

**Cosmic Sophia, and Human Anthroposophia:
Their Connection to Humanity**

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Cosmic Sophia - Human Anthroposophia

The Evolution of the Acquisition of Wisdom

Tonight we will explore the cosmic nature of the Being of the Sophia. We will come to an understanding of, how she has been perceived by human beings, the part she has played in the evolution of human consciousness and her relationship to the acquisition of wisdom. We will look at the Being of Anthroposophia and her tasks as a human guide leading humanity towards the sixth cultural epoch of world evolution and beyond. Finally we will explore the human servants of the being of Sophia/Anthroposophia and their tasks.

Sergei O Prokofieff tells us, that the mystery of the Divine Feminine is in some ways more difficult for us to grasp than the Christ Mystery. It is therefore, important for us to approach the subject of this lecture in the spirit intended by Rudolf Steiner, the great initiate of our times.

Rudolf Steiner admonishes us that it is more in keeping with today's trend to create thoughts and concepts that are dry and lifeless.¹ He warns that in relation to the truths given out of Anthroposophical inspiration, it is necessary for us to attempt instead to create in our minds concepts that are full of life, concepts that can weave into our souls to stir our feelings, and fire up our wills to do the good. Otherwise we condemn these supremely important concepts and thoughts to a corpse-like existence in our thinking life, where they create hindrances not only for our further progress but also for the progress of humanity.

It is my intention then this evening to create living pictures that resound in our hearts minds and wills as knowledge. Having said this, insofar as we try to achieve this together, the being of the Sophia working through her emissary Anthroposophia will be with us, helping us.

So let us then call on their help and begin our journey.

Before we begin then we have to ask our first question:

Microcosm: Who is the Divine Sophia, the Eternal Feminine Wisdom in Human Terms?

The wisdom of the universe has been known in her various aspects by every civilization from the time of antiquity to our own times. She has been known by many names: To the Indians she was Shakti who was at once Parvati the gentle consort of Shiva and other times Lakshimi the consort of Vishnu. The Sumerians called her Inanna, the Babylonians Ishtar. The Chaldeans called her Ea the mother of Marduk. The Egyptians knew her as Isis the wife of Osiris or else as Maat, Hathor and Nut depending on which qualities she chose to reflect at a particular time. The Greeks knew her as the mother Demeter, at other times she was Artemis, Athena or Hecate. The Romans called her Diana. Plato expressed her as the wisdom of love personified in Diotima. She was the beloved or the bride of the Jews (Solomon).

The Ea of the Chaldeans became the Soph - ea of the Greeks. Soph means 'that which is'² – that which is 'ea' – all pervading wisdom. Those who devoted their lives to understanding her were philo-sophers – philo or lovers of the 'wisdom which is all'. Their Christian ancestors also knew her as Sophia and later, Christians from all corners of the globe saw her divine image reflected in the figure of the Mother of

¹ Rudolf Steiner lecture 6 The Fall of the Spirits of Darkness Dornach, 8 October 1917

² Sergei O Prokofieff, The Heavenly Sophia and the Being of Anthroposophia page 33

God, Mary or Mary Magdalene. In Western Europe today there are as many churches named after Our Lady Mary and Mary Magdalene, as there are churches in Eastern Europe named after the Sophia.

The Divine Feminine has always been associated with the inspiration to acquire knowledge or wisdom. Whether is knowledge concerned itself with the stars, or with the practical running of everyday life e.g. when to conceive, when to plant, sow and reap.

What is this inspiration to gain Knowledge and how is it acquired?

In biblical terms, the first woman, Eve was tempted by Lucifer to take a bite of the apple belonging to the tree of knowledge. She was said to have offered it to her groom and as a result they were both banished from Paradise. In Anthroposophical terms Eve is a human being who, in her essence is an archetype of the human soul - whose task, through the eons, has been, like Eve, to take into itself the substance of the ego, that is, the consciousness that is aware of its individuality or 'selfness' which will enable the digestion of the apple – or knowledge. Interestingly the Latin word *Malus* is associated with both evil and Apple. Also, the name 'Apple' coined for *personal* computers was born out of a loose subconscious intuition of the connection that exists between 'I-ness' and knowledge.

The 'Eve' aspect of the soul in Anthroposophical terms relates to the Astral body. The ego substance enters the Astral body and fires up the nervous system, the "Tree of Knowledge", the spinal cord and branches of nerves, and results in an awakening of consciousness in the sphere of the senses. This is an *awakening* of the human being to the physical material world through eyes, ears, sense of smell etc.

This awakening resulted in the 'Fall'. A *fall* because the substance of the Ego or 'self consciousness' had to descend from Paradise (worlds of spirit above the Earthly sphere) to the world of senses (Earth). Prior to this, various Physical, Etheric, and Astral sheaths had already been prepared by higher spiritual beings during the various stages of world evolution. On Earth not only were these physical aspects brought to further perfection but the different aspects of the soul – the germs of the Sentient, Intellectual and Consciousness came into existence. All had been prepared with little participation from the human being.

In his lectures on Genesis, Rudolf Steiner tells us that when the Jehova – Elohim created the human being as an Ego bearing being initially this being resided outside the earth at the periphery. It had been the task of the Archangel Michael - at the behest of the Divine Sophia – to cast Lucifer from heaven (Moon) towards the Earth in order that he might tempt the human Ego down into the Astral body. This created the conditions necessary for the free acquisition of wisdom by human beings. That is, from this time on human beings could participate in freedom in their own development.

The acquisition of knowledge is a necessary step before development can begin, as Rudolf Steiner tells us, all acquisition of knowledge transforms the knower³. Therefore it makes sense that knowledge or Wisdom acquired by the Ego residing in the Astral body, transforms the Astral body so that it undergoes a further development. In the same way that a painter who has acquired knowledge of paints and their properties can create a work of art, all knowledge in the soul, fashions the Astral body in such a way that it develops further the germs of the three aspects of the soul spoken of above. The entry of the Ego into the Astral body causes a 'birth' so to speak, it brings consciousness into and further elaborates the three new soul sheaths and in these the Ego or 'I' can reside: The Sentient Soul – the feeling soul, the Intellectual Soul or the thinking soul, and the Consciousness/Spiritual Soul or the will

³ Karl Unger Language of the Consciousness Soul page 8

soul.⁴ Without the ‘Fall’ of the Ego into these sheaths, the human being could not have participated in its own progress but would have relied on the never ceasing help of higher spiritual beings.

This leads us to the transformation of the Astral Body.

How is the Astral body transformed by the Ego consciousness entering into and residing in its three sheaths?

1. When the ego consciousness of human beings works in the Astral body it experiences the external sensations through eyes ears etc. Inner wisdom is thereby acquired concerning the external world. This inner wisdom then fashions the soul sheath Rudolf Steiner calls, the **Sentient Soul**, or the ability to ‘feel’ inwardly, Sympathy or Antipathy towards an external sensation. The Sentient Soul is not only able to acquire knowledge from below, from external sensations, but when it is further developed, that is when it is able to suppress personal feelings it is also capable of acquiring knowledge from above through higher feelings, ‘intuitions’ transmitted from the Ego. It becomes an organ of *Intuition*. The Sentient soul is therefore intimately connected to the Astral body or the body of senses.⁵
2. When the Ego consciousness works on the Astral body to acquire wisdom through contemplation of these inner, sentient experiences, that is when this inner experience is fertilized through thinking,⁶ it further elaborates a soul sheath that Rudolf Steiner calls the **Intellectual Soul**. Through the elaboration of the Intellect, human beings are not only able to contemplate the sensations and feelings concerning the physical world but also when it is further developed, that is when it is capable of suppressing personal thoughts it can enable human beings to contemplate higher thoughts concerning things and beings of a supersensory nature. This higher level of thinking is called *Inspiration*. The Intellectual Soul is therefore intimately connected to the Etheric body and its power of memory since without the ability to remember thoughts there is no intellect.⁷
3. When the Ego consciousness works on the Astral body to acquire wisdom through ‘moral action’ that is, when the soul is stimulated by moral thoughts and feelings right down into the physical organism, then insofar as this becomes an ‘ideal’⁸ in the soul, another spiritual soul sheath is further elaborated in the human Astral body. This aspect of the soul acts like a conduit between consciousness through the soul and its further elaboration to consciousness through the spirit when it is capable of suppressing sense impressions or consciousness of the physical world. It is for this reason that Rudolf Steiner referred to it by two different names:
 - **The Consciousness soul** is the lower aspect - at this stage the soul acts out of moral forces for the good - sacrifice. Consciousness of the good as a moral force.
 - **The Spiritual Soul** is the higher aspect and becomes such when it has been so purified that it can be a vessel for the Spirit Self. At this stage the human

⁴ Rudolf Steiner Theosophy page 36 -37

⁵ Rudolf Steiner Theosophy page 38

⁶ ibid page 35

⁷ ibid page 42

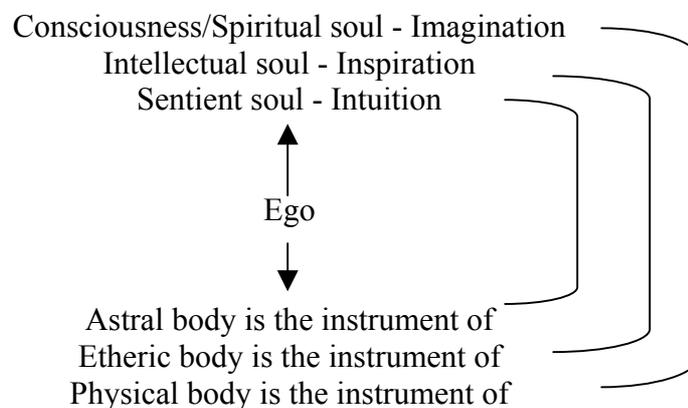
⁸ Rudolf Steiner has said, “Every idea which becomes an ideal engenders life-forces within you.” GA

soul is able to perceive imaginations, it is a soul of *Imaginations* – it becomes an Imagination Soul⁹.

In our time we are developing organs of Imagination as we have in the past developed the other two, Inspiration and Intuition.

- A. A Sentient Soul forms organs of Intuition through suppressing personal feelings – Intuition Soul
- B. An Intellectual Soul forms organs of Inspiration by suppressing personal thoughts - Inspiration Soul
- C. A Consciousness/Spiritual Soul forms organs of Imagination by suppressing sense impressions– Imagination Soul.¹⁰

These are connected to the Astral body the Etheric body and the Physical body in that these bodies become the instruments of the soul as pictured below:



An imagination of the end result of the above, the achievement of Spirit Self is the sword of the spirit (Spirit Self) entering the scabbard of the Spiritual Soul.

Clairvoyance or ‘seeing’ is possible because this spirit en-filled Astral body is able to imprint its experiences on the Etheric body or body of memory, like a seal on wax¹¹ allowing the human being to:

- A. Remember what is perceived of the Etheric world during sleep – the awakening to a **Past experience** – Imaginative Consciousness a lower form.¹²
- B. Look out into the physical world to see the Etheric world behind the world of physical senses – the human soul is awake to an experience in the

⁹ The Inspiration and Intuitive related to the Intellectual soul and the Sentient Soul respectively have been elaborated in the past and all three arise with the realization of Imaginative Consciousness in the soul.

¹⁰ Rudolf Steiner The Etheric Body As a Picture of Cosmic History March 29, 1913 found in The Effects of Esoteric development

¹¹ Rudolf Steiner lecture Hamburg May 1908 The Nature of the Virgin Sophia and the Holy Spirit.

¹² Rudolf Steiner Knowledge of Higher worlds VII

Present. This is what Rudolf Steiner calls Imaginative Consciousness – a higher form.¹³

Once the above three soul members are perfected, and the entire Astral body becomes spiritualised, the human being can ‘see’ through new ‘organs of sense’. These organs of sense, Chakras or Lotus flowers, perceive in spiritual ‘pictures’ or imaginations. These first cognitive experiences, or ‘supersensory pictures’ of a spiritual world have the same relationship to knowledge of the Spiritual through ‘Spiritual senses’ that the Ego consciousness has to knowledge of the physical world through ‘Physical senses’ and ‘sensory pictures’.¹⁴

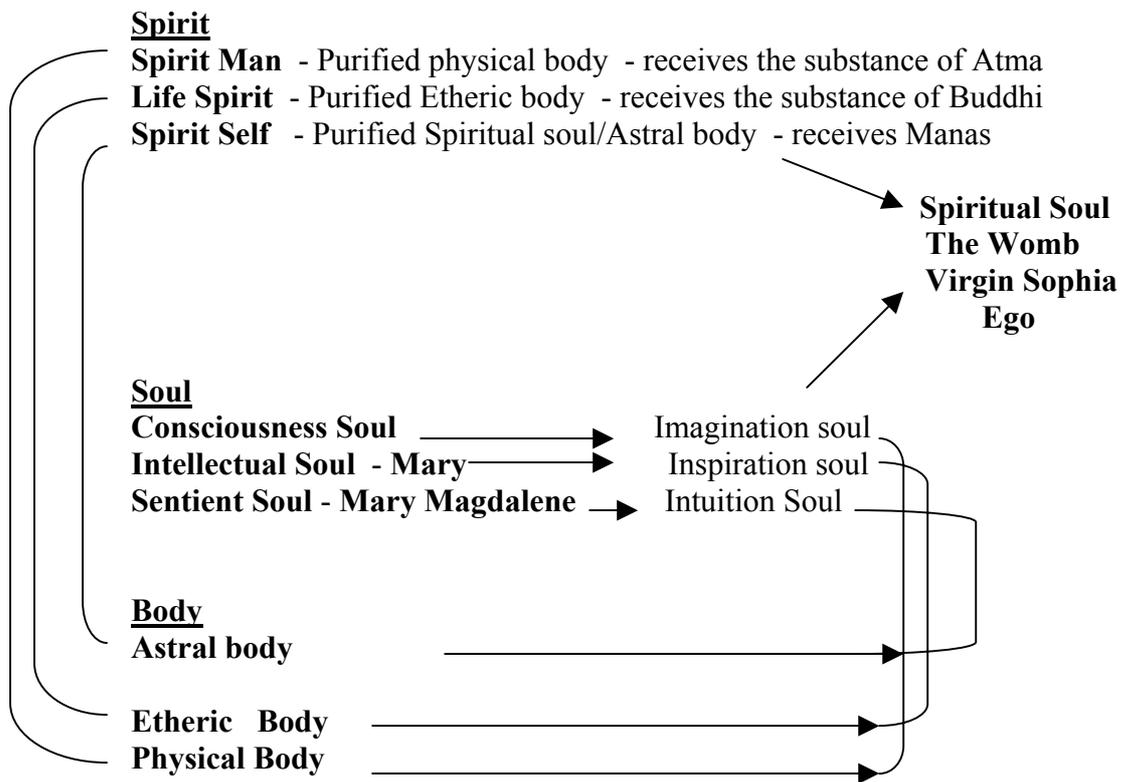
Rudolf Steiner tells us that this secret was known to the pupils of the school of Dionysus the Arapogite. They knew that when human beings through the power of their Ego acquired wisdom through becoming conscious in the Sentient Soul and developing it to an Intuition Soul, this part of the soul became known as the ‘Mary Magdalene’¹⁵ – the mother that gave birth to the ‘I’ in the perfected Sentient Soul. When the Ego acquired wisdom by becoming conscious in the Intellectual soul and developing this into a soul of Inspirations, this part of the soul was called ‘Mary’ – the mother that gave birth to the ‘I’ in the perfected Intellectual soul. When the Ego acquired wisdom through becoming conscious in the Consciousness/Spiritual soul and had perfected this to a soul of imaginations this aspect of the soul was called the Virgin Sophia – the mother that gives birth to the Spirit Self in the Soul. This Virgin Sophia is the spiritualised Astral body - the mother of Christ, because it allows the fertilization of the substance of Christ (an Imprint of the Ego of Christ) to occur within its womb through the medium of the Holy Spirit that, on entering the human being becomes individualized as Spirit Self. Those who have given birth to this individualised Holy Spirit, which is the medium for the birth of Christ within, this Spirit Self, were called the Children of God – those who had received the Manas or the power of Faith.¹⁶ Christ is born in man into the Virgin Sophian substance of his soul through the power of the Holy Spirit as He was once born into Jesus of Nazareth also through the Virgin Sophia or the heavenly Sophia by way of the Holy Spirit - the dove.

¹³ *ibid* VI

¹⁴ Rudolf Steiner Theosophy

¹⁵ Rudolf Steiner lecture Basel, November 20 1907, Mary and Mary Magdalene

¹⁶ Rudolf Steiner lecture, Mary and Mary Magdalene Basel November 20 1907 found in Rudolf Steiner Isis Mary Sophia, selected lectures and writings.



It is the task of the Heavenly Sophia to see to this process of transformation in the human Astral body that began with the “Fall” and led to humanity’s estrangement from the Spiritual world through the Temptation of Lucifer. This transformation will finally lead to the “Rising” up again, or resurrection of human consciousness through the forces of the Holy Spirit.

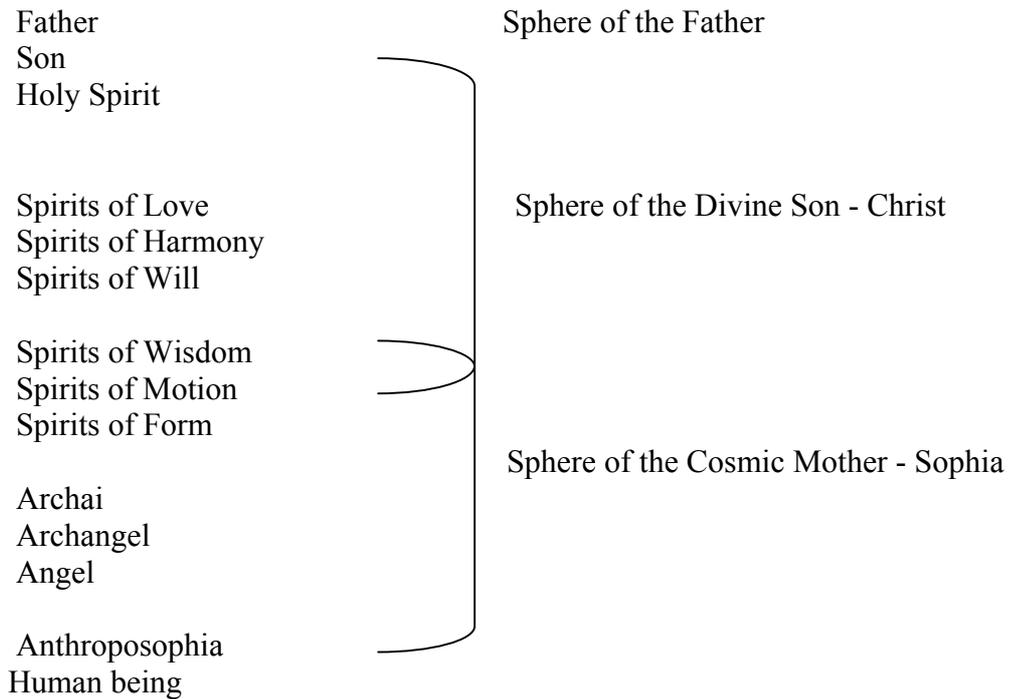
So let us look at the Divine Sophia more closely.

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Who is the Divine Sophia in her Cosmic Aspect?

The divine or Cosmic Sophia is that being whose hierarchy belongs to the starry aspect of the Sun and whose highest member directly connected with man is at the level of spirits of Wisdom and whose lowest member is the being of Anthroposophia a ‘human being’ that has evolved her ego on earth but much later than other human beings and in a more accelerated way (one year is worth one hundred human years). These two: the Spirits of Wisdom and Anthroposophia, define the boundaries of the workings of the Heavenly or Cosmic Sophia in relation to the Earth.

Let us look at the hierarchies:



Because of the lofty nature of the being of the Sophia when she wishes to inspire humanity she must work through representatives¹⁷. She manifests herself to human beings through the second and third hierarchies which make up her immediate members, her two triads, the higher being representative of the impulses of the Son sphere or Christ (Spirits of Wisdom, Spirits of Motion, Spirits of Form) and the lowest triad being representative of the impulses of the Holy Spirit.¹⁸ These impulses are brought to humanity in our time by the being of Anthroposophia.

Members of the Divine Sophia

Spirits of Wisdom Spirits of Motion Spirits of Form	First Triad	Carry Impulses from the Son Sphere
Archai Archangel Angel	Second Triad	Carry Impulses from the sphere of Holy Spirit
Anthroposophia		Mediates between the above, and man

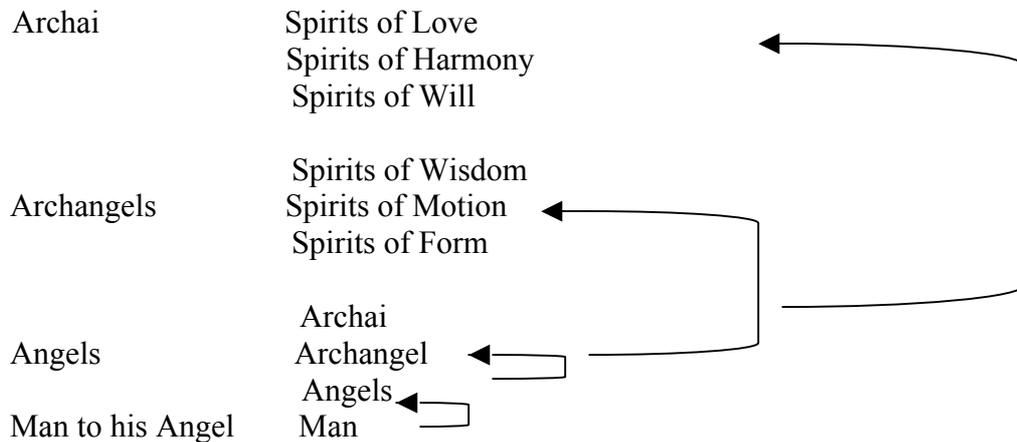
¹⁷ Emissaries of the Sophia manifest themselves in a way that expresses a ‘feminine quality’, those who work from their own individuality, out of their own knowledge of the divinity, have a ‘masculine quality’: Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 239

¹⁸ Sergei O Prokofieff see Chapter the Evolution of the Heavenly Sophia in his book the Sophia and the Being of Anthroposophia.

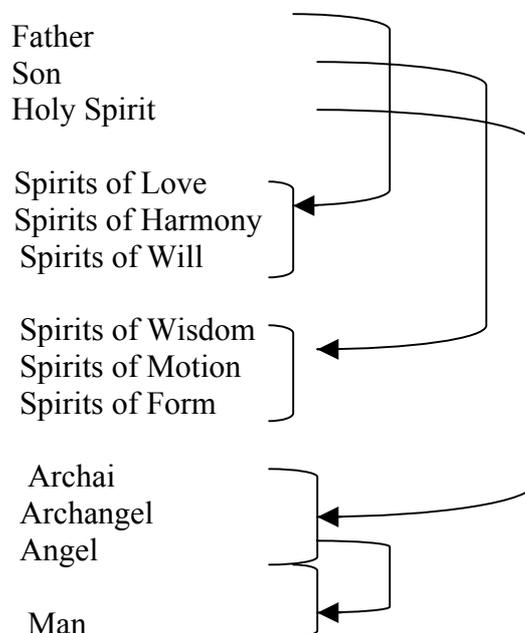
In turn because of the lofty nature of these higher beings they themselves have representatives.

The Archai mediate between humanity and the first hierarchy
The Archangels – mediate between humanity and the second hierarchy
Angels – mediate between humanity and the third hierarchy

See below:



The exalted beings of the Father, Son and Holy Spirit communicate with man through 1st 2nd and 3rd hierarchies. See below:



We can see an example of the Angelic or second triad working as emissaries in the Greek epoch:

- When the Sophia was mediated through an **Archai** she was perceived as **Gaia and Rhea**.

- When she was mediated through an Archangel she was perceived as **Demeter and Hera**.
- When she was mediated through an Angel she was perceived as **Aphrodite, Artemis, Pallas Athene, Persephone**.

The second triad of the Sophia have also served as meditators:

- Behind the Angel whose manifestation was **Aphrodite** stood the **Spirit of Form** who sought to introduce love into human evolution
- Behind the Angel whose manifestation was **Artemis, Diana** stood the **Spirits of Movement** – Who sought to stimulate the Etheric body into activity and bring about fertility.
- Behind the Angel who was manifested as **Pallas Athene** stood the **Spirits of Wisdom**¹⁹

In a microcosmic sense, it was, by way of these hierarchies, that the divine Sophia prepared humanity for the descent to earth of the exalted being of the Sun, by helping humanity to acquire wisdom.

In a macrocosmic sense she was also responsible for preparing the way for the entry of the Sun being into our cosmos by elaborating the Sun's three sheaths. These sheaths are

1. Sun body – a body of light
2. Sun soul – the archetype of life
3. Sun spirit, which bears the forces of love that overcomes death.

These sheaths formed the Macrocosmic or heavenly garments for the incarnation of the Sun Logos or the spiritual I (Ego) of the Sun of the Christ²⁰ into the sphere of the Sun as a star. This was the first Virgin Birth of Christ into our cosmos, through the being of Sophia herself. He was then born through the Virgin Sophia three more times, into the sphere of the Planets through the spirits of Form, into the sphere of the Moon through the Archai and finally into the physical body of Jesus of Nazareth on Earth through the last member of her being the human Anthroposophia.²¹ Each time the Christ being is conceived through the medium of the Holy Spirit working through a member of the Cosmic Sophia.

Who then is this last human member of the Being of the Sophia whom Rudolf Steiner called Anthroposophia and who has this special relationship to human beings?

Anthroposophia is the 'daughter' of the Sophia, a being that mediates between man – **Anthropos** and the Divine Wisdom - **Sophia**. Rudolf Steiner therefore called her, Anthroposophia.

But who is she?

Indications given by Rudolf Steiner suggest that Anthroposophia did have the nature of an Archangelic being, that is she is of the same substance as Michael and 'developed in accordance not with earthly laws but with the laws of the Sun'²² - we

¹⁹ Ibid page 243

²⁰ ibid page 44 -45

²¹ Sergei O Prokofieff, Twelve Holy Nights and the Spiritual Hierarchies

²² Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 68

must bear in mind that the Sun stage of earthly evolution was the scene of action for the Archangels who were becoming ego bearing beings. This was their human stage though it was not a human development as we know it since only present earthly humanity has been able to develop the ego in total freedom and individuality.

The task of Anthroposophia was to become the link between humanity and The Cosmic Sophia, to establish a new consciousness in human beings. In order to do this Rudolf Steiner tells us she had to enter and pass through the human soul carrying with her the Sophian wisdom. By doing so she not only elaborated her Body, Soul and Spiritual members but also, inspired knowledge in the human being which she separated out and placed before him like an objective being. This objective being took on the form that corresponded to what the human soul had accomplished through having had the wisdom of the Sophia pass through it.²³

It is evident that Anthroposophia could not perform such a task as an Archangelic being. It was necessary for the being in question to have a more intimate relationship to human beings, and so Anthroposophia had to undergo a human evolution, in complete freedom and individuality, though to begin with in a purely supersensible way as an 'invisible' human being.²⁴ In order to accomplish this the being in question had to sacrifice her Archangelic (Sun) nature, she had to discard what she had attained in her own evolution and begin again afresh on earth among human beings, though her evolution occurs at a different rate to human beings due to the working of Sun laws in her nature - one of her years is one hundred of ours.²⁵ She would do this to prepare human consciousness for the descent of the great Sun Being - Christ to Earth at the turning point in time, something we will discuss in more detail a little later.

Her descent in anticipation of the Christ event commenced at the time when human beings were evolving their Sentient Soul in Egypto - Chaldean times 2100 BC and proceeded until the time of the Mystery of Golgotha.²⁶ This marked her descent from Archangel to Angel as she passed through the Sentient Souls of human beings, that aspect which is closely linked to the Astral body or Sentient body itself. As she passed through the Sentient Soul of human beings and part of the Intellectual soul of human beings she was able to fashion her own Physical, Etheric and Astral bodies, something human beings had undergone during Saturn, Sun and Moon eons respectively.

The product of this, that is, what was separated out and reflected back objectively to human beings of what they had acquired through having had the Cosmic Sophian Wisdom enter the Sentient Soul became known as **Theosophia** – the Sophia or Wisdom of God – the Egyptian epoch saw her as **The Soul of God - Isis**.

This was followed by the birth of her Ego at the turning point in time during the time of the Mystery of Golgotha. This Ego-hood was acquired in total individual freedom through her incarnation as the Mary of the Luke Gospel. This marked her full descent from Angel to 'human being'.

During this time and thereafter until the end of Greco Roman times the being of Anthroposophia passed through the human Intellectual Soul and in so doing was able to fashion her Sentient Soul which is related to her Astral body, Intellectual Soul which is related to her Etheric body and part of the Consciousness Soul, which is related to her physical body. It was a kind of mirror image of what she had achieved prior to the Mystery of Golgotha. The external manifestation of this event, that is, what was separated out and reflected back to humanity objectively of what she had

²³ Rudolf Steiner Berlin, Feb 3 1913

²⁴ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 92

²⁵ Ibid page 139

²⁶ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 94

made of her soul by having passed through human beings, and consequently what humanity had achieved by having had the Sophian Wisdom pass through their intellect known was known in Grecian times as **Philosophy** – Knowledge of the World – **The soul of the World** – in Roman times she was known as **Mary**.

From the beginning of our post Atlantean cultural epoch, the Anglo/Germanic, this being has entered into the human Consciousness Soul and Spiritual Soul, from this she has been able to fashion her Spirit self. The external manifestation of this; what is reflected back to human beings of what she has achieved through human beings and what human beings have accomplished through having had the Sophian Wisdom pass through their Consciousness/Spiritual soul is Anthroposophy – known to the Anglo/German epoch as the Knowledge of Man. In so doing she has become - **The Soul of Humanity – The Mother of God or the Virgin Sophia**.

Beyond this she will fashion her Life Spirit and Spirit Man in anticipation of what human beings will only obtain in Jupiter, Venus, Vulcan stages of world evolution.²⁷

Her Ego was incarnated once again as a reflection of that fleeting incarnation at the turning point of time, at the Christmas conference in 1923²⁸ when she incarnated into the sheaths of the General Anthroposophical Society. This signified that she had, as Sergei O Prokofieff tells us, made the transition from the Consciousness/Spiritual soul to the Spirit Self – that is from ‘human being’ back to Angel.

Connecting this with female archetypes we have:

- When the being of the Divine Sophia works through her human member Anthroposophia to inspire human beings to acquire Wisdom by way of the Sentient Soul working towards the Intellectual Soul – **Theosophy** - she was seen in the mysteries as **Isis/Mary Magdalene** in the soul.
- When the being of the Divine Sophia worked through her human member Anthroposophia to inspire humanity to acquire Wisdom in the Intellectual Soul working towards the Consciousness Soul as **Philosophy** she was recognized in the mysteries as **Mary** in the soul.
- When the being of the Divine Sophia worked through her human member Anthroposophia to inspire humanity to acquire Wisdom in the Consciousness Soul/Spiritual Soul as it works towards the advent of the Spirit Self²⁹ as **Anthroposophy** she is recognized as the **Virgin Sophia**.³⁰

We can see how directly connected she is to human beings in her evolution. Rudolf Steiner has said Anthroposophia is an individual being, “towards whom we (*Anthroposophists*) have the greatest conceivable responsibility”, she “bears within herself the being of man”³¹ and she shows us what we are. From the above we can see what this means since she shows us what we have made of both her being and our own being – Self Knowledge!

The being of Anthroposophia is that being, therefore, who by passing through human beings gradually helps humanity to fashion the soul sheaths of the Astral body through its various stages in order that humanity may develop the chalice of

²⁷ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 95

²⁸ ibid page 96

²⁹ Rudolf Steiner The Being of Anthroposophia Berlin February 3 1913.

³⁰ Rudolf Steiner Basel, November 20, 1907

³¹ Rudolf Steiner The Being of Anthroposophia Berlin February, 1913

individual human thinking. Why does she do so? Because it is through individual thinking that human beings can understand the **Cosmic Intelligence of Christ**.³²

What then is the Cosmic Intelligence?

The **Cosmic Intelligence** is a composite of the creative world thoughts of the hierarchies and it contains the entire significance of the Being of Christ and His deeds for the whole of earthly evolution, past, present and future. This intelligence was under the dominion of Michael who ruled its distribution. At the turning point of time Michael began sacrificing this ruler-ship to humanity and since the beginning of the Consciousness Soul epoch the Intelligence has fully descended to the earth and to humanity and Michael has lost all control over it. A question arose at that time - what would humanity do with this intelligence? Would it be tempted by Ahriman and the forces contrary to the wise guidance of world evolution to materialize it? It was the task of the Being of Anthroposophia to lead humanity towards a new spiritual or Sophian consciousness in anticipation of this event, until such time as Michael could rise to Archai or Time Spirit in 1879. At this time Michael was able to descend to the immediate spiritual surroundings of the earth and it was then through the combined activity of Michael and the being of Anthroposophia that it was made possible for a chosen human being to become the earthly bearer of Anthroposophy or Spiritual Science. This human being was Rudolf Steiner.

Because Anthroposophia has reached the evolutionary stage of Spirit Self she has begun in our time, to work directly with the forces proceeding from the Holy Spirit that inspires the sphere of Bodhisattvas (Archangels), and the lower triad of the Cosmic Sophia – the realm of moon and planets, the Angelic realm, to foster wisdom acquired through thought. Michael on the other hand works directly with those forces proceeding from the higher triad and the sphere of the Son or Sun as a star – Cosmic Intelligence.

Anthroposophia - works from below and receives the Sophia through her Lower Triad - Angels Archangels, Archai – Sphere inspired by Bodhisattvas³³ - Holy Spirit – Spiritualised thought

Michael – works from above³⁴ from the sphere of Sophia's Higher Triad; Spirits of Form, Motion and Wisdom – sphere inspired by Christ – Cosmic Intelligence

As humanity can only acquire a relationship to Christ when it has made the cosmic intelligence its own, when the Cosmic Intelligence of Christ has penetrated each individual sheath of the human being in full consciousness and total inner freedom. Once this occurs, consciousness of the being of Christ arises like a birth within.

This means that this intelligence has to penetrate not only the Astral body, but in times to come the Etheric and the Physical body as well. Each time a full spiritualization of each sheath is necessary. So that in the same way that the Being of Anthroposophia, working at the behest of the Divine Sophia has, through the ages, taught humanity to attain free cognitive, intellectual thinking as a pathway to understanding this Cosmic intelligence in the Astral body, so too will Anthroposophia, in future times, help human beings to acquire wisdom concerning this Cosmic Intelligence in the Etheric body and the Physical body – something that will occur fully only in the far future:

³² Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 80.

³³ She is therefore more and more the mediator between the Bodhisattvas and man Ibid page 271

³⁴ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 202

- His birth through the forces of the Holy Spirit (Bull) into the Virginal Sophian substance of the Spiritualised Astral body - (Illumination) will allow the entry of Manas which becomes individualized into Spirit Self this will begin for the majority of human beings in the 6th cultural epoch, and culminate in Jupiter incarnation of world evolution.
- His birth through the forces of the Son (Ram) into the Sophian substance of the Spiritualised Etheric body (Inspiration) will allow the entry of Buddhi which becomes individualized into Life Spirit – this will begin for the majority of human beings in the 7th cultural epoch and culminate in Venus incarnation of world evolution.
- His birth through the forces of the Father into the Sophian substance of the Spiritualized physical body (Intuition) will allow the entry of the Atma which becomes individualised as Spirit man – this will begin for the majority of human beings in the 6th Post Atlanten epoch and culminate in Vulcan incarnation of world evolution.³⁵

This means the being of Anthroposophia will follow human evolution into the Jupiter, Venus and Vulcan stages. By way of the co-operation between the being of Anthroposophia and Michael, through the medium of the Holy Spirit, the human being becomes a Child of God, ‘enlightened’.

Therefore we can say that when the Christ impulse or I, enters into the 3 different sheaths in preparation for the above through the mediation of the being of Sophia/Anthroposophia they are known as:

- **The Grail – Astral body – Head/Nervous system ----- 6th Cultural Epoch**
- **The Green Emerald – Etheric Body – Heart/Blood --- 7th Cultural Epoch**
- **The Diamond/stone – Physical body – Bones ---- 6th Post Atlantean**

Three things had to occur to make possible the development of the Consciousness/Spiritual Soul in Preparation for the Spirit Self and the sixth Cultural Epoch:

Michael – had to cast Lucifer to the earth so that humanity could acquire an individual Ego, thereby bestowing on human beings the power of thought. He also had to sacrifice the Cosmic Intelligence to human beings.

Christ – had to descend to earth through four sacrifices into an earthly body to spiritualise the individual ego – which leads to the redemption of thought.

Anthroposophia – through the Divine Sophia had to prepare the organ of human thought from Theology through to Philosophy, so that it could be controlled by means of the ego in readiness for the down-pouring of the Cosmic Intelligence of Christ - Anthroposophy.

From the above we can see that in our age the Being of Anthroposophia working as the youngest member of the Divine Sophia is responsible for that preparatory path that leads to free thinking, that is thinking that is loosened from the physical brain in anticipation of the age of the Spirit Self. She is therefore leading humanity in the modern path of initiation, which has been made available to human beings through the work of Christian Rosenkretz and Rudolf Steiner – the two exalted human servants of the Divine Sophia.

³⁵ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 75

The Servants of the Divine Sophia:

Rudolf Steiner once characterized his relationship to Christian Rosenkreutz thus: a supersensible altar in the spiritual world and beside it on the left stands Christian Rosenkreutz in a blue stole and on the right, Rudolf Steiner in a red stole. These are the garments, blue and red of the Mary Sophia.³⁶ Think of Raphael's Sistine Madonna. She wears a cloak, a Palla that is blue and red. This is indicative of the Blue Blood and Red Blood – the Joachim and Boaz, and points to the future thinking heart in which an Etherisation of the blood will take place which is the result of the unification of thinking (blue) and feeling (red) through the light of the Holy spirit that in man is the Spirit Self.

Christian Rosencreutz

The Left side of the altar -Blue Stole – Above/Heavenly

We can best trace the relationship between the Being of Anthroposophia working on behalf of the Divine Sophia and Christian Rosencreutz if we look at his incarnation as John the beloved when he stood at the foot of the cross. At this time he took into his soul - into his purified Astral body, the force that had made Christ's Astral body capable of being a vessel of the Holy Spirit - His Virgin Mother. "...and from the cross the Christ says to the disciple whom he loved: "Henceforth, this is thy mother, and from this hour that disciple took her unto himself." The meaning of this is: "That force which was in my Astral body and made it capable of becoming a bearer of the Holy Spirit, I now give to you; you will write down what this Astral body has been able to acquire through its development."³⁷

How was this made possible?

The Solomon Mary or the Matthew Mary, became over-shone by the Luke Mary (Being of Anthroposophia) for a short time. She became the vessel for the being of Anthroposophia who through her manifested all the forces of the heavenly Sophia.³⁸ These forces of the Heavenly Sophia were able to descend, by way of the discarnate being of Anthroposophia into the Etheric Body of the Mary of the Matthew Gospel and they transformed her soul into a *Mother of God* she became a human prototype of a state of consciousness which was then able to enter John and enable his soul to be fertilised by the power of the Holy Spirit. It was the power of the Holy Spirit, the Spirit of Truth that allowed John to understand the Cosmic Intelligence of Christ with his soul. John then also became an archetype for the rest of humanity. These two human beings, the Matthew Mary and the disciple, John, had accomplished in those times what humanity will only begin to achieve in general during the sixth cultural epoch of this Post Atlantean age. What entered into John, into his 'mother' by way of the Matthew Mary, into his purified Astral body, the Spirit Self, made it possible for John to write his Gospel and the Apocalypse.

He therefore not only took the mother of God into his home but also the heavenly Sophia into his soul.

After this momentous life, Christian Rosencreutz underwent numerous subsequent incarnations in which he suffered martyrdom in order to further purify his

³⁶ Sergei Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 128

³⁷ Rudolf Steiner The Nature of the Holy Sophia and the Holy Spirit Hamburg, May 1908, this can also be found in a compilation of lectures under the name, Isis, Mary, Sophia her Mission and Ours.

³⁸ ibid

soul. In two important incarnations his Soul was purified to the extent that it could become the vessel for the imprint of the Ego of Christ.

The first time this occurred in the middle of the thirteenth century (1254) when he became the first human being to receive into his purified Astral body, that is, into the Virginal Sophian substance of his soul through the activity of the Holy Spirit that had become individualized as Spirit Self, an imprint of the Ego of Christ.³⁹ This was achieved through having ascended in full consciousness to meet with Christ in the region of Eagle/Scorpion that is the region that comprises the sphere of the Spirits of Form or the body of the Sun as a planet, the lowest member of the Cosmic Sophia's first triad.

Another was in his incarnation as Christian Rosenkreutz in which he experienced the Divine Marriage, that is, his illumined consciousness was able to meet with Christ in the sphere of Virgo (in the sphere of Spirits of Wisdom and highest of Sophia's first triad) that is the sphere of the Sun as a Star by way of his purified Etheric body and the down-pouring forces of the Son - Buddhi individualized as Life Spirit.

This made it possible for Christian Rosenkreutz to transform the Sophian Wisdom of Christ - esoteric Christianity - into the substance of Christian Initiation and to lead humanity towards the gradual transformation of the lower ego into the higher ego or Spirit Self through a Rosicrucian Initiation.

Rudolf Steiner

Right side of the Altar - Red Stole – Below/Earthly

Rudolf Steiner is that individuality who, in a former incarnation as Abraham⁴⁰ was preparing for the work of the being of Anthroposophia by planting the seed in the Hebrew people for a form of thinking that has an awareness of will. He was the first human being to see the spiritual world through a physical organ (namely the physical organ of the brain).⁴¹ Abraham was the father of the Hebrew people and so he had an intimate connection with Michael who was the heavenly group soul of the Hebrew people. Abraham's task was to be the forebear of this physical peculiarity so that it could be inherited through three times fourteen generations. But this did not only apply to the physical brain and its faculty of thinking but also its effect on the physical sheaths, that is, Physical, Etheric and Astral bodies in preparation for the incarnation of the Christ being into the physical sheaths of Jesus of Nazareth. Later, in his reincarnations, firstly as Aristotle and then as Thomas Aquinas this task of developing thinking continued in preparation for a future incarnation as the individuality of Rudolf Steiner.

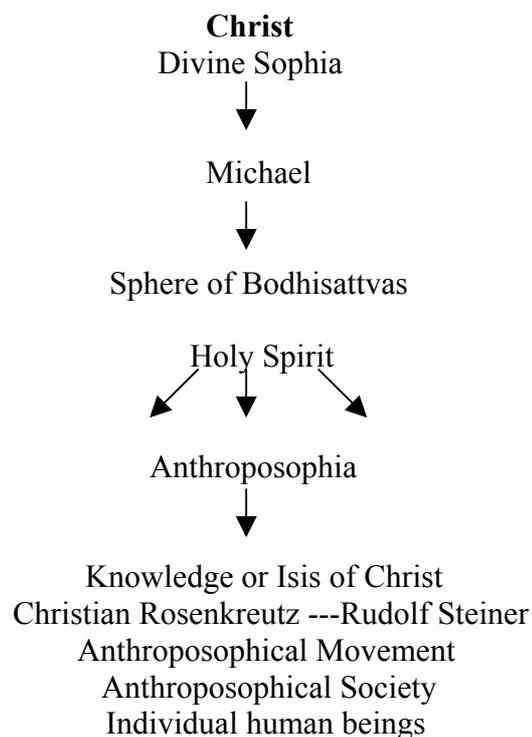
Rudolf Steiner worked to carry on the impulse of Rosicrucian initiation, which was inaugurated by Christian Rosenkreutz in the middle of the thirteenth century as we have seen above.

³⁹ Rudolf Steiner lecture Hamburg May 1908 The Nature of the Virgin Sophia and the Holy Spirit.

⁴⁰ See Edward Reaugh Smith, The Burning Bush - Chapter Entitled Pillars on the Journey and Sergei O Prokofieff Rudolf Steiner and the Founding of the New Mysteries Chapter 4

⁴¹ See Prokofieff Eternal individuality Towards a Karmic Biography of Novalis

He called this renewed Rosicrucian initiation, Spiritual Science. In Spiritual Science Rudolf Steiner leads the way for human beings once again, this time however he teaches humanity how to reverse the impulse that he brought to the Jewish people as Abraham since the primary purpose of Spiritual Science and this renewed Rosicrucian initiation is to loosen thinking from the physical brain in order to experience the spiritual world. This form of initiation, that brings Will into Thought and Thought into the Will tempered through the life of Feelings is particularly focused on developing the Consciousness Soul and finally the Spiritual Soul into Spirit Self, that is converting Mary into the Virgin Sophia and the acquisition of knowledge through the Holy Spirit individualized – Spirit Self – that is the spiritualisation of the process of knowledge. Towards this end he introduced humanity to the being who had been working closely with him, the being of Anthroposophia who was the inspirer of the Anthroposophical movement. Anthroposophia brings to individuals the knowledge or **Isis of Christ** that is reflected to her by the Holy Spirit from the sphere of the Bodhisattvas working on behalf of Michael and the Divine Sophia. The end goal of this modern initiation is to regain the Isis – the knowledge of Christ, the Cosmic Intelligence in preparation for His second coming in the Etheric plane, in the sixth Epoch.



This will be an important time for human beings. Christ's second coming, which started in the mid thirties of the last century will proceed until this time and should be observed by the majority of human beings. Christ will appear to humanity in Etheric garment on the Astral Plane in the sphere of the Angels in a Macrocosmic sense and the individual human Astral body in a Microcosmic sense. For human beings to experience this event they must have to have purified their Astral bodies and this will have a direct effect not only in the human being, but also in the sphere of the

Angels.⁴² Lucifer who has lost his connection to the Holy Spirit will by way of humanity regain his connection to it and it will lead to his redemption. The meeting of the Macrocosmic Holy Spirit and the purified, virginal human soul will give birth to the Spirit Self. The light through which Christ will be seen and understood in the human being is Luciferos, the bearer of the light of 'Faith', the light that understands truth is Lucifer purified.⁴³ This shall be the first step in the transformation of Evil.

⁴² See lecture entitled Trinity of the Nathan Soul, Vidar and Michael, in the Past, Present and Future Incarnations of Christ – Adriana Koulias

⁴³ Rudolf Steiner The Deed of Christ and the Opposing Spiritual Powers.