

XVII. Russia and the “Socialistic Experiment”

The “Experimenters”

For an understanding of the destiny of Russia in the 20th century, it is particularly important to have knowledge of the map that played a role in the occult societies in the '90's of the last century, where ‘desert’ is marked instead of Russia. We are still today witnessing the turning of Russia into a desert, because this process has not yet been completed. It has, so it now appears, two phases. The first phase was conceived as a confrontation. Rudolf Steiner spoke of this even before the February Revolution of 1917 had taken place, and this is what makes his statement so very valuable. In a lecture on **January 15, 1917** he said: *If we want to set up commercial-industrial world rule, then the main region involved has to be divided into two parts ... Thus ... there cannot be a commercial domain without a region that stands over against a commercial domain ... this is a great, a gigantic thought of those occult brotherhoods of whom I have spoken. It is a gigantic thought of world proportions to create the antithesis, compared to which anything else will seem as nothing, this antithesis between the British (today we can justifiably say – the Pan-American) Imperium of commerce and the one that will arise out of Russia with the preparation, arising from its spiritual disposition, for the sixth post-Atlantean epoch. ... expressed trivially, a more wonderful contrast could scarcely be imagined, to what developed in the West as the highest flowering of commercial and industrial thinking, than the future Russian Slav, who will in the future certainly be still less inclined than he is today to be professionally active in commerce ... Thus we are dealing here with a division of the world into two parts ...* (GA 174). Rudolf Steiner further describes the character of ‘peaceableness’ with which Anglo-Saxon commerce is active in the world; we have already mentioned this.

It is this, that was hidden behind the false rhetoric and cynical propaganda of Lenin, Trotsky and their ‘comrades’, who branded the whole of humanity, with the exception of the ‘proletarians’ – which again was a lie –, enemies of the new power. But we will see what else stood hidden behind these lies.

In our book *The Awaiting Culture* we described those events at the turn of the 18th to the 19th century which served as a prelude to the revolutions of the 20th century in Russia. The politicising of a certain section of Russian Freemasonry was mentioned, and this was possible through the influence of England. We have already spoken of Freemasonry being brought to Russia from England. Here is a further witness: T. A. Bakunina, who, with full sympathy for Freemasonry, writes concerning the history of this movement: ... *in Captain John Phillips we see the first Grand Master chosen for Russia by the Grand London Lodge. Ten years later he was replaced again in this lofty post by an Englishman, the General in Russian service, James Keith ... whose name has become famous as that of the Founder of Freemasonry in Russia.*¹

Since 1745, the post of Grand Master had been placed in Russian hands and a direction emerged that was devoted to the spiritual quest (Yelagin, Novikov, Schwarz), but the English influence was stronger. Towards the end of the 19th century Russia was literally woven into a web by the political Lodges. They came forward as fighters for the equality of the Jews and in this way drew them on to their side. Preparation for the revolution began in the Lodges. The revolution of 1905 was a failure – the army put an end to it. Then special attention was given to preparation of the army. The French occultist Papus (friend of the Tsar’s family!) recruited members for the Lodges in the highest social circles.

At the beginning of the First World War almost all the generals – including General Alekseev, who presided over the general staff of the Russian army and later commanded the ‘White Movement’ –, the highest aristocracy – Princes Yusopov, Trubetskoy, the Grand Dukes – were all members of the Lodges and in one way or another supported the preparation of the revolution.

This was the great temptation of Russia, and Russia did not recognize it. The Russian ‘Nibelungen’ (whose ancestry reached back as far as the Normans, or who were direct descendants of the German ‘Nibelungen’) had within them too many decadent, disintegrating forces. The non-aristocratic intelligentsia, who were not able in the short time available to unfold the individual ‘I’, proved incapable of distinguishing the legitimate striving of the Russian people for a

¹ T. A. Bakunina, *Russkie vol’nye kamenshiki (The Russian Freemasons)*, Paris, 1934, p. 35.

new social order, from the intentions of the 'demons' of *Marxism* and *Atheism*, as Dostoyevsky described them.

The deception was only recognized between February and October 1917, but it was already too late. The interim government, which consisted entirely of Lodge members, paralyzed all security functions of the state and **handed over** the power to the Bolsheviks, whose highest level also consisted of Lodge members, albeit of the more radical direction.

Anyone who finds it difficult to understand the events in Russia at that time should reflect deeply on the recent events of the Iranian revolution, which took place in the more recent past. In it the same scenario was repeated exactly, that led to the destruction of Russia. First a bourgeois revolution takes place, which leads to the overthrow of the Shah. A provisional government is installed. The head of state is an exact copy of Kerensky, and correspondingly so is the rest of the government. Then a fundamentalist is 'imported' into the country, prepared this time in Paris, not Zurich, who seemingly speaks, not in the name of Marxism but of Islam. But this is no more than a factor specific to the country. The essential mission of the leader is the same: The country is to be completely destroyed from within. The head of the interim government disappears abroad like Kerensky, and is forgotten (and this when we consider the consequences suffered by the Shah, who had had the 'audacity' to emigrate). Then war breaks out between Iran and Iraq that is to go on for many years (an analogy to the Second World War) whose main purpose is to destroy as many people as possible on both sides and undermine as far as possible the economy of both countries. Then follows the severing by the European states of diplomatic relations with Iran, then renewed acceptance etc. (The Germans ought to follow the events in Iraq more closely, because in the plans of the world-powers it is in some way an Arab analogy to Germany.)

Within the machinations behind the scenes during the revolutionary events in Russia, parallel to the Bolshevik cadres, whose central core was prepared in the Lodges, the Jesuits were also active participants. We have already spoken of their method, first to let the Freemasons attain their original goals, in order then to appear as it were out of the background, infiltrate the ranks of the Freemasons and seize power for themselves by placing their own people in the leading

positions without interfering with the power-structures as such.² A scenario of this kind was already prepared in the prelude to *Dekabrist Revolt* in 1825. Parallel to the working of the Freemasons, the Jesuits also prepared the revolt through the *Society of the United Slavs*.³

In 1917 the scale of the conspiracy was entirely different. It now included within it the world-wide relations. But when events assume this scale the organizers behind the scenes in some way lose control of them. And then **no-one knows how what has been set in motion will turn out**. This is what happened in Russia. The Trotskyites and Leninists, once they had seized power, saw themselves obliged to retreat and to reintroduce elements of the capitalist economy. But now, despite all the catastrophes that had overtaken Russia there was a danger that it might recover and throw off the 'socialistic experimenters'. In wide sections of the population there were stirrings of hope for a spiritual liberation. In millions of simple folk there arose the wish to become culturally active, to join in the transformation of society according to the principles of equality and freedom. Somehow this had to be brought under control. And so at the centre *where Rabbis and Monsignori sit very amicably together* it was decided that the leadership of the experiment should be placed in the hands of the Jesuits. Their representatives were Stalin and his helpers. Stalin had been recruited when he was being taught in a theological seminar. There, already, representatives of the Catholic 'lobby' in Orthodoxy had taken note of the, in their eyes, 'gifted' young man, and had smuggled him into the circle of Bolsheviks. V. Maximov, a former Soviet dissident, told this story in artistic form (how else? – Jesuits do not have the habit of leaving documents behind!) in his novel *Quarantine*.

² Fantasy novels and horror films today tell us how 'cosmic' aliens conquer civilization on earth from within and replace to a great and allegorical extent the 'I' of the human being.

³ An interesting phenomenon may be noted here: In anthroposophical initiatives that advance from the West to Siberia, we hear ever more frequently that the memory of the *Dekabrists* is evoked. The Western reader will see nothing unusual in this. But to us it has a very peculiar ring. This is because, despite all the polarization of forces that has occurred in recent years, both the Right and the Left hold fast to the old pillar of Soviet ideology according to which the *Dekabrists* were the forerunner of the Bolsheviks and the 'Renewers of Russia', and had almost 'saved' the country as far back as 1825.

Russia is caught in the iron grip of 'militant communism' (as this change of power was referred to by media propaganda). The terrible process began of destroying the Russian village. The old experimenters were no longer suited to this new departure in policy. It was decided to sacrifice them through creating the picture of the enemy without, because the enemy within was on the other side of the impervious borders and his picture threatened to pale in the consciousness of the duped masses. Trotsky was allowed to be the only exception. He appears to have been the only one in the entire original leadership who was absolutely untouchable and thus part of the highest circle of world power. He was later done away with after all, but this was, so it seems to us, his own fault – he did not want to keep quiet, similar to Kerensky.

All the parties of Trotskyites, Social Revolutionaries (SR Party), Constitutional Democrats (CD Party) known to us from the history of the CPSU, were really no more than the cloak behind which were hidden the red Lodges. The 'Right' in Russia openly writes about it today in order to veil the nature of the forces that came to power with Stalin and at the same time 'wash' them a little of their crimes. One of several further sources is the book by the Freemason Michele Moramarco *La massoneria. Ieri e oggi*, published 1977 in Milan and 1990 in Moscow. He writes: *Cuba. Freemasonry is active in Cuba. Castro, who is involved in the traditional Freemasonry which does not interfere in politics, considered it expedient not to oppose it* (Chapter 10).

And now let us imagine the neighbouring state of Cuba, the USA – 'swarming' with Freemasons; then – Cuba's friend the USSR, the greatest enemy of the USA; the Khrushchev affair with the stationing of nuclear bombs, which is said to have cost President Kennedy's life,⁴ the Bolshevik threat, through revolutions in Latin America started in Cuba and much, much else – which, one might have thought, would have excluded the activity of Freemasonry on the 'Island of Freedom' (USSR propaganda). And yet it apparently flourished there. It could not have stood outside politics, if only for the reason that in the 'socialist camp' **everything** was politicized. Thus the second plan of history taking place behind the scenes is revealed to us by the Bolshevik Freemasons themselves. However the mixture is even more complicated if we consider Castro's Catholic past, etc.

⁴ A rumour that could very well be more a case of disinformation than information.

Now began the trials, and the toppling of the leadership as well as of the members of those parties. Many were banished to the concentration camps they had helped to create. For the most part they were 'children of Ahasuerus'. In connection with this undeniable fact we refer again to Winston Churchill's statement from 1919: *There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistic Jews ... And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses*. The authors of the 'experiment', when they decided to turn Russia into a bloody battlefield, had not placed a great deal of confidence in the Russians; they had a premonition that they might not be up to the 'magnitude' of the task of destroying their own countrymen. For the immediate carrying out of murders mentally-ill people were used. A mysterious regiment known as the Latvian 'Guard' was mobilized, which was to all appearances an order of professional murderers showing no trace of any conflict of conscience. Using such cadres, one now began to 'experiment' in the spirit of 'Socialism'.

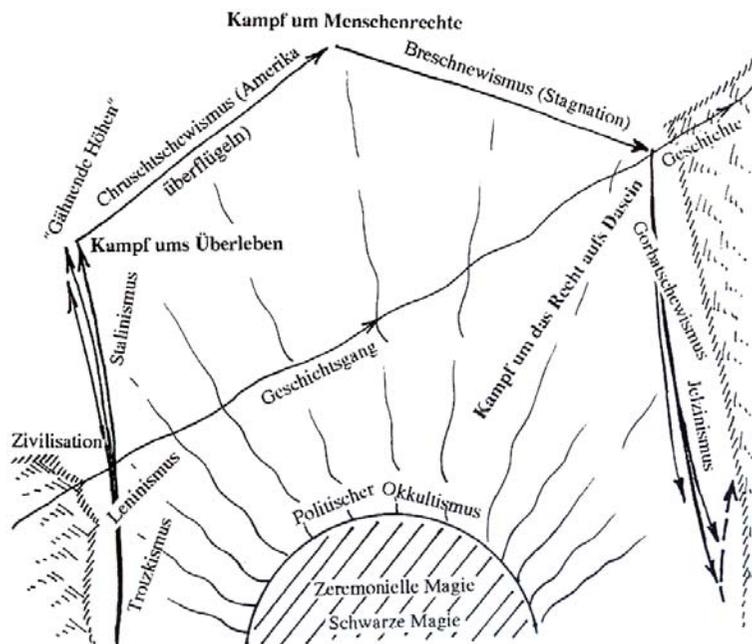
It is interesting to note that when today on radio and television relatives are mentioned of the 'dictators of the proletariat', who were once subject to reprisals, the great majority of them are Jews. For this reason the attempt was made to give Stalinism an anti-Semitic note. However, the new ideologues soon discovered that this could become dangerous, because the deeper backgrounds of Bolshevism would then be revealed. This would have been quite unavoidable. Let us take, for example, the fact that next to Stalin the second man of the state was called Kaganovich, that the wives of almost all of Stalin's helpers were Jewish, etc. We emphasize again that Churchill, the contemporary whom no-one yet dared call an anti-Semite, confirms this.

But it would be a mistake to blame only Jews for the Bolshevik Revolution. Yes, the hard core of the conspirators and executors was recruited from their ranks, but what happened from the mid-'Twenties onwards makes it clear that they too were merely tools in someone else's hands. When the mass-terror began people were picked up in unbroken succession by the secret police. It no longer mattered what gender or age they were, what was their religious belief, or to what nation they belonged. In truth: when it comes to murder, the Bolsheviks are and always have been Internationalists. After the advance into Latvia

in 1940 the 'invaluable' contribution of the Latvian 'Guard' did not make for a moderating influence on the fate reserved for this people. German, Spanish and many other communists made acquaintance with the Cheka prisons. Only those who were sufficiently cunning and who recognized the far-reaching changes in the leadership of the 'experiment' were spared. **We need to make all this quite clear, not in order to sow national dissention, but to hold in our memory the terrible lesson, and avoid a repetition of the old mistakes that are death-bringing to all who allow them to happen.** For the world is today poised at the threshold of a repetition, only this time on a still bigger scale.

Method and Plan of the "Experiment"

All that came with Stalin – one tries today to revamp into a 'truly' national affair of the representatives of Russia, who were purportedly deeply concerned over the historical role of the country, and who made it into a world power. But we have learnt, meanwhile, that Leninism-Stalinism had been planned as **one** manifestation **before** the 'experiment' began – in order to create an antithesis between America and Russia. The vision for Russia within this antithesis can be shown by means of a diagram (Fig. 8):



It all began with Russia being 'torn' by Leninism-Stalinism out of the normal course of world history, excluded by it from civilization (*desert* on the map), and placed on the 'rack' of the *yawning heights* (an expression of Alexander Zinoviev). The destruction of entire nations was begun and thus the struggle for survival became the most important thing, because the human being did not possess the **right to life**. The state decided who was to have it and who was not.

After Stalin's death the Khrushchev era began. Russia appeared now to move in step with the general course of history, but in fact everything remained within the sphere of social-economic fantasy, of progress on the *yawning heights*. At the same time the mere attempt to move parallel to history brought an approximation of conditions to reality in the Soviet Union, and the time of stagnation began. The dragon slowly lost its strength and thus a hope for freedom was born that found its expression in a struggle for civil rights. As during the time of the NEP, the danger arose again that Russia, in defiance of everything, might stand on its own feet.⁵ So the 'experiment' was given another new turn. The leadership was taken from the Jesuits and placed again in the hands of the representatives of the Western brotherhoods.

These appeared to be continuing the struggle of the dissidents for a return of Russia to the lap of civilization and world culture. But in reality the total destruction of the means of production and all state structures began, which posed a threat to the very national existence of Russia.

Under the cover of the 'Perestroika' we are **as a national entity finally erased from world history**. All stages of the events of recent years are plainly steered by the political occultism issuing from the same black core of the planet – from dark ceremonial magic. All this obviously shows things in a very dark light, but it cannot be otherwise when we reflect that our century has heaped up mountains of corpses owing to factors that are not entirely coincidental. Just imagine what those people must carry in their souls, who think up such experiments and put them into practice. Merely to contemplate this, is enough to remove any trace of naivety with regard to political occultism. And the opportunity to contemplate it is provided at every step

⁵ NEP – New Economic Policy; economic policy in the Soviet Union after 1921 as a reaction to economic ruin and internal political unrest; in the course of a rigorous socialization of the economic conditions, private enterprises were first put under State control and later partially legalized again (Publisher's Note).

An example: English children were recently asked by sociologists what they think of horror films. 85 % of the children thought that they have a bad influence on their behaviour, and 35 % even said that they encourage them to commit crimes. **Children** admit this! And the adults? – They continue to stuff their children full with these films. Does this not show beyond a shadow of doubt that such inhumanity becomes habitual in accordance with a definite plan?

Through the entire course of the 'socialistic experiment' in Russia, two forces are permanently at work – whatever dramatic changes it undergoes, and regardless of who happens to be killing whom: the Western secret societies and religious-political Romanism. From time to time one of them defeats the other, but it never happens that one force carries off the final victory; this would be beside the point. If the one side wins – economic and spiritual relief is the result, if the other side comes to power – then the NEP reverts to 'war-communism'. The dissidents have long observed this constant fluctuation. But it is important to look at the shared attribute that, despite all changes, always remains the same.

Professional responsibilities gave us, over a long period, access to scientific circles and at the same time to the highest sphere of the Soviet trade unions.⁶ And, thus we had the opportunity to gain some insight into the developmental process of Soviet politics. Throughout this time we were also pursuing a thorough study of historical symptomatology as taught by Rudolf Steiner in Anthroposophy. It was not long before we noticed, to our amazement, that the system of power in the Soviet Union was not at all a monolithic block, but that on the contrary two forces oppose each other irreconcilably. Later it became clear to us that we were governed by a force that, though very much the opposite in form, was in spirit absolutely identical with what is called *Jesuitism* in the Western world; its most important strongholds were the trades unions and the army. There, as everywhere else in the world, the spirit of subordination, of the authoritarian regime, of strict subjection was introduced by this force; one played on people's national feelings and behaved in a pastoral spirit, as a 'shepherd' of the 'flock' of the 'little ones' – of the workers who were mercilessly exploited and held under an iron rod. At the same time it was stressed repeatedly that their superiors were like fathers to them, who could not sleep for nights on end, were concerned about their well-being etc. When the book

⁶ This organization had around 120 million members at that time and was – numerically – the second largest in the world after the Catholic Church.

Aquarium by Viktor Suvorov was published we not only found our conjectures confirmed, but we also discovered something entirely new: the fact that this force even had its own counter-espionage service – Chief Administration for Intelligence (GRU) – a secret order with a very remarkable rite of initiation, only mentioned in passing by Suvorov.

The members of the Western secret societies control the Academy of Sciences, journalism, medicine, and further education. The Party and the KGB are both as it were twofold. In school education as well as in Marxist and atheistic propaganda both forces work hand in hand. On the level of advanced science (nuclear physics) there were always scientists who, despite all the draconian secrecy regulations, were able to travel from the West into the Soviet Union as easily as we, living in this country, could travel, say, from Moscow to Kiev.

The entire 75-year history of the Soviet Union is an expression of the cooperation and battle of these two forces. Times of relative calm mark the preparation for revenge being made behind the scenes by the force that is, at the moment, slipping behind. It is always easier to organize underground; the ruling power is always in the public gaze. Thus we have the secret recruiting of their agents, the gradual replacement of 'outside' people by one's 'own', in the positions of responsibility. Once these preparations are complete, the force operating underground launches the attack and the world witnesses the beginning of a change in the Soviet Union. When the Bolsheviks staged their revolt in 1917 with the help of Western secret societies, and stirred up civil war and mass-terror, a pro-Jesuit grouping was already preparing behind its back to seize power from within. This process is described in detail in various publications, but in the language of 'Aesop'.

During the regime of Stalin a pro-Western group armed itself underground in readiness for attack.⁷ The first attempt to seize power was made with Khrushchev. Actually it was more like 'reconnaissance in battle'. It was doomed to fail, since the opposition did not have enough 'agents of influence' in the army (as in 1905). After an 'interregnum', the 'Right' rose to power again, but this time its rule was milder than Stalin's since its power was already partially undermined. The 'Left' resumed its activity in the succession Andropov-

⁷ The well-known dissident General Grigorenko wrote a book with the apt title *You Meet only Rats in the Underground*.

Gorbachev-Yeltsin. When they came to power, the 'Right' went underground and worked from there – as the 'Left' did previously. This hidden working is, as before, far more successful than the work of the 'Left' above the surface, and this fact became very clear through the 'congresses' of the 'representatives of the people' in the parliamentary sessions during the time of the 'Perestroika'. In view of this we may ask: Why can not one of the forces gain a decisive victory over the other? – Because that third force, which strives to bring about a 'dialectical' collaboration of the two forces issuing from it, does not intend this to happen.

The "Perestroika"

In Russia today there is nothing to outdo the naivety of those who believe in the existence of some kind of attempts at reform, whose aim is to strengthen the country's economy and build up a democratic society. Oh no, the 'Perestroika' is designed to ensure that all the forces in power **consciously** further the destruction of all spheres of life. This is easily proven through an analysis of the **edicts, resolutions, and changes in law** that have issued from the government in the last three to four years. The corrupt elements from before are guaranteed full freedom of action and now grow beyond all bounds. With incredible speed a clan of the new financial elite is forming. It buys up the currencies entering the country as credit and deposits it in personal accounts with Western banks (a billion dollars and more disappear from the country every month!). The country is left only with the mountain of debt that is already so vast that Russia will **never** be able to repay it. A newspaper reported that the country's population is declining with increasing rapidity. In the first three months of 1992 alone hundreds of thousands of people voluntarily ended their lives or attempted to do so. Even in times of war such losses were rare. Suicide is committed not by the Party-nomenclature – they are entirely successful in business – but by simple people whose already miserable standard of living is today three or four times worse than before!

A no less destructive assault is directed at the spiritual life. Centres are set up in which different spiritual interests are as it were accumulated and then profaned. Thus, for example, someone who is keen to exploit the Russian inclination to mysticism and apocalypticism, publishes the journal *Voice of the Universe*. In it astounding prophecies are publicized, reports are given of supersensible mani-

festations, allegedly confirmed by trustworthy witnesses, and, parallel to this, critical observations are made of the occult-political forces in the world; patriotism is propagated. The popularity of this magazine is growing enormously, and its reports come ever closer to the totally absurd, so that now only a schizophrenic can take it seriously. And at the same time the paper is designed, together with the 'black magic' of journalism, to make use of the direct magic of dark occult manipulations: the magazine is charged with 'energy', etc.

From another direction there rings out ever more loudly the propaganda for spiritual freedom, for human rights. This attracts people in their swarms who live under the yoke of oppression in the sphere of rights and the spiritual life. But here too they are led astray. They are soon told: 'If you love freedom you should love it in all its manifestations, including the freedom of sexual licence, and the 'right' to commit crimes'. The 'free' press is starting to publish small ads like the following: *Looking for a boy, white or yellow – it does not matter, provided he looks like a cute dandelion*. This is not just a bad joke. A Mafia, going entirely unhindered and unpunished, is active in the enslavement of children to wealthy, sex-crazed criminals. The television broadcast a report of an attempt that had been uncovered,⁸ to export children to foreign countries as 'raw material' for organ transplants (how many have remained secret?). Anyone who protests against these unbelievable crimes is branded an enemy of democracy, a 'nationalist', a chauvinist, or a member of the 'Right'.

From a third direction believers are inculcated with the idea of the alleged 'traditional' unity of Orthodoxy and army. At the opposite pole, practical occultism is unleashed and countless groups, often international, are formed in which spiritually aware people meet to work with magicians of the darkest kind. It is impossible ever to free oneself from this kind of group because their magic is intimately bound up with the gangster world.

In no other country in the world have the mass-media worked so intensively to destroy the structures and relationships of society. People lurch from one side to the other and meet only what is abhorrent. Infernal caricatures stare at them; grimacing, mocking, baring their teeth and poking out their tongues. There was

⁸ Reports on such 'unique' criminal acts often serve the express purpose of popularizing such crimes and inciting to them. It is not only the prospect of quick financial gain that provides the incentive here, but also the perverted idealism of wishing to be a 'progressive' criminal (Publisher's Note).

a similar situation in Russia before the revolution and in the years immediately after it. Today it seems as though the tactic of the 'two daggers' has increased tenfold, as though the time of the **pluralism of barbarous deeds** had begun. But this is only apparent. In reality a system becomes visible behind the chaos; just 'two hands', as before. The world of 'dialectics' has not ceased to exist; it is merely undergoing a transformation. And an incredible success awaits it. Recently there has been a general change of mood: **people are starting freely to yearn for a return to what they so long and quite justifiably hated!**⁹

⁹ In the years of the struggle of the dissidents against the regime in the Soviet Union, the name of the priest Dimitri Dudko, who courageously spoke out for the rights of believers and rejected any compromise with the atheist authorities, became widely known. The freedom-loving priest had to suffer much at the hands of the secret police, he endured the most subtle methods of torture and nothing could break his will. But now, in 1994, he writes: *I think that the destiny of communists and Christians is somewhere the same ... As a rule they stand up for the people, they are concerned for its well-being ... they remind one in their heroic courage of the Christian martyrs ... Truly, sheep and wolves graze next to each other. The Chekists ... ask for forgiveness. At least of me ... I close my eyes to all the offences I have suffered and say to the Chekists: Forgive me for driving you to bitterness, intentionally or otherwise. The Soviet power is the only one, since it is clearly given by God. We needed such a power.*

It all comes down to this: Everything is given by God; the Bolsheviks and the executioners of the Cheka are sent to us by God; and the devil too, and, if he is given by God we will accept him in peace and bow down before him!

It is indeed true that if God wants to punish someone, he deprives him of his reason.

If the entire tragedy of Russia were limited to the offences committed against Father Dudko, then we would certainly have to forgive. But what would the millions who have been tortured to death, what would the victims of the GULAG say if they could read what Father Dudko writes today? He would no doubt advise them to ask their executioners for forgiveness for having inconvenienced them so much, that they 'unintentionally' caused them to interrogate, torture, and shoot them and then, as if that was not enough, have to heave around mountains of corpses.

In his time as a dissident Dudko sought discussion with the anthroposophists. Only he asked to be brought to a youthful audience to whom he quickly wanted to prove that Anthroposophy is heretical through and through. It is certain that he does not regret this error to this day. Moreover – if he had the power today, he would not be satisfied with discussion – prison-cell as well as stake would be holy to him again.

But if the Bolsheviks come to power again and shoot the priests and desecrate their churches, what will Dudko do? Will he apologize again to the warriors of Bolshevism?

So effective is the tactic of the 'two daggers'.

The Spiritual Beings and the Events behind the Scenes of Politics Today

For an understanding of all that is happening in the world today it is of fundamental importance to know that we live in the epoch of a twofold coming: the decisive coming of Christ in the world of the etheric forces and the imminent coming of Ahriman in the physical body. The first takes place in full freedom for the human beings who confess to it; the second works by means of lies and violence. The world and human souls are woven by the servants of Ahriman into a complicated web of ideologies, temptations, exploitation of the instincts etc. If this web is not broken, we cannot speak at all of a conscious experience of the coming of Christ.

The Lesser Apocalypse says of our time: *And let him who is on the housetop not go down into the house ...* (Mark 13;15). This means that only on the level of the consciousness-soul where narrow-minded egoism (also in the realm of opinions) is overcome, can we understand world events today without drowning in the tide of lies that create the only acceptable 'ecology' for Ahriman.

Rudolf Steiner says: *It is now the time to gain insight into these things* because there are many different ways of forcing the human being out of his right development. It is not easy to speak about this, not even of things that *lie very close at hand, ... because one touches upon something, of which people do not suspect in the least that it is, in that it diffuses itself through human souls, an occult impulse of immensely powerful influence* (Jan. 22, 1917, GA 174).

At times people (especially anthroposophists) sense these impulses and fearfully flee, flee therefore from social understanding. But Rudolf Steiner also said: *It was a source of great pain to me in recent years, where it would have been so very necessary for these things to be understood in the appropriate places, that these things were not understood.* But the truth is that *if one knows these impulses, if one is willing to take hold of them, if one receives them into consciousness, they are in a certain way rectified, they can be steered in a different direction* (Dec. 1, 1918, GA 186).

So we see that the central issue is always the same: **faithfulness to the meaning, content and mission of Anthroposophy.** In the world today one can no longer fight for the good out of naivety and worthy intentions alone, because all

relationships and factors of life have been dislocated and falsified. We can sustain the good only with the help of strong, effective means. And this Anthroposophy has. Of course attempts are made to falsify or at least weaken it. It is a serious hindrance for us today that the first generations of anthroposophists **neglected** to do important things. For instance, they were not able to awaken an understanding for the events of that time, when Rudolf Steiner himself was speaking about them. To have to start doing this right at end of the century is extraordinarily difficult, but necessary, because we are still in the midst of the battle that has grown ever more intensive since the end of the 19th century.¹⁰

At the end of the 20th century the old tactic of the 'two daggers' is used still more openly and a number of new factors have been added. A fundamental change in the meaning of the terms 'Right' and 'Left' has taken place. The forces that until recently praised socialism to high heaven have now become furious apologists of the restoration of capitalism and present their views under the heading of 'Left' liberalism. The 'Right' are gathering under their banner the remaining socialists, Marxists, Neo-Bolsheviks or plain Bolsheviks, as well as monarchists and nationalists, and form the 'Right' block that stands for the restoration of Socialism, but this time *with a human face*, and occasionally without a human face.

Polarization of the two camps grows ever more extreme. The Left wing of democracy, capitalism, and of course Pan-Americanism, has shifted to attack on all fronts, thereby abandoning the tacit convention of a dynamic balance of the mutually-opposing forces in the world. A revenge of the NEP took place in Russia, somewhat comparable in its scale to the revenge of Stalinism at the end of the 'Twenties. The 'Right' turns in this situation to unconventional methods of combat. For example they place, figuratively speaking, their trumps on the table and offer to play with open cards. This shows itself in the fact that the secrets from behind the scenes are unveiled. Information appears openly in the press, beside which everything that one had previously guessed at pales into insignificance. But it would be a fateful mistake to take this information at its face value. With the necessary preparation, if one has acquired the method of

¹⁰ Someone from anthroposophical circles asks sceptically: Will Rudolf Steiner's words *still* be valid in *a thousand years?! – Of course they will still be valid because we are only at the beginning of the emergence of the good and evil race. The tragic events of the 20th century cannot be overestimated. But there is no point in discussing this with 'phrasemongers'.*

historical symptomatology, much can be gleaned from it, that brings into clear relief the outlines of the occult-political world-picture. We should not be deterred by the fact that the source of information is mainly to be found on the 'Right'. This is not to say that it should be accepted uncritically. And at the same time today's 'Left' is mostly using the methods of former Bolshevik propaganda.

In the last two years the main forces of the Right opposition (they call themselves: spiritual opposition) have gathered around the weekly *The Day*;¹¹ some irregularly appearing journals are also issued by its publishers. Everything in this paper bears a markedly publicist character and is designed to shock the Left camp, with the result that so far they have been unable to react appropriately. They tried to react with mockery and scorn – but the laughter became a grimace; and if they were to resort to denial, this would provoke further revelation of the secrets behind the scenes.

The ideology of the Right opposition is coming to coincide with that of the 'New Right' in the West. Another kind of new unified front of the opposites is beginning to emerge in the world. For the present it is **still** possible to reach clarity on things, but soon on all sides every trace will be obscured. In Russia this opposition declares that it claims the right and freedom openly and *calmly* to speak about themes that have hitherto *strictly been tabooed* or have been the object of *raging criticism*.

These themes are: the connection of 'secret societies' to political regimes, the influence of various sects and neo-spiritual streams on politics and economy, the actual *theological* background of international and geo-political *transformations*, the *contacts of Jewish mystical-political organizations with the Masonic Lodges*, the mystical forms of racism and anti-racism.

If someone were now to ask: Is not all this made into an 'All-Operator'? – we have to answer: yes. Moreover, it happens not infrequently in the world of high politics today, that one speaks openly on matters that appear at first sight to correspond to what is known to us from statements by Rudolf Steiner. **If we are not attentive, we will, whether we want it or not, be drawn into politics and divided up into the different camps and parties.** Only activity within the process of cognition will enable us to maintain our spiritual sovereignty. An

¹¹ Later the journal was prohibited and re-appeared under the name *Zavtra* (Tomorrow).

external coincidence in the selection, in the accentuation of facts from history, sociology and politics has in itself no significance whatever, since politicians and occultists of every shades and colouring are avid readers of spiritual-scientific literature today. What is of essential importance is **the interpretation of the facts**, whereby for us (and, so it turns out, only for us) no falsification is allowed. In this book we have several times pointed out the immense importance of this task, the fulfilment of which is an almost religious service to humanity. And we never cease hoping that the anthroposophists who use their healthy common sense will read this book to the end and, when they have thoroughly grasped it, will understand our disquiet with regard to the situation of Anthroposophy.

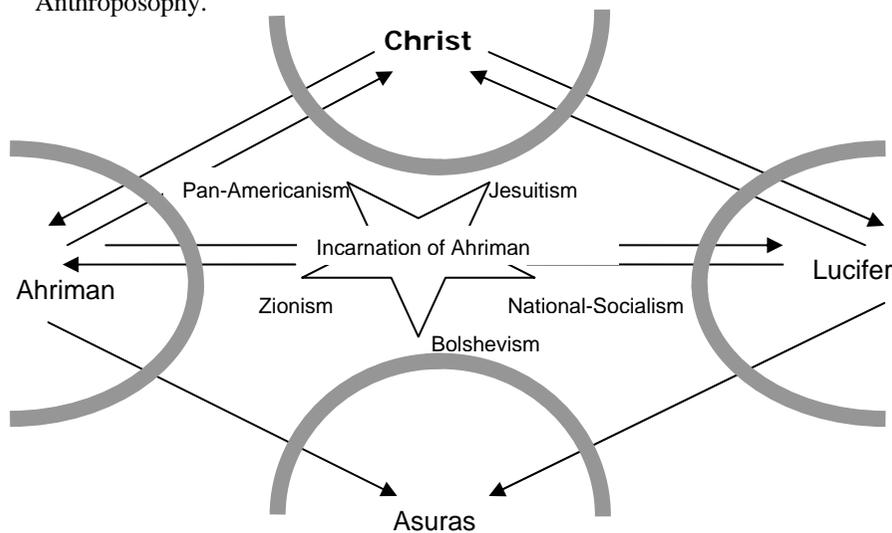


Figure 9

The *violent madman* of whom Rudolf Steiner speaks, and by which he means our present civilization, is moving into a phase of decisive action. His *mental disorder* is of a special kind – it is **the logic of the ahrimanic intellect which is altogether inappropriately applied to the social life of human beings**. We must get to know this logic. And then will be revealed to us the meaning of the events that are building up on a kind of ‘anti-dialectics’ in the direct confrontation of the luciferic and ahrimanic forces, which is dissolved in that ‘synthesis’

of which one can only say: Heaven preserve us from it! For the ‘synthesis’ here means the appearance of **asuric** beings. Only when we understand this synthesis, can we understand the great significance of the other – the synthesis in Christ. The esoteric, ‘Ur’-phenomenal image of the present world is represented in figure 9:¹²

Only the strong, spiritual-scientific understanding that includes within it self-knowledge and conscious work on oneself, enables us to unite with the power of Christ which holds in balance the opposing luciferic and ahrimanic forces and leads to their **mutual cancellation**. (All this was brought to expression in the sculptural group *The Representative of Man* created by Rudolf Steiner). **All else** is driven into the infernal ‘synthesis’ in the sphere of the Asuras, into radical cosmic opposition to the Christ. In this field of tension of forces will take place the incarnation of Ahriman, whose task it will be to push humanity entirely into the abyss and create an irreversible tendency to fall out of normal evolution. **Only through the power of the Second Coming of Christ can humanity escape this terrible fate.**

The Hidden Background of the “Perestroika”

Today’s struggle of ‘Right’ and ‘Left’ in Russia and throughout the world must be understood in the light of the principle we have tried to illustrate in figure 9. The one as well as the other weakens the human being by robbing him of a unified understanding of things, and replacing it with various one-sided ways of viewing the world. On a certain level of blindness, one-sidedness can appear to be unified. The ideology of the ‘Left’ is primitive and superficial but it pleads for liberation from the ‘GULAG’; and therein lies its strength. Here it has been thoroughly understood that people are capable of great sacrifices, simply to prevent a repetition of the past. And these sacrifices are demanded of them, but in such a way that they never end. To the material sacrifices are added the moral ones, and this will continue to the point of accepting freedom from the hand of Ahriman. ‘Left’-wing propaganda tries to persuade us that a higher party-official like Gorbachev is enough to make the entire system collapse. And the American and other bankers, entrepreneurs – *people of crystal purity* – sup-

¹² Let us not forget that the world-battle between light and darkness is fought solely over Man, the microcosm, whose sign is the pentagram. To turn, as it were, his development upside-down means: to practise black magic.

posedly dream of a flowering, sovereign, free Russia moving as one with the progressive, democratic, capitalistic lands of the earth. Such a 'concept' appears entirely credible also to many Western anthroposophists.

The 'Right' paints a different picture of events, one that in its factual content is three-quarters credible. (Why this should be so has already been pointed out.) Thus, for example, they correctly note what Dostoyevsky already described: *The International has decreed that a revolution shall begin in Russia. And it will begin.* The instability of the 'new world order' proclaimed by America is explained by the 'Right' through the fact that *the USA is a chimerical, anti-organic, transplanted civilization that has no sacred tradition of state.*¹³ And – is this not so? By contrast, *the mysterious nature of any (other) people corresponds ... to a certain supra-human archangelic figure, identifies with and blends with it.*¹⁴ In other words, the concept of the folk-spirit as a being of the hierarchy of archangels is brought into the everyday world of a political battle!¹⁵

The Right opposition gives a description of the primary phenomena of the 'socialistic experiment' that is entirely correct in many points. They say that the Bolsheviks, from the first day of their rule, never once thought of realizing their programme. One principle was of central importance: ... *the Order has to stay in power, and it promotes and exposes others, but itself always remains within the sphere of the heroes.* The structure of this power, created in 1917, is reminiscent of an *order of Jesuits and Freemasons (!)*. It had originally been part of the *system of the international order of 'Social Democracy'*. *For the ideology of the Order Marxism is merely a transitory stage, a stage peculiar to the epoch, a special case of social-democratic 'religion'. Its actual content however is the occult-cabbalistic doctrine of the transformation of the world and 'the acceleration of general evolution'.* The entire terminology, the content of Bolshevik symbolism, has Masonic traits. And today the *previous gems of red Freemasonry* – the red banner, hammer and sickle, drums of pioneers, heads severed from bodies (the busts of the leaders) – *are hidden in the darkness of*

¹³ Newspaper *Den*' (*The Day*), No. 2, 1992.

¹⁴ *Den*', No. 28, 1992.

¹⁵ This again might be a welcome occasion for Herr Lindenberg to oppose Rudolf Steiner's doctrine of the folk-spirits, so that the world will not think badly of us. Other 'anthroposophists' are already fighting this battle, incidentally.

the subterranean mysteries. New ones have been put in their place. But people have forgotten that the Bolsheviks also said: 'Onward to a democratic republic!' etc.¹⁶

This truly devastating criticism of Bolshevism issues from the 'Right' in the combination given above. It is very interesting and is based on true facts. Its one mistake, which undermines its significance completely, even turning into its opposite, lies in the fact that it is arguing from a purely **luciferic** position, and that it is describing an **asuric** phenomenon which within itself **also leads this criticism to a synthesis**, as we will go on to demonstrate.

But for the moment we will continue to examine the 'Right spiritual opposition'. *Literally all organs of propaganda* – it states – *are packed tight with well-nourished young men and women from the Orders*, and here we must ask: *Why then should we not glorify Goebbels and Hitler if we are allowed to glorify their far greater teachers Lenin, Bronstein, Apfelbaum and Rosenfeld? Why is it Fascism there, while here it is the dawn of October?*¹⁷ Indeed, why? The question seems reasonable. But it only appears to be so, although this is not easy to fathom. The Soviet idea, the 'Right' continues, was sent out in 1917 *to make an excursion in history, to level the ground, to atomize the peoples* with a view to an attempt in the future to *erect a world-'Temple'*.¹⁸

One of the ideologues of the 'Right' gives a very simple explanation, which is again not lacking in truth, for the complete misery and starvation the country is being led into today. He writes that there is a *world-wide Gosplan*¹⁹ (analogous to that in the USSR) which formerly divided all the raw materials of the world into three unequal parts: the greater part was destined for the 'golden billion' (the states of Europe, the USA and Canada), the second went to the countries of the 'socialist camp', the third to the Third World. Today, because the reserves are exhausted, the second category of *rations* was abolished, and the entire socialist camp is being transferred to the third category.²⁰

¹⁶ *Ibid.*, No. 30, 1992.

¹⁷ *Ibid.*

¹⁸ *Ibid.*, No. 31, 1992.

¹⁹ 'Gosplan' – State Planning Committee of the USSR (Publisher's Note).

²⁰ *Ibid.*, No. 45, 1992.

Indeed – this sounds quite plausible and seems to be very close to the truth; if we seek facts to corroborate it we will find them in abundance.

The position of the Orthodox Church is close to that of the 'Right'. There are socio-economic as well as metaphysical reasons for this. The Church also says that an entire country, a people, is facing ruin, that the government behaves like an occupying power; it is futile to fight against it with arguments. But the Church sees still more. Representatives of the priesthood and the monks of the *Troiza-Sergius-Monastery* delivered a statement on June 22, 1992 which says: *The Highest Planetary Capital ... the global Masonic-democratic structures – the militant anti-Christianity in the world – do everything in their power to prepare the coming of the false Messiah – the Antichrist – in the near future, to receive him solemnly and lead him to power; he will govern the world through the final three and a half years of world history, before the Second and Blessed Coming of our Lord and Saviour Jesus Christ.*²¹

It is not unthinkable that the starting-point for this kind of explanation was the supersensible experience of some monks. It is atavistic in nature, i.e. luciferized, and therefore they do not see that Christ is already revealed in his Second Coming in the ether-world. But they can already recognize Ahriman as the antipode of Lucifer, as well as his imminent incarnation. The authors see a way out of the situation that has arisen, in an alliance of Church and army. It is not difficult, so it seems, to recognize the error in this kind of orientation. Nor is it hard to understand that events now **threaten the existence of the people of Russia, threaten the existence of the Russians as a nation.**

The present situation in Russia reminds us most strongly of the *Paris Peace Conference* of 1919-1920. We are constantly led to a kind of 'Versailles Treaty' which leaves us with no prospect whatever for the future. It is though if we had really lost a third world war, ratified the terms of unconditional surrender, and now compensation is demanded of us, reparations are exacted at a level that means enslavement compared to which the slavery of Soviet rule fades into nothing. Through the working of Wilson's *Fourteen Points* the country is torn, in a direct (by no means indirect) sense of the word, into national pieces that isolate, encapsulate themselves in their national egoism. (But only the Russians are reproached for nationalism or chauvinism.) More than 25 mil-

²¹ Ibid., No. 29, 1992.

lion Russians are becoming 'foreigners' in their own land (similar to the Palestinian refugees). The national borders in Russia abstractly put together by Lenin, turn into supposedly historical ones. In some (the Baltic) republics judicial arbitrariness rules, in others (the South), a real physical threat is added. The history of the Sudeten-Germans and East Prussia is repeated on one sixth of the world's territory with a population of nearly 400 million.

Stated baldly, it seems as if the new regents would give a sigh of relief if 30 million Russians who have suddenly become 'superfluous' would all somehow perish. This is the **glorious outcome of the epoch of humanism and democracy**. And is this outcome not itself a terrible reproach against all that spreads throughout the world under **the mask of humanism?**

It is naïve to hope that in a country that has been driven into such a hopeless situation everything will still change for the better. In Russia pressure is building up for the explosion of resistance which – we repeat – can be compared to the defensive reaction of a living organism threatened by death. Millions of simple people cannot understand world politics but see chaos, hunger and moral decline grow to unimaginable proportions, while those in power support it and think only of their personal enrichment. Under these circumstances the most fantastic dictatorship can arise at any time. The historians will later seek for its root cause in a 'genetic defect' of the Russians, and no-one will remember that these Russians were driven to utter hopelessness.

The impression grows ever stronger that this hopelessness is created intentionally, in order to herd all the peoples of the former USSR together again, this time under the yoke of a new dictatorship such as 'National-Bolshevism', 'Sacral-Orthodox Socialism', 'Eastern-Orthodox Papacy' etc.

"Eternal Rome" versus the Eternal "Carthage"

Propagation of the new ideology of the 'Right' in Russia began in 1992, in issue No. 2 of the newspaper *The Day*, with publications from a 'Round Table Conversation' that took place in the editorial rooms, and was attended by representatives of the 'New Right' from Western Europe – Alain de Benoist, the French sociologist and chief editor of a series of magazines, e.g. *Éléments*, and the Belgian geo-politician and chief editor of the journal *Vouloir*, Robert Stoickers. The Russian side was represented by Alexander Dugin, introduced as

a 'geo-politician' and 'metaphysician' and Sergei Baburin, influential deputy of the Supreme State Council, and others. In the course of the event the conclusion was drawn that the earlier stage in the 'Perestroika', between 1985 and 1989, marked the onset of a geo-political crisis, and that the year 1991 became the year of geo-political collapse. *A unique Islamic-Christian Eurasian community fell apart, the ties of East-Slavic unity were broken.* The most important task of America, 'Pax Americana', is not to permit any state of Eurasia to exercise a dominant role.

As in all else, the 'Right' also here combines a courageous analysis of the present situation with distortion and falsification of the facts. What Islamic-Christian association, for instance, can we speak of in a state where total atheism prevails? It would also be appropriate to shed light on the way the *bonds of East-Slavic unity* were tied. But, let us repeat, under the conditions of extreme crisis only very few are in a position to give attention to such 'subtleties'. Either this concept is swallowed without chewing, or it is 'spat out', together with all the rich material of facts.

From a statement of the present situation, the 'Eurasians' – as the 'Right' of this variety calls itself – move on to a presentation of their future plans. The participants in the said Round Table conversation decided that the principal and common enemy of all peoples is *the project of the political and social unification of all mankind* (this project really exists) *in view of the absolute primacy of technological and economic consumption relative to all other aspects of life* (Benoist). At the same time, they said, over the last two centuries a fundamental opposition of two continents – America and Eurasia –, two antithetical geo-political and geo-cultural poles, has arisen. The principle of this opposition is: *Europe joins with Russia against America ... Europe as a continental force, as the traditional conglomerate of peoples, stands opposed to America, the mightiest hypostasis of cosmopolitan, non-national civilization.* In order to weaken Eurasian unity, America stirred up wars – in the Near East, in the former Soviet Union etc. They all threaten to escalate into total catastrophe. Only one force can be held up to it – the Islamic-Christian alliance. The concept of the Eurasian world envisages the creation of the geo-political axis *Russia-Germany-China*. We must concede that quite a few 'patriotic' hearts will want to follow this call, and no-one will understand that such a call in this context is nothing less than one of the already well-known 'daggers'.

The ideologues of the new 'doctrine' absolutize the continental opposition of America and Eurasia into sheer infinity, and we must ask whether this is to become an Ersatz for the old opposition of British-American commerce and the Marxist political economy imposed on the Russians, of which Rudolf Steiner spoke (cf. Jan. 15, 1917, GA 174). Alexander Dugin – now a prominent 'Eurasian' ideologue – writes: *Over against Atlantism, which embodied the primacy of individualism, of 'economical liberalism' and 'democracy of the Protestant type' there now stands 'Eurasianism' which, with compelling necessity, represents authoritarianism, the hierarchical principle and the precedence of the principle of community, of national statehood, over purely human, individualistic and economic interests.*²²

In this way the human being is placed before the 'free' choice between these two wholly unacceptable alternatives. On the one hand pressure is applied on him through hunger and the destruction of all spheres of life, while on the other he is enticed, through conversations about national interests and cultural traditions, back into what in the last resort is the well-known Marxist *realm of freedom* which is *necessity become conscious*. Orwell's *freedom is slavery* is already discernible as the next step.

But let us see out of what elements the 'sirens' of 'Eurasianism' piece together their ideology. They regard Mackinder as the founder of the ideology of its counter-stream of 'Atlantism'. He elaborated the strategy of the *new Carthage* (meaning the USA) which is *valid for all 'agents of influence', all secret and occult organizations, all Lodges and semi-public clubs that have served the Anglo-Saxon idea in the 20th century and will continue to serve it by infiltrating all the continental 'Eurasian' powers with their network.* They could all be called participants in the *Atlantic conspiracy* who serve not only a single country, but also the *metaphysical doctrine*.²³

That such a 'doctrine' exists – there is no doubt whatsoever. But is only Mackinder its originator? – In all probability not. It did not arise within a specific decade; its metaphysical character stems from the circle of ceremonial magic of which we have already spoken. Dugin also seeks for its roots in the history of the Western Lodges. He writes that the *secret order* of Atlantis goes back to the

²² Ibid., No. 4, 1992.

²³ Ibid.

ancient Egyptian communities of initiates who venerated the God Seth ... whose symbols were the crocodile and hippopotamus (water animals in the alchemical sense) and also as the red donkey. Later (Dugin refers here to Claude Grasse-d'Orsay) the sect of Seth was taken forward in Europe by the so-called 'Minstrels of Morvan', whose emblem was 'dancing death' (*danse macabre*). Then came: Balsamo, 'Memphis-Misraim', etc.²⁴

The Russian and German 'Eurasians' had – we merely quote here – already in the 'Twenties discovered the logic of the alternative continental strategy, the secret of the 'imperial idea' on the continent, the staff of Rome ... *The Order of Eurasia versus the Order of the Atlantic block (Atlantis), Eternal Rome versus the eternal Carthage. An occult Punic War that rages invisibly through the millennia. A planetary conspiracy of the Continent against the Ocean, of earth against water, of authoritarianism and the idea against democracy and matter.*²⁵

At this point we would call to mind the statement of Rudolf Steiner, in which he speaks of the intention to let the Holy Roman Empire of the German Nation arise again. Now we see the stage scenery shaking; hands reach forward and begin to throw their cards on the table. At the same time it is worth contemplating the proportions that old occult-political fantasies are taking on at the end of the century.

The error of Pan-Slavism, Dugin continues (and here he is drawing close to the ideology of the 'New Right'), is the thesis of the blood that ranks higher than the soil. Konstantin Leontiev, a leading Pan-Slavist (in the 19th century) supposedly said that if the main emphasis had been placed on the 'soil', this would have inevitably led to an alliance of Russia with Austria and to peace with Turkey and Japan. In rejecting this, the Pan-Slavists began unwittingly to play into the hands of the 'Atlantists'; moreover, they provoked the upsurge of Hitler's *anti-Slavic expansionism*, which did not exist with Haushofer.

Finally, says Dugin, the 'Atlantic Lobby' was victorious in the leadership of the *Third Reich*. *It exploited the racist theses and sought, under the pretext that 'the English are Aryans and thus related to the Germans', to turn Hitler's at-*

²⁴ Ibid., No. 6, 1992.

²⁵ Ibid., No. 4, 1992.

*ention to the East.*²⁶ Pan-Germanism played into the hands of 'Atlantists' just as did Pan-Slavism. In the conflict with Russia Admiral Canaris played a big part. Bormann on the other hand was a 'Eurasian'. 'Eurasians' existed also among the German National Bolsheviks – Ernst Nikisch, Ernst Jünger, Lufenberg, Petel and others.

As to Russia, Dugin continues, *Lenin himself in his emigration period sought contact with German politicians and economists*. His Internationalism had a *Eurasian dimension*. Trotsky on the other hand was an 'Atlantist'.²⁷

There existed, says Dugin further, an unbroken continuity of Russian 'Eurasians' in pre- and post-revolutionary times. *The creation of the Red Army itself was the work of the agents of Eurasia* and a masterstroke of theirs was the creation of a main administration for espionage (GRU) under the leadership of a former Tsarist officer. The French *author and metaphysician* Jean Parvulescu apparently presented at a 'Round Table' gathering an analysis of the GRU connections to the *secret Orders of Eurasia*.

During the war, agents of the GRU apparently made contact with the head of the 'Office for Jewish Affairs', Walter Nicolai, and with his help gained access to the highest leaders of defence, SS and SA. *The central figure in this whole network was Martin Bormann himself*. Dugin claims that this fact was well known to the Allies during the investigations prior to the Nuremberg Trial, many of them assumed with certainty that Bormann had disappeared to the Soviet Union, and *it is known beyond a doubt* that Nicolai deserted to the Russians in May 1945.²⁸ On the Soviet side the generals (and later marshals) Voroshilov, Timoshenko and Zhukov were 'Eurasians' like Bormann, who is claimed to have said on the first day of war: *Non-existence has overcome existence on this day of June ... All is finished ... All is lost.*²⁹ They had not wanted to believe in the possibility of war since they knew of an 'Eurasian Lobby' in the Third Reich.

What is truth here and what is invented in an attempt to adjust the past to fit a new ideological doctrine? We can form a judgment to some extent. We have

²⁶ Ibid., No. 5, 1992.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid., No. 6, 1992.

already spoken of people who had investigated more closely the course of the Second World War, and had noticed that such figures as Stalin, Voroshilov and Molotov acted as though they were interested in the defeat of the Soviet Union and as though the war was being won against their will. But here we must take into account the contribution of Viktor Suvorov regarding the course of the war, as well as what he did not see – namely, that both sides were working for the destruction of peoples, and that the outcome of war was settled before it began. Undoubtedly there were both in Berlin and Moscow various kinds of 'lobbies', but in the end it was not they who decided what was essential – the destruction of Central and Eastern Europe through internal conflict.

Some time ago a book in the series *The Lives of Outstanding Personalities*, devoted to Voroshilov,³⁰ came into our hands. It contained a photograph of the meeting between Voroshilov, Kekkonen and Paasikivi (see next page). The three are sitting at a dinner table. Paasikivi is eating soup from a silver bowl; Kekkonen is speaking to Voroshilov with the help of an interpreter. Both Finns are wearing black dress-suits, Voroshilov a black suit. On their chests the three conversation partners are wearing splendid massive gold chains with many Swastika symbols hanging from them. Parts of the swastikas are touched up, but in such a way that the touching-up is easily detected. Apart from the swastikas there are other signs on the chains, which doubtlessly indicate the occult rank of the bearer. Large Maltese crosses hang on the chains. In Voroshilov's case, the cross is hidden behind the edge of his jacket and only the upper part is visible. At the time when Kekkonen received the international Lenin-award, his photograph appeared in newspapers (possibly in the West as well), where he could be seen in a dinner-jacket, and again with the same chain, only that the Swastikas had been effaced altogether; and only the 'initiated' were given any indication of who this person really was.³¹ Possibly they were the members of the Order of 'Polars', of which the 'Right spiritual opposition' speaks today. To judge by the symbolism, this Order is an offshoot of the Lodges that emerged in

³⁰ V.I. Kordashev: *Voroshilov*. – Moscow, Publisher *Young Guard*, 1976.

³¹ In this connection it would be interesting to examine more closely Kekkonen's resignation from power, the true nature of the Soviet-Finnish war 1939, as well as the fact that Andropov began his ascent to power within the party-elite of the Karelian Autonomous Region. A version exists, according to which the plan of the 'Perestroika', including its outcome, was elaborated under the guidance of Andropov.

on the British Isles at the beginning of this century ('Thule' and others), but the modern 'Eurasians' demonstrate their radical opposition towards the West.



Banquet hosted by the President of the Republic of Finland in honour of K. E. Voroshilov, on Aug. 21st 1951. U. K. Kekkonen (right), J. K. Paasikivi (left)

What the dissidents recognized as the periodical changeovers from the NEP to 'militant communism' in Soviet history, is explained by Dugin as a shift of power between 'Eurasians' and 'Atlantists'. Khrushchev and Andropov belonged to the latter; today it is Gorbachev and Yeltsin; Brezhnev and Chernenko were 'Eurasians'. During his time as ambassador in Ottawa, the 'Atlantist' Alexander Yakovlev (the right hand of Gorbachev), former member of the Politburo, worked out with David Goldstücker the *Atlantean strategy of the Perestroika*. This made him, *already at the beginning of the 'Seventies, one of the most important ideologues of 'Atlantism' in the USSR*. A. Prokhanov³² (of whom the journal *The Day* openly reports that he is a member of the order of 'Polaris') writes that, on the other hand, *the Soviet-Eurasian strategists worked seriously in the late 'Seventies and the first half of the 'Eighties on projects of a new continental-cosmic civilization, which were to be founded on*

³² A well-known Soviet author who devotes his novels mainly to the theme of war and the glorification of the Soviet army.

*the co-operation of spiritual, local and metaphysical traditions of Eurasia with an ultra-modern technical, cosmic style and a global system of 'new communications', and which were meant to be a kind of response to the American 'Star Wars'.*³³

Finally, says Dugin, the 'Eurasians' prepared a revolt for the winter 1991/92, and the revolt in August was merely a counteractive measure of the 'Atlantists', who were provoking the conspirators to premature action. The greatest mistake was apparently made by defence minister Yasov who had capitulated to the head of the KGB (whom the 'Right' nevertheless proclaims a hero and martyr today). It is even considered possible that Yasov was influenced 'occult-ideologically' and 'parapsychologically'.³⁴

In the view of the 'Eurasians' the final battle is imminent, and the *servants of the ocean* are to be pushed into the ocean. But they have *their truth* as well and we ought to pay respect to the *deeply metaphysical choice* they have made. But the determination of the Eurasians, their *anger ... cold and passionate cruelty* should not be allowed to suffer because of this.³⁵

Soviet ideology, based for more than seven decades on the *only true teaching* of Marx and Lenin, on dialectical materialism, has performed such an unexpected 'pirouette', as we may call it. This should not surprise us in the least when we know that the occult secret societies stand behind the 'socialistic experiment'. Something quite different is surprising: Three times the Soviet intention to 'radically change the world' has ripened and, in the process, built up extraordinary strength – and **three times it fell back into dust and ashes before a single practical step could be taken in that direction.** The permanent revolution of Trotsky, victorious on one sixth of the globe and passionately longed for in Germany and France, ends its days behind Stalin's prison walls. The armada of Stalin, which is ready to devour Europe in an unprecedented Blitzkrieg, 'is delayed' by a week or two. The idea of a *new continental-cosmic civilization* ripens, acquires unbelievable military power, is supported by 'the whole of progressive humanity' – and turns out to be a colossus on feet of clay.

³³ Ibid., No. 11, 1992.

³⁴ Ibid., No. 13, 1992.

³⁵ Ibid., No. 15, 1992.

The 'ordinary boy' Misha Gorbachev comes along, pushes against the clay structure, and the whole thing collapses.

Events on a world scale remind us of a game of soap bubbles. This bubble or that grows to an enormous size and bursts **all the more easily**. The repeated, phenomenal growth of the Soviet power potential and its periodical destruction are a telling expression of world politics, at whose centre stands a unified force, which on the lower levels divides into two or three parts, while these parts wage a devastating war with each other. The metaphysical basis for a politics of this kind derives from the constellation of forces shown in figure 9. This analysis will be carried to its conclusion in the final chapter. At the close of this chapter we would remark that Sovietism also bears within it an asuric power of its own, which is yet to be revealed in its full force. To this power the 'Eurasianism' of the 'Right spiritual opposition' is just as unacceptable as is the 'Atlantism' of Gorbachev, Yakovlev or Yeltsin.