



Rejoining of the Moon with the Earth

First some preliminaries on the following text: I wrote this short essay in response to question from a friend on the subject of Rudolf Steiner's referral to *Vulcan beings* and *the Fall of the Spirits of Darkness*. I have brought the subject in relation to two quotes: the first from H G Wells from the introduction to his book *War of the Worlds 1898*, and the second, from Eduard Bernays' book *Propaganda*, of 1928. I have not elaborated on the historical background, to which there is further information online, but rather on the relation to anthroposophy. There are stories within stories here: of anthroposophy, of the rejoining of the moon to the earth, to our own stories, of karma. As with all *true-life stories*, but especially those of an esoteric nature there is a fructifying power in narration; as *fire kindles fire*, they may reach their *epiphany*, and so find their way to those for whom they are intended.

"No one would have believed in the last years of the nineteenth century that this world was being watched keenly and closely by intelligences greater than man's and yet as mortal as his own; that as men busied themselves about their various concerns they were scrutinised and studied, perhaps almost as narrowly as a man with a microscope might scrutinise the transient creatures that swarm and multiply in a drop of water. (...) At most terrestrial men fancied there might be other men upon Mars, perhaps inferior to themselves and ready to welcome a missionary enterprise. Yet across the gulf of space, minds that are to our minds as ours are to those of the beasts that perish, intellects vast and cool and unsympathetic, regarded this earth with envious eyes, and slowly and surely drew their plans against us. And early in the twentieth century came the great disillusionment."

Opening paragraph of H.G. Wells *The War of the Worlds, 1898*

"The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. ...We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized. Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society. ...In almost every act

of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons...who understand the mental processes and social patterns of the masses. It is they who pull the wires which control the public mind.”

Eduard Bernays, *Propaganda*, 1928:

Many occult themes are woven into the books of H G Wells. The opening quote above has two aspects: Firstly, we notice how Wells refers to '*intelligences far greater to our own*' and secondly how he names them as '*yet as mortal as his own*'. This leads to Bernays: highlighting machinations of those aware of how spiritual power may guide society. Rudolf Steiner was oft to highlight, how occult history, may be channeled through the media: through sophisticated knowledge of how symbolism, imagery and art affect consciousness. Indeed, traditionally in Freemasonic lodges this was, and is how all occult training would start, with symbols. Hollywood, puts this to good use. However, regardless of how we have become aware of it, it is powers resistant to human evolution, that would have human beings remain unconsciously controlled by occult images. (Rudolf Steiner, *Karma of Untruthfulness*, Vol 1,2).

Rudolf Steiner [rsarchive GA204](#), here outlines how what he calls *supermen*, of Vulcan, *supermen* from Mercury and Venus will gradually make themselves, ever more over time, known in human society. Rudolf Steiner speaks of the *gravity* of such knowledge and its implications for the future. Many of these visions of the future rejoining of the moon with the earth are most strikingly portrayed in H G Wells' *War of the Worlds*. H G Wells describes metallic tripod like beings of evil intent, invading an unsuspecting society. Here is the related passage from Rudolf Steiner's lecture above:

“Today people may consider it comparatively harmless to elaborate only those automatic, lifeless thoughts which arise in connection with the mineral world and the mineral nature of plant, animal and man. Materialists revel in such thoughts which are — well — thoughts and nothing more. But try to imagine what will happen if men go on unfolding no other kinds of thoughts until the time is reached in the eighth millennium for the moon-existence to unite again with the earth. These Beings of whom I have spoken will gradually come down to the earth. Vulcan Beings, ‘Supermen’ of Vulcan, ‘Supermen’ of Venus, of Mercury, of the Sun, will unite with this earth-existence. But if human beings persist in nothing but opposition to them, earth-existence will pass over into chaos in the course of the next few thousand years.

It will be quite possible for the men of earth, if they so wish, to develop a more and more automatic form of intellect — but that can also happen amid conditions of barbarism. Full and complete manhood, however, cannot come to expression in such a form of intellect, and men will have no relationship to the Beings who would fain come towards them in earth-existence. And all those Beings of whom men have such an erroneous conception because the shadowy intellect can only grasp the mineral nature, the crudely material nature in the minerals, plants and animals, nay even in the human kingdom itself — all these thoughts which have no reality will in a trice become substantial realities when the moon unites again with the earth. And from the earth there will spring forth a terrible brood of beings, a brood of automata of an order of existence lying between the mineral and the plant kingdoms, and possessed of an overwhelming power of intellect.

This swarm will seize upon the earth, will spread over the earth like a network of ghastly, spider-like creatures, of an order lower than that of plant-existence, but possessed of overpowering wisdom. These spidery creatures will be all interlocked with one another, and in their outward movements they will imitate the thoughts that men have spun out of the shadowy intellect that has not allowed itself to be quickened by the new form of Imaginative Knowledge by Spiritual Science. All the thoughts that lack substance and reality will then be endowed with being.”

When we follow the path of intuitive thinking, we may see some of what Rudolf Steiner is speaking of here. The spiritual activity of thinking requires us to activate our will. Our aim, with *Courage* to and *Enthusiasm* is to transform our understanding of anthroposophical concepts, to bring the terminology of anthroposophy to imaginative consciousness; and to the extent we are able to do this we create new spiritual scientific knowledge. On reading the above, we see how Anthroposophy is therefore intended as a spiritual platform for new understandings of *spiritual science* to flow into society.

Our world consists in the astral world of our heritage of myths, stories and legends; our traditions in culture and art. In terms of etheric forms, we have the vast array of institutions, commercial enterprises, founded to facilitate this or that purpose in the world. In terms of the physical-mineral aspect of life, we have an established temple of global communication: the digital, mechanical and technological net of which we are slowly all inextricably linked, to payments, for information, and for communication. Thus, building on the Vulcan beings with our will, within our metabolic system, forming new intuitive knowledge, the activity of the beings of Mercury and Venus may reveal how artistic and social forms can be developed.

The dilemma of modern man falls into two perspectives: Ignorance of the dynamics of the spiritual world dawning around him or on the other hand, the beginning of active spiritual participation. One may come in life to a turning point in karma, like a higher calling, bringing with it a complete reorientation of values and ideals. However, the consequence of the *Fall of the Spirits of Darkness* is that man may be confronted with deception in diverse fields of human social interaction, from personal relationships, to professional life. Yet in light of danger, a *striving soul* always asks questions, and this is the vital thing.

"Perhaps I am a man of exceptional moods. I do not know how far my experience is common. At times I suffer from the strangest sense of detachment from myself and the world about me; I seem to watch it all from the outside, from somewhere inconceivably remote, out of time, out of space, out of the stress and tragedy of it all. This feeling was very strong upon me that night. Here was another side to my dream. But the trouble was the blank incongruity of this serenity and the swift death flying yonder, not two miles away." H G Wells *War of the Worlds*, Book 1, chapter 7.

Perceptive of the path we are on, a moment comes when the spiritual world is able to speak to us. Yet perhaps not as we imagine. The danger is *misrecognition*. When the longing of the soul reaches a kind of culmination, a trumpet call, like a *clairaudience*, may resound through the body and awaken us to a higher calling, and we are thereby *touched*, in a new body, by a new understanding for the sensual world around us. However deep a man may fall into materialism, this experience of a turning point may return again and again, intensifying through life as a deep longing. A turning point in life, toward the spiritual is like an 'epiphany', we are like dogs barking at the full moon; newly aware of how our soul longs for homecoming, which comprises an opposite pole to our subservient former materialistic existence.

Is it a mute call or does this call change our lives? It is a mute call to all that might doubt it, and have not felt the impulse to change their lives completely. The call is to '*come forth*' from a former life, lived under the dead influence of materialism and the resistant powers of evolution. The call awakens the new pupil to the spiritual response to his longing and thus awakens a 'higher desire' for esoteric knowledge. Thus, the *howling at the moon* is answered by the *trumpet of the sun*. The pupil of these esoteric mysteries is therefore guided by steps to all that can be revealed and inspired through anthroposophy. Rather than live unconsciously as if asleep in materialism or to live obedient to tasks assigned to him from outside, he finds the middle way; he is counseled *not to give up on his desire*: the desire of his higher self for the answers to the great questions of life and death.

There are two enigmatic phrases that may lead us deep into a more intimate relationship to the spiritual world: *decorum* and *empathy*. The noun '*decorum*' is from Latin *decōrus* "proper, becoming, handsome," from *décor* "beauty, grace,". The corresponding adjective is *decorous*, meaning "well-behaved in a particular situation." More than just good manners, *decorum* is a sense for orderliness, structure and form in communication between ourselves and an 'other'. At the same time, more broadly than its common usage: *Empathy* is the ability to live, dwell and follow the experience of an 'other'. There is a new esoteric reality here: we are called to develop *decorum* in relation to what lives in the world around us, accompanied by the feeling of *empathy* as an experience of 'substance' within those forms, whether for spiritual or human life.

In everyday communication, events of our lives are often overlooked, neglected as much as sensual impressions. Yet with interest, we may imaginatively put ourselves *in service* to images. To the extent we engage with this process, esoteric ideas may take on etheric life to reveal secrets. This is the beginning of *Karma Research*, as much as a broad description of *anthroposophical research* itself. Our own turning points in karma are not arbitrary but accord to 'divine plan', similarly those we encounter on our way. In the awareness of the urgency of these collective and personal struggles that lead to the future, something new arises: something one might characterize as mutual responsibility for esoteric work.

Zechariah 13:6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

Foremost of the *minor* prophets in the Old Testament, Zechariah speaks of a future Esoteric Christianity that contains yet undreamed of depths. For a new cosmos establishes itself through mankind. It is as if the spiritual world looks to us take the lead. As if they stand in wonder and inquiry at the new cosmos that may be formed through us. For the new *House of the Lord* is man's body itself, to be transformed to a temple through Christ. As much as social life facilitates a mutual indwelling, the hospitality of others, of *being* and *becoming* to my house, takes place on a soul and spiritual level. As much between human beings as between man and nature, which is *his* house and *her* house, of Christ and Sophia, of a newly forming socio-spiritual communion.

Our feelings of awe and wonder for the spiritual are as important as disorientation and joy in human social life: for we are not swept together in life by coincidence, but by the great interest that the spiritual world takes in those who develop and work together with imaginations for the future. In the clarification and warm inward carrying of concepts, in the nurturing of inner pictures of the cosmos and in the care we take in communication and exchange, we stand as a bright beacon against the powers of manipulation and deceit who would use the occult to consolidate their vested interests. Once more we stand in momentous times where active thinking may distinguish anthroposophy from ideology, as much today as it did one hundred years ago; And as much as true light is eternally undismayed by darkness, for it lives *in* it and sees *through* it.

Ivan Aivazovsky, *Darial Gorge* Original Title: **Дарьяльское ущелье**, 1862.