

Actionable intelligence to live a Free & Inspired Life



The Solari Report

September 2, 2022

Solari Special Report:

**The Lord's Prayer
with
Thomas H. Meyer**



Catherine Austin Fitts: Ladies and gentlemen, welcome to The Solari Report. This is Catherine Austin Fitts, and I'm here in Switzerland with my dear friend, Thomas H. Meyer.

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

Thomas Meyer: Thank you for having the idea of making a talk about this subject today.

Fitts: Thomas had given me a wonderful little book on *The Lord's Prayer*. I was reading it, and I told him how much I enjoyed it. So when I came to Switzerland he said, "Let's do a talk on *The Lord's Prayer*."

I said, "What a great idea!"

How many lectures did Steiner do on *The Lord's Prayer*?

Meyer: Three – all in the same year, in 1907. You and me have a copy of the first lecture. He wrote it January 28th, 1907 in Berlin. Isn't that interesting?

Fitts: Yes, they need it.

I thought I would just start by reading *The Lord's Prayer*. I think everyone knows it, but I will read it anyway:

Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen.

Meyer: That was first given two places in the Gospels where this prayer is taught by the Christ to his disciples. One is in Matthew, and the other one is in Luke if anyone wants to check.

Fitts: It's in the New Testament. I would call it Jesus bringing the covenant of grace.

Meyer: Yes. That is the external.

So what would we like to look at more closely? Why is this so special?

Fitts: What I would like to communicate is what Steiner teaches about *The Lord's Prayer* and why it is important and special.

Meyer: The first two lines address the highest in every human being. This was new to me when I reconsidered it because it is just saying, "Our Father who art in Heaven."

These two lines are not a request. The request only comes with, "Give us this and that." These two lines appeal to the highest in every human being. That is clearly said in the lecture, and I was surprised because I didn't realize that earlier.

It is actually addressing the highest in every human being which is, at the same time, in you and in the world. I have the feeling that it is actually the same that he says about the Tao. The Tao is the highest we can strive to within and without. It is beyond duality.

The Lord's Prayer starts with an appeal to the highest within us, which is at the same time in the world. It's not only inside. This is underlying here. Before you have any request, you appeal to the highest within, which is at the same time the highest without. It's beyond dualism, like the Tao.

In the same year, Steiner spoke about the Tao a lot. So it's the same sphere. This prayer addresses the highest which is beyond beyond beyond all dualities. Before we make any request, we appeal to the highest in us, which is the highest in the world.

Then we come to the simple requests which are, as you know, related to the total structure of the human being, sevenfold. I can go through this quickly. The first request is what?

Fitts: "Thy will be done." It is, "Thy kingdom come. Thy will be done." It's a respect for the divine will, not just our requests.

Meyer: Yes, and we go from the first lines “Father in Heaven” to the higher trinity in us, which is covered by the next lines.

Fitts: “Hallowed be thy name.”

Meyer: Exactly. This is now the interpretation of Steiner. These three lines appeal to the higher three principles in every human being. In theosophy and anthroposophy it’s called “Atma-Buddhi-Manas” which means spirit self.

Do you know what the three higher principles are? It’s a trinity of three elements. This is coming as the first three requests. The name refers to the spirit self. The kingdom refers to the spirit... – I don’t remember the English word for it, but it’s given in the lecture somewhere.

“Hallowed be thy name. Thy kingdom come. Thy will be done.”

The will is what the ancients called “Atma.” It’s the will principle in the human being.

Then you have the higher life principle, “Thy kingdom come,” and then you have at the beginning, “Hallowed be thy name.” These are the three spiritual entities in every human being. Steiner makes it very clear that the will – the highest of these three higher principles – is only at the beginning of its evolution today. In the future, the will of the human being will become a magical power, so to speak. That is far from being the case already.

You appeal to these three higher principles in every human being. There are three, and then we have the fourfold lower principles: the ego, the astral, the etheric, and the physical. The rest of the requests of *The Lord’s Prayer* are an appeal to this.

Then they start from below. They talk about the food, “Give us today our daily bread.” They are talking about sustenance of the physical.

The second one, “Forgive us our sins...” Forgiving is important. With regards to the spiritual scientific view of *The Lord’s Prayer*, forgiving relates to the etheric.

That is very important. It's not something else; it's the etheric. So we need an etheric force to wield the power of forgiving. As we are forgiven, we have to forgive.

Then immediately we have the social realm.

Fitts: Let me stop you there. I want to go back to this etheric – to forgiveness. Does forgiveness come from the etheric, or is it because the etheric needs forgiveness?

Meyer: No, the cosmic etheric is a wonderful whole. The etheric is in itself complete. It is the objective. But we, as etheric bodies, can have a lack.

For example, there is a corresponding thing that I want to add here that Steiner once talked about the fourfold lower natures – physical, etheric, astral, and ego – in the following way to a student of his. The student was the widow of General Moltke. He said the physical is represented by the brain – the hardened brain – [and then there is the] paralyzed etheric, entity [?] astral, and the very dumb (not awake) ego. That was the signature of the human being of “today” (in 1919). I wonder how he would talk today.

Fitts: It's almost as though the absence of forgiveness makes the etheric hard, and then the etheric can't receive the divine.

Meyer: Exactly! And if the etheric is too hardened, there is no forgiveness possible.

The other great quality you need for an esoteric or spiritual development, apart from forgiveness, is the faculty of admiring the good sense. This is largely absent today if you look at the world. The faculty of devotion is practically nonexistent except in some religious circles which are dying out and will die out if they are not revitalized.

So we have the second request, “Forgive us,” which meets a healthy etheric constitution. If it is not healthy, forgiveness will be a problem.

The other aspect that he reveals here is that the etheric has to do with the social.

The whole social field has to do with the etheric – not with the physical.

The physical individualizes us. Everyone is separate as a physical body. But our etheric bodies are interwoven. The other thing that he mentions here is guilt. Guilt, technically speaking, is something which impacts the etheric. The etheric is a guilt problem, and then you have to forgive with the etheric force. That means that you make whole again the social reality in which you are living.

People who can't forgive are too separate in their individuality, which is the normal case today.

Then the next step is the request for, "Lead us not into temptation." That is astral, and in the explanation of *The Lord's Prayer* by Steiner that is what happened at the beginning of evolution in the Lemurian time when Lucifer came into being at the moment when the human being was trying to become an individual.

When we started to become egos, Lucifer came and tempted us to say, "That's boring to be just an ego; it's much more fun and interesting to be in the senses in the world."

So temptation has to do with the working of Lucifer in us, and it should be redeemed by the request, "Lead us not into temptation."

The highest of the four low members – physical, etheric, astral, and ego – is the ego. The request for the ego would then say, "Deliver us from evil." Evil is a technical word relating to the ego. The astral has no evil, but it has temptation. The ego will then be tempted, and will be 'delivered from evil'.

Steiner also points out that it's a very deep thing. Evil in the Latin is another word which means "evil" and "apple." The word is *malum*. That is the Latin word for both evil and apple. That relates the whole thing to the story of Genesis. That is very interesting.

So we have the four requests for the whole lower fourfold human being. The beginning requests we relate to the higher trinity of the human being. So we have the physical, the etheric, the astral, the ego, and then the spirit self, the life

spirit, and the spirit man. These are the higher of the human being to be developed by this *Lord's Prayer*.

What is also strikingly important is that this prayer has a structure that doesn't go to the personal wishes because the personal wishes can never be fulfilled by the godhead because everyone has different personal wishes. So we have to rise beyond that. That is the appeal of the first two lines in which, as we said before, "Our Father" goes to the highest in every human being, even beyond the three higher parts – spirit self, life spirit, and spirit man.

This prayer just goes right up to the highest in us, which is the highest in the world. It's not dualistic. What we have gone through, briefly of course, is a sketch. It is represented as quadrangle – physical, etheric, astral, and ego to form a quadrangle. On top of that we have our higher faculties to be developed.

I will tell you a little anecdote. I had a lawyer in a very hard time. He was a very cunning lawyer who defended us against ridiculous things about antisemitism and this and that. He revealed to me once when we were on the elevator that he is using *The Lord's Prayer* every day, and he was not an anthroposophist. He was an excellent lawyer, and he really helped us get out of the mess by just good work.

Fitts: One of the things I most appreciate about *The Lord's Prayer* is when it says, "Give us this day our daily bread."

I was raised a Quaker, but I converted to Christianity in a Pentecostal church in the late 1990s. I had lived a life where if you looked at my bank accounts and my assets I had provision for the rest of my life many times over. Then I went through a process where I remember one day getting up, and I didn't have enough money to keep the utilities on or buy enough food.

I went over to the post office, and somebody had sent me a donation of \$100 from Happy Valley, California. That is what I used to eat that week.

I would literally get up in the morning and not have provision for that day. I learned to feel safe and comfortable with my daily bread coming day to day, and just having faith that there would be provision. It worked. It's like a faith walk.

What *The Lord's Prayer* did for me is it taught me how to operate and walk in faith without all this enormous provision and assets and other things to protect me. It was just the divine intelligence to protect me.

Meyer: That is a great thing to experience that. This is also in full harmony with other lines that Steiner gave to pupils, "Today we have to learn to be positive, sustained, and confident, even if we have no material goods." We have to learn that, and you have learned that. That is also the message of *The Lord's Prayer*.

We have to be ready to go from event to event and see that there is a good outcome of everything and let go of all of the false securities. What role does security play for many people? Many people are actually clinging to things that are not eternal, and you can lose them. You have done that. That is a very important spiritual experience.

Thank you. That is a very important story.

Fitts: There is nothing wrong with having provision and being prudent, but at the same time, if it stands in the way of your accessing the divine will, then you haven't got it in balance.

Meyer: Exactly! And then you are not free. If you have provisions and wealth and this and that and you are free, that is one thing, but if you cling to it, then you become a victim of your own wealth.

So there is a freedom question to this also.

Fitts: So it's the balance between those aspects that connect us to the divine powers and those aspects that have us in the world. It's the layers of the body that you are describing.

When you pray *The Lord's Prayer*, you are praying a prayer that over a billion people pray. When you pray it, it connects you into that field. There is a power coming from praying something that that many other people also pray.

Meyer: Agreed. That is an important aspect of it. You go beyond your own individual self, so to speak, and you become one and merge with many other people in consciousness who are doing this. It is also described, it is also one of the explanations that Steiner gives. It is a sort of meditation. It is not a meditation about thoughts; it is a meditation by your deeper feeling being. You can use it as a meditation, and that answers the question: What is the relation of *The Lord's Prayer* to all of these meditations that you find in spiritual science?

This is a deep thing that we could go on for days, but we don't have that time; you have obligations. That is the core of it. What would you like to add?

Fitts: What did Steiner encourage us to do with *The Lord's Prayer*? He encouraged people to pray it?

Meyer: He did. He even made a new version in German. It is said that he prayed that together with a close friend and collaborator, the founder of anthroposophical medicine, Ita Wegman, daily when he was on his sick bed. Daily.

Fitts: That's how I think we should close. I think you should pray *The Lord's Prayer* in German. I started by praying it in English.

Meyer: Yes, we could do that.

[Thomas Meyer recites prayer in German.]

It also may be worth pointing out that it ends with "Thy will be done," which is the education of the will to become universal and stop being self-centered, which is usually the case.

Fitts: Steiner in the first lecture describes two armies going at each other, both praying to God to deliver them, and also saying, "Come on! That can't work."

Meyer: Right.

Fitts: That's why "Thy will be done" is such an important element.

Meyer: Absolutely, but that shows that the will is only a seed element in us. If it is fully developed, it will be universal and detached from the ego in a normal sense. It will be cosmic.

Dunlop once said in one of his wonderful lectures, “The will cannot be strengthened; you have to find it. It’s a cosmic quality.”

Fitts: That’s an excellent point.

Meyer: People think they have to strengthen their will. That is dangerous because it is ego-will, but if you have the vision that the will belongs to the cosmic, then the question is: How do I find it, and why do I not find it?

That is a wonderful point. Dunlop was a master in this.

Fitts: If you are working on something, and you are trying to find that will in your ego and it’s not working, that is the solution; you have to find your will.

Meyer: The will is cosmic. All of the Western people have a deep understanding of this somewhere. The cosmic will is not individual. This is an appeal to that in *The Lord’s Prayer*.

That is all for now. Thank you, Catherine. We had a good idea. We will follow this up sometime.

Fitts: I just want to point out that I’m looking forward to your next contribution to *Spiritual Science Academy*. You are going to be recording that soon.

Meyer: Yes.

Fitts: Stay tuned to the *Spiritual Science Academy* website because we have more coming.

Meyer: Thank you.

Fitts: Thank you!

MODIFICATION

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

DISCLAIMER

Nothing on The Solari Report should be taken as individual investment advice. Anyone seeking investment advice for his or her personal financial situation is advised to seek out a qualified advisor or advisors and provide as much information as possible to the advisor in order that such advisor can take into account all relevant circumstances, objectives, and risks before rendering an opinion as to the appropriate investment strategy.