“TOGETHER”: ELIANT, the Goetheanum and the Spiritual Legitimation of the European Union

Mart Atanassov

In the third part of our looming philippics, we will shift the focus away from Charles as an individual point of convergence and return to ELIANT’s institutional framework and its relationship with the European Union’s policies. We will once again examine its official declaration, which is considered important enough to appear prominently on the homepage of its website (Fig. 1). As we have already noted, the declaration invokes the motto of the European Union, paraphrasing it as “diversity in unity, unity in diversity,” together with ELIANT’s “promise” that it can be realized “if the conditions are created for intercultural understanding between nations and people to succeed.” This makes it clear that ELIANT does not merely acknowledge the European motto as part of the political and institutional language of the European Union, but also adopts it as a principle with which it associates its own work.



Here we will repeat the essential question from the previous two philippics (https://bougre.bg/assets/files/fdtobabttsoaic.pdf and https://bougre.bg/assets/files/CIIIaEAotPtIC.pdf): what does it mean for an anthroposophical organization to place its own mission in such direct relation to the fundamental language and values of the European Union? Of course, cooperation with European institutions is not unusual and, in itself, does not prove any form of subordination or loss of independence. But when an organization does not merely seek institutional dialogue, but adopts a fundamental European formula as part of its own public identity, the question takes on a different dimension. This is precisely why we must ask whether what is emerging here is not a gradual shifting of the center of gravity — away from the spiritual impulse arising from anthroposophy itself and toward an external, already existing European institutional project, whose basic concepts increasingly begin to serve as a framework for presenting anthroposophical activity.

One possible answer to the questions raised can be found in the final, perhaps most important words of the declaration — namely, that ***"That is what anthroposophical initiatives wish to support,"*** given the conditions necessary for the implementation of the EU motto. This final formulation is particularly significant and makes a strong impression, because because it is misleading and it can be interpreted also as an undertaking not only by the applied initiatives, but by all anthroposophical initiatives, to align themselves with the motto in question and, consequently, with the policies of the European Union that stand behind it, including those relating to Russia today. Thus, this concluding phrase acquires a significance that goes beyond a mere description of ELIANT's activities and places de facto all anthroposophical initiatives under the common denominator of this European principle, without distinguishing between them and without specifying on what grounds a particular organization can speak on behalf of all of them. In effect, this changes the meaning of the declaration as a whole, which consequently begins to appear not simply as a statement of readiness to cooperate with European institutions, but also as a kind of commitment on the part of the Goetheanum to the European Union. This is precisely what gives additional significance to its prominent position on ELIANT's official website because in this way it no longer appears merely as information about the aims of an anthroposophical organization, but as a publicly stated position concerning the place of anthroposophical initiatives in general in relation to the European institutional project.

If we assume all of this to be true, a whole new set of questions arises, the first of which is: who authorizes ELIANT to speak on behalf of all anthroposophical initiatives? Second, what does it mean that the realization of the motto in question, and hence support for the policies of the European Union, is no longer presented merely as a goal that ELIANT may pursue for its own pragmatic reasons, but is introduced as a goal with which all anthroposophical initiatives are committed? If this is indeed the meaning of the formulation, does this not create the impression that support for a particular political and social project is gradually becoming part of anthroposophical identity itself?

And here another question arises, one that acquires particular significance against the background of everything examined so far. Is there a connection between ELIANT's institutional rhetoric in 2016, on the one hand, and King Charles III's contacts with applied anthroposophy in Dornach during the same 2016 year and again in 2017, on the other, as well as with the Inclusive Capitalism initiative from that same period?

If this is the case, then we are no longer dealing merely with separate declarations, contacts, and biographical episodes, but with a chronological sequence that is by no means without significance, in which three parallel lines can be traced through the same years:

1. The institutional positioning of ELIANT in relation to the European Union;

2. The appearance of King Charles III within the sphere of applied anthroposophy and within anthroposophy in general;

3. The development of the "Inclusive Capitalism" project in the financial-corporate circles of the Rothschild circle and the circle associated with the Vatican.

All of these lines are taking place at the same time. Indeed, the coincidence in timing does not in itself automatically prove the existence of a direct connection between them, but it is precisely their chronological overlap that raises the question of whether, behind these seemingly separate processes, a broader direction of development may be emerging — one that deserves to be examined in relation to all three. Whether these are merely parallel processes unfolding alongside one another, or whether there is a deeper connection between them, is a question that deserves a detailed answer. That answer can once again be sought in ELIANT's own declaration, at the very end of which the following

thought by Goethe is quoted, serving as a kind of concluding statement:

"One alone does not help, but rather he who unites with others at the right time."

In terms of meaning, this quotation looks like a perfectly fitting conclusion to the declaration, as it is entirely in harmony with its spirit and its appeal for unity with the EU. However placed at the very end, it is not merely a decorative closing phrase, but rather a kind of "motto within the motto," summarising everything said before. It should be read as a call for unity and cooperation with the EU, which is the sole subject of the declaration in this respect, as well as a justification of the institutional path that has been chosen. For this purpose, Goethe's authority was manipulatively used, indirectly and apparently deliberately involving the Goetheanum created in his honor. This reinforces the necessity of uniting with the EU, bringing an end to the independent development of institutional anthroposophy in favor of the opposite principle: cooperation with other, external organizations as a necessary condition for success.

From "Together" as a Universal Human Idea to "Together" as a Specific European Political Slogan

Over the past almost twenty years, the word *"Together"* (English — "заедно") has gradually become a characteristic strategic slogan and communication tool in the public presentation of the European Union. Its use fits within the broader philosophy and political methodology underlying the EU's official motto, *"United in Diversity,"* which symbolizes the pursuit of unity among the Member States without erasing their diversity.

In this context, *"Together"* represents a kind of simplification and translation of this more complex political idea into the language of public communication — a short, easily recognizable, and emotionally resonant formula through which the idea of unity can be used in various European campaigns and initiatives. Its widespread use became established after 2007, when, on the occasion of the

50th anniversary of the signing of the Treaty of Rome, the European Union presented a commemorative logo bearing the central slogan *"TOGETHER since 1957"* (Fig. 2).



Fig. 2

This was the first time that the phrase *"Together"* was officially adopted at the highest institutional level by the European institutions (the European Parliament, the Council, and the Commission) as a defining symbol of the process toward a Europe-wide movement of integration. It was written in different colours, typefaces, and linguistic forms, some of them accompanied by accents, symbolizing the diversity of European cultures and languages and the aspiration toward their unity, cooperation, and solidarity. The phrase gained particular popularity during the COVID-19 crisis in the form of *"Stronger Together"*, and even more so after the outbreak of the war in Ukraine, in the forms *"Together with Ukraine"* and *"Together We Are Europe"* (Fig. 3), as a demonstration of geopolitical and internal cohesion.

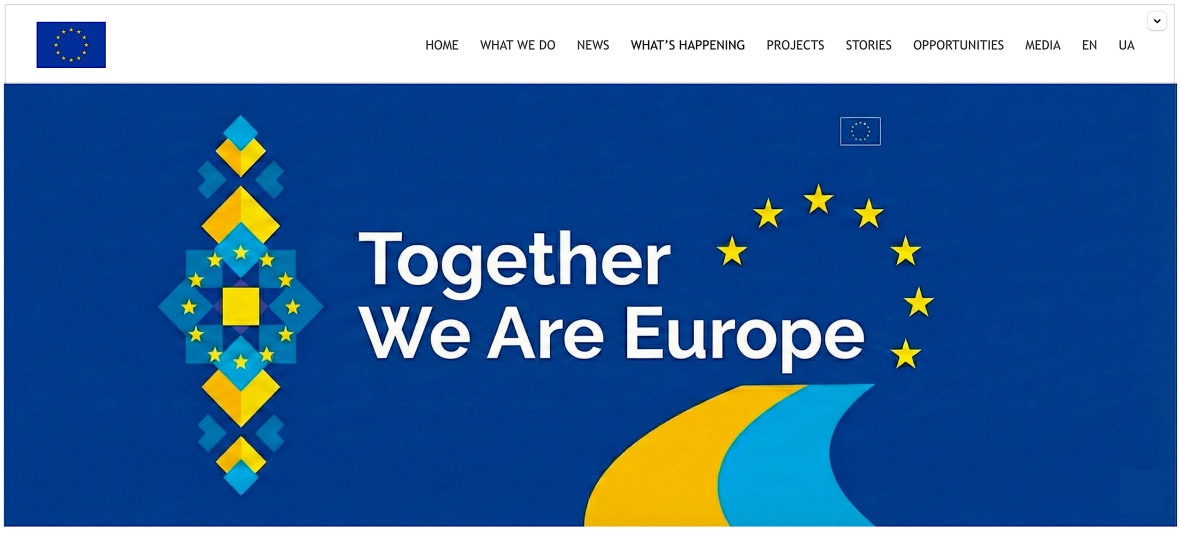


Fig. 3 **https://eu4ukraine.eu/en/**

The use of *"Together"* promotes principles such as that of shared sovereignty (*Shared Sovereignty*), according to which individual EU member states are too small to address global challenges such as climate change on their own — *"Fighting climate change together"* — or economic competition — *"Sustainable Together"* and *"All together for affordability"*. Another such principle is that of inclusion (*Inclusivity & Participation*), reflected in phrases such as *"Together for accessibility"*, *"Together for Rights"* (Fig. 4), and *"Together for participation"*, which address accusations of a democratic deficit in Brussels. The phrase suggests that decisions are not made "from the top down", but through joint action by citizens, institutions, and civil society. A third principle is the equal standing of member states in relation to the EU budget and policies, reflected in *"Europe's Budget: The Power of Together"*, which is intended to mitigate the opposition between "donor states" and "recipient states", and so on.



Fig. 4 **https://www.edf-feph.org/launch-of-eu-commissions-campaign-together-for-rights-register-to-attend/**

Today, *"Together"* is strategically used as a kind of mantra by all European institutions in a wide range of contexts. This includes social and humanitarian causes, where it is used to emphasize inclusion and the protection of rights: *"Together for accessibility," "Together for independent living,"* and others; crises and emergencies, where it serves to mobilize collective support and solidarity: *"Fighting climate change together,"* and others; youth and educational programs that encourage young people's participation in the digital and civic spheres: *"Together for a better Internet," "Shaping Europe Together: Discover EU Careers"* (Fig. 5), *"Together we act"* (Fig. 6), *"Together for*

participation," and others; foreign-policy positioning, diplomacy, and geopolitics, through messages directed at the international community: *"Shaping Peace Together," "Together Against Human Trafficking"* (Fig. 7), and others; as well as high-level public communication and speeches by leading politicians: *"Working together," "Europe better together," "Extremely Together,"* and many others.



Fig. 5 **https://globalcareers.ai/campaign/shaping-europe-together-discover-eu-careers**

These and numerous similar slogans are widely used in political discourse within the EU. A search for the word *"Together"* on the European Commission's website returns more than 1,000 results (Fig. 8)!



Fig. 6

This in itself demonstrates its central place in the institution's official communication and over time it has evolved from a commemorative slogan into a widely used political communication formula that can be placed before almost any European policy objective.

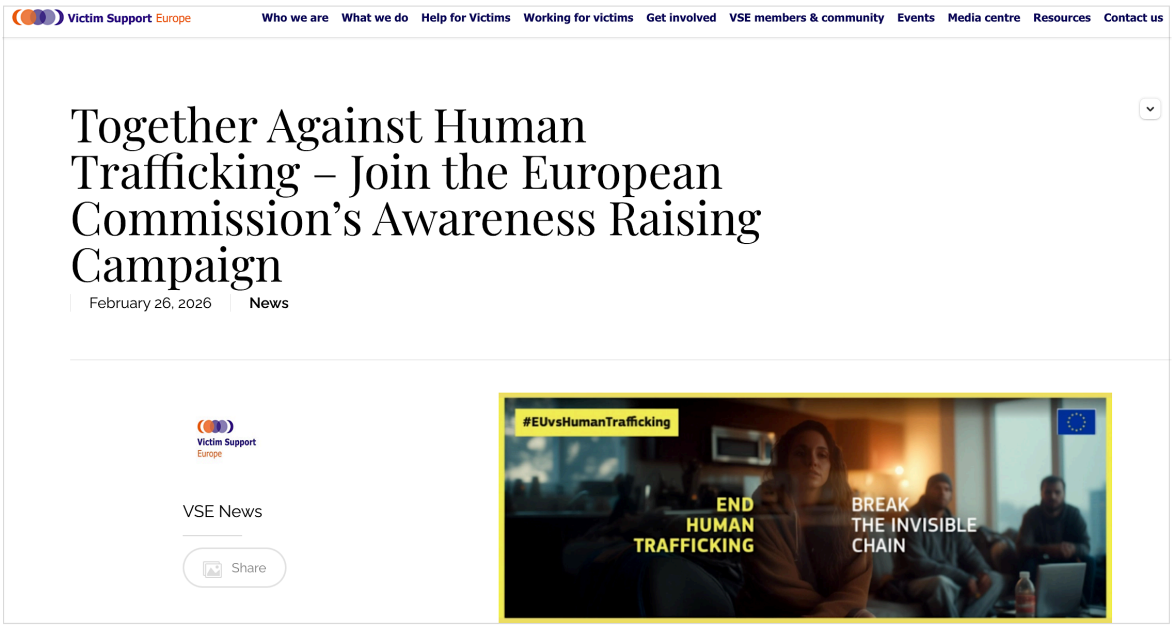


Fig. 7 https://victim-support.eu/news/together-against-human-trafficking-join-the-european-commissions-awareness-raising-campaign/

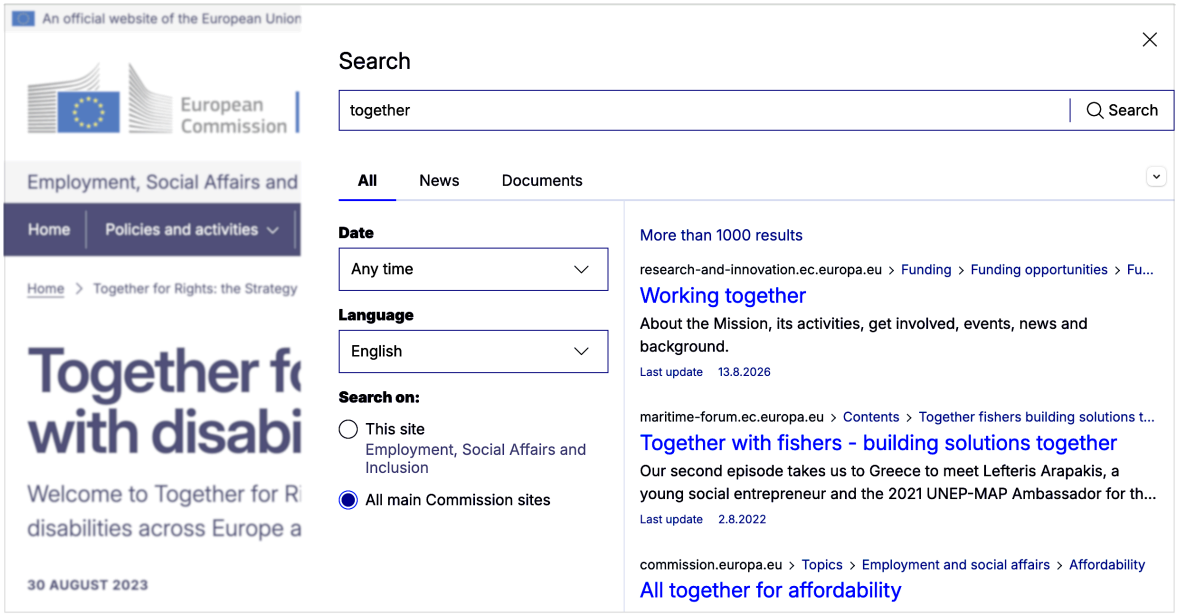


Fig. 8

It is precisely this universality that makes *"Together"* a particularly effective instrument of communication and institutional influence — whether the subject is the economy, social policy, rights, climate, education, crises, or foreign-policy initiatives, different objectives can be presented as manifestations of the same fundamental idea: to act "together."

"Together" and "Unity" Here and Around the World

It is noteworthy that "Together" is also emphasized in the actions and public communication of the European Central Bank, which is the central institution of the Eurosystem — the economic and monetary union of the European Union member states that have adopted the single European currency. Accession to the euro area itself represents another particularly important form of European integration, whereby a national monetary system becomes incorporated into a common supranational structure. The case of Bulgaria is particularly interesting, as the process of its accession to the euro area was conducted under the slogan *"Единството е сила" ("Unity is strength")*. It was officially selected in January 2024, with the choice based both on a local legend and on the idea that Bulgaria would become one with the European Union in yet another way — through the common currency (Fig. 9).

In this sense, *"Unity is strength"* can be regarded as a Bulgarian version, so to speak, of the *"Together"* discussed above. The difference is more linguistic than semantic: while *"Together"* is a short and universal formula that can be placed before virtually any European political objective, *"Unity is strength"* gives concrete expression to the same principle within a particular process — accession to the euro area.

Christine Lagarde herself, as President of the ECB, became one of the most visible figures during the final stage of this process. When the euro officially entered circulation in Bulgaria on 1 January 2026, she welcomed the country into the "euro family," describing the euro as *"a powerful symbol of what Europe can achieve when we work together"* and directly and indissolubly

associating it with the shared values and collective strength of Europeans. Thus, at the very moment when Bulgaria's integration into the euro area was completed, the same communicative motif that we have been tracing in the European use of *"Together"* appeared once again. In this sense, it is not without significance that the President of the ECB, Christine Lagarde, is also one of the figures who, from the very beginning of the *"Inclusive Capitalism"* initiative, participated in its public and institutional development.



Fig. 9

Here we should also note the remarkable way in which Bulgaria was visually "welcomed" into the euro area — through the otherwise unusual composition shown on fig., in which two bronze figures are depicted with outstretched arms. The composition is located in front of the Charlemagne Building in Brussels' European Quarter, one of the buildings of the European Commission. The building and the sculptures in front of it, however, predate the Bulgarian accession event; according to material published by the European Commission, the sculptures were created by René Julien and were installed in front of the Charlemagne as early as 1998.



Fig. 10

Beneath the sculptural composition is a large banner bearing the inscription *"1 January 2026 — WELCOME TO THE EURO, BULGARIA!"* and thus the sculpture and the text on the banner are brought together within the same visual framework, in which the specific historical event — Bulgaria's accession to the euro area — is presented as a kind of "welcoming." Although the sculpture wes not created specifically for Bulgaria and have its own artistic context, its combination with the inscription allows for a particularly clear symbolic interpretation as two figures representing a "mother" and a "child": Europe or the euro area as the larger, welcoming community, and Bulgaria as its new, younger member.


1 JANUARY 2026
WELCOME TO THE EURO, BULGARIA!
БЪЛГАРИЯ, ДОБРЕ ДОШЛА В ЕВРОЗОНАТА!
BIENVENUE À LA BULGARIE DANS L'EURO !

Fig. 11


TOGETHER
RESISTING, SUPPORTING
HEALING

Fig. 12

The influence of “Together” extends far beyond the borders of the European Union as well. In 2021, the International Olympic Committee (IOC) officially added *“Together”* to its historic motto, which now reads *“Faster, Higher, Stronger – Together”*. In official Olympic communication, the word is also frequently presented in different colours — blue, yellow, black, green, and red — referring to the diversity and unity of participants from around the world. The same formula has also been widely adopted by LGBTQ+ Pride movements — *“Proud Together”*, *“Better Together”*, or simply *“Together”* (Fig. 12), often displayed in the colours of the rainbow, which is likewise used to visualize the idea of unity. In various other campaigns around the world, the phrase *“We are all in this together”* has also become a widely recognizable message, appearing in schools, hospitals, urban spaces, and other public settings, often presented in colourful, childlike, or handwritten lettering. Thus, “Together” gradually moves beyond the boundaries of specific political or institutional communication and becomes a universal formula that can be used to designate almost any form of collective consciousness — from European integration and economic policy to social causes, international solidarity, sport, and culture.

“Proletarians of all countries, unite!”

Returning to the European Union, in its specific institutional context, “Together” implies that the individual member states must act jointly almost in at all costs and coordinate their actions in implementing the common objectives of the Union. This logic should also be applied to the positioning of ELIANT, insofar as in its declaration the EU motto and the principles associated with it are presented as something that the anthroposophical initiatives, both applied and otherwise, seek to support. In this way, “Together” becomes also its communication formula or principle of institutional conduct: its various initiatives are to unite around common goals that are realized through coordination and mutual participation within the EU.

It is precisely here that the connection with the Inclusive Capitalism project once again becomes apparent, which in turn is also built upon a similar “Together” model of bringing together numerous different participants — international companies, financial institutions, foundations, non-governmental organizations and other social structures — around a common framework for changing the economic system. This is clearly stated on the official website of

the Council itself (Fig. 13), which defines its aim as mobilizing the private sector to build "a more inclusive, sustainable and trusted economic system," while its members are presented as leaders from different sectors and regions who act within the framework of a common initiative.

In this sense, a structural similarity can be found between the European formula "Together" and the model of Inclusive Capitalism: the various participants do not act in isolation, but unite around a previously formulated common goal and realize it through coordinated action. It is precisely against this background that the formulation in the ELIANT declaration concerning the universal European motto acquires greater significance — namely, that **"this is precisely what anthroposophical initiatives seek to support."** If this formulation is considered together with the rest of ELIANT's institutional rhetoric, a general tendency towards participation in broad supranational processes of coordination, unification and institutional involvement emerges. This tendency constitutes another common denominator allowing ELIANT, European integration and the parallel development of the Inclusive Capitalism project to be placed within the same context. If this is viewed as a consistent trend, then for ELIANT, in addition to "Together" with the EU, there also emerges a sequence of *"Together" with Charles III, "Together" with Rothschild, "Together" with the Vatican*. Here "Together" is no longer merely a linguistic formula of unity, but a model of institutional linkage between different political, economic and social circles around common goals.

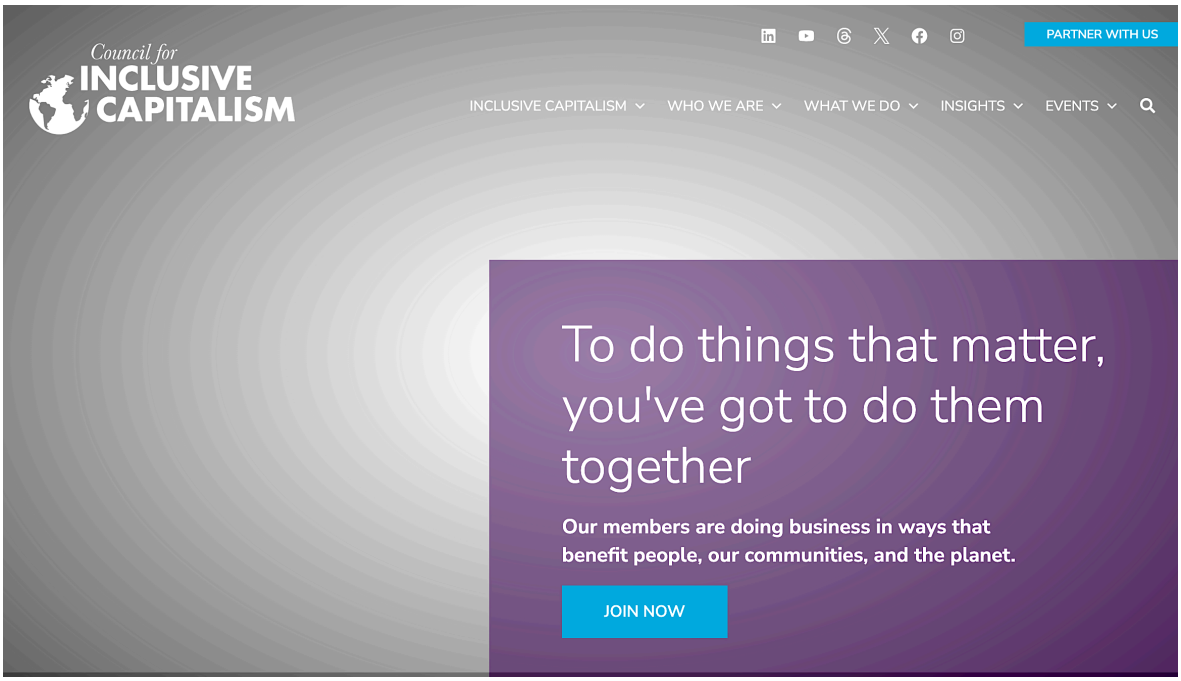


Fig. 13

Considering the main social goal attributed to the deep occult-Masonic "state within the state", briefly formulated by Rudolf Steiner as "socialism - the most radical communism", here another curious possibility for a parallel appears — with the famous slogan of the communist movement:

"Proletarians of all countries, unite!"

These are the concluding words of *The Communist Manifesto* (1848), written by Karl Marx and Friedrich Engels, whose essence is precisely the idea of unification (fig. 14). They call on workers from all countries to overcome national differences and unite around their common class interests. The idea behind *"Together"* is similar, but while in the first case it concerns workers from different countries, here it is the EU member states themselves that are expected to do this. In both cases, the appeal is for unity around a common *supranational* goal that transcends borderline, ethnic and cultural differences. Over time, the communist slogan acquired widespread institutional application in the countries of the socialist bloc, and one of its variants was also inscribed on Marx's tombstone in London. Something similar is happening today with "Together".



Fig. 14

The difference is that whereas the old slogan openly stated the goal — the unification of the proletariat around the communist idea — the new formula removes the specific ideological content and leaves only the principle of unification itself.

Given the idea of a future new, this time pan-European, socialist development with which the deep occult "state within the state" of London and the Vatican is invested, it is not impossible that a possible explanation for the emergence of such a new formula may be sought precisely here — namely, that the old openly ideological slogan has been replaced by its equivalent. Thus *"Together"* could serve as a new leading communication formula: not "the proletarians of all countries," but all European states, institutions, societies and different social groups uniting around predetermined common goal — the new kind of pan-European socialism again under the auspices of London and the Vatican!

Spiritual Legitimation

The accumulation of all the connections examined thus far forms a panorama that makes it possible to grasp the actual meaning of ELIANT's headline declaration—a declaration that takes on the character of a promise or the making of a kind of vow before the EU on the part of the organization (and the Goetheanum). In this context, it no longer appears to be merely a statement of readiness to cooperate, but rather something that, through convoluted and ambiguous imagery and formulations, conveys something much broader: the possibility of incorporating anthroposophical initiatives into an alien global project aimed at uniting society around a potentially new socialistic idea. Thus, the otherwise simple and seemingly innocent-sounding phrase "Together," whose underlying idea finds its way into ELIANT's declaration, including through the ambiguous use of Goethe's concluding thought, becomes another key to understanding it—and, through it, the direction in which institutional anthroposophy is gradually moving.

All this also reveals something else, perhaps the most important point of all: the immense significance that the presence of one of the principal anthroposophical initiatives within the EU's structures holds for the Union itself. We will give

this question particular attention in the next philippic; here, it is sufficient to note that such a presence—tantamount to agreement with the EU's overall policy—carries the weight not merely of inclusion, but also of full **spiritual legitimation**. For if we accept that ELIANT indeed represents the leading aspect of the Goetheanum's activities, and that the Goetheanum itself is regarded as an institutional representative of the spiritual world (Christ, Archangel Michael, and so on), then its presence within the EU system acquires a significance that goes far beyond ordinary cooperation. It would mean not merely an alignment of their policies, but their merging on Earth! This, in turn, would mean the spiritual authorization of the EU's actions—including those directed against Russia and Eastern Europe in general today—which would be carried out in accordance with the spiritual world and might even constitute a direct expression of its will.

In that case, participation in the common European project takes on an additional dimension—not merely that of institutional cooperation, but of spiritual commitment and mutual justification, which legitimize its existence on a spiritual level. And it is precisely here that the fundamental problem emerges: the transformation of an anthroposophical organization closely connected with the Goetheanum into a legitimizer of the EU's policies on Earth, which are thereby incorporated into a higher spiritual design. This is precisely where the significance of ELIANT's headline declaration lies: its purpose evidently goes beyond the declared desire for external cooperation and inclusion, revealing instead an aspiration to combine institutional influence with spiritual authority from within. This amounts to drawing the spiritual world into all the actions of the EU, thereby transforming the declaration from an ordinary organizational statement into a document of particular significance.