

# **King Charles III the Occultist**

## **Bolshevism on one side, and Threefold social order on the other**

### **(Part 2)**

In response to a question by the German politician Otto von Lerchenfeld (1871-1944) in 1917, Rudolf Steiner sought to intervene on a grand scale in the social field in relation to the chaotic social conditions at the end of the World War I. On the background of the rise of Socialism in the East, and potentially in the West too, he introduced his ideas about a new world social order on the basis of society in three fundamental, autonomous spheres: cultural, political, and economic. He suggested the independence of these spheres considering it socially destructive when one of them tries to dominate the others, as today the economics dominates the politics and culture. “A sphere of life calls forth interests arising only within that sphere. Out of the economic sphere one can develop only economic interests. If one is called out of this sphere to produce legal judgements as well, then these will merely be economic interests in disguise”, Steiner wrote in his book *The Renewal of the Social Organism*.<sup>1</sup> He argues that each individual must be allowed to profess his adherence to a people, a religion, in fact, to any community which fosters spiritual or religious aspirations, without being hindered by his political or economic connections.

Steiner called this initiative “The three-folding of the social order” (*Die Dreigliederung des sozialen Organismus*) and wrote a memorandum that was circulated to a number of political figures in Germany and Austria. They were acquainted with its

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<sup>1</sup> Rudolf Steiner, *GA 26*, Anthroposophic Press, 1985, p. 26

contents and some were convinced of the soundness of the new solution offered. Petitions were drawn up in support of his social ideas, along with large advertisements in major European newspapers. Steiner lectured widely throughout Germany and in 1919 his book *Towards Social Renewal* became a best-seller in Germany. He was hoping to find “a sufficiently large number of people” who will make up their minds to stand out courageously for his ideas and who will make up their minds “not for ever to be wanting to drift back into the old grooves.”

After the World War I, to this Steiner’s proposal the German press rose the question: “Threefolding or Bolshevism?” (“Dreigliederung oder Bolschewismus?”). In fact, it reflects his thoughts about the only two possible alternatives in regard to the near future:

*“In regard to the immediate future, the so-called civilized world faces only two options: **Bolshevism on one side, and the Threefold social order on the other.** He who does not recognize that only these two alternatives exist in the near future understands nothing of the course of events on a grand scale.”<sup>2</sup>*

Between 1917 and 1922 Steiner placed before the public the need for Threefolding in order to overcome “the last remnant of the old ultrareactionism and conservatism, namely, Bolshevism”<sup>3</sup>. This concerns not only the Eastern Bolshevism, but also the one that would appear (return) in the West after all which “will certainly not be overcome through the programs devised by today’s statesmen from Middle and Western Europe. Because these programs contain nothing of the element that must indwell any impulse of the future; nothing of the new spirit lives in them.”<sup>4</sup> Steiner appealed for a new social spirit, which if not present in the grand-scale political and cultural

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<sup>2</sup> Rudolf Steiner, GA 199, lecture from August 7, 1920

<sup>3</sup> Ibid

<sup>4</sup> Ibid

endeavors, would not prevent mankind sliding into further catastrophes. “Likewise, if this new spirit is not contained in the party views, humanity will slip down into more calamities.”<sup>5</sup>

## **True and false Socialism**

Since 1917, Rudolf Steiner spoke more and more of social reform on the background of the rising Socialism of which he distinguished the following two types: true and false one. His lecture from November 3, 1918<sup>6</sup> deals with them in the context of the threefold division of the Europe’s people:

1. People of the Christ in Eastern Europe;
2. People of the Church in Central Europe;
3. People of the Lodges in Western Europe.

The location of these Peoples was illustrated by Steiner by the scheme on fig. 1. He underlined also their specific attitude towards Christ which correspondingly is as follows:

1. Christ is Spirit;
2. Christ is King;
3. Christ is the Teacher.

In relation to the Socialism in question Steiner described the third group of the People of the Lodges in Western Europe as one which has its driving force originating in the times of the ancient Celts. They have specific social life “organized on the *authoritarian principle* of leaders and subordinates, those who commanded and those who obeyed.” The structure of such society was “aristocratic and *anti-democratic* and in Western Europe, in the British Isles and later also in America, there survived however a certain remnant of the old aristocratic outlook such as existed in the feudal nobility, in the old

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<sup>5</sup> Ibid

<sup>6</sup> Rudolf Steiner, GA 185

aristocracy, in that element which is responsible for the social structure and introduces the spiritual into the social life.”<sup>7</sup>

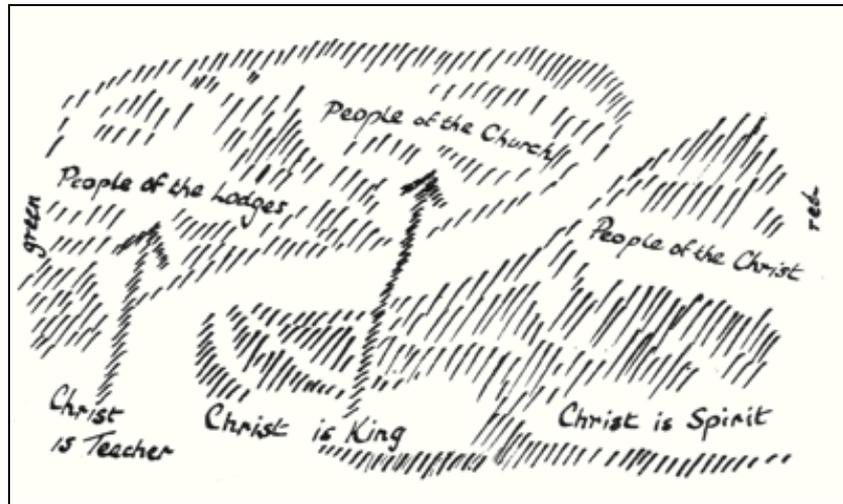


Fig. 1

As we will see later, the group of the People of the Lodges is related to the established in 18th century England Free Masonry as well as to the ruling current Fifth Anglo-American Post-atlantean culture. *On this background Steiner introduces the theme of “the true Socialism that will be achieved to some extent only in the fourth millennium if it develops in the right way.”* According to him, it is this kind of Socialism that “is the mission of the Fifth Post-atlantean epoch and will end in the fourth millennium when it will have fulfilled its purpose!” In such case if the true Socialism develops in the right way at the end of this Epoch, “an instinctive feeling for Socialism will be found in all men in the civilized world.”

In the same lecture Steiner goes on to say that this true Socialism in question is not a matter of party politics but it is a movement which “of necessity will gradually develop in the course of the Fifth Post-atlantean epoch”. It lives in the depths of people’s subconsciousness and that’s why “it is not in the least surprising that (the false) Socialism stirs up all sorts of

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<sup>7</sup> Ibid

ideas which could be highly dangerous when one recalls that they derive their impulses from the depths of the subconscious, that everything is in a state of ferment and that the time is still far distant before it will come into its own.” This obviously is the Bolshevism introduced in Russia in 1917 about which he adds that its rumblings can be found “beneath the surface — not, it is true, in the souls of men at present, i.e. in the astral body — but in the etheric body, in the temperaments of men. And people invent theories to explain these stirrings in the temperaments of men particularly. If these theories do not explain, as does spiritual science, what lies behind maya, then these theories, whether they are the theories of Bakunin, Marx, Lassalle and the like, are simply masks, disguises, veils that conceal reality. One only becomes aware of the realities when one probes deeply into human evolution as we have attempted to do in this survey. All that is now taking place in the external world are simply tempestuous preparations for what after all is now smouldering, one may say, not in the souls of men, but in their temperaments.”

“You are all socialists and you are often unaware how deeply impregnated you are with Socialism because it is latent in your temperament, in the subconscious. .... despite its noisy claims to recognition, it is evident that Socialism, this international movement which is spreading throughout the world, prefigures the future...”<sup>8</sup>

All this is in full accord with King Charles’s feeling of a returning Communism, or (false) Socialism, which Steiner designates as a movement deeply rooted in human nature, a movement that is not to pass away, but it is “*steadily gaining ground*”. “Despite its ominous rumblings, despite its noisy claims to recognition, it is evident that Socialism, this international movement which is spreading throughout the world, *prefigures the future...*”<sup>9</sup>

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<sup>8</sup> Ibid

<sup>9</sup> Ibid

In another lecture from April 3, 1920 Steiner calls this form of Socialism false and destructive, in relation to the two stones that have been laid over the grave of Christianity: “the external forms of Bolshevism and Nationalism.” The first ones he calls also “*false forms of Socialism*” and argues that Christianity will not rise from the grave until men overcome them. The need is to spiritualise the civilisation, otherwise the bridge leading to the spiritual world would be utterly demolished:

“True it is that this bridge is broken by nationalism and by *false Socialism* for these tendencies are at the root of all the urgent and fundamental crises of our time.”<sup>10</sup>

## **True Threefold Socialism**

At the end of his “true and false Socialism” lecture from November 3, 1918<sup>11</sup> Steiner makes clear that the true Socialism will be achieved to some extent only in the fourth millennium but only if it develops in the right way. This has to do with the application of the tripartite structure of man and humanity as a whole. Only “*within this tripartite division the real principle, the true impulse of Socialism must first be developed.*” He argues that the true impulse of Socialism consists in the realization of the French Revolution motto, Liberty, Equality and Fraternity which is related to the three social spheres:

1. Liberty in cultural life;
2. Equality in political life;
3. Fraternity in economics.

Firstly, here Steiner pays attention to the present political-systems which “must be replaced by such which are imbued

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<sup>10</sup> Rudolf Steiner, “The Festivals and Their Meaning”, Rudolf Steiner Press, 2002

<sup>11</sup> Rudolf Steiner, GA 185

with Fraternity”. And secondly, he suggests Liberty in the spiritual sphere which must become *independent* of any external, state organization. It has to become a soul question and be developed in a completely *free community*. And the evolution of true Socialism must be accompanied by such complete freedom of thought in matters of religion unlike the Bolshevism, which has not the slightest understanding of religious tolerance.

If true Socialism is to prevail, “the religious life must be completely independent of the state organization”.<sup>12</sup> It must inspire free hearts and souls of men who are living together in a community, completely independent of any kind of organization. The development of such Socialism must be accompanied by the emancipation of all aspiration towards the spirit, which must be independent of the state organization, and “the removal of all fetters from knowledge and everything connected with knowledge.”

All this would lead ultimately to freedom of religious thought and equality in the sphere of knowledge as it is with the cultural element in a Threefold social order. In such case, the true Socialism in question is a threefold society just as the one Steiner suggested between 1917-1922. After all, it shows that if the Threefold social order had been adopted and developed in the West in Steiner’s times, it would have become the basis of the future humanity-saving true Socialism of which Steiner elsewhere speaks as if the two differ in something. In our judgment, there is no difference between them, and the success/failure of one is the success/failure of the other.

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<sup>12</sup> Ibid

## **The only social option to-day**

All this brings us back to the question of Steiner's "the only two options" in regard to the immediate future: *Bolshevism on the one hand, and the Threefold social order on the other*. They both have to do with Socialism - the false and correspondingly the true one. The latter ultimately failed due to the fact that Steiner's efforts to affect the public life, including the number of prominent cultural and political leaders of the time he met with, did not succeed. In 1922 he ceased lecturing on the subject, considering the conditions no longer suitable. The only hope he gave in a private conversation was for the beginning of the next century when "a window of the spiritual world will open in order to make it possible":

"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."<sup>13</sup>

To-day however, a positive solution is still lacking and threefolding seems completely forgotten on the background of the deepening economical, political and cultural centralisation of the European Union and the new East-West problem in Ukraine. After the death of Rudolf Steiner in 1925 it was continued on minor scale in the form of the first Free Waldorf School, which was founded in 1919 as a „germinating seed for a free Life of the Spirit“, the biodynamic agriculture movement and some economic initiatives as the GLS Gemeinschaftsbank, Triodos Bank and RSF Social Finance. None of them however is a world wide initiative today which rises the question of King Charles's feeling that "we might end up coming full circle" can become real. It points to the other realistic option left to-day: the new grand Communism, which Steiner called Bolshevism and false Socialism. As clearly foreseen by both Charles and

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<sup>13</sup> Rudolf Steiner to Clara Michel in Rudolf Steiner's Millennium Prophecies by Heinz Herbert Schöffler, Henry Goulden Books, 2007

Steiner, it seems as the only option for the future due to the failure of the other one.

All this sheds extra light on the King Charles's feeling of a returning Communism, shared in his opening speech at the Inclusive Capitalism conference in London 2014. It sheds light also on his appeal to Dornach's conference 2017 for a fundamental change of approach of the prevailing economic system. The solution he sees is the new Inclusive Capitalistic system conceived outwardly by the Rothschild's family and made public to the "stratospheric group of financial, economic and business experts" at the London's conference in 2014. (Two years later the same system was embraced by the Catholic Church (see further) which shares similar ideas. This was followed by the appearance of the Council for Inclusive Capitalism with the Vatican ("the council") on 11 November 2019.) (Fig. 2)



Fig. 2

The same solution against *the same socialistic "enemy"* is pointed out by Christine Lagarde at the London's conference 2014 who considered the new Inclusive Capitalistic system an "ultimate response to Karl Marx". Thus we have a situation when at least two of the Inclusive Capitalism leaders share one

and the same “feeling”: of the only possible new world order for the near future: the Communism in Charles’s terms, or the Bolshevism (false Socialism) in Steiner’s terms. According to the latter (in case of failure of the Threefold social order) its return to the West where it was born is inevitable in a not very distant future. As an only possible option however... it *can not be* replaced by the Inclusive Capitalism, which can not serve as a grand-scale social system, but *rather as a parallel one, or as a system within a system counteracting from within!* Due to the fact that it displays certain socialistic features - first of all this is the centralised structure, in would be Socialism within a Socialism, or a state within a state. It can not replace the current global capitalistic system but serve as a sub-social one within the main pseudo-socialistic one.

### **Mystery social option**

Ultimately a Bolshevistic grand-scale development would lead to something of which Steiner spoke at the very end of his life. In his last lecture (His last public address which he had to cut short because of his illness, he gave a week later on 28 September) held on 22 September 1924 to a private group of Christian Community priests immediately before the beginning of his sickbed, he said something which could be considered his last testament:

“In priestly work one must already look at these affairs of humanity now, for only if one succeeds in directing everything into channels that run along these lines will the great seduction scene that Satan intends with Gog and Magog turn out in a way that is beneficial for human evolution. Otherwise, what men have experienced under the influence of their developing individualities since the year 666 after the beginning of Christian evolution, will someday have to be torn out of humanity. Darkness would be spread over all previous human incarnations and a new world evolution

would replace the earthly one. We can already see the beginnings of this quite clearly, and we can also see the great danger that mankind is in today. .... All of these things expose humanity to a great danger, but men are not inclined to develop a real understanding along these lines. You could see this when the first attempt was made to do something with the Threefolding movement so that the seduction by Gog and Magog that is to happen in the future can be brought into channels that are favourable for humanity. *The Threefolding idea should have led mankind over the threshold of evolution, and also would have had to lead it across, but the way it was received shows the tremendous dangers that mankind is exposed to with respect to these things, and priests should take these things very seriously.*<sup>14</sup>

This sounds like a conclusion over the Threefolding case, which at this stage Steiner considers closed. This points to another one but minor-scale threefold option, which can be conceived through initiation in the Mysteries. Out of the spiritual world, a social threefolding can be “produced” and established in the communities based on the two modern Mystery systems:

1. Rosicrucian-Anthroposophical;
2. Manichaeian.

Significantly, the first of these two options is a matter of the past, and the second - a matter of the future. None of them is a matter of the present because the Dornach based Rosicrucian-Anthroposophical initiation was established in the beginning of 1924 and it was supposed to be a three level initiation. However, Rudolf Steiner was able to build only the first one - the so called First occult class, which due to his premature death in the next year, was the only one more or less finished. The Second and the Third classes remained incomplete and are still not functioning today. Today there is no true initiator in this school and despite of the fact that up to this moment it

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<sup>14</sup> Rudolf Steiner, GA 346

accepts candidates in the First class, they can not progress to the Second and the Third, neither to the final moment of the actual initiation. In summary, today this is a symbolical initiation school with no final “initiation” effect.

Concerning the initiation in the Manichaeian Mysteries Steiner assures that it will (re)appear in the future. However, he explicitly refused to give any more details about how, when and where this will happen. The actual fact is that this initiation is lacking to-day, as well as the previous one and the related to the Threefold social order natural non-Mystery Christ’s initiation (clairvoyance). This is what makes the situation so difficult.