

MARY-SOPHIA
ENQUIRY INTO THE BEING AND
FORCES OF MARY IN NATURE
AND IN THE COSMOS



by
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A) THE SOPHIA IN CULTURE AND RELIGION

1) BACKGROUND

The figure of Mary has always been one of the most fascinating, studied, discussed and invoked in Christendom. The questions and the many apparent contradictions regarding the figure of the Mother of Jesus have often been resolved through incontrovertible dogma. In the era in which man is called to develop the consciousness soul, this does not satisfy those who long to understand the spiritual worlds.

Currently, the literature available on Mary does not match the importance of the subject, and also is often irrelevant because the spiritual reality is blurred by devotion without discernment.

This work is prompted by a desire to deepen our understanding of Mary from a spiritual-scientific perspective, in order to improve our understanding of the role of the Virgin of Nazareth and of the entities that, through Her, then and still operate for the benefit of the spiritual evolution of humanity.

2) MALE AND FEMALE DIVINITIES

We will begin our journey by introducing one of the main conceptual cornerstones of our work.

It is easily understandable that the spirit cannot have a characterization of a sexual nature, but in pantheon of deities each religion has both male and female deities. At the time of the Gnostics, a spiritual current suffocated in the early centuries of Christianity, the Trinity itself included a female aspect, because the Holy Spirit was considered to be of that nature. The various Greek gods, Indian and Roman are just further examples of this 'dual' conception of the divine.

We ask, is this division between male and female entities just because mankind projects its own image onto the spirit, or because behind this concept of the divine lies a spiritual truth? We will try to understand this concept with an example.

In most cases, within a family the mother is one who, so to speak, holds the group together while the father has more the task of bringing the family an aspect of morality and of directing relations with the outer world. Although this role is now almost completely forgotten, it was the father, the *pater familias*, who blessed the food and the children, because he was the one that most resonated with the spirit, with the individualizing principle. This type of family organization also found a resonance in the spiritual world, so we can understand how, when a spiritual principle acts in a

"singular" or individualizing way, it takes a male countenance. In a complementary way, when we are faced with combined efforts of entities working together on the same project, this group takes on a feminine character, because "groups", as we have seen, is primarily under the collaborative character of a female principle.

One entity, therefore, when acting in conjunction with other individual entities can either take a man's name or be included in the feminine name that is given to the group in which it acts. This "group", this set of spiritual entities that share the same purpose, is called a *pleroma* (the Greek word whose meaning is "wholeness, completeness of manifestation").

The name of Mary, in as much as it is female, gathers within itself a multitude of spiritual hierarchies that collaborate to carry out the tasks and goals of "Mary", each bringing their own specific skills and attributes.

A feminine name implies an aspect of sociability, the formation of a "whole", so every time you gather a group of people it is "protected" by an feminine entity. A group of spiritual character, in particular, is always under the protection of Mary, because she is the secure way through which we can access the spiritual world. Likewise the process of social unification is protected by Mary. The Mary who appears in Medjugorje¹ was given the nickname "Queen of Peace", thus emphasizing the aspect of unifying the people: Mary is the force that unites, she is the force that counters division which is characteristic of the being of Lucifer.

If the spiritual world would really be understood as one of male and female spiritual entities then there would be an element of division - only entities that differ depending on their mode of action. The whole pleroma of Mary, for our culture, is called the "Sophia" (from the Hebrew *Soph*, "that which is", and *Ea*, "Wisdom"). Sophia is therefore the wisdom that is everywhere: this is the name of the pleroma that we will consider in this work.

3) THE PLEROMA OF MARY - SOPHIA

A pleroma does not remain constant over time: the entities that cooperate within it can change when their job is finished, and that can depend on the changing needs of the time. In the Middle Ages, for example, the pleroma Mary-Sophia was modified: it is clear that the figure of Mary of the fourth century, as discussed by Augustine, is profoundly different from the Mary we know today.

The pleroma Mary should also not be considered as the exclusive heritage of Christians, since the role of what Christians Mary is present in all cultures: Native Americans venerated the Virgin Mary as the White Bison, and the Druids of Chartres venerated the statue of a black Virgin Mary with a baby in her arms, many centuries before the arrival of Christians. These are just some examples of different forms of Mary's help granted by the spiritual world over time.

By bringing the concept of pleroma a step forward we can envisage that everything is included in a single, large, macrocosmic pleroma.

Now we will start to explore the Pleroma of Sophia: the first aspect which we meet as we rise above the Earth is that of the **Mary** (or Madonna) that is so widely known: this first part of the Sophia pleroma includes the physical component of Mary (the Mother of Jesus), an etheric component (the force of Nature) and its soul component

¹ A place in Bosnia at which Mary has made many apparitions in recent years.

(the Goddess Natura). The corresponding spheres, linked to the planets Moon, Mercury and Venus, correspond to the first dimension in which the souls of the dead exist after death, an area that is called Purgatory in Christianity. To overcome our passions (the lunar sphere), to overcome our social dysfunction (sphere of Mercury) and to establish a proper relationship with religiosity (sphere of Venus) the soul enlists the help of this aspect of Mary whose job is to guide the soul in its process of purification. This Mary is the Queen that we invoke in the *Salve Regina* (Hail Holy Queen²) that we "and after this our exile, show unto us the blessed fruit of thy womb, Jesus," our Higher Self, who lives in the solar sphere³.

		MILKY WAY	Divine Providence	
Father	F			} Hgr Devachan - Sanctity -
	S	<i>ZODIAC Seraphinic</i>	Seraphin (Spirits of Love)	
	HS	<i>ZODIAC Cherubic</i>	Cherubim (Spirits of Harmony)	
Son	F			} Lwr Devachan - Beatitude -
	S	<i>JUPITER</i>	Dominions (Spirits of Wisdom)	
	HS	<i>MARS</i>	Virtues (Spirits of Movement)	
Holy Spirit	F			} Purgatory - Salvation -
	S	<i>SUN</i>	Powers (Spirits of Form)	
	HS	<i>VENUS</i>	Archai or Principalities (Spirits of Time)	
		<i>MERCURY</i>	Archangels (Spirits of Peoples)	
		<i>MOON</i>	Angels (Sons of Life)	
		<i>EARTH</i>	Man	

Schema of Pleroma of Sophia

In alchemy, the process that concerns the purification of the soul is called the Black Opera. The aspect of Mary that presides over this process is the Black Madonna, to which about two hundred churches are devoted in Italy alone.

² Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To you we cry, the children of Eve; to you we send up our sighs, mourning and weeping in this land of exile.

Turn, then, most gracious advocate, your eyes of mercy toward us; lead us home at last and show us the blessed fruit of your womb, Jesus: O clement, O loving, O sweet Virgin Mary. Amen.

³ Jesus, the Son of Man, corresponds with the interior evolution to the stage of Spirit Self, man's transformed Astral body.

The part of the Pleroma that occupies the second part of the spiritual world is called the **Heavenly Sophia**. The attributes of the Heavenly Sophia are Life (radiating from the Sun as a cosmic gift), movement which brings order (as conferred by the Virtues of Mars) and Light understood as Wisdom, which descends from the sphere of the dominions on Jupiter. Now our purified soul is ready for the birth from the spiritual self, which resides in the solar sphere, of the Son of Man in us. In the alchemical sense the process is called the white Opera.

The top third of the schema is made up of those entities that make up the **Virgin Sophia**. These include an aspect linked with the Holy Spirit - the sphere of the Thrones – those in connection with Lucifer (before the Fall and after his redemption at the hands of Christ) in the cherubinic Zodiac, and the constellation of Virgo, in its aspect of Love, tied to the seraphinic Zodiac. This third part corresponds to the Red Opera of the alchemists.

The influence of the Milky Way may also radiate through the Zodiac into our system. In this way Divine Providence, an additional grade of the pleroma Sophia, can be detected.

The first two aspects of the pleroma of Sophia, namely Mary and the Heavenly Sophia, are the closest to human destiny, while the appearance of the Holy Sophia is approaching Man, who is now ready to understand this also.

At the same time this threefold pleroma of Sophia also corresponds to the aspects of Father, Son and Holy Spirit, the Holy Trinity, and each of these is, in turn, divided into a Father, Son and Holy Spirit aspect. We do not normally have the strength to communicate directly with these higher spheres, but we still have the possibility, through a logic of "resonance". These sub-articulations resonate with each other: the Holy Spirit aspect of the Holy Spirit of the Holy Trinity (sphere of the Moon) resonates with the Holy Spirit appearance of the Son, (sphere of the Sun) and of the Father (sphere of Saturn). At the same time there is a resonance of the lunar sphere



Example of resonance of the Holy Spirit sphere.

with the whole of Purgatory - Moon, Mercury and Venus together constitute the Holy Spirit aspect of the Holy Trinity – and, as a further resonance, also with the Milky Way, since it corresponds to the Holy Spirit of the Most Holy Trinity⁴. The more we purify our desires of the lunar sphere (understood both as the sexual sphere and as the sphere of intellectual thought), the more we have the opportunity to resonate as far the Milky Way. The same rule applies to other planetary spheres.

4) BIOS AND ZOE

In order to properly develop our thoughts, we must now make a distinction between two different kinds of life: the first might be called "existence" to which death puts an end, and the second eternal principle that is in us all and is incarnated from existence to existence - the true Life with a uppercase 'L'. The Greeks knew the difference, and so have two distinct names for these two types of life: Bios was existence, the biological or incarnated life on earth which develops "in the horizontal". Zoe was the unincarnated or diffuse Life reaching down "vertically" as a gift from the Zodiac. This Life is brought to us by Mary. In the Greek version of the Prologue of John's Gospel the word used to mean "Life" is *Zoe* (John 1:4: "*In him was Life; and the Life was the light of men.*")

We can also reflect on the deep and primordial role of Mary in the Old Testament. It is the Virgin who speaks in the words of Solomon when he wrote:

*“The Lord possessed me in the beginning of his way, before his works of old.
I was set up from everlasting, from the beginning, or ever the earth was.
When there were no depths, I was brought forth; when there were no fountains
abounding with water.
Before the mountains were settled, before the hills was I brought forth:
While as yet he had not made the earth, nor the fields, nor the highest part of the
dust of the world.
When he prepared the heavens, I was there: when he set a compass upon the face
of the depth:
When he established the clouds above: when he strengthened the fountains of the
deep:
When he gave to the sea his decree, that the waters should not pass his
commandment: when he appointed the foundations of the earth:
Then I was by him, as one brought up with him: and I was daily his delight,
rejoicing always before him.”*

(Proverbs 8, 22:30)

⁴ The Father and Son of the Most Holy or Holiest trinity correspond respectively to the whole Universe and to a unique non-dimensional point which is the centre of the whole universe.

5) THE PLEROMA SOPHIA IN HISTORY AND IN RELIGION

We will now take a brief historical examination of older religions, to consider what changes occurred to pleroma of Sophia over the centuries and to know other Pleroma.

5.1) The Chaldean Mysteries



Already in the Chaldean mysteries, we find traces of Sophia. She had a son, the hero Marduk (identifiable with Michael), guardian of the Sun, who fought and defeated the giant Tiamat, half-man and half-woman.

In the image we have reproduced one can find the following motifs: The spirals on the headgear of Marduk are images of cosmic wisdom, the three-wheeled solar dress an image of the three-fold Sun. He takes the baton in hand as the image of the link between thinking and feeling, between cosmic intelligence and the heart.

Finally Tiamat, represented by a dog-crocodile, tamed by the forces of Marduk. This last image shows the solar-demon part of Tiamat (the dog) in its Ahrimanic aspect (the scales of the crocodile).

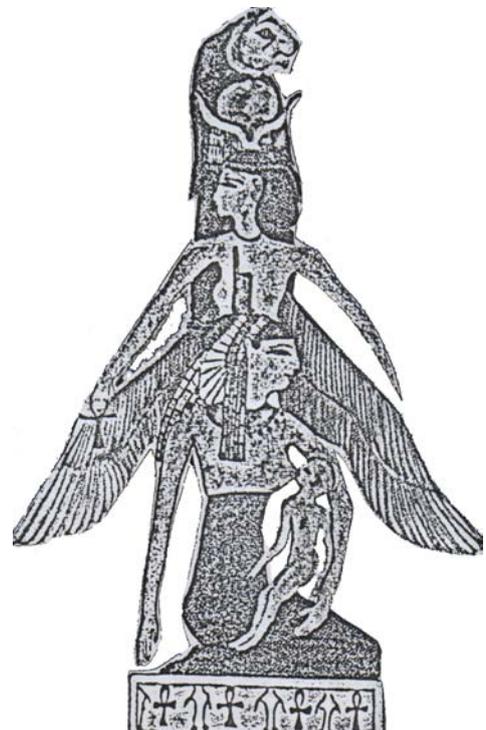
The overall gesture of this figure (neck and head covering) also shows the feminine aspect (Luciferic) of this demon.

5.2) The Egyptian mystery

We can see how the Egyptian culture also had a threefold concept of Isis Sophia, the best-known goddess. The lowest part of Isis is represented by a mother nursing a baby, and in our scheme this corresponds to "Mary".

The central part of the figure shows a woman with cow horns in the midst of which is represented a solar disk and she has wings of a vulture (the **penna** is the representation of the forces of the Holy Spirit) in the right hand is the ankh, the symbol of Life: this corresponds to the Heavenly Sophia.

The upper part of Isis has a lion's head, an animal bearing the Will impulse, of evolution, the door of manifestation in the solar system. We see that the first aspect of Isis, the lactating woman, symbolically recalls a connecting to the Milky Way, because the two spheres are in resonance: the



woman gives the child nourishment coming from above.

We can also identify the three aspects of Isis with the three faculties of the soul: Below is thinking, feeling is in the centre and the apex is the Will. It is interesting to note that thinking represents the lowest soul faculty, yet it is the only one fully available to us (for better or worse).

Isis was the wife of her brother, Osiris, who represents the Masculine spiritual forces, the individualizing element. Typhon (the same entity that the Chaldeans knew as Tiamat and we now know as Satan-Ahriman) tricked Osiris into being locked up in a box which he threw into the water. Isis saved him, but then typhoon cut Osiris into fourteen pieces scattered throughout the world. Seven is the number of combined parts of the heavenly Sophia and Mary from the sphere of Jupiter to the Earth. When man receives this within himself he thus becoming the seventh part. This higher entity is called *Kore Kosmo* by the Egyptians.

Isis managed to find all the pieces except one, the one corresponding to the reproductive system (the lunar sphere), and for that Osiris died. Osiris then sent a beam of light from the world of the dead that entered the head of Isis and fertilised it (particularly reminiscent of the fertilization of Mary by the Holy Spirit), and Horus was born to them, who would reign over Egypt.

The myth of Typhon misleading Osiris depicts the fall of the spirit into the physical world (the box in which Osiris was locked) and the resulting "dismemberment" and spiritual "dismay" that immersion in the physical entails. Although aware of the tests to which the mind is subjected in the material world it is important, however, never to lose trust in the spiritual world.

5.3) The Greek Mysteries

The Greek pantheon includes entities who are ever closer to men, as a result of the fact that the Greek era was losing the ability to "see" the higher worlds: thus to them the spheres of the angels and archangels was apparent. (Zeus, father of the gods, belonged to sphere of the Archangels). Because they reside in the spheres of the Moon and Mercury (first and second step of the pleroma corresponding to Mary) we find a resonance with the spheres of the Sun and Mars (first and second step of the part corresponding to the Heavenly Sophia). In particular, the dialogue between the Moon and the Sun is of great importance. This dialogue is also represented by the alchemical wedding, when the Sun married the Moon (or the King, the Queen).

Now let's see some entities of the Greek pantheon.

Three very interesting feminine entities we can distinguish are those which the Greeks called the *Mothers*, also called *Moire* or *Fates* by the Latins. The Fates were represented as three old women sitting on a tripod of gold (and gold, the metal related to the Sun, is the image of the Spirit Self). The first of the three, Clotho, spun the thread of mortal life. The second, Lachesis, wove the thread and the third, Atropos, "the one who is never distracted from her task", severed the threads with scissors. The three Fates, who today we can also see as pictures of the three levels of the Second Hierarchy⁵, are the three queens of karma, therefore we can define karma as a pleroma in which they collaborate.

⁵ In the second spiritual hierarchy we can recognise the aspect of the designers of creation (the Dominions), of the organisation of creation (Vitudes) and at the end or manifestation of Life (Powers.)

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