

Anthroposophia – The Goddess of Our Times What is Her Relationship to the World and to Anthroposophists?

Whether as Isis or Madonna the Divine Feminine has stood before our souls as a picture of heaven. Her mysteries, on the one hand aloof and forbidding and on the other tender and intimate were consulted whenever human beings were in need of knowledge or comfort. She was the wisdom that showed us when we should sow our seeds and harvest the crops. Her knowledge told us when it was time to conceive our young. She has been the intermediary between us and a God too lofty to be addressed directly. She has been the divine inspiration of all that is pure and good in the soul of human beings and the world. Today as humanity tries to awaken from a long period of darkness it hears a call resounding from the depths of the soul, a subconscious longing: What is the nature of this Cosmic Being and how will we unite with the Divine through Her?

This inner impulse has found expression in art, poetry and literature, and in our times an abundance of books, documentaries and articles seek to find answers. At best they scratch the surface of a multi-layered truth, at worst they provide deceptive, seductively materialistic postulations.

Rudolf Steiner, the great initiate of our times gave humanity ‘Esoteric Science’ - a modern path of Initiation. By following this path human beings are led out of the darkness of materialism towards the light of wisdom. Towards the Wisdom of the Cosmos whose task it is to unite human beings with the Divine.

Who is this Being that we yearn to know?

The Greeks called her Soph-ea, which means – ‘the wisdom which is all’ and as her name indicates She shines down to human beings on earth from the higher reaches of the second hierarchy or from the sphere that belongs to the Spirits of Wisdom. Expressed in the language of the cosmic script this is the region designated by the Zodiacal sign Virgo.

Because of her lofty nature whenever the Divine Sophia wishes to communicate something to human beings she does so via one of the members of belonging to her sphere of influence. That is why we have come to know the Divine Sophia by many names, Gaia, Rhea, Demeter, Hera, Aphrodite, Artemis, Pallas Athene Persephone.

The Goddess of our times, whose task it is to mediate between human beings **Anthropos** and the Divine **Sophia** was named for the first time by Rudolf Steiner. He called her **Anthroposophia**.

But who is the Being of Anthroposophia and what is her task?

Indications given by Rudolf Steiner suggest that Anthroposophia had the nature of an Archangelic being, that is, she was of the same substance as Michael and ‘developed in accordance not with earthly laws but with the laws of the Sun’¹ - we 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 developed the ego in total freedom.

The task of Anthroposophia on behalf of the Divine Sophia is to prepare the way for a new consciousness in human beings. Rudolf Steiner tells us that in order for

¹ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 68

Anthroposophia to achieve this (bearing in mind how deeply humanity had fallen into matter) she has to pass through the human soul carrying with her the Sophian wisdom. By doing so she not only elaborates her body soul and spiritual members but also, inspires knowledge in human beings, which she separates out and places before them like an objective being. This objective being takes on the form that corresponds to what the human soul had accomplished through having had the wisdom of the Sophia pass through it.²

It is evident that Anthroposophia could not perform such a task as an Archangelic being since such a task requires a more intimate relationship with human beings than ever before. It was therefore necessary for the Being of Anthroposophia to undergo a human evolution, in complete freedom, though to begin with, in a purely supersensible way as an 'invisible' human being.³

This meant the being in question had to sacrifice her Archangelic (Sun) nature, and discard what she had attained in her own evolution and begin again afresh on earth, 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.⁴

Sergei Prokofieff tells us that her descent has progressed through stages. From Archangel to Angel from Angel to Man and in our times from Man once more to Angel. Each time she has passed through the souls of human beings and through them she has not only created her own physical soul and spiritual sheaths but also inspired human beings towards acquiring knowledge of God – Theosophy, and of the world - Philosophy. In our times she has inspired knowledge of the human being - Anthroposophy. This is indicated by the descent of her Ego at the Christmas conference in 1923⁵ into the sheaths of the General Anthroposophical Society as a reflection of a brief incarnation at the time of the Mystery of Golgotha. This marked her ascent from human being to Angel. She has therefore become the 'Guardian Angel' of the Anthroposophical society.

This indicates to us how directly connected she is to Anthroposophists in her evolution. It elucidates Rudolf Steiner's statement that Anthroposophia is an individual being, "...towards whom we (*Anthroposophists*) have the greatest conceivable responsibility", she "Bears within Herself the being of man"⁶ and she shows us what we are and what we have created from out of our souls depths. This is true collective Self Knowledge!

What is our task as Anthroposophists?

As Anthroposophists we must develop a relationship with the Being of Anthroposophia that is intimate and *conscious* and this is only possible if we take that modern preparatory to the spirit given by Rudolf Steiner. We are Anthroposophists *because* we have made a gesture of commitment towards this striving.

In light of this questions arise: Has Anthroposophy progressed in accordance with what was intended by the wise guidance of world evolution? Is what is reflected back to us by the Being of Anthroposophia worthy of further progress?

The world today sees the Goddess of our Times through a glass darkly. Rudolf Steiner tells us that what lies in the hidden recesses of the soul and is not brought to clear consciousness can be seized by adversarial powers. A subconscious longing for the union between the Virgin Sophia in the human being with the Being of Christ finds its expression in a desire for pagan union with nature that does not acknowledge Christ. It finds expression in Ahrimanic cults that practice sexual rituals. The

² Rudolf Steiner Berlin, Feb 3 1913

³ Sergei O Prokofieff The Heavenly Sophia and the Being of Anthroposophia page 92

⁴ Ibid page 139

⁵ Ibid page 96

⁶ Rudolf Steiner The Being of Anthroposophia Berlin February, 1913

subconscious longing for the rebirth of the consciousness of Christ within the human soul finds its expression in either the Luciferic desire to be 'born again' or the Ahrimanic search for materialistic blood line.

As Anthroposophists we stand upon privileged ground and it is our task to take the Being of Anthroposophia to the world. But first we must follow the path developed by Rudolf Steiner in order to come to our own *conscious* and living relationship with the Divine Wisdom, the Cosmic Sophia. This wisdom is the light that will shine forth and bring with it an understanding of the union between the human being and the Being of Christ. Such a light cannot be hidden under a bushel. It should shine out over a world groping in the darkness of materialism.

Anthroposophists must shine their light! We must shine the Isis of Christ out to fellow human beings!

But first we must kindle it in our own souls.