

King Charles III - the Occultist

His feeling of a returning Communism and his collaboration with the Anthroposophical society

(Part 1)

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“This is a call to revolution”... So begins *Harmony: A New Way of Looking at Our World*¹, a book published by King Charles III in 2010 to encourage global citizens of all ages to search for a harmonious balance with Nature in order to solve the greatest crisis in modern history—“the survival of our planet”. He shares his solutions for a more sustainable Earth and calls for a revolution to fight what he calls an emerging crisis in agriculture. In this book he is drawing on the wisdom of many cultures and authors among whom is the Austrian born occultist Rudolf Steiner (1861-1925) who sought to introduce a renewed spiritual system into the increasingly intellectual modern epoch. King Charles mentioned him twice, first saying:

A century after Justus von Liebig conducted his pioneering research, the philosopher Rudolf Steiner was asked to deliver what became a *famous set of lectures on the emerging crisis in agriculture*. (Justus von Liebig (1803–1873) - the father of the agricultural chemistry and nutritional physiology. His inventions include mineral fertilisers, silvered-glass mirrors, chloroform, radical theory, meat extract, baby food and baking powder). Steiner was quite clear about his view of this development. He described Liebig’s approach as taking agriculture out of the realm of life and putting it into the realm of death. "Only in the realm of death", said Steiner, "does a theory like this work."²

The set of lectures Charles III talks about is the “Agriculture Course” held by Rudolf Steiner in June 1924 in Koberwitz. These eight lectures and five discussions in this course have been transcribed in a book and form the basis of the biodynamic method.³ In the next chapter of his book

¹ Harper Publishing, New York, 2010

² “Harmony...”, Chapter 4: The Age of Disconnection - The industrialization of the mind

³ Today, biodynamic farming is practised across the world farms in over 50 countries. It is practiced worldwide with over 150.000 ha of certified biodynamic

Kings Charles refers to the biodynamics and the work undertaken by him and David Wilson - his farm manager at the Duchy Home Farm for the past 25 years:

... he and I have also worked out a plan to begin experimenting with 'biodynamics'. This approach to food production takes farming a step closer to the natural processes that govern agriculture and all other life cycles on Earth, especially in relation to the health and resilience of the soil – ultimately the most important resource we have. Early results have been promising.⁴

The first steps of Kings Charles in biodynamics date back in 2005 and they are recorded and commented by the English press. According to a 2005 article in the English newspaper Daily Mail he triggers surge in 'cosmic farming' where cattle are allowed to develop their personalities and crops are planted according to moon phases.⁵ The article informs that King Charles first learnt about biodynamics during a trip to Australia in 2005 and that this agriculture is developed by the Austrian philosopher Rudolf Steiner. According to an article in The Guardian from the same year - 2005 - biodynamics is "*a kind of occult-based farming system*".⁶ It also says that Charles has decided to experiment with some of its principles, founded by the Austrian philosopher Rudolf Steiner in the early 20th century. It ends controversially asking: "Biodynamics?". The short answer is: "It's kind of an occult-based farming system".

The biodynamic farming in question is an occult form of alternative agriculture indeed. Its father is Rudolf Steiner who was not just a philosopher, as he is usually presented, but one of the most distinguished clairvoyant occultists of all times and the most respected, leading one of the 20th century. He was formally trained in philosophy and was one of the best Goethe scholars who edited an influential edition of Goethe's complete works prior to his "coming out" as a seer. Thus his life was divided into two periods, the first period as a respected scholar, the second period as a clairvoyant occultist.

land certified by Demeter. The Demeter standard ensures farms respect biodynamic practices and guarantees the quality of processed products

⁴ "Harmony...", Chapter 5, Renaissance: A Duchy Original

⁵ See:

<https://www.dailymail.co.uk/news/article-2245295/We-aMOOsed-Prince-Charles-triggers-surge-cosmic-farming-cattle-allowed-develop-personalities--crops-planted-ac-codring-moon-phases.html#comments>

⁶ See:

<https://www.theguardian.com/science/2005/aug/04/thisweekssciencequestions1>

Steiner developed an occult teaching called anthroposophy out of his own direct spiritual observations. It was defined by him as “a path of knowledge, which intends to lead what is spiritual in the human being to what is spiritual in the universe”, the ultimate aim of which was the initiation in the Mysteries. He maintained that through certain meditative training (followed by initiation in the Mysteries) each individual can acquire the ability to progress to a higher universal plane. Among other things the concepts incarnation and reincarnation and karma are fundamental to this ideas and a number of outward initiatives such as: Waldorf education, Biodynamic farming, Medicine, Curative education Eurythmy, The Christian Community, etc.

Steiner considered the farm or garden to be a self-contained organism, embedded in the living landscape of the Earth, which is in turn part of a living cosmos of spiritual energies. Any biodynamic farmer follows certain “alchemical” path working with nine special homeopathic preparations. Biodynamics stems from Steiner’s system of anthroposophy.

In 1912, Rudolf Steiner founded the Anthroposophical Society based today in the Goetheanum in Dornach, near Basel, Switzerland (fig. 1). In its essence it is an occult society guided by Spiritual School which consists of eleven departments. One of them is the Section for (biodynamic) agriculture.

In 2016 King Charles III delivered an opening speech at the international biodynamic conference “Economy of the Earth”, organized by the biodynamic Italian section “Associazione per l’Agricoltura Biodinamica”.⁷ In it he extols the virtues of Steiner’s vision for biodynamic farming and the “prescience of Steiner’s thinking” upon which “we can only marvel”. He points out that Steiner was one of the first people to recognise the inter-connectedness of soil fertility and the vital health of plants, animals, and people. He quotes one of Steiner’s central ideas about the “thoroughly healthy farm which should be able to produce in itself all that it needs” and calls his advises “visionary”. Just as in his book he underlined that at Highgrove, together with his farm manager David Wilson he drew “considerable inspiration and useful lessons from the concept of biodynamic agriculture as outlined by Rudolf Steiner in his agricultural lectures.”

⁷ See video:

https://www.youtube.com/watch?v=IiC6ZKBP1h4&ab_channel=%D0%98%D1%80%D0%B8%D0%BD%D0%B0%D0%91%D0%B5%D0%BB%D1%8F%D0%BA%D0%BE%D0%B2%D0%B0



Fig. 1

However, the biodynamic approach is much more than organic, but one which works with occult forces related to the Cosmos and the spiritual beings of the Earth and the Universe. Charles's book and the conference speech he gave show that he is familiar with biodynamic agriculture and perhaps also with the occult approach of anthroposophy. After 10 years of experimentation with biodynamics, his interests in it seem to deepen. His respect to it is so big that it seems he artistically illustrated it on the front cover photo of his book (fig. 2) on which he leans on a strange, vague object. It looks like a *cow's horn!* Knowing that cow horns are central in the biodynamic practice, this could be done by purpose. Biodynamic preparations include cow-horn manure prepared by filling cow horns with cow dung and burying them in the ground. This preparation is thought to stimulate soil life and root growth. Horn silica is also made by filling cow horns, but with specially treated quartz, to stimulate the growth of flowers and fruit on plants.

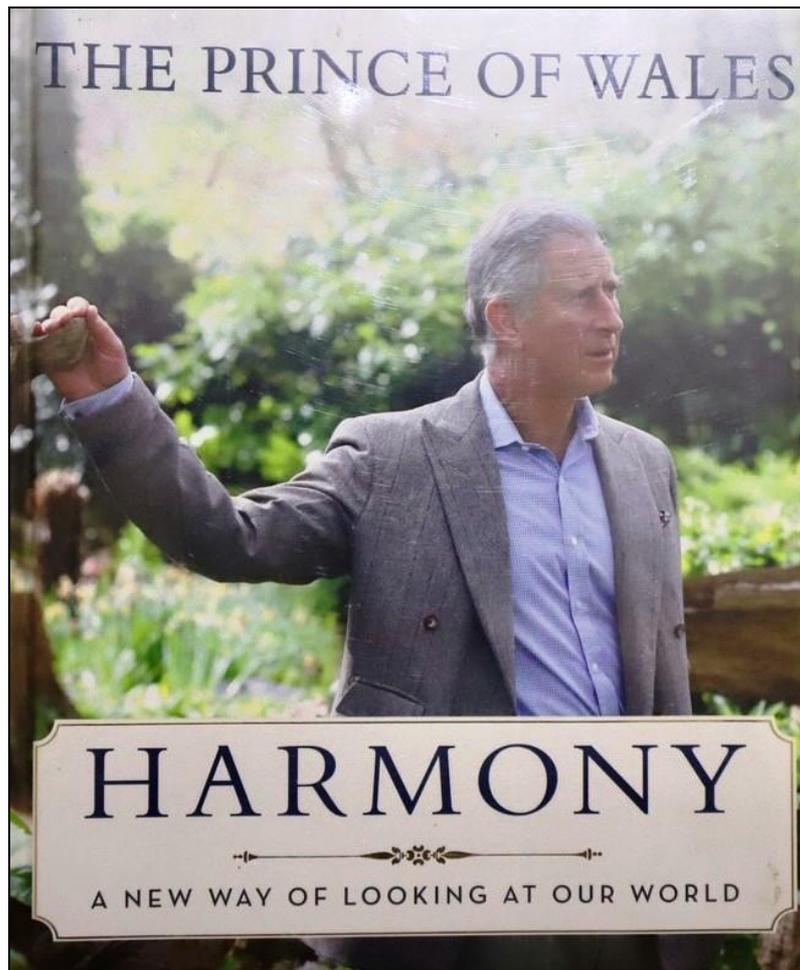


Fig. 2

The replacement of the social system

In 2017, the relations of King Charles with the Goetheanum in Dornah and its Section for agriculture have deepened. He delivered the opening speech at the Annual International Conference on biodynamics held from 1st to 4th February at the Goetheanum in Dornah, Switzerland with over 750 participants from 36 countries.⁸ The theme “Creating fertile soil - from nature to culture” offered the possibility to discuss the connection between soil quality, climate and food security around the World.

On this occasion King Charles III sent an opening video address to the participants in the conference after he was visited in England by the

8

https://www.sektion-landwirtschaft.org/fileadmin/landwirtschaft/Tagung_17/Landwirte-Tagung-2017-EN_web.pdf

leadership of the Section for biodynamic agriculture.⁹ In this message he repeats in concentrated form what he already said in his last year's address at the Conference in Italy. He underlined again Steiner's contributions to agriculture and appealed everyone to take on responsibility and not to lose courage in the face of the alarming statistics on soil loss.

This time Charles III emphasized something more important - this is the problem of "*the prevailing economic system* which fails to put a price on the benefits of such approaches, leaving the majority of farmers trapped on a treadmill of intensive production with little choice but to produce food whose apparent cheapness fails to reflect the true costs of its production." King Charles asks "whether anything can be done to change this situation", and answers that what is needed is "*a fundamental change of approach*"! He meant the prevailing economic system which is no other than the current finance-driven capitalism based on private ownership of the means of production and their operation for profit. This is what needs to be changed if the economy is to serve the biological farming in a beneficial way.

In other words, in his 2017 address at the Annual Conference on biodynamics in the Goetheanum in Dornah, after expressing his admirations of Rudolf Steiner, Charles III appeals for a global economical change which logically would influence the other two social systems: the political and the spiritual one. This reminds of another speech of his delivered to the "stratospheric group of financial, economic and business experts" at the First Inclusive Capitalism Conference in London on May 27, 2014. This is where he pushed for those gathered to accept the need for what he called the "fundamental transformation of global capitalism."¹⁰

The Inclusive capitalism movement is convened by a member and a speaker of one of the world's leading financial-capitalist dynasties, Lady Lynn Forester de Rothschild. She is Chair of E.L. Rothschild, which is a family investment office that was established in 2003 by Sir Evelyn and Lynn Forester de Rothschild (fig. 3). E.L. Rothschild's current holdings include The Economist Group Ltd (owner of The Economist magazine), Bronfman E.L. Rothschild LP (a leading wealth management firm in the

⁹ See video: https://www.youtube.com/watch?v=vcznSgedw2s&ab_channel=DJ-P

¹⁰ See video:

https://www.youtube.com/watch?v=fa9FnoZeOF4&ab_channel=InclusiveCapitalism, and also:

<https://www.princeofwales.gov.uk/speech/speech-hrh-prince-wales-inclusive-capitalism-building-value-renewing-trust-conference>

U.S.), and IHS Holding Ltd (the largest independent mobile tower operator in Africa), among other companies. In addition to its various business objectives, E.L. Rothschild is dedicated to the effort to make capitalism an engine for broad-based prosperity through its founding and ongoing work with the *Coalition for Inclusive Capitalism*. Lynn Forester de Rothschild became the founding CEO of the Coalition (see further).



Fig. 3

The Inclusive Capitalism Conference in London on May 27, 2014 broke new ground. It was claimed that institutional investors and business leaders assembled at the meeting represented companies that together control about 30 percent of the world's total stock of financial wealth under professional management. "We have \$30 trillion of assets under management in the room," said the conference organizer Lynn Forester de Rothschild. She suggested that the amount of influence in the room was sufficient to change the capitalist "game", if those assembled could come together behind a common approach.

The opening keynote speech at the Conference was given to King Charles who told the audience, where other speakers include former U.S. President Bill Clinton, International Monetary Fund Managing Director Christine Lagarde and Bank of England Governor Mark Carney, that "we stand at a pivotal moment in history". Among other things he highlighted the growing plight of the world's most vulnerable people and the unprecedented environmental change that he said was undoubtedly compounded by man-made global warming and the great strain put on nature's life-support systems. *In relation to this he emphasised some of*

the changes needed to achieve a transformation of the current form of capitalism! It is perhaps what he shortly and vaguely said at the Dornach's Conference three years later.

What is most interesting in this speech is the fact of his *feeling*, shared at its very beginning. This is the feeling King Charles had thirty-one years ago in 1989 about certain possible future return of the Soviet Union type of Communism. He recalled during the fall of the Berlin Wall that there was a “certain amount of shouting about the triumph of capitalism over communism” but he worried that *if society didn't change “we might end up coming full circle”*:

I remember when the Iron Curtain came down there was a certain amount of shouting about the triumph of Capitalism over Communism. Being somewhat contrary, I didn't think it was quite as simple as that. *I felt that unless the business world considered the social community and environmental dimensions, we might end up coming full circle.* Hence my efforts to build effective partnerships between the private, public and N.G.O. - or civil society - sectors.¹¹

Starting from this feeling of a (possibly) returning Communism, Charles III appeals to those gathered “so well-placed to take the kind of action needed to *create a new form of Inclusive Capitalism.*” And the key to forging such a new approach is the “*fundamental transformation of global Capitalism*”, an idea he had “*long in mind*”, leading to this pivotal moment in history.

Thus, as paradoxical as it may seem, it turns out that the starting point of the new Inclusive Capitalism is King Charles's feeling of a possibly returning communism! How could it be explained? The same “feeling” sneaks in the utterance of Christine Lagarde¹² (fig. 4 and 5) at the same 2014 London conference, who - in the form of question asks, describing the new Inclusive Capitalism as something that is “absolute oxymora¹³, or more to the point (!!), would it be the ultimate response to Karl Marx?”¹⁴

¹¹ See Note 9

¹² President of the European Central Bank since 2019

¹³ An oxymoron is a figure of speech that puts two words next to each other with very different meanings that end up making sense in a strange way

¹⁴ [See video:](#)

<https://www.coalitionforinclusivecapitalism.com/2014-conference-overview/> - 4, 44 - 4, 56 min.



Fig. 4



Fig. 5 Lynn Forester, King Charles and Christine Lagarde

Rudolf Steiner also had this “feeling” almost 100 years before the start of the new Inclusive Capitalism. He spoke on the matter more than once even at the time when the old, Soviet type of communism or socialism was still on the rise. For example, in a lecture from 21 August 1920 he said that people will live to see the East and the whole of Asia “inundated by the most extreme, radical product of Western thought, namely Bolshevism, an element utterly foreign to these people. ... In actual practice, we are today inundated by what expresses itself in Bolshevism as the most extreme, radical wing of Western thinking.” After this Steiner said that the West¹⁵ “will have to experience that something it did not wish to have for itself is moving over into the East, that in a not very distant future, what the West pushed off on the East will surge back upon it from there. This will result in a strange kind of self-knowledge.”¹⁶

This is exactly what King Charles is trying to say in his speech as though he has read Steiner’s thoughts (or lectures). Earlier the same year - 1920 - in a lecture dedicated to the Unitary state and the Threefold social order, the latter stated that the return of the Socialism which was pushed off on the East (in 1917) would be disastrous for the West:

We see how natural science has risen to certain heights, how from the education gained from this natural-scientific thinking one will gain, for example, in the East - and, unfortunately, it will not remain with the East only - principles for the social coexistence of mankind, but how it

¹⁵ England was the birthplace of Socialism

¹⁶ Rudolf Steiner, Collected Works (GA) 199, lecture from 21 August 1920

is shown in this East that with natural-scientific social policy one can do nothing but organize the wildest human instincts in such a way that the organization must drive mankind to ruin.¹⁷

A month later talking on the same topic, Steiner stated something very similar, namely that “the middle states of Europe and Russia have had to experience firsthand that this unitary state cannot exist as it has existed so far. Those who have not yet been affected by this fate still believe that it can be averted. It will not be averted, if one does not grasp the legal idea, how the conditions can be remedied out of the human will”.¹⁸

These predictions of Steiner as well as King Charles’s feeling bring us to the point: What exactly the new Inclusive Capitalism is? Is it supposed to fight the returning Communism in question, or in comparison with the current Capitalism, is it a Communism itself? Similar question the Inside the Vatican asks:

So, what are we to think of all this? While some critics have claimed to see in it a thinly-veiled socialism, and others think they discern a conspiracy on the part of the Rothschilds and others who are long suspected in certain quarters of really running the world from behind the scenes, both these explanations seem rather unlikely. But still one might question the initiative on any number of grounds.¹⁹

In any case, what the feeling of King Charles III and the Inclusive Capitalism offer, is replacement of the current, traditional capitalistic world order with a new one. This would provoke changes in the global political and cultural spheres too, since a cultural, a political, and an economic problem are all contained in the social question. They all will have to attune to the new reality as the anthroposophical headquarters in Dornach will have to do, too. All its initiatives will have to adjust to the new world order and this is what King Charles is trying to say in his address to the participants in the conference, organised in 2017 by the Dornach’s Section for biodynamic agriculture. This means to take the “biodynamic” (and generally the anthroposophical) bull by the *horns*...

17 Rudolf Steiner, GA 334, lecture from 18 March 1920

18 Rudolf Steiner, GA 334, lecture from 18 April 1920

19

<https://insidethevatican.com/magazine/the-council-for-inclusive-capitalism-charad-e-or-substance/>