimanic mythology. Today we are Ahrimanic inside and have a Luciferic world view in which everything is reduced to a few entities. It's all going to "the virus", for example. The "virus" explains everything.

Fitts: Clearly, we have many leaders who worship the occult and practice Luciferian practices.

Meyer: And Ahrimanic practices. Everyone who loves power becomes a pupil of Ahriman.

Fitts: They become possessed. I know people who become possessed, and it's like they are a channel. You will literally see them turn from what they are into channeling Ahriman. Then when it's over, they have forgotten.

Meyer: With Ahriman, the special thing today is we have *the incarnation* of this being. There are three beings who only incarnate once and never before and never afterwards. The most important is the Christ, then there is Lucifer. He was incarnated in China 3,000 years before Christ. Now we have Ahriman.

Now is the 'high time'. You find in *Spiritual Science* by Steiner that Ahriman has never really gotten fully what he wanted. But now in this time of incarnation, his hopes are at the climax to actually get it. That is in the atmosphere. All people possessed by him are those who think they will do it and run the world. It won't work, but the illusion is there.

That is why it is so difficult, and that is why it is so good. I was so happy to meet all these people here who have individual courage and want to think and want to see the truth. There is nothing worse for Ahriman than people who want to see the truth.

So maintain clear thinking; clear thinking is our weapon, and Ahriman hates it.

Fitts: This is where transparency comes in. Ahriman takes extraordinary advantage of secrecy, and secrecy feeds him. The more that we can act with integrity towards each other, the more we leave no space or room for Ahriman to get in.

Meyer: Exactly. I think that will amount in the positive sense, and we have to build an oasis of freedom.

Fitts: One of the problems is that many people believe they can navigate by being in the middle of the road, and the middle of the road is going away. You're either on one side or the other; there is no middle of the road.

Meyer: The middle class is abolished. Our printer is closing down, and we don't know where the journal will be printed.

Fitts: We have a wonderful printer in Friesland in the Netherlands.

Meyer: Does Orsolya know it?

Fitts: We've told her, but I'll tell her again.

Meyer: This is clear. The elite thinks in a group egotistical way – just for themselves. They might be Americans, Japanese, or Chinese – it doesn't matter. They don't think for humanity. That means that when they passed through the Mars sphere before their birth, they missed some part of it or they forgot it afterward.

Fitts: I think they think you can take the technology and ignore the rest.

Meyer: That's what I mean; they were not deeply impressed by the spiritual impulses. They also may have met them before birth. It's an interesting problem, but they have forgotten it. They don't want it; they deny it.

Fitts: The two pieces of information that I want to know is: Who is really running things, and what are the geophysical risks they are afraid of?

Before I judge somebody, I like to understand what I would do if I were in their shoes, and I can't put myself in their shoes because I don't understand the risks they are managing. They are moving and have been since 1980 at high speed to build a multi-planetary civilization. They have gone to extraordinary lengths to shift resources secretly into becoming a multi-planetary civilization. Why? What is the rush? What is the urgency?

Meyer: That is the inspiration of Ahriman; Ahriman knows his time is limited. That generates the feeling of rush.

The catchword of all of these resetters is, "There is a time window." That is Ahriman's view. His time for success is limited. When you feel that your time for success is limited, you tend to force things to accelerate and get as much in as possible in a certain time.

Fitts: What if they are afraid of this literal survival of the human race and they want to make sure that there is more than one planet? They don't want to 'bet the ranch' on one planet.

In other words, is there a scenario where they are doing the good governance thing to do?

Meyer: I don't know it.

Fitts: I believe that is why the secrecy is so dangerous.

Meyer: Ahriman is the inspiration for all secret actions.

Fitts: So why can't they find a way to break out of the secrecy? How do we get out of the secrecy?

Meyer: I think that it's an addiction.

Fitts: It's a huge financial addiction.

Meyer: If you are power addicted, you can never be powerful enough. Never.

You always want to have more power. That is an addiction and is, of course, unfree. The followers of Ahriman have not experienced what freedom is.

They are slaves, and that is why all they want to do is make everyone else a slave as well.

Fitts: I see that in the general population everywhere, and I think that is because Ahriman is everywhere.

Meyer: Of course. Today he is all around the globe, but we can talk about that another time.

Fitts: The satellite has got him everywhere.

Meyer: Yes, and we need him and we need a strong soul and spiritual resistance to see this and not to be affected in an over-exaggerated way.

Fitts: When markets work, they are beautiful things because they are completely out of control and they maximize the shared intelligence. But for it to work, you need everyone to understand and have faith in allowing the process to be clean, to be open, and to have honest prices and an honest process. If you don't, and if somebody tries to grab and control, it so 'shrinks the pie' that everybody is worse off.

I'll give you a practical example. I used to work with AT&T Bell Laboratories on software for mortgage auctions. One of the things they did was schedule airline crews. In their airline crews, a pilot would say, "I want to work these days, but I don't want to work this day because it's my birthday." They would put these complex preferences on all of the crews in, and then they would calculate the schedules and come out with the optimal. It was a program that could handle millions and millions of data points.

They discovered that what they could do over long periods of time was calculate the cost of a rule. So the unions would have rules. They discovered that pilots having seniority and getting privileges from their seniority, so 'shrunk the pie' that the pilots were worse off.

If the pilots had given up their privileges, they could be part of something that would make the pie so big that they would have more. But that is the society that we are living in. They want to centralize control, and it is shrinking so many things that everybody is worse off, including them.

Meyer: Humanity is fixed on the centralizing thought on all levels.

Fitts: So if Ahriman is for secrecy, is he a centralizer?

Meyer: Of course, and we have no understanding of the *etheric* in the world if we are only thinking in terms of centers. We must see the forces of the periphery.

Fitts: You starve the etheric.

I think the great conjunction can clear all of this energy.

Meyer: It can. For those who are ready to come to consider the spiritual side of the world as seriously as the physical, that is the great challenge, and that is a great opportunity now.

If you don't, you can say, "We now have a century of world rule." You can categorize this by saying, "It was the principle of the selection of the most unspiritual, not to say the most evil, to the top," and we see the result. So, we need people who are in the world firmly grounded with their feet on the earth who have a spirituality and who also feel responsible for world affairs. Otherwise, we leave it even longer to those who have no interest in the spiritual, and we know that is why we are where we are.

I always get into quite a philosophical depth with you. Why is that?

Fitts: We are going into Christmas, and I realize something incredible. My birthday is December 24th. I love my birthday because I always go shopping by myself. Everybody is celebrating my birthday, so there are all of these big sales the day before Christmas – on my birthday. So, I pick out my presents.

I never have to take an exam on my birthday, I never have to work on my

birthday, and it's quite wonderful. But I realized since I was born at 11:15pm on the 24th that it was Christmas in Switzerland! So Central European Time, I was born on Christmas. How about that!

Meyer: If I dare to say it, you have a European soul – as much as this gentleman.

Fitts: Henry Adams?

Meyer: Do you realize that he said he remembers 700 years ago when he was praying to the Virgin of Chartres and Paris at the time of the philosopher Abélard? He remembers that! He is another European soul in America. So, reincarnation is a concrete thing. I'm sure he had quite the inkling of that. It's really wonderful.

Fitts: We had a time once in Washington where we all went out and took a day to celebrate and teach each other about our traditions – where we came from and what our histories and traditions were. It was quite remarkable.

One of the beautiful things about America if you do that is there are many different places where you thread together all these different traditions, but the connection to the European traditions are many and truly celebrated. You don't see it in the 'shriek-o-meter' media, but it is very interesting.

Meyer: Some of your friends from America have exactly the same outfits – so to speak. I think that if more Americans would understand and see that Europe is necessary for the whole world and cooperate instead of just dominate them.

Fitts: One of the things that I hear the most from our subscribers is how upset they are that they can't travel, and their concern that their children will not be free to travel.

Meyer: That is understandable.

Fitts: We are a traveling 'bunch'-we Americans. We love to travel. That's the problem; we can be overwhelming.

I'll never forget a wonderful member of the Venetian noble class who had left Venice to live in Luxembourg because he said, "On any given day, there were 27,000 of us and 150,000 American tourists. It's like being Mickey Mouse in Disneyworld; we've been run out."

Meyer: Traveling means you have freedom and you can move. Freedom and movement belong together.

Fortunately, you can also move in your mind, even if you are in prison – if you want that.

We have two friends who wanted to come, and they can't because England is now closed as of today. Richard is not able to come; they can't get out.

Fitts: Give me a few moments and tell the people listening or reading how they can learn more about some of the things that we have talked about, particularly reincarnation. How can they dip into Steiner and learn more?

Meyer: There are the Complete Works, which you may check in on the Web. There are titles of lectures about the individual karma of people – for example, President Wilson. Steiner disclosed that he had an Islamic past – an important one and an interesting one – which gave him a certain conditioning in his mindset. So, you can study the karma lectures. Then you have Christology and all he said about why we need a Threefold Social Organism etc. All these are the results of serious spiritual research. It's not New Age: I'm a little critical of the New Age spirituality because it often lacks concreteness.

Fitts: It's a detour.

Meyer: Go to Steiner; go to the source directly.

Fitts: One that I recommend because I love it so much is *The Mystery of Golgotha*. It's fantastic.

Meyer: Of course. We will bring a lecture into the new addition of the Ahriman book. We have published all the lectures that Steiner gave about

Ahriman and his *present* incarnation, and found some lectures after that. There was a lecture in which Steiner showed that the Mystery of Golgotha was a great risk for the hierarchies.

As mentioned above, they said, “We need Ahriman, so we need to get him in. But if he comes in, the danger is that he will get everybody out one by one. So how can we get him in and limit his activity? It can be bad, but it is limited.”

The solution is to find in the higher hierarchies benevolent to humanity an individual ready to go through death, which was Ahriman’s feat, and this was the Christ. Then the resurrection happened.

Fitts: “Death, where is thy sting?”

Meyer: Then Ahriman was ‘surprised’. He didn’t know that. But that was the limitation of his power; it’s not endless.

Imagine the surprised Ahriman. He probably felt that this won’t ever happen to him again. He always wants *us* to be the surprised!

Fitts: He felt cheated.

Meyer: So, there is a superiority of the white powers.

Fitts: And that is part of *The Mystery of Golgotha*.

Meyer: Indeed! It is beyond everything. If you remember, after Judas’ treason act, Peter cut the ear of one of the soldiers. Christ said, “Put your sword back. Don’t you think I could ask the Father to send me hosts of angels?” That means that the real power he doesn’t want to use is because he wants to leave people free to come to it. It’s beyond all of the power of these little people who think they can manage the whole world. That is the Christian/white scenario.

Fitts: One more thing quickly. You have a website and a magazine. If you want to know more, you see *The Present Age*, or if you speak German, you can go to the German site.

Meyer: www.Perseus.com. You will find references to all sorts of things.

Fitts: Thomas Meyer, always a pleasure.

Tonight, the great conjunction, but we are on to Christmas – in a place where Jesus and I share the same birthday.

Meyer: That is a wonderful thing! Thank you for the talk, as always.

Fitts: Thank you, Thomas. It's always a pleasure. Ladies and gentlemen, thank you for joining us on *The Solari Report*.

MODIFICATION

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

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