

Where do a person's bad qualities come from?

“In a certain way we have a devilish nature, and only through the fact that the devils in us are held in check by the order brought about by the divine-spiritual powers who advance in a regular development through Saturn, Sun and Moon evolution, only thanks to this are we semi-decent human beings ...” (Rudolf Steiner, GA 174)

Ours is not the only period in history where terrible things have happened. In the declining phase of the late Middle Ages we hear of torture, witch-burning, blindings etc. carried out by thuggish rulers and the imperial power-structures of religion. Since that time the methods applied have merely become more refined and civilized. Over the last 300 years the advance of transport and communication has made possible the formation of a world-wide network through which it is intended that humanity should be “guided” in accordance with the (private) interests of a small (occult) élite. The gigantic advances in technology since the 20th century have made it possible to use human beings still more effectively as intelligent marionettes. And here we are speaking only of the “peaceful” side of these cunning manoeuvres. Through the entertainment industry with its newspapers and magazines, radio and television and the games of power and confusion played by political circles, our consciousness is led astray. We are subjected to manipulation, lying and deceit, with the aim of making us unable to recognize what is actually going on in the world. Ultimately, it is our apparatus of thought and perception that is under attack. And this begins in the school (already in kindergartens too, to an increasing extent – and it would be a mistake to imagine that this does not apply to Waldorf Schools!), continues at University, at the work-place, in every association, and even in the family if authoritarian and opinionated people are present there.

The network consists (at least in part) of a system embracing countless – often tens of thousands in a single country – beings bound by allegiance to a Lodge, and participants in “associations for the advancement of Lodges”, so-called Service Clubs, such as the Rotarians (founded in Chicago, 1905), Lions (Chicago, 1917), Ki-

wanis (Detroit, 1915) (see: <http://www.service-clubs.com/>), and maybe also Schlaraffen (Luxury-lovers) (Prague, 1859).¹

They are all responsible for the universal dissemination of the ideologies, some of which stem from the topmost triangle of the Masonic pyramid. And these “ideas” we encounter on a daily basis as “public opinion”, “progress”, “environmental awareness” (à la WWF or Greenpeace),² “striving for democracy”, “health protection” e.g. through vaccination, liberation of minorities etc. etc.

Through their regular attendance at Lodges or clubs these “henchmen of the élite” take on, as by instinct, the task of adapting our “world-view” to the “progress” demanded by the Lodge. And these henchmen fulfil this function as the heads of Universities, schools, hospitals, government departments, of financial, economic and scientific institutes, and presumably also of religious communities; even Popes are said to have belonged to Lodges, as shown in the example of John XXIII.

These minions carry out all their activities and functions in accordance with the Lodge, to which they are indebted and to which they owe their social status. But they are never the leaders and have no autonomy, functioning merely as useful “operatives”. To us simple but independent folk, however, they often appear as exceptional authorities, employers, bosses etc. They draw their strength from the power that lies behind them. We will, therefore, not question categorically their possession of an “I”, but it could be that this was unable to develop owing to their subjection to the Lodge principle. In its stead there work the power of the Lodge and its ritual magical activity. In the outer world the people concerned are noted for their cultivated minds, which remain on the level of the intellectual soul. Their “brilliance” and influence are due, as we know from Rudolf Steiner, to the magic of the Lodge.

¹ An association for the cultivation of friendship, art and humour; exclusively for men in a secure position. The Schlaraffen – according to the Lennhof-Posner dictionary of Freemasonry – are not connected to Masonry, but Masonic ceremonies are carried out.

² Our regular readers know that these organizations were created by high finance and thus belong to the “contained opposition”. Hence, they are never likely to inform us about chemtrails, preferring to distract us with pseudo-problems.

But, proceeding from this secret power centre, attacks on our physical existence are taking place continually. Disturbances, revolutions and wars are orchestrated throughout the world by secret services and armies.

They are the globalists, the geostrategists, often referred to by us, or as they are described in detail in the 'Brotherhood of the Shadows';³ and their goal is control of and access to all the natural resources they require. For them, human beings are, at best, a means to an end.

But, for "simply-constructed" people like ourselves it is hardly conceivable that there should exist human – or "humanoid"! – creatures who resort to such brutal, reckless and cynical methods. Considering also that the entertainment industry provides us, day after day, with images of such "decent fellows" – one need only think of the "Nobel Peace Prize Winner" and ardent warmonger Barack Obama – who declare – in the electoral campaign – that they wish only "the best for us". And as a result we fail to understand that these political actors and performers have never wished the best for us, but have always served interests of a quite different kind. It would therefore be wise to think again about our fatal tendency to believe their "daily lies", and start to question all that they wish to instil into us. Our lethargy in this regard constitutes, as a declaration of spiritual bankruptcy, the most important asset of the powers behind the scenes.

We are living – and this, too, they are keen to impress upon us – in the age of individualization. But this very process of individualization is strictly opposed by the occult powers, and twisted by them into a caricature. A relentless battle is being waged against evolution as it should be, and against our own development. Indeed, similar tendencies can be observed in the "anthroposophical" world; but we have spoken of this very often, and a compendium of our articles on this theme is now available in "Graubuch Anthroposophische Gesellschaft" (Basel 2013).

We can therefore conclude that there are in the human being as such, and in the individual, especially strong tendencies towards evil conduct. How one can account for this tendency and from which bodily sheaths it can arise, is explained by Rudolf Steiner in a lecture of 14th January 1917:

³ Heinz Pfeifer, *Brotherhood of the Shadows*, Basel 2011.

"When the human being is living in a normal, healthy state, this 'I' is, as it were, fettered within the solar plexus and all that is connected with it. It is bound by this solar plexus. What does this mean? This human 'I', which was bestowed upon man in the course of earthly evolution as a gift of the spirits of Form was, as we know, subject to the Luciferic temptation. Through the way the human being possesses this 'I', it would actually be, because it is infected by Luciferic forces, the bearer of forces of evil ... It is not by virtue of its own nature that the 'I' is the bearer of evil forces; but through the fact that, as a consequence of the Luciferic temptation, the 'I' is infected with Luciferic forces it is, in itself, the bearer of really evil forces – forces which, through the Luciferic infection, are inclined to distort in an evil direction all that constitutes the thought-life of the 'I'. From the time he was endowed with an 'I', the human being can think. If no Luciferic temptation had occurred, he would think about everything in a good way. But as the Luciferic temptation did take place, the 'I' does not think in a good way, but in a way that is infected by the Luciferic, as the 'I' now happens to be in earthly evolution: deceitful, malicious. It thinks in such a way, that it would wish everywhere to place itself in the light and everyone else into the shade. It is infected with every possible kind of egoism. Such, now, is the 'I' as it has been Luciferically infected ... Through its Luciferic infection the 'I' continually has the tendency to act in a deceitful and mendacious manner, to place itself in the light and others in the shade; but it is fettered by the nervous system in the abdominal region. There it has to 'knuckle under'. Through the nervous system in the abdominal region, the rightfully progressing powers which have ascended via the Saturn, Sun and Moon evolution force the 'I' not to be a demon in the evil sense of the word. We therefore bear the 'I' within us in such a way that it is fettered to our abdominal organs ...

The 'I' can, in a certain way, become free in its activity if the abdominal organs are not entirely healthy. Then if this freeing is brought about through a particular physical over-exertion, the nature of the human being can express itself in such a way that the 'I' is, so to speak, let loose upon the outer world, whereas it is normally fettered. And we have, when the 'I' conducts itself freely, a case where the human being acts in a psychically disturbed manner through an unfolding of the qualities of the Luciferically infected 'I': then they come out, the qualities of the 'I' of which I have spoken."

A good state of health, therefore, helps to ensure that “the qualities of the Luciferically infected ‘I’” cannot give rise to “egoism of every possible kind”. Or conversely, if I want bad forces to unfold in the human being, then I must damage his health, affect it negatively. And our health depends primarily on the food we eat every day. But if we think, from this aspect, of the development of the industry connected with food and nutrition, then we can safely conclude that its daily attacks by way of dubious and nutritionally depleted products, enriched with dangerous additives, affect negatively not just our physical health but, indirectly, also our good-nature and civility.

... the psychical constitution is dependent on the whole configuration of the sheathing through which the ‘I’ is fettered ...⁴ Both the ‘I’ can be unleashed and lead to mental illness, and the astral body also, resulting likewise in mental disorders (ibid.). It is not the fruit and vegetable growers, but the multinational food concerns which constitute this dangerous branch of industry. To take as an example, the terrorizing of customers by means of the “sell-by” date. “Trusting people” are forced all the time to throw away perfectly good food just because the sell-by date has expired. This date, however, is decided by the producers themselves, with the result that vast quantities of perfectly edible food are binned and have to be replaced by new. Entire swathes of the population have meanwhile succumbed to the illusion – and these are mainly people with no idea whatever – that their health depends on following these devilish “sell-by”, “use-by”, “best before” dates.

The food producers in their alliance with the Lodges are, however, not alone in their daily battle against our health. Lurking at their side are the “brethren” of the chemical and pharmaceutical industry. These supply, to begin with, all the “necessary” agricultural poisons;⁵ and then the whole gamut of food additives, and then allopathic medicines, which are supposed to relieve our health disorders – starting

⁴ “Through a vegetarian diet the abdominal region can be enabled more easily to fetter the ,I’, and the human being thereby becomes – to express myself by way of a paradox – somewhat more gentle. His bad demon works back into him much more, and less into the surrounding world ...” (ibid.)

⁵ For this reason they have been fighting, for decades, to obtain monopoly control of seeds, so that only seeds of (GM) plants can be sown, which do not grow without agricultural chemicals.

with constipation. These two branches of industry are thus marching hand in hand in this gigantic business concerned with our health/sickness. And in all their striving to maximize profits they are “beyond good and evil”. As we described above, the top people have no individual morality but are beholden to donors, shareholders, banks and wire-pullers. That is, they seem to correspond to what Rudolf Steiner says about the unleashing of the ‘I’: “When the ‘I’ is unfettered it develops, as I have said, qualities such as maliciousness, roguishness, cunning, deception, stealing the limelight, pushing everyone else in the shade etc.” (ibid.).

But according to Rudolf Steiner the astral body can also be unfettered: “When the astral body is unleashed it develops scattered thoughts, disjointed logic, manic states or flight from reality, melancholia, hypochondria. And, again, there is an affinity between these pathological symptoms and the corresponding features of somnambulism. It is simply that in the somnambulist the organs are not unhealthy; they are just suppressed in their normal physical functioning, as can be achieved through the influence of hypnotists, magnetists etc.

In our human nature many things need to be fettered. In a certain sense we are the Devil’s offspring, and only through the fact that the devils in us are held in check by the order brought about by the divine-spiritual powers who advance in a regular development through Saturn, Sun and Moon evolution, only thanks to this are we semi-decent human beings, a strong disposition towards which we do not have, owing to the various temptations. And certain ill-tempered moods, certain moods of the soul-life are connected with the fact that the human being comes up against the demonic elements that live in him. This whole demonic element arises from the fact that what is fettered in him can be unfettered ...” (ibid.)

The ‘I’ has its focal point in the ganglia, Rudolf Steiner explains; the astral body is fettered by the spinal system and the ether body engages with the cerebral system. Thus there is in the head the prison for the ether body. If the body is not in order, manic or somnambulist states can arise. The ether body can then multiply and become alien to itself, and this gives rise to a third possibility of psychic illness. And: “... The ether body, if it is freed, has a predominantly Ahrimanic quality. In this case such things as envy, resentment, greed will emerge in an intensified and more pathological form ... Present-day psychiatry has no procedure to enable it to distinguish between these three forms of mental illness ...

It is quite natural and also justified that people who cannot easily escape from themselves seek for consolation, hope and confidence within our movement. But if they are not engaged in an honest striving to break free of themselves, if they are always obsessed with their own head, their own heart – not to mention those other things that obsess a great many people in our movement – then cognitive activity cannot be for them what it is in reality. One can be interested in spiritual cognition in such a way, that it is not just a personal, but a universal human matter. The more a personal element plays in, the further one removes oneself from the healing quality that stems from insight into the deeper grounds of world reality” (ibid., *The Karma of Untruthfulness*, Vol. 2, GA 174).

Thus, the “human experiment” contains enough inherent risks, and the growing communities and aggregation of human beings necessitate arrangements in the form of religious bodies which influence morality and, by way of commandments and moral guidelines, motivate people to behave in a socially acceptable manner – and, on the other hand, a State structure that issues legal guidelines for the protection of the general public from criminals.

But not everyone wants to join a religious community. Some prefer to belong to a Lodge, with its ideologies and special interests. They feel in this way that they belong to the élite, and believe that this status implies the right to raise oneself above the morality of ordinary people. Think only of their representatives on the (theatrical) stage of world politics or the leaders of business and industry. They are anything but autonomous, because in the realm where autonomy can arise, in thinking and inner representation, they are prisoners of the system to which they belong. But it would be false to conclude that we are autonomous, just because we are not connected to Lodges or clubs. We must work for autonomy in order to attain the free spirit who acts according to his own impulses, the intuitions drawn, by means of thinking, out of the totality of his world of ideas, as Rudolf Steiner describes in the ‘Philosophie der Freiheit’.

The Anthroposophical path of inner training can lead to moral autonomy – to social capacities, moral technique and phantasy. But the path is not an easy one to follow, it can take a long time. It requires the ennoblement, the development of our soul-members by the ‘I’. These are not theoretical tasks, nor can they be fulfilled in the quiet privacy of our own living-space: this can only be practised in eve-

ryday life, and the study of Anthroposophy without this daily practice – e.g. the “five subsidiary exercises” – can be extremely risky. How great the dangers are in reality was described by Rudolf Steiner in a letter of 5th January 1905 to Marie von Sivers:

“In the heads of the so-called Theo[Anthropo]sophists there will be mirrored again in the grossest way all the materialisms of our age. Because the inner ideals of Theo[Anthropo]sophy are, themselves, so lofty, those people who are not taken up with it fully will become the worst materialists. In all likelihood, we will experience far worse from the [Anthroposophists] than from those who have not come in touch with the teachings of [Anthroposophy]. [Anthroposophical] teaching, received as dogma and not as something living, can lead into a materialistic abyss. This needs to be understood. Take Keightley as an example. He is well on the way to becoming one of the worst [sacrificial] victims of [Anthroposophy]. Without Theo[Anthropo]sophy he would have become a straightforward, ungifted but probably decent academic. Through [Anthroposophy] he is becoming arrogant, envious, disgruntled and fiercely ambitious. These are factors that the occultist has to weigh up again and again when he is contemplating spreading the exalted wisdom of the holy Master in the public domain. That is the great responsibility he bears. And it is the reproach always levelled against us by the [Masonic] brotherhoods, who wish to remain conservative within occultism and to continue cultivating the method of secrecy on into the future. – And no day goes by, but the Masters clearly intone the warning: ‘Take care! Consider the immaturity of your time. You have children before you, and it is your destiny to have the task of communicating to children the lofty occult teachings. Be aware that with your words you are bringing up evildoers.’ I can assure you that if the Master had not succeeded in convincing me that, despite everything, [Anthroposophy] is necessary for our time, I would still, after 1901, have only written philosophical books and spoken on a literary and philosophical level” (Rudolf Steiner/Marie Steiner, *Correspondence and Documents*, GA 262).

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