

# Brave New Anthroposophical World

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According to Rudolf Steiner, the Manichaeian initiation is regarded as a higher degree consisting in “the true realisation of the function of Evil”. (See GA 262, Rudolf Steiner / Marie Steiner-von Sivers: Briefwechsel und Dokumente 1901 – 1925, p. 24) Despite the fact that, according to Steiner, Manichaeian initiation and its background must remain completely hidden from the world for a long time to come, in the following pages we will try to open a page of that Book of Evil in direct relation with the difficulties of the stream of Rudolf Steiner during the twentieth century. It suggests a reconsideration of the matter of the Threefold Social Order raised by Rudolf Steiner more than a century ago. In general, in anthroposophical circles today, the prevailing opinion is that this is bound to happen, regardless of the obstacles or pitfalls in its path. Rudolf Steiner's student Karl Heyer (1888 – 1964) also thought so in the third point of the appendix “Esoteric foundations and aspects of the social threefold” to his book “Who is the German Spirit of the People and Other Contributions to History” he sets the direction of his reasoning with the question: *To which historical period of human evolution is the threefolding social structure appropriate?* He considers this question critically important, and additionally another one: *Which spiritual beings help or stimulate the realisation of this structure?*

In the first place, we must admit that regardless of his personal acquaintance with Steiner and his direct involvement in his movement for a Threefold Social Order, Heyer draws answers to these questions only from his writings and not from private discussions with him. There he finds his “various answers”, which he systematises into four groups, forming something like four graphs of the Threefold Social Order. The first is what can be called “in the next 10, 20, 30 years”, conditioned by the conversations Steiner had with prominent political figures in Germany and Austria around the end of the First World War that Steiner mentions in his lectures. Heyer cites three of these, taken from the lecture series numbered by his translator Terry Boardman: GA 328, GA 186, and GA 328, or those of February 5, 1919, November 29, 1918, and February 10, 1919, respectively. The first specifies the following time limit for the imposition of the Threefold Social Order:

*“To some I have said: You have been given these indications regarding human evolution in the social sphere which will be brought into a reality in the next twenty to thirty years in the civilised world. I'm not talking about a program or ideal but it is the result of observation of those who want to make a reality of the seed towards an inclination already in humanity today, towards the **next ten, twenty or thirty years**. You have only to choose, I say, either to work through to its realisation with reason, or to face revolutions of social cataclysms, terrible social upheavals. **No third choice is possible**. The (First World) war will probably be the time—so I say to some—where reason is acceptable. **After that it could be too late.**”*

The meaning of Steiner's second note is similar:

*“I presented the matter in the following way to various people to whom I have spoken in the course of the last few years about this social impulse being a matter of necessity. I said that what is meant here, and what is by no means an abstract program, wills to be realised in the world through historical impulses in the **next 20 to 30 years**; you have the choice – that's how one could speak to people at that time who still had the choice - **they no longer have it today** - you have the choice of either accepting reason and engaging with such things, or experiencing that they will be realised through cataclysms and revolutions in a chaotic manner. **There is no alternative...** for these things in the course of world events... **Now** is the time when the only people who are able to speak effectively about the needs of the times are those in a position to see that which is striving to be realised in the course of time.”*

The third quote reads accordingly:

*“Cultural organism, state organism, economic organism – that is what one has to say the developmental forces of humanity are striving towards in the **next 10 to 20 years**. And one who sets himself against this development, sets himself against the possibilities of life for modern humanity”*

These three statements can be considered the formation of the first “timeline” of the Threefold Social Order, which on the basis of the years indicated can be called **"in the next 10, 20 - 30 years"**. Dated to 1918-1919, when it was "composed", it points roughly to the time immediately after the Second World War, or the middle of the twentieth

century!

Having previously announced that he would not comment on and explain Rudolf Steiner's various statements simply because "there was no great need for it," Heyer moves on to the next group of statements that make up the second graph of the Threefold Social Order having another time base – from the beginning of the age of Archangel Michael to its end. In this regard, Heyer quotes the information in Steiner lecture of April 21, 1919 namely that Michael demands from people something which he, as the Spirit of the Age, wants to accomplish and which he, as the Spirit of the Age, "...actually accomplishes. And the chaos comes from the fact that humanity thinks in a different way and, above all, acts in a different way than the one in which the Spirit of the Age thinks and acts. Actually the Threefold Social Order has been in place since 1870, only the behaviour of the people is different and thus they fall into terrible contradictions as to what the facts reveal".

Here Heyer only reminds us that Michael's era begins in the 70s of the 18th century and ends possibly around 2350. The indicated time is about 3-4 centuries, which he calls "the first aspect of the period of applicability of the social threefolding", forgetting to similarly name the previous graph, which is no less important - the middle of the 20th century. Thus, the second, Michael's graph, has a different, much longer duration, which Hayer does not comment on.

To reinforce his second graph, Heyer also quotes information from the lecture of September 28, 1919, which claims something interesting: "...the time will come when the Threefold Social Order will have to be overcome. Not today but after around 3 – 4 centuries. Then people will have to think about how to undo the Threefold Social Order. ...One thing applies to 1919, another to the 2350s..." From this, it becomes clear that in fact the Threefold social order applies only to Michael's era, for which it was actually intended. Also that this can only happen if it *starts* to be introduced 10, 20, 30 years after the moment of its announcement. Then it can be possibly established. The second of Heyer's graphs is only possible if and when the first one is implemented.

Hayer does not comment or compare these two graphs, but instead moves on to a third one, which is even longer - until the very end of the Fifth Post-Atlantean Cultural Age (about 3573 AD). Here Heyer cites most of his quotations from Steiner, such as the one from December 6, 1918 (See K. Heyer, "Beiträge zur Weltgeschichte", Vol. III, "Die neuere Zeit", Breslau 1940 (2nd ed. Kressbronn, 1957), pp. 51-52 in the section: "Zeitgeist und Zeitgeister der neueren Zeit"):

*“For these things, which I have indicated, will come: either, if people bring themselves to carry them out through human reason, or, if they do not bring themselves to carry them out, through cataclysms, through revolutions. Human beings will strive for this threefolding in the 5th post-Atlantean epoch, this threefolding has to come. Our epoch is therefore aiming for a certain socialisation.”*

Heyer recalls that the Fifth Age is the same as that of the Consciousness Soul, in connection with which Steiner, in his lecture of March 1, 1919 (GA 186), said that *“... the third thing, which from the depths of the human soul is pressing forward to be realised is Socialism, which can simply be characterised by saying: in the epoch of the Consciousness Soul the modern soul’s striving is for the individual to be able to feel that he stands within the social organism. People want to create the social organism as such; they want to feel themselves as members of this social organism ...”*

These and other similar thematic quotations form Hayer's third graph of the Threefold Social Order, which is most aptly titled "Until the end of the Fifth Epoch" (3,573 AC). Leaving it also without comment and analysis, Heyer proceeds to the next graph, that is his last, fourth in a row, which is the longest and most important for him. It is based on Rudolf Steiner's lectures, delivered on March 23 1919 (GA 192), and on March 28 - 29, 1919 (GA 190). Heyer is guided by the first of them, which this time he does not quote, but briefly retells, forming the "backbone" of his Threefold social order. At its end is the year 7893, which is the end of the Seventh Cultural Epoch preceded by the Sixth, and before that, by the Fifth, through which humanity must develop the following Imaginations, of which Heyer relates:

*“When these gradually emerge in human souls, he said, then those human souls will come to find it intolerable that cultural life, education, the life of schools and universities are dependent on the State or on the economy. People will more and more have to rely on having a free spiritual life. Because in this 5th post-Atlantean epoch we are moving towards a sensory-supersensory condition of the world in which the angels come down lower than before. They will enter into a much more intimate community with human beings than was previously the case. Just as they receive the rain from the clouds, human beings will have to learn to perceive the inspirations from higher regions given them by the angels, who will be moving more and more among human beings. Through this, the liberated spiritual life will become able, through its freedom of thought, to receive the influences that come down from a*

*supersensory world. When people therefore call for a social order such as threefolding, they do so not in the sense of the political programmes that people make today; rather, what is called for comes from the revelations of the spiritual world, which will speak ever more clearly”.*

In Heyer's terms the realisation of the Threefold Social Order requires the intervention of the Angels, who must enter into a more intimate communion with humans, as well as the Archangels, who also must provide impulses in a much gentler way "through something like gentle Inspirations which in the future will discover the inner substance of the future states, which will have separated themselves from cultural and economic life and therefore will truly be autonomous political legal states. The states in the third post-Atlantean age were theocracies. They gradually disappeared. Theocracies will reappear on Earth; in the earthly life of rights, people will feel, so to speak, the rule of the Archangel. The Archangels will also approach the people”.

Finally, Heyer speaks of the Archai who “*will become the bearers, the administrators of the economic circulation of human beings. There will be an associative [economic] life. Whereas since the middle of the 15th century there has been the tendency for people to look merely to the creation of goods, the accumulation of goods and of profits, in the autonomous economic circulation by contrast, it will be much more about the distribution and consumption of goods. – Thus appears from what will come towards us from the future, first the need for an autonomous spiritual and cultural life, through which the angels will come closer to human beings. This autonomous spiritual and cultural life has to advance as soon as possible, for that has to be complete - if mankind is not to experience a great disaster - by the end of the 5th post-Atlantean epoch. By the end of the 6th post-Atlantean epoch a new spiritual theocracy must have become completely autonomous, and by the end of the 7th post-Atlantean epoch a really social community life must have been developed, in which the individual will feel unhappy, if everyone else is not as happy as he is, if he somehow had to pay for his own happiness through the sufferings and deprivations of others.*”

For greater clarity, we cited the entirety of Heyer's words with which he considers the whole question closed - without any additions or comments from his side. In this way, Heyer's fourth graph of the Threefold Social Order is formed, as well as the impression that its success is *inevitable*! Readers are tempted to draw the same conclusion. The fourth chapter of Heyer's appendix makes it clear that he really considers the success certain and inevitable:

*“So we understand that the impulse for a free spiritual life, in the sense characterised, which has to be carried by individual human beings, is given by the Angels (for the 5th Post- Atlantean epoch), the impulse for a new life of law and the state, which is carried by larger groups of people, is given by the Archangels (for the 6th Post-Atlantean epoch), and a fully comprehensive economic life in the sense of social community is given by the Archai (for the 7th Post-Atlantean epoch). So this will be the re-enlivening - in a whole new way - of man’s ancient relationship to the beings of the Third Hierarchy, as it was in pre-Christian times (ultimately in the 1st-3rd Post-Atlantean epochs). .... We see how here an objective of the Angels is recognisable, which is directed towards the unfolding of proper social impulses in relation to the life of human beings in their body, soul and spirit. **It becomes clear how this objective is deeply related to the impulses of social threefolding in the narrower sense, on the one hand, but on the other hand, goes far beyond it.**”*

All this shows that Heyer considers the course of the Steiner’s Threefold Social Order to be *inevitably all victorious*, affirmed by the following statement, from which it is clear that no one, not even the opponents of the Luciferic, Ahrimanic and Asuric hierarchies, is under any circumstances capable of defeating it:

*“Perhaps one could say: we should also recognise here how social threefolding is only a first shaping of something that is meant for the immediate present and it will grow further in the centuries and millennia to come and this means it **will be achieved against the resistance of the counterforces**, which is described in the lecture of 9 October 1918 as the objective of the Angels for humanity.”...*

### **Deeper analysis of the Heyer's graphs**

Ultimately, the four different Threefold social order graphs of Heyer are as follows:

- 1      *“In the next 10, 20 or 30 years”;*
- 2      *“Until the end of the Epoch of Michael”;*
- 3      *“Until the end of the 5th Epoch”;*
- 4      *“Until the end of the 7th Epoch”.*

Heyer considers each of these scenarios as if they quite naturally flow

into each other to finally unite in one final and triumphant inevitable happy ending. At the very outset he intentionally restricted himself in essence to presenting Rudolf Steiner's indications, "ordered in accordance with certain viewpoints and **felt I should avoid explaining or commenting** on many things, which would all too easily become superfluous." (p. 49) He also did not comment or even did not notice the contradictions between the different graphs, such as for example that they do not necessarily flow into each other. The second graph, "until the end of the Michael Epoch," in a way negates the next two, because if essentially the Threefold Social Order applies only to it and then needs to be overcome, then what must follow it during the rest of the Fifth, Sixth, and Seventh epochs must be something slightly different, if there is anything at all, because the second graph is sharply contradicting to the first one, as well as to the next two. First of all, Heyer puts "in the next 10, 20 or 30 years" and "until the end of the Epoch of Michael" under a common denominator obviously not understanding that the success of the latter graph depends on the success of the former. If the first graph did not happen until the middle or the end of the 20th century, then **"the end of the Epoch of Michael" graph would not happen as well and even less "until the end of the 5th - 7th Epochs" graphs.** In fact, the failure of the first precludes the success of the other three, and in that case we cannot expect them to happen! Then the described Divine Imaginations, Inspirations and Intuitions will not be reached at all, at least not on a mass scale.

So the second, third and fourth graphs actually depend entirely on the first one and its success until the mid-20th century. If the Threefold Social Order was not established at that time, any possibility for further development by the end of the Seventh Epoch is unthinkable. It is the participation not only of Angels, Archangels and Archai, but also of the human beings that is crucial. Only if they consciously choose it and then start implementing it on a large scale, then it would be taken up and further developed by the Higher Divine Beings with their Imaginations, Inspirations and Intuitions during the 5th, 6th and 7th Epochs respectively. The start, however, should have been done by the humans. This is what Steiner said should be understood, but Heyer clearly did not.

In fact, it all depended on the free choice of the people during these "10, 20, 30 years" with the two options: acceptance and rejection, leading to the success or failure of the Threefold Order large-scale social plan. The way Heyer presents the situation, the option is only one: success, that is certain! This, however, would not be favourable to the free choice in

humans, which is the power to make decisions or perform actions independently. The free will is the idea that they have the ability to make their own choices and determine their own fates. In Heyer's vision of the world this freedom, however, entirely disappears.

Additionally, we have the "clairvoyance" factor, which is necessary to receive the Imaginations from the Angelic Hierarchy eventually during the Fifth Post-Atlantean Threefold Cultural Age. On a mass level, it was supposed to be achieved with the help of the Second Coming of Christ in the etheric world since 1933, which will be discussed later.

## **The TWO alternatives**

Regarding the Threefold Social Order, other indications of Rudolf Steiner's also should be taken into account, such as what reads:

*"During this coming age, the so-called civilised world will be faced with the following two alternatives: one is **Bolshevism**, and the other is the Threefold Social Order. He who does not recognise that only these two alternatives exist in the near future understands nothing of the course of events on a grand scale." (GA 199, 7 August 1920)*

Here, Steiner directly points to something that in Heyer's mind does not take place, namely the possibility of a failure of the Threefold Social Order! It can be replaced by an alternative: Bolshevism. It is better to say, neo-Bolshevism, which Steiner also calls "False Socialism", that is supposed to be introduced in the future not only in Eastern Europe, but also into Western Europe if Threefolding fails "in the next 10, 20 or 30 years." We can relate this to the indication Steiner gave to Ehrenfried Pfeiffer (19 February 1899 – 30 November 1961) who was also a prominent student of his - an activist in the so called Threefold movement and a researcher in the field of the "etheric" machines. In his Notes and Lectures (Mercury Press, 1991) Pfeiffer recalled Steiner pointing to him that the deadline for the implementation of the Threefold Social Order is the mid-1950s. This indeed coincides with the Heyer's schedule "in the next 10, 20 or 30 years." Pfeiffer sees this as a wasted opportunity!

In 1922 Steiner ceased lecturing on the subject of threefolding considering the conditions no longer suitable. A last hope comes from Clara Michel who reported a private note from Steiner:

*“The Threefold Commonwealth is completely done for in this century. It cannot become a reality. It will again be possible at the beginning of the coming century when a window of the spiritual world will open in order to make it possible.”* (See Rudolf Steiner to Clara Michel in Rudolf Steiner’s Millenium Prophecies by Heinz Herbert Schöffler, Henry Goulden Books, 2007)

If this is an authentic depiction of the situation, we must associated it with Steiner's intentions to reincarnate on Earth before the end of the 20th century together with his closest fellows and the leaders of the ancient School of Chartres who have not been reincarnated on Earth since the 13th century. But “everything to-day depends upon free will, and whether the two allied groups will be able to descend for the re-spiritualisation of culture **in the twentieth century**

—this depends very specially upon whether the Anthroposophical Society understands how to cultivate Anthroposophy with the right devotion.” (GA 240, 18 July, 1924) Together, these two groups should have set the new tone for the re-spiritualised human civilisation. To-day such scenario is not to be seen nowhere in the world recalling of the following two possibilities:

*“At the end of the twentieth century mankind will either stand at the grave of civilisation or at the beginning of the Age when Michael's battle will be fought out to victory.”* (GA 240, 19 July, 1924)

### **Yordan Dimitrov's graph**

Without any detailed analyses or examination of the Threefolding elements the Hayer's graphs suggest an imminent fulfillment. The approach of mechanically grouping together these graphs into a "all-conquering" schedule is also characteristic of another distinguished anthroposophical author - Yordan Dimitrov from Bulgaria, who in the 2022 Christmas issue of the Bulgarian Anthroposophical News (<https://aobg.org/files/newspaper/bg/av77.pdf>, p.8) published something like an Address to the Anthroposophists with the title "Pitfalls in the understanding and application of the Threefold social organism". In his article he draws upon the same trilogy of lectures of March 23, 28, and 29, 1919, of which, however, he selects the third one. He is also relying on two additional pieces of information, having at the end the same result: “a schedule of application of the Threefold Social Order”! In his view it also must extend right up until the end of the Seventh Cultural Epoch - a suggestion, which he, similar to Heyer, does not comment on

or analyse. Instead he sees it as a self-evident, “natural” phenomenon that out of necessity must happen.

Similar to Heyer, Dimitrov is a prominent anthroposophist, one of the oldest in Bulgaria, a current member of the leadership of the Bulgarian Anthroposophical Society, editor-in-chief of the Bulgarian Anthroposophical Publishing House, and also a participant in perhaps the most distinguished Bulgarian founding pre-democratic anthroposophical group - that of Dicho Daskalov (1907 - 1989) in the 1980s.

The Christmas issue of the Bulgarian Anthroposophical News in question is largely dedicated to the Threefold Social Order. Yordan Dimitrov is not only refreshing its main points in reader's minds, but also is bravely and decisively outlining its future in the world and in Bulgaria in particular. He starts with summarising his "international" anthroposophical experience, that began in Camphill, England in the 90s of the twentieth century and ended later in the Anthroposophical Economic Group in Los Angeles. In its essence it is based on the Steiner's lecture from March 29, 1919, tracing the Angelic Imaginations, Archangelic Inspirations, and Archaic Intuitions through the 5th, 6th, and 7th Post-Atlantean Ages, respectively. This forms a mega-graph similar to Heyer's that extends all the way until the end of the 7th epoch.

Exactly in the manner of Heyer, Dimitrov quotes Steiner, but does not comment on his proposals, and *he does not envisage any negative development* of the Threefold Social Order, notwithstanding that Steiner assumes such a development. "If we don't make it a reality, great misfortunes await us", is the only thing Dimitrov says. What is said by Steiner in the lecture of March 29, 1919 is omitted by Dimitrov, but still very interesting:

*“The life of rights as such is entirely earthly, but is rayed through laterally. So that Inspiration, which should restrain Ahriman, should be active in the life of rights. We must advance to conceptions of rights, which are really taken from the life of the spirit, and which are really **initiation conceptions**. But how can the things of which I have spoken today be straightaway made understandable to wider circles of present-day mankind? **They cannot**. For what the spiritual-scientific element would need to permeate the whole of the education and culture of the times. Otherwise it would not continue into the future.”*

This quote is particularly significant for several reasons. Starting from

the back forward: first, it is Steiner's admission that at the time mainstream society was not open to the threefolding idea. Things can not be “straightaway made understandable to wider circles of present-day mankind”, he said, and also that the whole of education must be permeated with anthroposophy! The latter, however, was and still remains invisible. And Steiner's goal for anthroposophy to gradually become one with the evolution of mankind failed. To-day it has only some small impact. Rudolf Steiner's books are popular only among a small number of readers of Steiner.

Secondly, in the above text, the mention of some *initiation* conceptions in the context of the elaboration of the *life of rights* of the threefolding is particularly striking. It is a matter of something that comes from the Initiation into the Mysteries, from where also the theoretical basis of any true social order comes (look further). Since the 20th century, it has taken two forms: a public one and a “private” one. The first refers to obtaining natural clairvoyance which theoretically is possible since the start of the Second Coming of Christ in 1933. The other form, according to Steiner, is the initiation into Mysteries such as the Rosicrucian-Anthroposophical which Steiner partly established in 1924. In principle it requires specialised training leading to the final triumphal act of initiation performed by two already initiated priests.

It is logical that the mention of initiation in this passage signals the need for either of these two forms of initiation. They are preconditions for the development Threefold Social Order where the spiritual Imaginations, Inspirations, and Intuitions can be obtained. This shows that the natural Second Coming of Christ, which similar to threefolding is also to be experienced during the mid-twentieth century, as a *precondition* for the large-scale macro-threefolding. These two things are interrelated and interdependent. If the natural mass clairvoyance fails, then the mass threefolding would fail too. In such case they both need to be achieved through mystery initiation in the future which would allow obtaining Angelic Imaginations in a micro-threefold social environment.

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As a matter of fact, the two forms of initiation in question are directly related to the two types of threefolding: the exoteric macro-social one and the esoteric micro-social, the second of which would appear only in a small group of people (community) with a shared mystery-significant characteristic in case that the first one fails and does not become a

reality. To-day, we must say that it is remaining still invisible to the whole of the society, but instead the European Union is converting more and more its economical element into a “state-planned” economic system.

More and more the EU politicians are the ones to decide where, who and what should and should not be produced focusing on what they call “social sustainability.” Thus, the EU confidently marches toward Socialism. Still, both Heyer and Dimitrov, together with the anthroposophical mainstream thinkers, such as Matthew David Segall, who recently somehow calculated that “Steiner felt that the historical conditions amenable to the threefolding organization would prevail for several centuries hence, meaning the effort to implement a more differentiated social theory and praxis respecting economic initiative and reciprocity, political dignity and equality, and individual cultural freedom remains a long-term but for that reason no less immediately urgent spiritual task”, (see: Matthew David Segall, “The urgency of social threefolding in a world still at war with itself”, *Cosmos and History: The Journal of Natural and Social Philosophy*, vol. 19, no. 1, 2023) consider threefolding inevitable. They plainly have no critical distance on the subject. None of these mention, or even think about the other, alternative possibility: “Bolshevism”!

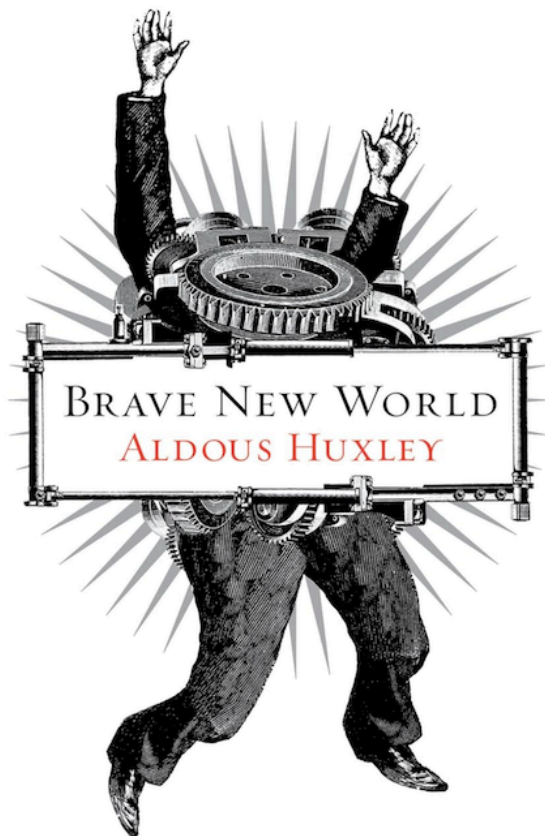


Fig. 1

Thus, both authors firmly and incontrovertibly consider the success of the threefolding absolute and invincible (*under the conditions of the also* “absolute” and “inevitable” Natural Second Coming of Christ). They do not give any chance to the Evil which can prevent both of them. For them Good is the only option that holds sway in the world. Unfortunately, however, this is not the case since Evil is as equal and powerful as the Good, having a specific role in the Universe and consisting in providing freedom: the freedom of choice. Heyer and Dimitrov do not give any “chance” to the Evil whose aim is the alternative: neo-Bolshevik, non-threefold and “non-clairvoyant” world social order. Essentially, both of them deny even the theoretical possibility of failure of the Threefold Social Order which eventually would lead to just one factor exercising its ultimate power over the world. This would be an absolute “good”, which is the same as the absolute evil described in the Aldous Huxley (1894–1963) *Brave New World*. Significantly the book was released in 1932 on the very eve of the Second (Natural) Christ Coming in 1933. It presents a futuristic dystopia in which everyone is happy! A world where people are content without knowing passion or pain. They are the control of an inflicting pleasure having a very calm life, without stress and troubles. However, they are happy in only the most trivial sense living in an infantile, mindless way. A single superstate is ruling the whole planet and only “savage” people can survive - preserving their human “I” and common sense based on certain old customs and freedom outside the Happy State.

This is a point where the great riddle of freedom is connected with the unfolding of Evil. Without Evil, people would have less or no feeling of self and no free choice of the good. The deeper aspects of Evil are rooted in the **act of Resignation of Divine Beings**, and cannot be more than hinted at here. (For more details, see: “Evolution in the Aspect of Realities”, GA 132, and particularly the *14 November 1911* lecture in which Steiner says: “Put into simple words we may suppose the gods had foreseen as follows: “we merely go on creating as we have done from Saturn to Sun there would never be any free beings, capable of acting from their own initiative. In order that beings of this nature might come into existence, the possibility must be given for opponents to arise against us in the Universe, so that we should meet with resistance in that which is subject to time. If we ourselves ordain everything we shall meet with no such resistance. We could make everything very easy for ourselves by accepting the sacrifice offered to us; then would the whole of evolution be subject unto us. But this will not do, we want beings able to resist us. We will therefore not accept the sacrifice; so that through our resignation and because they accept the sacrifice, they become our

opponents!") Suffice it to say that Gods themselves had to allow Evil to enter the world by creating it and had the Gods avoided Evil, the world would be the "Brave New World". In return, Evil, though by definition diametrically opposed to the Good, is the catalyst for bringing the power of goodness to the fore. Thus, Evil is important, but it is characteristic of today's anthroposophical literature that it hardly mentions it. The gods did not shrink from Evil, which alone could give the possibility of personal freedom, but Steiner's anthroposophists did so and still do. Regarding threefolding in particular, the anthroposophical mainstream does not concern itself with the possibility for "Bolshevism", or Evil to prevail. Such is the case of Heyer, his English translator Terry Boardman, and Tomas Meyer, editor of The Present Age Publishing, who consider Heyer's text a broad overview of the threefolding impulse, as well as numerous other authors from the Anthroposophical society who avoid the Bolshevistic Evil and deny its equal rights to win the battle in the outer society during the 20th century. Here we see Evil justified in a certain way, as well as "Bolshevism" is entirely justified social principle, though not in the way that we usually believe it to be justified. Any other approach may prevent man to become a free being capable of choosing between good and evil. If things, however, proceed according to the current "anthroposophical" plan, then inevitably the planet would arrive at a New Brave (Anthroposophical Threefold) World, a World without Evil.

### **Dimitrov's "dictatorship"**

To understand the world development, it must be viewed in its whole range in which the Good and the Evil are two equal factors, none of which can destroy the other. Those who have read Dimitrov's writing will probably say that, after all, still he mentions some kind of dictatorship that is coming. He calls it "forthcoming dictatorship" without any further explanation. In passing, he mentions some sort of secret plan of the Western occult brotherhoods as well as some sort of financial chaos to come. According to him, Ahriman must appear as World Saviour related to COVID-19 which for him is "just a preparation for the enslavement of people."

Dimitrov does not make clear what exactly this dictatorship would be. He just mentions it, but, interestingly, he shares his *feeling* about the end of the 20th century when in the English-speaking (American) anthroposophical world an opinion prevailed, namely that "the Threefold Social Order would begin on a comparatively large scale after

the terrible epoch of Oraphiel, i.e. after 5-6 centuries, when something surprising will happen". Again, Dimitrov does not clarify what the "surprise" would be, but instead again and again he presents the threefolding as something inevitable. In any case the world as a whole would see its appearance and this would be an imposition of the Threefold Social Order on a relatively large social scale. Why "relatively" he does not explain. By contrast, Steiner insisted that large-scale changes could only be implemented with the knowledge and insight of the actual *majority of the population*, or as he also suggested, a sufficient number of people. Surely, this is not the case to-day.

Resuming Dimitrov's ideas, it appears that the "dictatorship" is already taking place to stay and last throughout the rest of the St. Michael's Epoch (1879 - ca. 2300), as well as during the Oraphiel's Epoch (ca. 2300 - ca. 2750). These are some "5-6 centuries". In Dimitrov's logic, this would continue until the end of the 7th Epoch, which means that, despite the "dictatorship", Steiner's Threefold Social Order has no alternative - *it is the only world social option denying the Evil Bolshevistic one, which only can impel us to defend Evil in this particular case and say that in its essence Dimitrov's suggestions are an excellent, profound introduction... into the The Brave New Anthroposophical World.*

### **Relation and shared fate between the Natural Second Coming of Christ and the Threefold Order**

It is the traditional view of both Orthodox and Catholic Christians, preserved from the early Church Nicene Creed, adopted at the First Council of Nicaea in 325 AC. It claimed that the Second Coming of Christ will happen after "he ascended into heaven and is seated at the right hand of the Father. He will come again in his glory to judge the living and the dead, and his kingdom will have no end. ... We look for the resurrection of the dead, and the life of the world to come." Views about the nature and timing of the Second Coming vary among Christian denominations and among individual Christians. According to Rudolf Steiner, Christ would reappear in the etheric plane beginning in the 1930s. It is perhaps not without significance that he points as most important the years *between 1930 and 1940*. Significantly, however, he pointed not to one, but to two different possibilities:

*"There are two different possibilities of what might happen, however. One is that human beings will have the aptitude for this clairvoyance but **during the coming decades** materialism will triumph and*

*humanity will sink into a materialistic swamp. Isolated human beings will appear who will say that it seems to them as if they saw something in physical man like a second man; yet, if materialistic consciousness goes so far as to declare that spiritual science is folly and to stamp out all consciousness of the spiritual world, people simply will not understand these first capacities. It will depend upon humanity itself whether what then takes place turns out to be a blessing or a curse, since what is really to occur might pass by unnoticed.”* GA 118, 6 March, 1910

Therefore, the Christ Event would manifest in various ways: in more and more individuals during the next two thousand five hundred years discovering naturally full access to the etheric clairvoyance. The second “public”, or grand-scale possibility is the one which we would call “missed without a trace”.

*“If it is missed without a trace, humanity will lose its most important opportunity for evolution and sink into darkness and gradual death”* (GA 118, January 25, 1910) In such case one last option remains of which Steiner once pointed out in relation to the esoteric rosicrucian preparation which was essential **“until now .... but the twentieth century** has the mission of enabling this etheric body (of Christian Rosenkreuz) to become so powerful that it can also work exoterically. Those affected by it will be granted the experience of the event that Paul experienced on the road to Damascus.” (GA 130, 27 September 1911)

This shows that Christian Rosenkreuz's primary task was to prepare the way for the Second Coming and that the twentieth century was crucial for his mission. If this chance is missed then the last, esoteric option for the future perhaps may open:

*“If mankind ignores this event of Christ's return, seeing Christ in an etheric body will be limited to those who, through **esoteric training**, show themselves ready to rise to such an experience.”* GA 118, January 25, 1910

If this option appears, that would mean that the possibility of the naturally developed option will not be possible anymore, or at least “for a long time”. Again and again, however, points out that the twentieth century and especially *the years between 1930 and 1940*. *“If, then, **in the years between 1930 and 1940**, the materialists were to triumph and say, “Yes, there have indeed been a number of fools but no sign of the great happenings that were anticipated,” it would not*

*disprove what we have said.” (GA 118, 25 January 1910)*

The most important time seems to be the period between 1930 and 1940 that is immediately *before* the start of World War II in 1939. These were the last ten (or seven, if we start counting from 1933) years of relative calm in Europe and particularly in Germany during which a certain number (sufficient, as we will see later) of people could have started “publicly” experiencing the Event. Most probably, the period coincides with the first seven years of Hitler’s rule. Steiner pointed again to the importance of the years between 1930 and 1940 on July 25 the same 1910 year, but extending the period with ten more years: up to the middle of the twentieth century (point one and two further below). In several other occasions he again and again mentioned the importance of this time within the frame of the whole twentieth century:

1. *“But even if these faculties do not become evident **in the middle of the twentieth century**, this will be no proof that the rudiments of them are not within man, but only that the seed of the young buds has been crushed.”* GA 118, July 25, 1910

2. *And it is the lot of mankind, already in this twentieth century before the next millennium— indeed for a few individuals in **the first half of this century**—to develop the first rudiments of a new faculty of clairvoyance that quite certainly will appear if men prove capable of understanding it. It must, however, be realised that there are two possibilities. It belongs to the very essence of the human soul that natural faculties of clairvoyance will arise in the future in a few people during **the first half of the twentieth century** .... A distinction must, of course, be made between cultivated and natural clairvoyance.”* GA 118, July 25, 1910

3. *“You all know that for a long time attention has been drawn within our anthroposophical stream to the fact that this **twentieth century** is one that should bring about in the evolution of humanity a special relationship to the Christ. This relationship to Christ will come about in the course of the **twentieth century, and already in the first half**, as you know...”* GA 178, 18 November 1917

4. *“One can **go astray in the twentieth century**, because what has to be attained is to a certain extent subject to man's free will and must not be compulsory.”* GA 132, 17 June 1910

5. *“A great deal concerning human evolution will be decided*

*in our century ... after the first appearance of Christ on Earth in his etheric body, which is really his second appearance upon Earth.” GA 346, 15 September 1924*

6. *“All anthroposophical knowledge must be transformed into our strong desire to prevent humanity from letting this event pass unnoticed, and in **the time that remains at our disposal [twentieth century]** gradually help humanity to mature to develop these new capacities and therefore to be able to reconnect with Christ. Otherwise, it will have to wait a long time for the opportunity to repeat itself again - until the next incarnation on Earth, in fact.” GA 118, 25 January 1910*

These texts, together, tell a story that the new, natural clairvoyant faculty may appear in more and more human beings during the next two - three thousand years only if they are first already made evident “in the course of the twentieth century, and already in the first half ... in which for a *large number* of people Christ in the etheric will be an actual, existing being.” (GA 178, 18 November 1917). Otherwise, as we have already seen, it will be missed without a trace and will be limited only to those few who break through some sort of esoteric training that supposedly may appear in the future. In other words, the new faculties must be something that serves as a model for others to copy. No model - no copies!

Lastly, the sixth of the texts justly presented above contains something “private” in relation to the anthroposophical knowledge that was supposed to prevent humanity from missing the Christ. This was supposed to happen during the time that was remaining “at our disposal”: the twentieth century and especially the first half. All this surely concerns Steiner’s Anthroposophical society that obviously was “responsible” for the Second Coming of Christ. It was simply its *destiny*.

*“It will be a **trial, a severe test** for those prepared by Anthroposophy to recognise where the truth lies, a test as to whether a spiritual, vital feeling really fills the spiritual theories, or whether they only contain a **hidden materialism**. It will be a proof as to the further development of Anthroposophy, whether by its means a **sufficient number** of persons will be developed enough to understand that they have to see the spirit in the spirit, that they have to look up into the etheric world for a new manifestation of Christ; or whether they will remain at a standstill on the physical plane, determined to look for a manifestation of Christ [Ahriman i.e.] in a physical body. The Anthroposophical movement will yet have to **undergo this test**.” GA 132, 17 June 1910*

And the “truth” lies in the fact that during the first half of the twentieth century indeed it was all about the question of having an anthroposophical understanding of that which was suppose to happen. It was a test as to whether the anthroposophical spiritual theories are filled with spiritual reality, “or whether they only contain a hidden [anthroposophical] materialism.” In fact, for the further development of Anthroposophy itself it was indeed crucial to identify whether a sufficient number of persons have developed “enough of understanding that they have to look up into the etheric world for a new manifestation of Christ”. Or, whether Steiner’s Anthroposophy stopped developing, determined already only to look for a manifestation of Ahriman in a physical body.

Evidently, the current Anthroposophical movement did not undergo its test and still remains at a standstill on the physical plane blindly waiting for threefolding and Godot. Or, despite the fact that the last anthroposophists remaining on Earth today are going further and further away from their task in relation to Christ, they are still considering Him “waiting patiently for us here on Earth” as revealed by articles such as “The Second Coming” (<https://anthropopper.com/2021/07/11/the-second-coming/>) Another example is Adolf Arenson (1855-1936), one of the best of Steiner’s students who also advocates “*the one and only possibility*”, namely that at any rate “During the next 3,000 years the whole of humanity WILL have the possibility to experience the Christ,” Arenson writes. “The starting point for this can be given in the following words which contain the core of Rudolf Steiner's remarks: the physical body of Christ had to be crucified and broken up that the spiritual body might rise in all its purity, the “phantom” from which in the future the “phantoms” of *ALL HUMANITY WILL descend.*” (Adolf Arenson, “The Christ Mystery” - a lecture delivered on 26th, November, 1930, Dornach, H. Collison, 27 Clareville Grove, London, 1931; <https://web.elib.com/RelAuthors/ArensonA/ChristMysteryArenson.php>)

Such authors can not assume even for a moment the possibility of error or failure of the new natural clairvoyance, that is theoretically possible since 1933, despite the fact that it was repeatedly and clearly articulated by Rudolf Steiner. Such possibility is unthinkable for them and excluded altogether. Only the “positive” development is taken into account - namely that for gaining the new spiritual perception humanity has 2,500 years extending to 4400 AD. With no other thoughts in mind this has been considered by practically all anthroposophical writers in the last 100 years such as Heinz Pfeiffer as well who stated that “Then, *however great* the efforts made by these Brothers [of the Shadows] in the end it

will not and cannot be possible for them to achieve full success. With inner calm and composure we should take hold of the spiritual and the earthly truths and knowledge of our eternal nature, which exists before our birth and after our death Radiant with light in these revelations is the Christ, the spirit of our Earth, who goes ahead of us in the evolution of humanity. *The Christ together with His helpers WILL finally overcome the powers of evil.*” And also: “The task allotted to it by the "Brothers of Light" is to represent the world's cultural conscience and to point the way to a juristic-political life of the State, restricted to its own special domain, an economic life in brotherhood, and an independent, free spiritual life. By this, we mean a *threefolding of the social organism.*” (Heinz Pfeiffer, “Brüder des Schattens”, Lochman Verlag, 2011, p. 272) Typically, the Second Coming is being announced by nearly every anthroposophist in the this way, showing that they do not recognise and do not see Evil as equal to Good, despite the fact that the Evil, or Materialism, of our time has become so gigantic. The note below, taken from the official website of the British Anthroposophical society, illustrates this point:

“According to modern scholars of the Greek language this popular phrase is a misnomer. The original Greek speaks not of a 'coming' but of a 'presence' or an appearance'. Had one of these words been used in the early translations, it is possible that a different understanding of the event would have been the result. Whatever the expression, however, it must be realized that Christ's coming to Earth was a unique occasion which will not be repeated. Christ came to the Earth and he has remained united with it. His being is now to be found in the etheric substance of the Earth, in the spiritual atmosphere. In the Bible it is expressed that the coming (presence) will be "in the clouds", 'to meet the Lord in the air. This event has to be understood not as a coming again of the Christ but as a raising of the human power to perceive Him spiritually. As men develop powers of spiritual perception, they will have an experience similar to that of Saul (St Paul) at Damascus. But there will be a difference. To St Paul it came as a shock but thanks to spiritual science mankind today has some knowledge of what to expect. Furthermore, it is not likely to be a sudden experience since the acquisition of spiritual vision is a gradual process. When a man eventually perceives Christ in the etheric, it will be an experience of blessedness and illumination.”

## The Second Coming

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| Anthroposophical Society in Great Britain | Categories | Useful Links |
|-------------------------------------------|------------|--------------|
|                                           |            |              |

Fig. 2

***“In the East, in small colonies, as from seeds, the new life of the future will be formed”***

Summarising this overall view of the deeper spiritual contexts and aspects of the connection between the threefold ideal and the nature of the Second Coming we may say that they belong to each other. Each of them was something of fundamental significance, which formed a precondition for the other. The one clearly corresponded to the other and it can not be accidental that for them both the twentieth century was crucial. To all appearances unfortunately they both failed and passed by without the understanding of people, missed without a trace! The truth is that the Christ's Second Coming could have gained a foothold *only* when the social order is threefold, and the reverse is also true: the threefolding was possible only in a world filled with Christ. That was clearly stated by Steiner:

***“We will call for a knowledge of the spirit, one which speaks of an invisible kingdom, a kingdom which is not of this world in which the Christ-impulse can actually gain a foothold. **This can ONLY happen when the social order is tripartite, threefold.**”*** GA 196, 22

February 1920

*"If the old form of statehood does not become threefold, it will split into three parts, in such a way that on the one hand a completely chaotic spiritual life will develop, a completely Ahrimanic-Luciferic spiritual life, and on the other, an economic life that will be also Ahrimanic and luciferian in character. Both will emerge as a result of the splitted statehood. A predominantly Ahrimanic-Luciferic state will develop in the East, and an Ahrimanic-Luciferic economic life in the West, if people do not understand how to imbue themselves with the Christ, if they do not realise how out of their knowledge and will can bring to threefolding that which wants to split. It will be human knowledge permeated with Christ. It will be human will permeated with Christ. And this knowledge will not be expressed in any other way than by dividing the old unitary statehood into three. And those who stand rightly in the spiritual life will understand, as the shepherds in the field understood, what the Earth experiences through Christ. And those who stand properly in the economic life, in the economic associations, will unfold true will for a **[threefold] social order filled with Christ!**"*  
GA 202, 25 December 1920

Steiner's threefolding ideal was indeed necessary to replace the old unitary state, but evidently this proved to be impossible. Large number of people detecting Christ in Heaven did not appear, which also proved the double relation between the two. And they are "related" by something else: namely by the fact that, as in the case of the threefold social order, to-day anthroposophists taken as a whole do not even think, neither can imagine, even in theory, any possible failure of the natural, or mass Second Coming of Christ. For them this is something for certain and out of doubt, which however ignores and even "excludes" Evil from the World Evolution - in the same way as in the case of Threefold Social Order that in their mind is equally "unconquerable" by the Evil - the ignored, or excluded Neo-Bolshevism as the second world social possibility. Thus the only one that has left is... the **Brave New Anthroposophical World**.

To all appearances the attempt to bring together and provide firm fundament for future development based on the double relation between the threefolding and the natural Second Coming of Christ during the twentieth century failed. In their place, a horrific creature will emerge, cultivated by the western occult-masonic lodges—a grotesque perversion of the Second Coming which clearly will not be Christ, but instead Ahriman, the Anti-Christ, who will save people from all troubles. And it was indeed essential for people to learn to distinguish between the true

Christ and this other Being.

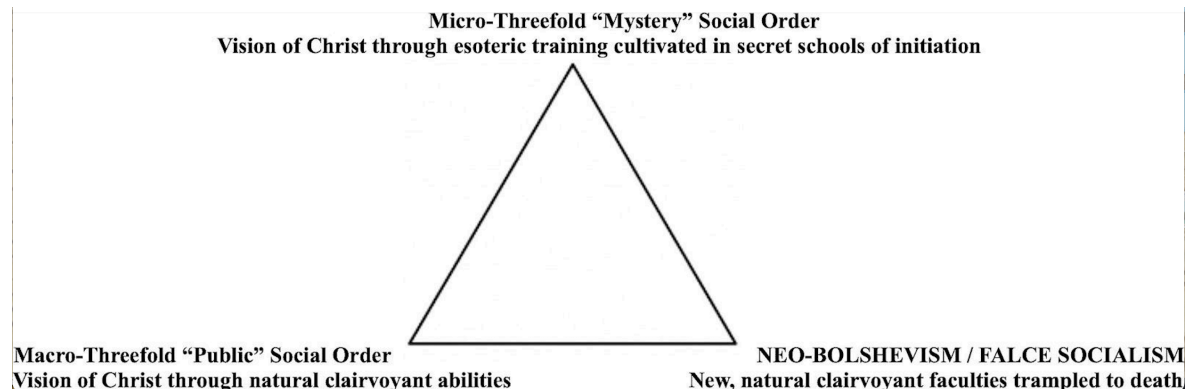


Fig. 3

To that end we have to add something else—a *triple relation* between the threefold ideal, on the one hand, to natural Second Coming, on the other hand, and the supposed culmination of Anthroposophy at the end of the twentieth century in connection with Steiner's supposed return to the Earth. To all appearances the latter also failed, which opens the question of whether Steiner and his closest collaborators may be involved in any further spiritual development on the Earth. Steiner's threefolding movement did not succeed on a large scale, but still a small-scale development may be waiting for a time when some other individuals may be ready to embrace threefolding more fully. This opens the question of defining this development and what is to be done today in such dire circumstances, when like a light in the darkness, the esoteric Second Coming of Christ occurs in secret schools of Initiation, supposedly Manichaeism, which Steiner regarded as places for a higher degree initiation consisting in the true realisation of the function of Evil. Despite the fact that its background still remains completely hidden from the world soon or later it must become evident opening the way for (re)establishing the system of (micro-threefold) communities that were typical for Manichaeism in the past and this may result in the following "Eastern" development predicted by Steiner:

*„All the achievements that wrap the earth in the web of selfishness will come from England and America. From there, everything on Earth will be caught in this web of selfish evil. **In the East, in small colonies,** as from seeds, the new life of the future will be formed. Anglo-American culture will destroy the culture of Europe".* GA 266, 1 Nov, 1906

Mentioned in short, Steiner gave also the following two indications indicating that even in a world of Neo-Bolshevism world development still can go on:

*"It will be the task of the **small band of spiritualised souls** to make it possible for pure truth, love and good to flow into this evil age, to purify itself so that the world may move forward to the sixth day of Creation, in whose dawn we now stand." GA 93a, 31 Oct, 1905*

Adding the last, esoteric possibility to the other ones we have already three and not two possibilities shown on the picture above. And only the one on the top combines with one of the two below!