

THE DIVINE MOTHER

A compilation by Robert Powell

In the Sophia Foundation journal, *Starlight*, sent out to friends of Sophia, it has always been the case, and is intended also in future, that articles of interest translated from Valentin Tomberg's literary estate should appear. There are many esoteric articles of his that have never been published. The following one is of special interest to the Sophia Foundation. At the core of the Sophia Foundation is the spiritual work on *Meditations on the Tarot*, the *Lord's Prayer Course*, and the *Our Mother Course*—all the spiritual legacy of a great spiritual teacher who in his primary work preferred to remain anonymous and whose name in his twentieth century incarnation is largely unknown, even though it is a matter of one of the great spiritual teachers of humanity. In his primary work, anonymity is his preference in order to be able to work all the more powerfully for the Good.

Through him have come spiritual treasures such as the basic *Prayer Sequence* that many friends of Sophia are working with—some in the more extended version forming the heart of the new Sophianic impulse of sacred dance. Central to the *Prayer Sequence* is the new prayer for humanity in the present age of Christ's Second Coming: the "Our Mother" Prayer, which is complementary to the "Our Father" (Lord's Prayer) taught by Jesus Christ two thousand years ago. The "Our Mother" Prayer was given to Valentin Tomberg in the Russian language at a special moment in time, as revealed in the following article. In this article the "Our Mother" Prayer is not referred to explicitly, but various petitions (of the seven petitions of this prayer) shine through the words of Valentin Tomberg in this article from Christmas 1940. A short time later, some of Valentin Tomberg's students began working with the "Our Mother" Prayer in the context of the *Lord's Prayer Course* that he gave in Amsterdam during World War II. The following article is of particular interest as it is evidently the first time that Valentin Tomberg said anything at all about the meaning of that which is expressed in the "Our Mother" Prayer that was given to him at this moment in time when the world was under such a cloud of darkness (World War II).

In this Introduction I have written of this as an "article". To be more precise, Valentin Tomberg spoke these words (in the following) within the context of a small group of people attending the *Lord's Prayer Course* in Amsterdam. Someone wrote down his words, and thus it would be more correct to say "lecture" rather than "article." Possibly due to a lack of completeness in the transcription of his words—there are sometimes gaps in understanding the text which, where appropriate, I have filled with explanatory words in brackets []. For those working with the *Lord's Prayer Course* or its extension the *Our Mother Course*, or with the *Prayer Sequence*, this lecture/article offers some new perspectives on the "Our Mother" Prayer. As this prayer is the spiritual *Foundation Stone* of the Sophia Foundation, I believe that the following lecture/article—

and, indeed, this entire compilation following—will be of interest to every reader of *Starlight*.

**“OUR MOTHER”
Valentin Tomberg**

(Christmas 1940)

Christmas this year was spiritually Easter, since the World Soul resurrected as memory. Until this time humanity still lived according to the Ten Commandments which, however, have an infinitely greater content, and which need to be understood increasingly further and more profoundly. For example, “Thou shalt not take my name in vain” is also to be understood that one ought not to acknowledge anyone else in life as “Führer” [leader].

“Thou shalt not make any graven image” appeals to moral intuition, so that one goes [one’s way] freely and inwardly, connecting oneself imagelessly with one’s God.

“Honor your Father and Mother” refers not simply to one’s physical parents; [what is] also meant here is your Father in heaven and your Earth Mother. The Earth Mother is not to be found; [She] is completely extinguished from consciousness [in the Western world at this time, Christmas 1940]. Where can one find Her?

One comes to the Father through the seven stages of death [referring to the soul’s passage in the life after death through the seven planetary spheres: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn]. In each sphere through which one ascends to the Father one leaves part [of oneself] behind, peeling something off. Finally [after completing the passage through the seven planetary spheres] one ascends as a purely spiritual being into the realm of the Father, where one [generally] loses consciousness.

The way to the Earth Mother leads through the sub-earthly spheres.¹ There one finds Her and eternal life. After encountering the Mother one can resurrect. Christ, the Son, reconnected the Father and the Mother, who are separated by substance and by evil, the belt of lies. Also human beings have the task of bringing about the connection once again.

Through Christ’s descent into hell, whereby He encountered the Mother and thus the Resurrection and Ascension was made possible, there arose [Sacred] Magic through the connection of above and below. One cannot rule substance; [one can] only master it from within.

The Mother has hidden Herself; [She] has fled into the interior of the Earth. Therefore She was actually forgotten for a time. And now this Christmas time

¹ See Robert Powell, *The Christ Mystery*, Chapter 3: “Sub-Nature and the Second Coming”. See also an updated version of this in P.V. O’Leary (ed.), *The Inner Life of the Earth* (2008), pp. 69-141.

[there] has resurrected the first [thing] which indicates a gradual understanding and seeking of the Earth Mother again: the remembrance of Her name.

The human soul has no place on Earth [and] also not in the spiritual world - there [is] the spirit, not the soul. Paradise was the realm of the soul; it has disappeared into the interior of the Earth with the Mother. Paradise, Shamballa, is our home; otherwise [without Shamballa] we are homeless wanderers.

However, Christ - after His death - encountered the Tree of Life. Thus, one may hope that Shamballa will appear again on Earth. Shamballa is not something spatial. [It] is not a place, but a state of consciousness that is present always and everywhere. It is the Earth's etheric body permeated with the breath of Buddhi.

And in the coming kingdom one will experience how the Mother warms the homeless souls. And, then, that one can be truly faithful from within, organically. Now, organically, we are still unfaithful. Then, as [the] stream of daily bread, one will have in human hearts a daily memory/thought on the name of the Mother.

In the future one will experience it as a sin of omission ["Schuld"] that one forgot the name of the Mother. And one will take up the fight against evil in the world, against the temptation which brought about [not only] the disappearance of Paradise [but also that] the Mother remained in the darkness. The immeasurable pain of the Father - through the separation from the Mother - will be stilled through the Son. To Sophia belongs the homeland and the bestowal [of wisdom] and the all-merciful grace for everything in the All.

The essence of the above words spoken by Valentin Tomberg at Christmas 1940 is to be found in the "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.

Valentin Tomberg (1900-1973) was not the first spiritual teacher of the twentieth century to speak about the Divine Mother. Already before him, Rudolf Steiner (1861-1925) spoke of the Mother - but only on a few, rare occasions, the most well-known being in the context of the "Uriel Imagination" that can be experienced most strongly around the time of the summer solstice (St. John's Tide):

The silver-sparkling blue below, arising from the depths of the Earth and bound up with human weakness and error, is gathered into a picture of the Earth Mother. Whether She is called Demeter or Mary, the picture is of the Earth Mother. So it is that in directing our gaze downwards, we cannot do otherwise than bring together in Imagination all those secrets of the depths which go to make up the material Mother of all existence. While in all that which is concentrated in the flowing from above, we feel and experience the Spirit Father of everything around us. And now we behold the outcome of the working together of the Spirit Father with the Earth Mother, bearing so beautifully within itself the harmony of the earthly silver and the gold of the heights. Between the Father and the Mother we behold the Son.

(Rudolf Steiner, quoted from Robert Powell, *The Christ Mystery*, p. 32)

Rudolf Steiner also gave an inspiring meditation on the Divine Mother:

If you seek me with true desire for knowledge, I shall be with you.
 I am the seed and the source of your visible world.
 I am the ocean of light in which your soul lives.
 I am the ruler of space.
 I am the creator of cycles of time.
 Fire, Air, Light, Water, and Earth obey me.
 Feel Me as the spiritual origin of all matter.
 And as I have no consort on earth, call Me Maya.

(translated by Robert Powell, *Divine Sophia, Holy Wisdom*, p. 11)

This meditation belonged to the second grade of Rudolf Steiner's Esoteric School that he led from 1904 to 1914, and was accompanied by the words:

One imagines a Feminine Form spread out in the universe.

Another person who has contributed in the twentieth century to the unveiling of the mystery of the Divine Mother is the great Russian seer and poet, Daniel Andreev (1906-1959), who wrote the following words in his masterpiece *The Rose of the World*, which was written (for the most part) in the 1950's when—having been sentenced to 25 years imprisonment under Stalin—he was in Vladimir prison. Andreev's words are a passionate plea to honor the Earth Mother, known in the Bible as “the Mother of everything living” (Genesis 3:20).

Earth is the Mother of all the others, and not only of them, but of every living thing: every elemental, every animal, human, daemon, angel, demon, and even every angelic hierarchy. An inexhaustible wellspring, She is the one who creates the ether body of all beings and takes part along with the individual monads in the creation of their astral bodies. She is endowed with warm, inexhaustible love for everything, even demons. She grieves for them, but forgives them. Everyone, even angels of darkness, call Her “Mother”. She loves all and everything, but She reveres only the highest hierarchies, especially Christ. She is fertilized by the great radiant Spirits of the Sun. She perceives people and their inner world. She hears and responds to the call of our heart, and She answers through Love and through Nature. May Her Name be blessed! Prayer can and should be offered up to Her in great humility.

All of us abided at one time in Her immaculate heart. Great One of Light! They sang Your glory in the temples of Egypt and ancient Greece, on the banks of the Ganges and on the top of the ziggurats of Ur, in the Land of the Rising Sun, and in the far West, on the Andean plateaus. We all love You - good and bad, wise and ignorant, believers and nonbelievers, those who feel the infinite goodness of Your heart, and those who simply enjoy Your light and warmth. Cascades of spiritual grace pour down into the angelic worlds, the worlds of the elementals, and the worlds of humanity. Beautiful Spirit, the origin and sire of all living matter, the visible image and likeness of the Universal Sun, the living icon of the One God, allow me too to join my voice, audible to You alone, to the global chorus of Your praise. Love us, O Radiant One!

(Daniel Andreev, *The Rose of the World*, p. 280)

The “Our Mother” Prayer

New Standard Version

At the founding of the Sophia Foundation during the Holy Nights 1994/1995, the “Our Mother” prayer was dedicated as our spiritual foundation stone. The significance of the “Our Mother” prayer as a new, great prayer for humanity—complementary to the “Our Father” prayer given by Christ two thousand years ago—can only be really understood in the context of the work of redemption of Christ in our time: the work of redeeming Mother Earth and opening up for humanity the Mother’s golden realm, Shamballa, at the heart of the Earth. This is the spiritual context for the giving of the “Our Mother” prayer to humanity in the twentieth century. This prayer essentially embodies the new redemptive work of Christ that began in the twentieth century and which will last for the entire span of the New Age (1899-4399), embracing the last part of the Age of Pisces (215-2375) and most of the Age of Aquarius (2375-4535). It is THE prayer for the New Age, the Age of the Second Coming of Christ for the redemption of *Mother Earth*. Just as two thousand years ago the Christ came primarily for *humanity*, to open up a path to the Father, as expressed in the Lord’s Prayer and the Ascension of Jesus Christ to the Father, the Second Coming of Christ is primarily for the healing of *Mother Earth* and nature.

As indicated above, the Russian spiritual teacher Valentin Tomberg (1900-1973) first spoke of the “Our Mother” prayer at Christmas 1940, as a prayer complementary to the “Our Father” prayer, to the participants in the original *Lord’s Prayer Course* that he held in Amsterdam during World War II. Because the *Lord’s Prayer Course*, an extensive exploration of the esoteric significance of the “Our Father” prayer, was given in German, he also gave the “Our Mother” prayer in German, although according to his own statements he himself prayed this prayer in the Russian language. It is not known if the Russian original of the “Our Mother” prayer was ever written down. If it was, it is now unknown. The German translation of the Russian original given by Valentin Tomberg is the basis for the English translation of the “Our Mother” prayer.

The translation that has until now been used in the prayer sequence and in the esoteric study material on the *Lord’s Prayer/Our Mother Prayer* distributed by the Sophia Foundation is the standard version printed below. The “Our Mother” prayer and the Lord’s Prayer esoteric study material were given by Valentin Tomberg during the years 1940-1943.

The “Our Mother” Prayer

Standard Version

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.

Over the years of working with this great prayer in Europe, Australia, and America, on numerous occasions various people have brought to expression their difficulty with the opening words: "Our Mother, Thou who art in the darkness of the underworld." And subsequently the understanding of the prayer as a whole is obscured. Much consideration has been devoted to the question: How can the "Our Mother" prayer become accessible to everyone?

The German translation from the Russian original is lacking in some respects, and the English translation although close to an exact translation from the German, incorporates intuitive elements reflecting an inner search for the true meaning of the original. Shamballa: the golden realm of the Mother at the heart of the Earth concretizes the location of the Mother's realm and is more accessible to many than the expression "darkness of the underworld." Accordingly this has led to the formulation of the new standard version of the "Our Mother" prayer, which incorporates the expression "heart of the earthly realm" in the opening line and correspondingly in the tenth line. There is also a change in the eighth line where the word "sin" is an inadequate translation of the German word "Schuld." We think these minor changes in formulation will help make the "Our Mother" prayer more accessible to everyone while remaining faithful to the true and essential meaning of the prayer.

There is also the objective change in human consciousness that is taking place in relation to the Mother through Christ's work of redemption. We believe that the new standard version reflects something of this change in consciousness due to the activity of Christ since the time that the "Our Mother" prayer originated in 1940.

The "Our Mother" Prayer New Standard Version

Our Mother, Thou who art in the heart of the earthly realm,
 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 us for forgetting Thee,
 And are ready to fight against temptation,
 Which has led Thee to withdraw into the heart of the Earth,
 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.

We respect each person's freedom as to which version of this great prayer to choose. We have decided for ourselves, beginning with the Holy Nights 2002/2003, eight years after the founding of the Sophia Foundation, to work with the new standard version of the "Our Mother" prayer. We have had cards printed with this version for those who would like to have one.²

² Available from the administrative office of the Sophia Foundation,
 Email: sophia@sophiafoundation.org

Robert Powell and Karen Rivers