

Appendix 10

CALENDAR OF THE SOUL TRANSITIONS AT CARDINAL HOLIDAYS AND WARNING VERSES

All the verses immediately following the cardinal holidays, or the threshold verses, show a shift or change of direction in relation to those preceding them. We will start this study from the beginning of the Michaelmas quadrant at the transition between nature consciousness to self-consciousness. In the pages that follow, the verses used are those of the Ruth and Hans Pusch translations of Rudolf Steiner's originals.

Verses 19 to 21: Transition to Self-Consciousness

Verse 19: We must awaken from nature consciousness by bringing back to mind what the soul has undergone through spring and summer: "to encompass now with memory all that I've newly got shall be my striving's further aim thus ever strengthening selfhood's forces shall be awakened from within..." It is indicative that the selfhood forces are mentioned coincidentally with the awakening from nature consciousness through memory. Notice that this is no longer cosmic memory, but a retrospective memory that brings a process to an end—a sort of season's *rückschau*.

Verse 20: The individual can say "I feel at last my life's reality," which needs to connect to the world's reality, but this time starting from the Self. The Self that is emerging can now grant that connection which the spiritual world bestowed on the human being during the time of spring and summer. Previously the human being surrendered to the spheres of cosmic life, light, and warmth. Now she has to bring them back, metamorphosed, to the more immediate world around herself. This is the call that she meets at the threshold.

Verse 21: On both sides of verse 20, the emerging selfhood is emphasized. Only the time orientation is changing. In verse 19 the soul recollects its journey through the time of nature consciousness. In verse 21 it looks to what comes to meet it from the future. It is intuition that allows this future orientation to carry us forward: "I sense the seed maturing and expectation, light-filled, weaving within me on my selfhood's power."

In the space of three verses, the orientation of the human being has completely changed: from the past of nature consciousness to the future of self-consciousness, from the completion of the role of memory to the continuing role of intuition, now acting alone.

Verses 27 to 28: Michaelmas

To understand the transition, we will survey first verses 24 to 26, then 27 and 28 more closely. What has changed in the intervening time is the rising power of the Michaelic will from verse 24.

Having become aware of Self, we also realize the need for self-cognition and for generating our own will from within (verse 24). In so doing we reach the abyss, "the dark of space and time," at which the Guardian approaches us (25). We move now to another remarkable transition.

In verse 26 Michael reminds us that it is not the power of the senses (which has waned in verse 23) that can rescue us now, but only our spirit striving, which directs us to our Spirit Self ("sense of Self"). The two following verses indicate this transition very clearly.

Verse 27: Intuition foresees what is coming from the future and attends to it. It surrounds lovingly the Self as a gift of summer sun. It perceives the "germinating force of soul" present in it that carries it forward.

Verse 28: Between 27 and 28 a complete turnaround has been effected. Intuition has first supported the emerging Self, then prepared the ground for thinking with its outward orientation. The radiance of thinking "coming from soul's Sun power" can turn the human being from the forces of the cosmos felt inwardly to a clear presence in the human world: it allows him to "solve the mysteries of life and grant fulfilment to wishes."

Between 27 and 28 the soul has briefly looked inward and then turned its attention outward. The orientation has switched from the cosmos as it fructifies the soul within to the human and natural world surrounding the Self as they claim our attention.

Verses 32 to 34: Co-Creating

From verses 28 to 32, thinking and feeling have been rising and strengthening the Self.

Verse 32: The intensified Michaelic will expresses itself at a higher level from verse 26: "I feel my own force bearing fruit and gaining strength to give me to the world; my inmost being I feel charged with power." The results proceeding from thinking fortified by a selfless will allow us to "turn with clearer insight toward the weaving of life's destiny."

Verse 33: This is the call of the Higher Guardian pointing to the needs of Earth. Verse 32 has prepared us by showing us that we have the necessary strength.

The alternative to the human being's taking on of cosmic responsibility is "frosty, empty life" or "death" at the macrocosmic level.

Verse 34: Another qualitative shift occurs here. The Self feels the Spirit Self (sense of Self) that first emerged in the future-oriented nature of the Michaelic verse (26). Now this Spirit Self has a quickening character. And the forces that thoroughly imbued verse 32 now become "cosmic forces"—the human presence in the world "true existence."

In summing up, the strength of will that preceded 33 is now a qualitative, different presence in the world in which the individual can bring cosmic forces. The Spirit Self now imbues our action in such a way that our presence is co-creative.

Verse 37 to 39: Christmas

We come to another important transition.

Verse 37: The verse has been preceded by the elevation of true existence through the cosmic Self, felt as reality in the soul (35) that has kindled strength of sacrifice (36). It is noticeable that the forces of the heart are mentioned here for the first time, and that cosmic Word speaks through us in the world.

Verse 38: This is where the spirit birth is first felt in the heart as the presence of the Spirit-child, and heavenly fruit of hope, begotten by the cosmic Word, in gladness of soul. Cosmic Word and the forces of the heart carry us from one verse to the other.

Verse 39: Through the power of cosmic Word and the forces of the heart, thinking starts to acquire new qualities. It becomes intimately united with the Spirit Self, and in this atmosphere we "gain the light of cosmic being."

Thinking and feeling unite thus in the heart, and thinking can achieve a further transformation through the acquisition of true freedom and the budding ability to pour itself in the world as selfless love.

Verses 45 to 47: Transition to Nature Consciousness

Verse 45: In verses 44 and 45, the soul speaks of the consciously known spirit birth of initiation, first felt in the will, then in the quality of a transformed thinking. It is a thinking that transforms our sense experiences and pours itself out in the senses' revelation.

Verse 46: Here we are alerted to the danger of the splitting of the soul forces. To counter this, we must add the cultivation of a soul quality that is turned

inward. The Michaelic will has reached a complete transformation in verse 43, in which the forces of the heart can "give to world appearance ... the power to be." At this new threshold the will now changes its orientation from outward to inward. Through memory it "enkindles light" and "invigorates [our] inward sight."

Verse 47: Thinking can now meet the onslaught of the senses because it is armed by powers divine "which live with strength within my being." One can sense that part of these divine powers rest on the new orientation of the will toward memory.

Thinking's orientation has qualitatively started to change from verses 45 to 47. The Michaelic will that shaped it before the threshold verse has made room for a more intimate, but equally strong, connection with the Self in the power of memory. Memory is what reconnects us to "nature consciousness" as an echo of what Barfield calls "original consciousness." Memory will allow us to turn to and unite with our cosmic past.

Verses 52 to 2: Easter

Here we witness the reversal of the power of thinking. The shift happens between verses 52 and 1; it is confirmed in verse 2.

Verse 52: The human being turns with yearning to the "life of worlds" and from the periphery "streams strength of life into human bodies." The result is a deeper union with the being, the reality of the spirit.

Verse 1: Human/cosmic thinking (verse 48) in its living, imaginative, creative quality unites the human being to that sphere from which it originates, that of the creative formative forces. It unites the human being in its essence to the sphere of cosmic life.

Verse 2: Now "thinking loses self-confines." Thinking, we could say, has completed its yearly task, because from now on the living, creative thoughts of the cosmos will progressively fill in the human being. This is indicated in the middle part of the verse: "spirit worlds discover their human offspring who germinates in them."

Verses 51 to 2 signal the reversal of direction of thinking. Human/cosmic thinking comes to a completion, both because it has united the human being to the sphere of cosmic life, and because the living thoughts of the universe can now start to pour themselves into the human being.

Verses 6 to 8: Ascension to Pentecost

Verse 6: This verse is remarkable in as much as the human being recaptures a feeling for her wholeness. This is still what our expanded cosmic memory can reach, but not a fully conscious achievement. The idea of the Self casts its shadow ahead of time to offer the feeling of wholeness and integration of microcosm and macrocosm. This verse corresponds to the fullness of spring and the time of Ascension. It cannot last, because the human ego risks losing itself in the pull of cosmic light.

Verse 7: Now we see that the state of consciousness reached in verse 6 cannot last. The verse calls us to a change of direction. It indicates that the power of thinking has to be replaced by intuition, our inner compass during the height of late spring and summer. We need something that will anchor us inwardly when the cosmos is pulling us out of ourselves.

Verse 8: The maximum, giddy, expansion of verse 6 is replaced by a sobering attitude of containment. Human thinking must "in quiet dream-life rest content."

To a gesture of continued expansion before the threshold verse corresponds one of containment and inner collectedness. What we are actively seeking through the power of memory now collapses to an inner point from which we are gathering ourselves. Thus armed, we can continue to expand in the spheres of cosmic light and cosmic warmth without losing ourselves.

Verses 11 to 13: St. John

With the corrective power of the faculty of intuition the soul can continue to expand without losing itself in the ethers. Between verses 11 and 13 we witness yet another shift of orientation. On both sides of verse 12, cosmic Word, still unrecognized, speaks to us.

Verse 11: The focus of the verse is the gesture of surrendering. We do not decide what to do; we do not seek. We just trust that we will receive what the soul needs. We know that we can seemingly lose ourselves and that we *will* ultimately find ourselves in the cosmic I.

Verse 12: The verse marks the shift from the world's beauty to which we surrender to the "shining beauty" that we can newly perceive. We can now take a step further from *losing* ourselves to *seeking* ourselves in cosmic light and cosmic warmth.

Verse 13: The cosmic Word that we have sought in cosmic warmth now expresses itself in its fiery nature from shining beauty all around us,

confirming that we can “seek expectantly to find our spirit kinship in spirit grounds.”

The verses mark a transition: from ascending to cosmic light and warmth and there losing ourselves, to perceiving shining beauty and the fiery nature of the cosmic Word speaking through it and confirming that we can now actively seek ourselves in fields of spirit. Soon after, all of the spiritual bounty we have received will be nurtured and elaborated within, in the transition from nature consciousness to self-consciousness ushered in by verse 20.