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SPIRITUAL WORK IN THE NEW MILLENNIUM

Thank you for your interest in the Foundational Study Materials of the Sophia Foundation. The spiritual work of the Sophia Foundation is oriented towards shaping a vessel through shared spiritual activity.

It is intended as a contribution to the inner work of preparing the future culture of Divine Sophia known as the *Rose of the World*. The foundational spiritual work offered through the Sophia Foundation includes the *Main Exercise* and the *Subsidiary Exercises* given by Rudolf Steiner in the First Esoteric School from 1904-1914, and the *Daily Prayer Sequence* given by Valentin Tomberg and further developed in the sacred dance of eurythmy by Robert Powell. These prayers and exercises are foundational for the spiritual work of the Sophia Foundation.

Meditation study materials which work in conjunction with these prayers and meditative exercises are available for inner development. This inner work is at the heart of the Sophia Foundation. There are eight different areas of study offered here, each of which has a unique focus. The variety offers options for people with different interests. The eight areas of study are listed below:

- *Main Exercise* and *Subsidiary Exercises* by Rudolf Steiner.
- Study Course by Valentin Tomberg on the "Lord's Prayer".
- Study Course by Valentin Tomberg on the "Our Mother" prayer.
(available to those who have completed the "Lord's Prayer" Course).
- Study material by John Hipsley on *Meditations on the Tarot: A Journey into Christian Hermeticism*.
- Study Course by Robert Powell on the Seven Apocalyptic Seals from the *Book of Revelation*.
- Study Course by Karen Rivers on The Mysteries of Sophia.
- Study Course by Karen Rivers on the Challenges of Inner Development: Encountering the Double
- Study material by Laquanna Paul and Robert Powell on the Prayer Sequence in Sacred Dance, based on the *Daily Prayer Sequence* given by Valentin Tomberg.

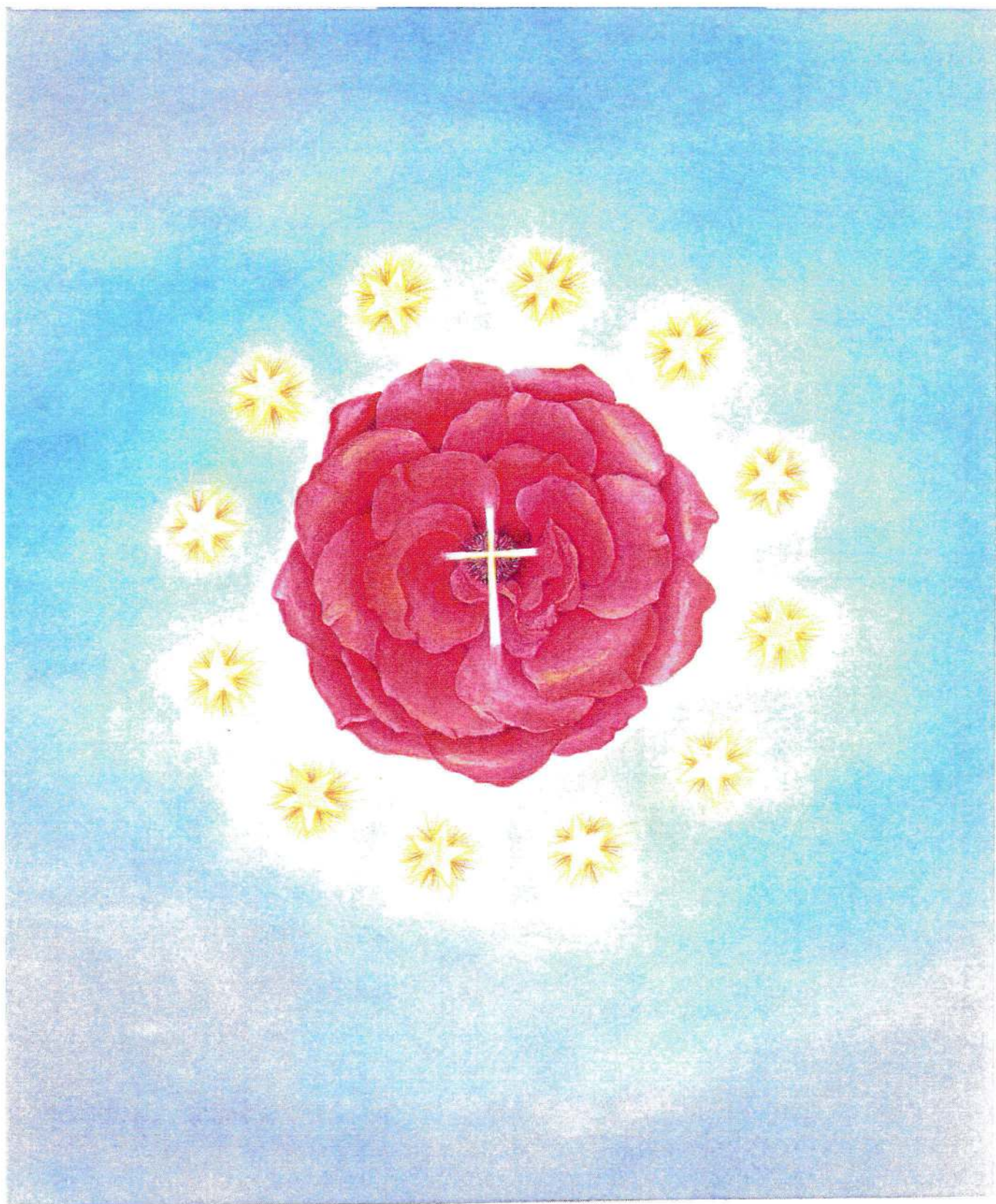
The first and last areas listed above are intended for daily use and are not courses of meditation. Material relating to meditation upon Christ in the etheric realm is in *Chronicle of the Living Christ: Foundations of Cosmic Christianity* by Robert Powell. Further indications regarding this are in the *Journal for Star Wisdom*. Both of these volumes may be ordered from the on-line bookstore.

Please help to maintain a protective atmosphere toward the study material. We welcome any further thoughts from you, and are grateful for the opportunity to serve you in the spirit of the newly arising Community of Sophia.

Sincerely,

Kim Marie

Administrator for the Sophia Foundation



SOPHIA
FOUNDATION
of NORTH AMERICA



FOUNDATIONAL SPIRITUAL WORK

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THE DAILY PRAYER SEQUENCE

The daily prayer sequence originated with Valentin Tomberg. He shared the sequence with friends who wanted to work with prayer in a deeper way as an aspect of the spiritual path. The original sequence included "Glory Be to the Father", "Glory be to the Mother", "The Lord's Prayer", the "Our Mother" prayer, seven "Hail Mary's" spoken each time with one of the I AM sayings, e.g. "Jesus, who is the Light of the world", and ending with "Glory be to the Father" and "Glory Be to the Mother".

Eva Cliteur, with whom Valentin and Marie Tomberg were close friends, shared this prayer sequence with Robert Powell, who started to work with it in eurythmy, whereby the sequence underwent a metamorphosis and became expanded. Introducing the eurythmic version of the prayer sequence is the "Prologue to the Gospel of John", using the eurythmy gestures that Rudolf Steiner gave for the exercise "I think Speech". These gestures are the "Six Geometric Figures of Human Enlightenment" from Agrippa von Nettesheim. This is a sequence of harmonizing gestures that balance the human being in body and soul.

Also included in the eurythmic version is the prayer to the "Lady of All Peoples" revealed at an appearance of the Blessed Virgin Mary in Amsterdam in 1951. Moreover, the seven "Hail Mary's" have undergone a metamorphosis in that the actual I AM sayings are included, e.g. "Jesus Christ, who speaks, I AM the Light of the World". Thereby the mantric quality comes to expression (see Meditations on the Tarot, ninth letter, for a description of the seven I AM sayings as Christian mantra). The seven "Hail Mary's" are prayed in accordance with the phases of the Moon as described in Hermetic Astrology, vol. II, chapter 10. Between the Full Moon and the New Moon (waning Moon) they are prayed with the seven I AM sayings, and between the New Moon and the Full Moon (waxing Moon) they are prayed with the seven Words from the Cross, which are also Christian mantra. "Hail Thee, O Lamb of God" incorporates the eurythmy gestures of the "Hallelujah" exercise given by Rudolf Steiner, working with the seven I AM sayings during the waxing Moon and the the seven Words from the Cross during the waning Moon.

At the close of the sequence "In the Beginning was Sophia" - a Sophianic version of the Prologue to the Gospel of John - has been added. And so the sequence balances devotional offerings to both masculine and feminine aspects of the Divine: the Father and Mother, Christ and Sophia.

Prayer Sequence

Prologue to St. John

*In the beginning was the Word, and the Word was with God,
and the Word was God.
This was in the beginning with God.
All things were made through the Word
and nothing that was made was made without the Word.
In the Word was life,
And this life was the light of humanity,
And the light shines in the darkness,
And the darkness overcometh it not.*

Glory Be to the Father

*Glory be to the Father and to the Son and to the Holy spirit,
as it was in the beginning, is now, and shall be evermore,
world without end. Amen.*

Glory Be to the Mother

*Glory be to the Mother and to the Daughter and to the Holy Soul,
here and there and in the Circle of All. Amen.*

Lord's Prayer

*Our Father, who art in heaven,
Hallowed be Thy name,
Thy kingdom come,
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses
as we forgive those who trespass against us.
Lead us not into temptation,
But deliver us from evil.
For Thine is the kingdom and the power and the glory
forever and ever. Amen.*

Our Mother Prayer

*Our Mother, Thou who art in the darkness of the underworld,
May the holiness of Thy name shine anew in our remembering,
May the breath of Thy awakening kingdom warm the hearts
of all who wander homeless,
May the resurrection of Thy will renew eternal faith
even unto the depths of physical substance.
Receive this day the living memory of Thee from human hearts,
Who implore thee to forgive the sin of forgetting Thee,
And are ready to fight against temptation,
which has led Thee to existence in darkness,
That through the Deed of the Son,
The immeasurable pain of the Father be stilled,
By the liberation of all beings
from the tragedy of Thy withdrawal.
For Thine is the homeland and the boundless wisdom
and the all-merciful grace,
For all and everything in the Circle of All. Amen.*

Prayer to the Lady of all peoples

*Lord Jesus Christ, Son of the Father,
Send now Thy Spirit over the earth.
Let the Holy Spirit live in the hearts of all peoples,
That they may be preserved from degeneration, disaster and war.
May the Lady of All Peoples, who once was Mary,
Intercede on our behalf. Amen.*

Hail Mary

(to be repeated 7 times inserting one of the 7 words of the cross each time)

Hail Mary, full of grace, the Lord is with Thee.
Blessed art Thou among women,
And Blessed is the fruit of Thy womb, Jesus Christ, who speaks,

"Father into Thy hands I commend my spirit."

Holy Mary, Mother of God,
Pray for us, now and in the hour of our death. Amen.

"My God, my God, why hast Thou forsaken me."

"I thirst."

"Today you shall be with me in paradise."

"Father, forgive them for they know not what they do."

"Behold Thy son, behold thy mother."

"It is fulfilled."

Hail Thee, O Lamb of God

Hail Thee, O Lamb of God, who speaks:

*I AM the true vine,
I AM the way, the truth, and the life.
I AM the door,
I AM the bread of life,
I AM the good shepherd,
I AM the light of the world,
I AM the resurrection and the life.*

The star world blesses us
With light, life, and love.
We unite ourselves with the universe,
We seek ourselves in Christ,
We ascend to the All in love.

(In line with the description in Hermetic Astrology, vol. II, Chapter 10, the prayer sequence given above would be prayed during the Moon's waxing phase, up to the Full Moon ("sanctification of the Full Moon"), bearing in mind that the seven Words from the Cross were spoken at the Crucifixion on Golgotha at the time of Full Moon. Then, during the Moon's waning phase, up to the New Moon ("sanctification of the New Moon"), the Hail Mary prayer and the Hail Thee, O Lamb of God would be prayed as follows, bearing in mind that the words "I AM the resurrection and the life" were spoken at the Raising of Lazarus at the time of New Moon):

Hail Mary

(to be repeated 7 times inserting one of the 7 I AM sayings each time)

Hail Mary, full of grace, the Lord is with Thee.
Blessed art Thou among women,
And blessed is the fruit of Thy womb, Jesus Christ, who speaks,

"I AM the resurrection and the life."

Holy Mary, Mother of God,
Pray for us, now and in the hour of our death. Amen.

"I AM the light of the world."

"I AM the good shepherd."

"I AM the bread of life."

"I AM the door, the entrance and the exit."

"I AM the way, the truth, and the life."

"I AM the true vine."

Hail Thee, O Lamb of God

Hail Thee, O Lamb of God, who speaks:

*It is fulfilled,
Behold thy son, behold thy mother,
Father, forgive them, for they know not what they do,
Today you shall be with me in paradise,
I thirst,
My God, my God, why hast Thou forsaken me,
Father into Thy hands I commend my spirit.*

The star world blesses us
With light, life, and love.
We unite ourselves with the universe,
We seek ourselves in Christ,
We ascend to the All in love.

Glory Be to the Father

*Glory be to the Father and to the Son and to the Holy spirit,
As it was in the beginning, is now, and shall be evermore,
World without end. Amen.*

Glory Be to the Mother

*Glory be to the Mother and to the Daughter and to the Holy Soul,
Here and there and in the Circle of All. Amen.*

Sophia Prologue

*In the beginning was Sophia, and Sophia was with God,
united with the Logos.
Sophia was in the beginning with God.
All things were made through the Logos and Sophia.
Sophia is Wisdom.
And Wisdom is the light of creation.
The light shines in the heavens,
And the angels radiate it forth.*

MAIN EXERCISE

In the early morning, immediately after waking, before any other impressions have passed through the soul, the pupil gives himself up to his meditation. He strives for complete inner stillness, which means that all attention is withdrawn from impressions coming from outside and from all memories of everyday life. He also endeavours to free the soul from all cares and anxieties, which are apt to oppress it particularly at this time. Then the meditation begins. In order to facilitate this inner stillness, the consciousness is first of all directed to a single idea, perhaps that of 'Rest', and then this idea is allowed to disappear from consciousness so that no image whatsoever remains in the soul; the content of the following seven lines is then allowed to live in the soul, to the exclusion of everything else. These seven lines must be held in the consciousness for five minutes. If other images intrude, the pupil keeps returning again to these seven lines, in profound contemplation:

In purest outpoured Light
Shimmers the Godhead of the world.
In purest Love toward all that lives
Outpours the god-hood of my soul.
I rest within the Godhead of the world;
There shall I find myself,
Within the Godhead of the world.

In den reinen Strahlen des Lichtes
Erglänzt die Gottheit der Welt.
In der reinen Liebe zu allen Wesen
Erstrahlt die Gottlichkeit meiner Seele.
Ich ruhe in der Gottheit der Welt;
Ich werde mich selbst finden
In der Gottheit der Welt.

After this has been practised for five minutes, the pupil goes on to the following:

He takes a calm, strong breath; after the in-breathing he breathes out, just as calmly and strongly, so that there is no pause between the in-breathing and the out-breathing. Then he abstains from breathing for a brief period, endeavouring however to let the breath remain wholly outside the body. The following are the approximate periods to be observed. The time taken by the in-breathing is optional, to be adjusted in accordance with one's capacities. The out-breathing should take twice as long as the in-breathing, and the abstention from breathing three times as long as the in-breathing. If, for example, two seconds are needed for in-breathing, then four seconds are taken for the out-breathing, and six seconds for the abstention from breathing. This in-breathing, out-breathing, abstention from breathing is repeated *four times*. During the in-breathing and the out-breathing the mind is emptied of thought and the whole consciousness directed to the breathing; but during the first abstention from breathing the pupil concentrates on the point lying between and a little behind the eyebrows, at the root of the nose, inside the forepart of the brain, while he fills his consciousness exclusively with the words:

I am.

During the second abstention from breathing he concentrates on a point inside the larynx, while he fills his consciousness exclusively with the image:

It thinks.

During the third abstention from breathing he concentrates on the two arms and hands. The hands are either held folded, or the right is laid over the left. At the same time he fills his consciousness exclusively with the image:

She feels.

During the fourth abstention from breathing he concentrates on the whole surface of the body; that is, he pictures his

bodily self with the utmost possible clarity and fills his consciousness with the image:

He wills.

If these exercises in concentration are continued strenuously for several weeks, something will be felt at those points upon which the consciousness has been focused: at the root of the nose, in the larynx, a stream in the hands and arms and on the whole outer surface of the body.

During concentration upon the arms and hands the pupil will feel as if a force were driving the hands apart; he lets them go apart, following the line of the force, but he does not suggest this to himself. The feeling must come quite of itself.

In '*It thinks*', the '*It*' signifies the universal Cosmic Thinking which should live as impersonal power in our words. In '*She feels*', the '*She*' signifies the Cosmic Soul—it means that we should feel, not personally but impersonally, in the sense that the Cosmic Soul is impersonal. In '*He wills*', the '*He*' signifies God, within whose Will we instate our whole being.

When the pupil has carried through these four breathing exercises, he fills his consciousness for a while with one *single* image in which he is entirely absorbed, so that during this time nothing else whatever is present in the soul. This image is: '*My Power*' or '*I in me*' or '*I will*'.

Then we pass on to complete absorption, for five minutes, in our own Divine Ideal. This exercise must be enacted with the utmost devotion and reverence.

The whole meditation need not last longer than fifteen minutes. In all the periods specified above, we do not go by the clock but by our feeling. Care is taken to adopt such a position of the body that the body itself cannot (because of fatigue, for instance) be a cause of distraction.

Concerning the Main Exercise

For the spiritual work of the School of Sophia, the Main exercise can be done without practising the rhythmic in-breathing and out-breathing described by Rudolf Steiner. In this connection the words of Valentin Tomberg concerning breathing exercises are helpful, see Covenant of the Heart (Element Books, 1992), p. 248.

In the Lord's Prayer Course Valentin Tomberg indicates that the four mantia can be focussed upon in relation to four chakras:

I AM	2-petalled lotus ("third eye")
IT THINKS	16-petalled lotus (larynx)
SHE FEELS	12-petalled lotus (heart)
HE WILLs	10-petalled lotus (solar plexus)

GENERAL DEMANDS WHICH EVERY ASPIRANT FOR OCCULT DEVELOPMENT MUST PUT TO HIMSELF

(Subsidiary Exercises)

In what follows, the conditions which must be the basis of any occult development are set forth. Let no one imagine that he can make progress by any measures applied to the outer or the inner life unless he fulfils these conditions. All exercises in meditation, concentration, or exercises of other kinds, are valueless, indeed in a certain respect actually harmful, if life is not regulated in accordance with these conditions. No forces can actually be imparted to a human being; all that can be done is to bring to development the forces already within him. They do not develop of their own accord because outer and inner hindrances obstruct them. The outer hindrances are lessened by means of the following rules of life; the inner hindrances by the special instructions concerning meditation, concentration, and the like.

The first condition is the cultivation of absolutely clear thinking. For this purpose a man must rid himself of the will-o'-the-wisps of thought, even if only for a very short time during the day—about five minutes (the longer, the better). He must become the ruler in his world of thought. He is not the ruler if external circumstances, occupation, some tradition or other, social relationships, even membership of a particular race, the daily round of life, certain activities and so forth, determine a thought and how he works it out. Therefore during this brief time, acting entirely out of his own free will, he must empty the soul of the ordinary, everyday course of thoughts and by his own initiative place one single thought at the centre of his soul. The thought need not be a particularly striking or interesting one. Indeed it will be all the better for what has to be attained in an occult respect if a thoroughly uninteresting and insignificant thought is chosen. Thinking is then impelled to act out of its own energy, the

essential thing here, whereas an interesting thought carries the thinking along with it. It is better if this exercise in thought-control is undertaken with a pin rather than with Napoleon. The pupil says to himself: Now I start from this thought, and through my own inner initiative I associate with it everything that is pertinent to it. At the end of the period the thought should be just as colourful and living as it was at the beginning. This exercise is repeated day by day for at least a month; a new thought may be taken every day, or the same thought may be adhered to for several days. At the end of the exercise an endeavour is made to become fully conscious of that inner feeling of firmness and security which will soon be noticed by paying subtler attention to one's own soul; the exercise is then brought to a conclusion by focusing the thinking upon the head and the middle of the spine (brain and spinal cord), as if the feeling of security were being poured into this part of the body.

When this exercise has been practised for, say, one month, a second requirement should be added. We try to think of some action which in the ordinary course of life we should certainly not have performed. Then we make it a duty to perform this action every day. It will therefore be good to choose an action which can be performed every day and will occupy as long a period of time as possible. Again it is better to begin with some insignificant action which we have to force ourselves to perform; for example, to water at a fixed time every day a flower we have bought. After a certain time a second, similar act should be added to the first; later, a third, and so on . . . as many as are compatible with the carrying out of all other duties. This exercise, also, should last for one month. But as far as possible during this second month, too, the first exercise should continue, although it is a less paramount duty than in the first month. Nevertheless it must not be left unheeded, for otherwise it will quickly be noticed that the fruits of the first month are lost and the slovenliness of uncontrolled thinking begins again. Care must be taken that once these fruits have been won, they are never again lost. If, through the second

exercise, this initiative of action has been achieved, then, with subtle attentiveness, we become conscious of the feeling of an inner impulse of activity in the soul; we pour this feeling into the body, letting it stream down from the head to a point just above the heart.

In the third month, life should be centred on a new exercise—the development of a certain equanimity towards the fluctuations of joy and sorrow, pleasure and pain; ‘heights of jubilation’ and ‘depths of despair’ should quite consciously be replaced by an equable mood. Care is taken that no pleasure shall carry us away, no sorrow plunge us into the depths, no experience lead to immoderate anger or vexation, no expectation give rise to anxiety or fear, no situation disconcert us, and so on. There need be no fear that such an exercise will make life arid and unproductive; far rather will it quickly be noticed that the experiences to which this exercise is applied are replaced by purer qualities of soul. Above all, if subtle attentiveness is maintained, an inner tranquillity in the body will one day become noticeable; as in the two cases above, we pour this feeling into the body, letting it stream from the heart, towards the hands, the feet and, finally, the head. This naturally cannot be done after each exercise, for here it is not a matter of one single exercise but of sustained attentiveness to the inner life of the soul. Once every day, at least, this inner tranquillity should be called up before the soul and then the exercise of pouring it out from the heart should proceed. A connection with the exercises of the first and second months is maintained, as in the second month with the exercise of the first month.

In the fourth month, as a new exercise, what is sometimes called a ‘positive attitude’ to life should be cultivated. It consists in seeking always for the good, the praiseworthy, the beautiful and the like, in all beings, all experiences, all things. This quality of soul is best characterized by a Persian legend concerning Christ Jesus. One day, as He was walking with His disciples, they saw a dead dog lying by the roadside in a state of advanced decomposition. All the disciples turned away

from the disgusting sight; Christ Jesus alone did not move but looked thoughtfully at the corpse and said: ‘What beautiful teeth the animal has!’ Where the others had seen only the repulsive, the unpleasant, He looked for the beautiful. So must the esoteric pupil strive to seek for the positive in every phenomenon and in every being. He will soon notice that under the veil of something repugnant there is a hidden beauty, that even under the outer guise of a criminal there is a hidden good, that under the mask of a lunatic the divine soul is somehow concealed.

In a certain respect this exercise is connected with what is called ‘abstention from criticism’. This is not to be understood in the sense of calling black white and white black. There is, however, a difference between a judgment which, proceeding merely from one’s own personality, is coloured with the element of personal sympathy or antipathy, and an attitude which enters lovingly into the alien phenomenon or being, always asking: How has it come to be like this or to act like this? Such an attitude will by its very nature be more set upon helping what is imperfect than upon simply finding fault and criticising.

The objection that the very circumstances of their lives oblige many people to find fault and condemn is not valid here. For in such cases the circumstances are such that the person in question cannot go through a genuine occult training. There are indeed many circumstances in life which make occult schooling impossible, beyond a certain point. In such a case the person should not impatiently desire, in spite of everything, to make progress which is possible only under some conditions.

He who consciously turns his mind, for one month, to the positive aspect of all his experiences will gradually notice a feeling creeping into him as if his skin were becoming porous on all sides, and as if his soul were opening wide to all kinds of secret and delicate processes in his environment which hitherto entirely escaped his notice. The important point is to combat a very prevalent lack of attentiveness to these subtle things. ‘If it

has once been noticed that the feeling described expresses itself in the soul as a kind of bliss, endeavours should be made in thought to guide this feeling to the heart and from there to let it stream into the eyes, and thence out into the space in front of and around oneself. It will be noticed that an intimate relationship to this surrounding space is thereby acquired. A man grows out of and beyond himself, as it were. He learns to regard a part of his environment as something that belongs to him. A great deal of concentration is necessary for this exercise, and, above all, recognition of the fact that all tumultuous feelings, all passions, all over-exuberant emotions have an absolutely destructive effect upon the mood indicated. The exercises of the first months are repeated, as with the earlier months.

In the fifth month, efforts should be made to develop the feeling of confronting every new experience with complete open-mindedness. The esoteric pupil must break entirely with the attitude which, in the face of something just heard or seen, exclaims: 'I never heard that, or I never saw that, before; I don't believe it—it's an illusion.' At every moment he must be ready to encounter and accept absolutely new experiences. What he has hitherto recognised as being in accordance with natural law, or what he has regarded as possible, should present no obstacle to the acceptance of a new truth. Although radically expressed, it is absolutely correct that if anyone were to come to the esoteric pupil and say, 'Since last night the steeple of such and such a church has been tilted right over', the esotericist should leave a loophole open for the contingency of his becoming convinced that his previous knowledge of natural law could somehow be augmented by such an apparently unprecedented fact.

If he turns his attention, in the fifth month, to developing this attitude of mind, he will notice creeping into his soul a feeling as if something were becoming alive, astir, in the space referred to in connection with the exercise for the fourth month. This feeling is exceedingly delicate and subtle. Efforts must be made to be attentive to this delicate vibration in the

environment and to let it stream, as it were, through all the five senses, especially through the eyes, the ears and through the skin, in so far as the latter contains the sense of warmth. At this stage of esoteric development, less attention is paid to the impressions made by these stimuli on the other senses of taste, smell and touch. At this stage it is still not possible to distinguish the numerous bad influences which intermingle with the good influences in this sphere; the pupil therefore leaves this for a later stage.

In the sixth month, endeavours should be made to repeat all the five exercises again, systematically and in regular alternation. In this way a beautiful equilibrium of soul will gradually develop. It will be noticed, especially, that previous dissatisfactions with certain phenomena and beings in the world completely disappear. A mood reconciling all experiences takes possession of the soul, a mood that is by no means one of indifference but, on the contrary, enables one for the first time to work in the world for its genuine progress and improvement. One comes to a tranquil understanding of things which were formerly quite closed to the soul. The very movements and gestures of a person change under the influence of such exercises, and if, one day, he can actually observe that the character of his handwriting has altered, then he may say to himself that he is just about to reach a first rung on the upward path. Once again, two things must be stressed:

First, the six exercises described paralyse the harmful influence other occult exercises can have, so that only what is beneficial remains. Secondly, these exercises alone ensure that efforts in meditation and concentration will have a positive result. The esotericist must not rest content with fulfilling, however conscientiously, the demands of conventional morality, for that kind of morality can be extremely egotistical, if a man says: I will be good in order that I may be thought good. The esotericist does not do what is good because he wants to be thought good, but because little by little he recognises that the good alone brings evolution forward, and that evil, stupidity and ugliness place hindrances along its path.

"Deepening of the Morning Meditation"

Notes by Valentin Tomberg

Morning Meditation

1. In purest outpoured Light ...
to gain a glimpse into the world
of the revelation of God

2. — In purest Love ...
the harmony of Divine Love and my love

3. I rest within the Godhead ...
s/he who gives herself or himself up, finds
the self

4. I find myself within the Godhead ...
if one gives oneself up to God, one finds
the true self

Looking into the world to find God: the human being can know God because he or she has
love and divinity in the soul.

The union of God in the world and within the soul = resting within the Godhead of the world
(resting within the spiritual world)

1. Pure rays of light =

2. Pure love to all beings =

3. The union of these two =

spiritual knowledge
true mysticism: outward raying, objective mysticism
occultism, yielding rest in the Divine, when the human will
becomes enlisted to God's work

all resting = being in harmony
all unrest = not being in harmony

1. Sentence concerning Light = gnosis
2. Sentence concerning pure Love = true mysticism
3. Sentence concerning resting in the Divine = magic (his resting is very active)
4. Sentence concerning finding oneself = true Mystery-Being

True Mystery-Being represents the perfectly free human being, united in body, soul and spirit, in the unity of mysticism, gnosis and sacred magic.

Gnosis, mysticism and magic, united in the fourth = Mystery Being.

Only thus can one find oneself. Life and death in resurrection, only then can one begin to speak of a self in the deeper sense.

I AM One can say this as self-assertion, in contrast to others. However, this is the heathen way. It is Christian if one learns to say I AM in eternal thanks towards God, whom one has to thank for this bestowal. This is no longer self-assertion; rather, it is true assertion of being.

IT THINKS One can speak it in such a way that one thinks only of all the laws and logic of the world which have been and are being thought. Again, however, this is heathen. To speak IT THINKS in a Christian way entails taking account of how the laws and logic of thinking can caringly protect and guard the great bestowal of existence. The bestowal is not left to itself; rather, a "stream of care" is there which can guard and accompany it. The Cherubim are the highest Thought-Spirits, and they look up to the Seraphim, the Spirits of Love. All wisdom must be in the service of love. All spiritual truths are light-revelations from the fire of love. They are the light of fire and are the offspring of love. All logic which is activated in the world is there to support and care for the I AM.

SHE FEELS Among the Greeks there was a deep feeling for the world. This was heathen. The resurrection had not yet taken place. To speak SHE FEELS in the sense of Christ's resurrection means speaking it in the same way as I AM and IT THINKS are spoken, in the light of World Conscience:

3.

I AM - Thankfulness
IT THINKS - Concern for the I AM
SHE FEELS - World Conscience

The whole tragedy of the world since the Fall and the longing for the Reintegration is expressed in the mantram SHE FEELS. The experience of the World Conscience is SHE FEELS, which is more than beautiful harmonies. It has to do with the Resurrection, in which all will be revealed.

HE WILL

Goethe studied the whole of creation as a work of art, without the Resurrection. This is the heathen way of speaking HE WILL. The world is not only a work of art; it is a Mystery Process. Here we may think of Christ's night in the Garden of Gethsemane. He said, "If it be possible, let this cup pass from me." Then he arose and prayed, "Not my will, but thy will be done." HE WILL. To think God's will and to say HE WILL in accordance with the SHE FEELS of the World Conscience. This is the Christian way. It is faithfulness to the Resurrection. This was lived out in advance during Gethsemane night. The Resurrection is the key to speaking HE WILL. It is a moral force of will resurrecting from darkness and cold through light and warmth.

Concentration upon a point. It is possible to focus one's gaze ever more sharply, to become more and more concentrated: an ever brighter but also narrower ray. This heightened attentiveness is again the heathen aspect. The Christian way is to go ever further until one passes over to moral content. For example, to experience the Descent into Hell and the Ascension, to live with this over a long period of time. Thus one comes to the moral aspect which lights up behind this.

Spiritual ideal. An attitude of "beholding in wonder" the miracle of existence. What does this signify? A Christian liturgy. This attitude can also be heathen. However, it becomes resurrected if it is undertaken in the spirit of truth and is pursued in its moral depth.

Divine ideal = communion

Concentration = consecration

I AM, IT THINKS, SHE FEELS, HE WILLS = offering

Meditation verse "In purest outpoured Light" = Gospel

} These are the
four stages of
the Mass
(Eucharist)

Thus the Morning Meditation is of importance not only for those who practice it, but also for the world. It is like a Mass (Eucharist). It is a preparation for the future if one practices this meditation; it prepares for future times.

The above notes by Valentin Tomberg concerning the Morning Meditation may serve to help a deeper understanding of the four parts of this meditation.

The Morning Meditation can provide a framework for the ongoing meditative work for those of us who have taken on the study course of the Sophia Foundation.

Any meditation that is being worked with during a particular week or month can be incorporated as Part 3 (concentration upon a single image) of the Morning Meditation.