

**Cosmic Sophia, and Human Anthroposophia:
Their Connection to Humanity and their Tasks in Relation
to the Mystery of the Pentecost and the
Redemption of Lucifer**

Part I

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PART I

Cosmic Sophia - Human Anthroposophia - the Evolution of the Acquisition of Wisdom:

The two forthcoming lectures of which this is the first part, will explore a great mystery of our times, the mystery of the divine feminine and her relationship to the mystery of the Pentecost and the redemption of Lucifer – a mystery that Prokofieff tells us, 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 these forthcoming lectures in the spirit intended by Rudolf Steiner, the great initiate of our times.

In relation to the truths given out of Anthroposophical inspiration, it is necessary for us to attempt to create in our hearts minds and wills, concepts that are full of life and that weave in our souls as feelings that fire up our will. Rudolf Steiner admonishes us that it is more in keeping with today's trend to turn such concepts into dry, lifeless, abstract thoughts but to do so, he tells us, is to condemn them to become corpses in our thinking life where they create hindrances not only for our further progress but for the progress of humanity.¹

It is my intention then this evening that we work together 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.

Tonight we will explore the cosmic nature of the Being of the Sophia and how she has been perceived by human beings and the part she has played in the evolution of human consciousness and its 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.

Next week we will explore the mystery of the Pentecost. We will ask the questions what is the Holy Spirit, Who is Lucifer and how is he to be redeemed through the work of the above two beings? We will also look at the responsibility of Anthroposophists in relation to the evolution of the being of Anthroposophia and the redemption of Lucifer. We will look at the effects of individual progress in the human being in the world and in the cosmos.

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 Shiva the spouse of Vishnu, the Sumerians

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

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 what 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 is²’ - 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 God - Mary or in 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.

In ancient times the Cosmic Wisdom was perceived as having much to do with the wisdom of the cosmos but also with knowledge of the creative forces of the earth, with fertility and birth and in this aspect she was seen at various times as a moon Goddess, since the moon’s cycles are connected intimately with the forces of reproduction and for other reasons which will become apparent later. The male deities were always associated, on the other hand with the Sun. They were the ‘bridegrooms’, the heavenly creative forces that came from above and fertilized the bridal womb – the earth.

The divine Feminine or the divine Sophia, has, as noted above, always been associated with the inspiration to acquire knowledge or wisdom.

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

In biblical terms, the first woman, Eve, ate an apple from the tree of knowledge through Lucifer’s temptation, thereafter resulting in her and her groom’s expulsion from paradise. In Anthroposophical terms she was the human soul whose task was to take 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’ part of the soul relates to the Astral body. The ego substance enters the Astral body or 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 was seen as a ‘Fall’ because the substance of the Ego or ‘self consciousness’ had to descend from Paradise (worlds of spirit) to the world of senses (earth). Here upon earth the various Physical, Etheric, and Astral sheaths had already been prepared by higher spiritual beings during previous stages of earth evolution for this event with little participation from man. Rudolf Steiner tells us that the human ego resided outside the earth at the periphery.

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

The Archangel Michael at the behest of the Divine Sophia, cast Lucifer from heaven and sent him to the earth. It was his task to 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 they could participate in freedom in their own development.

The acquisition of knowledge is necessary 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 Astral body, transforms it 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 ‘gives birth’ so to speak to three new soul sheaths in which 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 Will soul.⁴ Without the ‘Fall’ of the Ego consciousness 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.

The Transformation of the Astral Body.

How is the Astral body transformed by Ego consciousness into three higher sheaths?

1. When the ego consciousness of human beings works in the Astral body it takes in external sensations that it acquires through eyes ears etc. Wisdom is thereby acquired of the external world. This wisdom then fashions a 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 also from above through ‘intuitions’ transmitted from the ego through this organ of Intuition concerning these inner feelings. 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 elaborates a soul sheath that Rudolf Steiner calls the **Intellectual Soul**. Through the Intellect or the organ of thinking, the brain, human beings are able to experience Inspiration from the Ego. The Intellectual Soul is 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, a spiritual soul sheath is elaborated in the human Astral body. This aspect

³ Karl Unger Language of the Consciousness Soul page 8

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

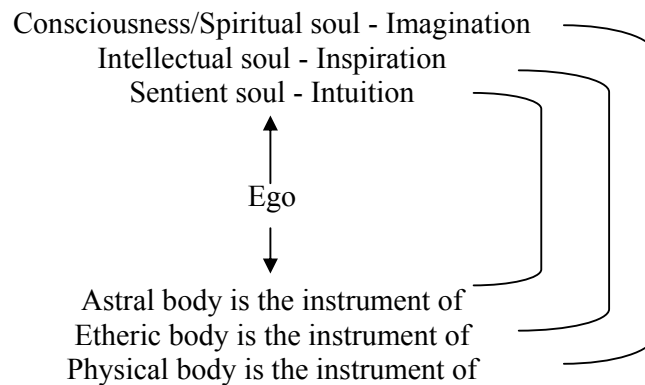
of the soul acts like a conduit between consciousness through the soul and consciousness through the spirit. It is for this reason that Rudolf Steiner referred to it by two different names:

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

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

- A Sentient Soul forms organs of Intuition through suppressing personal feelings – Intuition Soul
- An Intellectual Soul forms organs of Inspiration by suppressing personal thoughts - Inspiration Soul
- 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.

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

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 and see the Etheric world behind the world of physical senses – the human soul is awake to an experience in the **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 'spiritual pictures' of a spiritual world have the same relationship to knowledge of the Spiritual through 'Spiritual senses' that the Ego consciousness had 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, this part of the soul became known as the 'Mary Magdalene'¹⁵ – the mother that gave birth to the I in the Sentient Soul. When the Ego acquired wisdom by becoming conscious in the Intellectual soul this part of the soul was called 'Mary' – the mother that gave birth to the I in the Intellectual soul. When the Ego acquired wisdom through becoming conscious in the Consciousness/Spiritual soul it was called the Virgin Sophia – the mother that gives birth to the Spirit Self. This Virgin Sophia is the spiritualised Astral body - the mother of Christ, because it allows the fertilization of the substance of Christ (Imprint of the Ego of Christ) to occur within its womb through the medium of the Holy Spirit that becomes individualized (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.

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

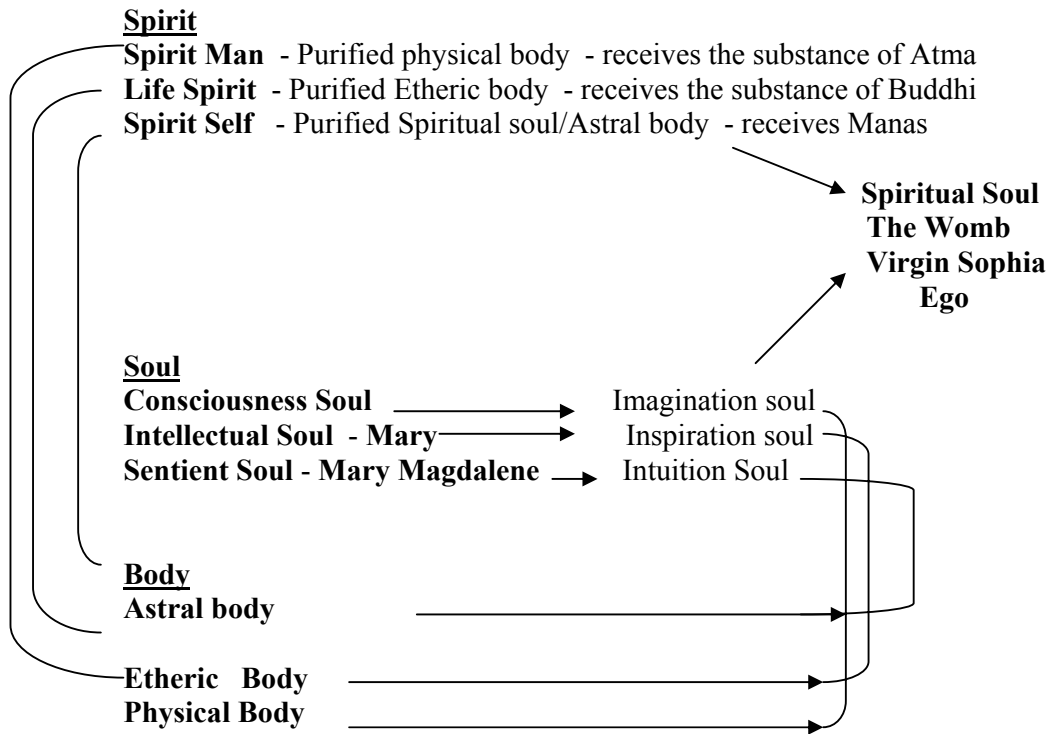
¹² Rudolf Steiner Knowledge of Higher worlds VII

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.



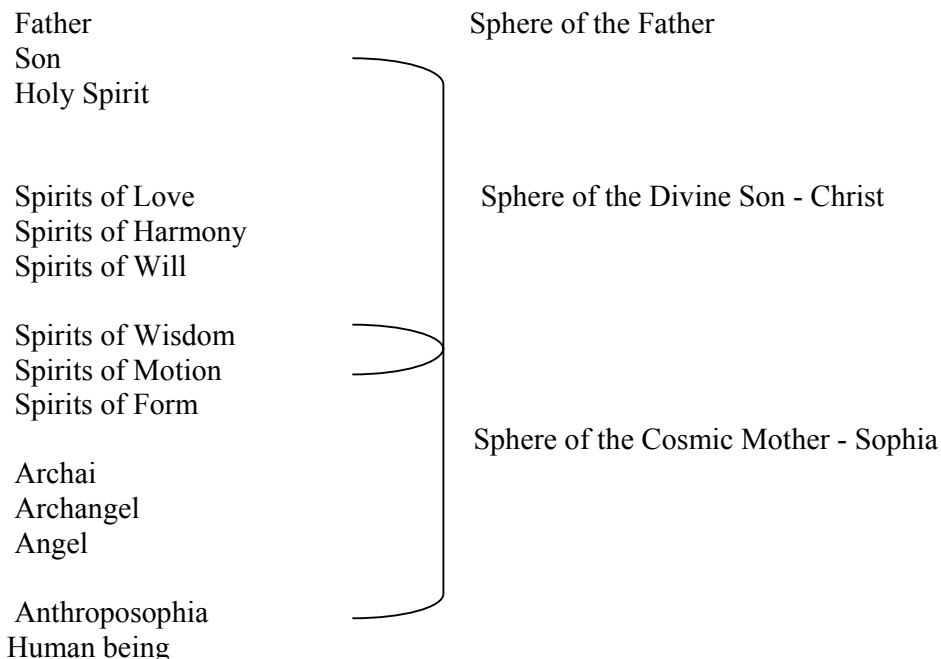
It is the task of the Heavenly Sophia to see to this process of transformation in the human Astral body that began with the “Fall” and led to humanity’s estrangement from the Spiritual world through the Temptation of Lucifer. This transformation will finally lead to the “Rising” up again, or resurrection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

So let us look at the Divine Sophia more closely.

Macrocosmic: Who is the Divine Sophia in her Cosmic Aspect?

The divine or Cosmic Sophia is that being that belongs to the sphere of the Sun as a star 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	First Triad	Carry Impulses from the Son Sphere
Spirits of Motion		
Spirits of Form		
Archai	2 nd Triad	Carry Impulses from the sphere of Holy Spirit
Archangel		
Angel		
Anthroposophia		Mediates between the above, and man

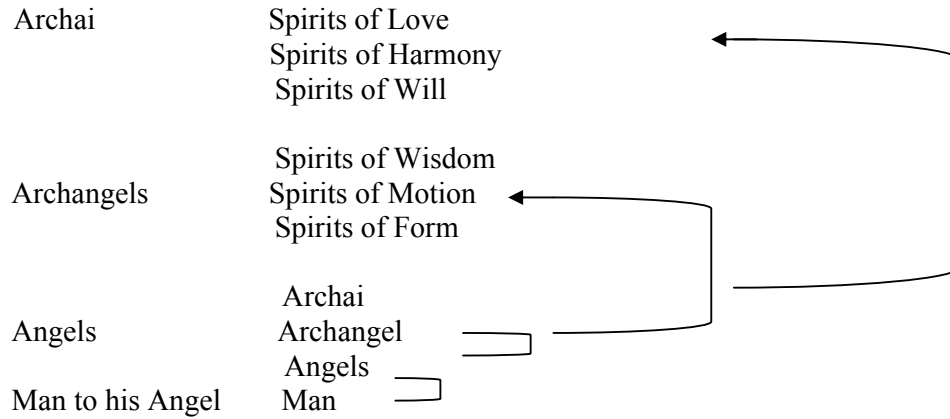
In turn because of the lofty nature of these higher beings they themselves have representatives.

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

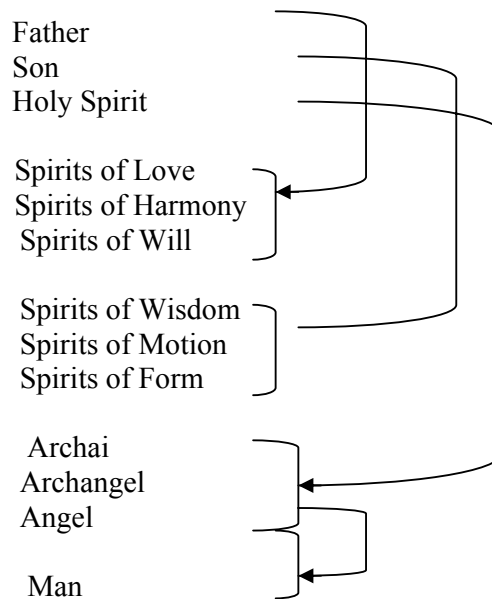
¹⁸ Sergei O Prokofieff see Chapter the Evolution of the Heavenly Sophia in his book the Sophia and the Being of Anthroposophia.

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 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 in 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 with 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 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

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

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 has 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 that the being in question have a more intimate relationship to human beings, it 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 Egypt - Chaldean times 2100 BC and proceeded until the time of the Mystery of Golgotha.²⁶ This marked her descent from Archangel to Angel into the Sentient Souls of human beings, which is closely linked to the Astral body or Sentient body itself. At this time she passed through the Sentient Soul of human beings and part of the Intellectual soul of human beings and was able to fashion her Physical body, Etheric and Astral bodies, something human beings had to undergo 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 them was seen in the fourth epoch as Theosophia – the Sophia wisdom of God – She was seen as **The Soul of God**.

This was followed by the birth of her Ego at the turning point in time at the Mystery of Golgotha. This Ego-hood was acquired in total individual freedom and it was this ego that had found a receptacle in the physical body of Luke Mary and mediated the forces of the Divine Sophia to the apostles and in particular to John the Evangelist. This marked her full descent from Angel to 'human being'.

Thereafter during the 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

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

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 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 was and continues to be seen as Philosophy – Knowledge of the World – **The soul of the World.**

In our post Atlantean cultural epoch, the Anglo/Germanic, she works through the human Consciousness Soul and the Spiritual Soul in order 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 – Knowledge of Man. In so doing she has become - **The Soul of Humanity.**

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 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 **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

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

see what this means since she shows us what we have made of both ourselves and of her – 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 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, 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 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 conscious relationship to Christ, based on complete inner freedom, this relationship can only be achieved, therefore, once humanity has made the cosmic intelligence its own - once this knowledge or intelligence of Christ has penetrated each individual sheath of the human being in full consciousness and total freedom. Once this occurs, consciousness of the being of Christ arises like a birth within.

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

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:

- 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 (Lamb) into the Sophian substance of the Spiritualised Etheric body (Inspiration) will allow the entry of Buddhi which becomes individualized as 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 Atman which becomes individualised 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 in our present fifth Post Atlantean Age, 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:

- **Astral body = The Grail – Head/Nervous system ----- 6th Cultural Epoch**
- **Etheric body = The Green Emerald – Heart/Blood --- 7th Cultural Epoch**
- **Physical body = The Diamond/stone – 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 in Lemurian times, 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.

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

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 Rosenkreutz and Rudolf Steiner – the two exalted human servants of the Divine Sophia.

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 Rosenkreutz

The Left side of the altar -Blue Stole

We can best trace the relationship between the Being of Anthroposophia working on behalf of the Divine Sophia and Christian Rosenkreutz 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

And it was the Heavenly Sophia that opened up John's consciousness to the her wisdom which entered him as the power of the Holy Spirit for an understanding of Christ the Cosmic Intelligence – John was an archetype of the rest of humanity which will only begin to achieve this in general in the sixth cultural epoch of this Post Atlantean epoch. What was experienced by this purified Astral body or Spirit Self in the being of John the Divine was written down as the Gospel of St John and the Apocalypse.

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.

He therefore not only took the heavenly Sophia into his soul, but the mother of Christ into his home, for it was the Solomon Mary, that, over-shone by the Luke Mary became for a short time the vessel for the being of Anthroposophia who through her manifested all the forces of the heavenly Sophia.³⁸

After this momentous life, Christian Rosencreutz underwent numerous subsequent incarnations in which he suffered martyrdom in order to further purify his 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 the 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 Sun as a planet and 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 Sophia wisdom - 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 Rosicrucian spiritual science.

Rudolf Steiner

Right side of the Altar - Red Stole

Rudolf Steiner is that individuality who 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

³⁸ *ibid*

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

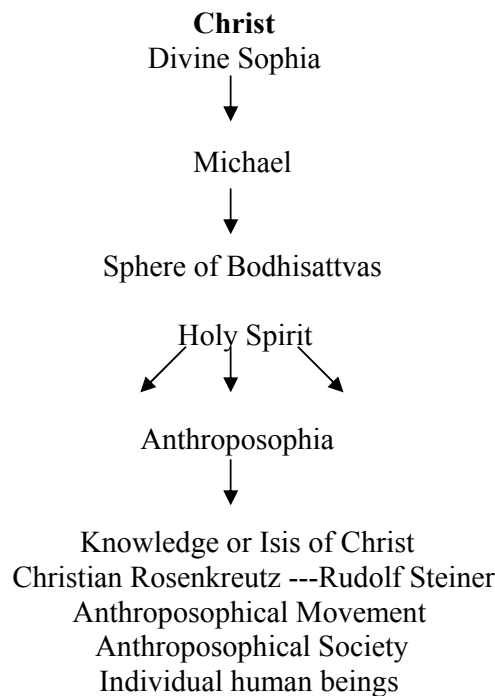
⁴⁰ See Edward Reaugh Smith, The Burning Bush - Chapter Entitled Pillars on the Journey and Sergei O Prokofieff Rudolf Steiner and the Founding of the New Mysteries Chapter 4

⁴¹ See Prokofieff Eternal individuality Towards a Karmic Biography of Novalis

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 Rosencreutz in the middle of the thirteenth century as we have seen above.

He called this renewed Rosicrucian initiation Esoteric Science. In Esoteric 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 Esoteric Science and this renewed Rosicrucian initiation is to loosen thinking from the physical aspect of the 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 spiritualization 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 earthly 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 - the sixth Epoch and the age of Pentecost.



This will be an important time for human beings. Christ's second coming, which started in the mid thirties of 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 human being's Astral body in a Microcosmic sense. For human beings to experience it they must have purified their Astral bodies by then and this will have a direct effect not only in the human being but 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

Herein lies the Mystery of the Pentecost.

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.