

## **Boding/Intuition, Thinking and Feeling**

The following are reflections about the attitude of soul that guides us best through the spring and summer months, when the soul of the Earth breathes out toward the cosmos and the human being tends to follow this movement at the risk of losing herself in external sense impressions and stimulations. Boding/intuition then offers an inner compass.

### **Boding/Intuition**

The word *Ahnung* ("boding" is the translation in English that König used) is of Central European origin and first appeared in Middle High German in the form of the verb *ahnen* toward the end of the 11th century. Since the beginning it meant "to have a dark premonition."

The new word emerged before the turning point of European consciousness in which Europe saw the birth of Scholasticism as the refinement of the flower of thinking. Close in time the year 1250 marked the point in which even the highest initiates could not carry in their consciousness anything other than faint memories of their initiations. This is also why the modern paths of initiation took their start soon after; in this we think of Rosicrucianism most of all.

In boding we can experience a mood mixed with anxiety and fear. Boding invites an awareness of conditions and circumstances not clearly apprehended. This can either be completely misleading or bring intuitively apprehended objective realities into consciousness. Boding is what offers us inklings and insights for the way ahead.

When it comes to characterizing boding, one has to go by exclusion: it is neither conscious nor unconscious, nor can it be compared to dreaming. It works as foreknowledge, as a kind of preconsciousness; in the best case scenario, it is something revealed that will later turn out to be true.

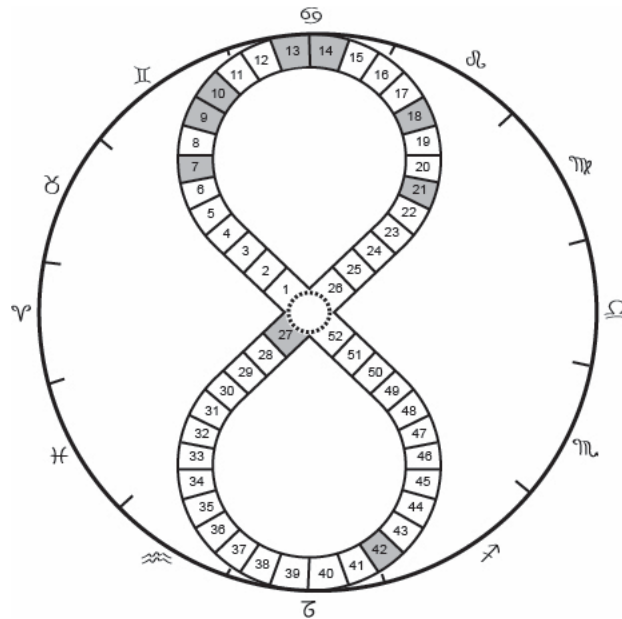
It is because the senses overpower our thinking that we need recourse to boding. By extension this applies when something that must be decided cannot just be fully apprehended from sensory input alone; cannot just be thought out. Boding can be seen as the soul's dialogue with cosmic creative thoughts at the time of the year in which they cannot be apprehended from a distance, but can only be "lived in."

In the German *ahnung* we find articulated a compound of ideas. Boding, König offers, can be defined as "an awareness of conditions and circumstances that are not clearly apprehended."<sup>1</sup> Overall, it is a state of gestation that acquires strength until it can be known and expressed with

---

<sup>1</sup> Karl König, *The Calendar of the Soul: A Commentary*, 195.

certainty. Boding is what directs us toward an understanding of events in our lives and an awakening to their deeper meaning.



**Figure 5:** Verses that Refer to Boding/Intuition

Other words that can express this reality of the soul are used in various translations of the Calendar of the Soul: *intimation*, *divining* or *heart's divining*, *expectation*, *inner voice*, *presentiment*, *intuition*, *awareness stirring in the heart*, *feeling dimly hinting*, *inner prompting*.<sup>2</sup> In more than one way, boding corresponds to the modern sense of the word *intuition* (to be distinguished from true Intuition, which follows Imagination and Inspiration), and I like to add *heart sensing*, an expression I have heard from Coen van Houten. In this essay I will from now on refer to intuition. Figure 5 offers reference to the verses in which the word *ahnung* and its derivatives appear in the Calendar of the Soul.

Intuition is ushered in by feeling in verses 3 and 4. In verse 3 mindfulness of our primal state is something that the soul can feel rather than know. The same is true for sounding the depth(s) of our true being. In verse 4 feeling comes to the fore as "perceptive feeling."

The word *ahnung* appears nine times in the calendar; seven occur in the half of the year from Easter to Michaelmas. From now on we will use the terms present in Hans Pusch's translation of the Calendar and place in brackets the translations used by Cecil Harwood, in which the word *ahnung*

<sup>2</sup> Rudolf Steiner, *The Calendar of the Soul by Rudolf Steiner with Translations by Daisy Aldan, John F. Gardner, Isabel Grieve, Brigitte Knaack, Ernst Lehrs and Ruth and Hans Pusch and a Paraphrase by Owen Barfield*.

and its compound forms are systematically translated as "boding." What function boding plays can be fully understood in verse 7, in which it first appears, just as spring comes into full expression, after the time of ascension. The air pulsates with life and the human being can apprehend the nature of the etheric:

My self is threatening to fly forth,  
Lured strongly by the world's enticing light.  
Come forth now, prophetic feeling [boding],  
Take up with strength your rightful task:  
Replace in me the power of thought  
Which in the senses' glory  
Would ever lose itself.

This statement indicates that during half of the year intuition has a place equal to that of thinking in fall and winter. We fully enter now the time of the year in which we develop a sort of nature-consciousness, a new stage of the atavistic consciousness that experienced itself in communion with the worlds of spirit but knew no self-consciousness. Intuition wrests us from losing ourselves in the senses and the light. Though we enter a state of dreaming, we can now wrest from it inklings and insights of things to be. Two weeks later, just after Whitsun, we are told:

When I forget the narrow will of self,  
The cosmic warmth that heralds summer's glory  
Fills all my soul and spirit;  
To lose myself in light  
Is the command of spirit-vision  
And intuition [prophetic boding] tells me strongly:  
O lose yourself to find yourself.

Here is a key distinction between the roles of thinking and boding/intuition, as König emphasizes. Thinking can point to the reality of dying and becoming, but it becomes experience in intuition. Through intuition higher insights are brought to birth than is possible through thinking alone at this time of the year. Then in verse 10 intuition appears again as presentiment:

To summer's radiant heights  
The sun in shining majesty ascends;  
It takes my human feeling  
Into its own wide realms of space.

Within my inner being stirs  
Presentiment [prophetic boding] which heralds dimly;  
You shall in future know:  
A godly being now has touched you.

This verse amplifies the complementary roles of intuition and thinking. Intuition paves the way for what thinking cannot apprehend in the heights of summer. At the other end of the year, what intuition feels and experiences can be brought to clear consciousness through the light of thinking.

In verse 13, just after St. John's Tide, when the soul reaches to the heights of the impetus to incarnate, we are told:

And when I live in senses' heights,  
There flames up deep within my soul  
Out of the spirit's fiery worlds  
The gods' own word of truth:  
In spirit sources seek expectantly [seek through your boding power]  
To find your spirit kinship.

This verse constitutes a turning point, as becomes clear in verses 14 and 15. The process of dying and becoming that was announced at Whitsun is completed at this point. In nature take place the first processes of decay. In verse 14 (July 7 to 13) we read:

Surrendering to senses' revelation  
I lost the drive of my own being,  
And dreamlike thinking seemed  
To daze and rob me of my self.  
Yet quickening there draws near  
In sense appearance cosmic thinking.

If he has expanded his being in all that grows, blossoms, and fruits in devotion and warmth of soul toward the universe, the human being enters a silent relationship with the hierarchies and has an intimation of their speech. The next verse, 15, is an encouragement to hold within, nurture, and preserve the cosmic thinking and spirit brotherhood that the "I" cannot comprehend in the light of thinking at the height of summer. The reason for, and gesture of, intuition becomes manifest in this verse:

I feel enchanted weaving  
Of spirit within outer glory.  
In dullness of the senses  
It has enwrapt my being  
In order to bestow the strength  
Which in its narrow bounds my I  
Is powerless to give itself.

This powerlessness of the conscious self is the reason for the protective and nurturing role of intuition during the summer. In verse 18 we read:

Can I expand my soul  
That it unites itself  
With cosmic Word received as seed?  
I sense [I do forebode] that I must find the strength  
To fashion worthily my soul  
As fitting raiment for the spirit.

By tending to the field of the soul we create the ground in which the gifts of the spirit may start to grow. With the end of summer, intuition acquires more strength and moves us outward with a deeper certainty of self. König points to intuition having been initially given to us from outside ourselves, whereas now it has rooted inwardly. It is starting to complete its path. Verse 21 reads:

I feel strange power, bearing fruit  
And gaining strength to give myself to me.  
I sense the seed maturing  
And expectation [boding power], light-filled, weaving  
Within me on my selfhood's power.

Here boding is presented with an assertive "selfhood's power." Through this further step, we gain assurance that the seeds planted in the soul in summer will reach maturation in the winter.

Now we come to the two other mentions of boding in the fall-winter part of the year. Immediately after Michaelmas, we hear in verse 27: "To dive into my being's depths stirs up a yearning in me, boding well . . ."

When to my being's depths I penetrate,  
There stirs expectant longing [yearning in me, boding well]  
That self-observing, I may find myself

As gift of summer sun, a seed  
That warming lives in autumn mood  
As germinating force of soul.

At this stage intuition is no longer tentative; it has a quality of confirmation. Looking at the fading of light and warmth in external nature, intuition knows it is coming to the end of its role; it has brought the sun deep within the soul, Intuition, appearing for the last time, passes the baton to thinking, which appears with power in the following verse with an assertive "radiance of my thought." Then the word does not reemerge until the end of January. In verse 42 intuition has a forward-looking gesture and is associated with an intimation of the coming sense-world's revelation. This is the verse that announces the dawn of boding, just as verse 27 announces its sunset:

In this the shrouding gloom of winter  
The soul feels ardently impelled  
To manifest its innate strength,  
To guide itself to realms of darkness,  
Anticipating thus [feeling in new forebodement]  
Through warmth of heart the sense-world's revelation.

Intuition works hand in hand with what we can call conscience. König reaches the conclusion that it "directs man's attention to the guidance of his destiny" and that "the dawning light of karma works within as boding."<sup>3</sup>

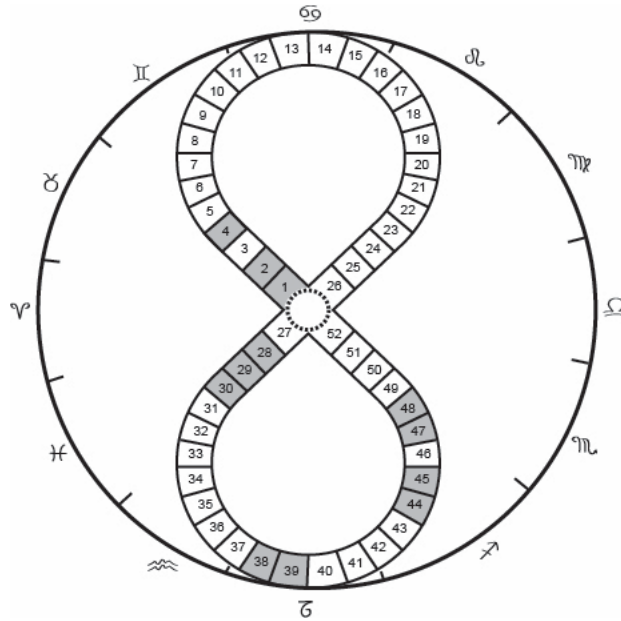
### **Thinking**

When we look at the fall/winter time of the year (verses 27 to 52) we can clearly recognize that an inner stance is required of the human being: the development of clear thinking.

The world creative thoughts of the summer have been received in the soul opened through soul warmth and devotion. The heritage of summer creates in the soul a yearning for redeeming and continuing the work of creation, through that human consciousness which alone can reflect creation to itself. In a strengthened self it is thinking that can achieve its goal in a patient work of refinement and ennoblement that will take the whole of the winter arc of the year. Figure 6 offers reference to the verses in which thinking appears in the Calendar of the Soul.

---

<sup>3</sup> Karl König, *The Calendar of the Soul: A Commentary*, 204.



**Figure 6:** Verses that Refer to Thinking

The ground has been prepared through the summer and has come to a culmination in verses 25 to 27 that affirm unequivocally the birth of the self: “I can belong now to myself” (25), “that sense of self spring forth from it [from the will]” (26), and “find myself self contemplating” (27). This affirmation of self precedes the first mention of thinking in “*radiance* of my thought” coming from soul’s *sun* power (28):

I can, in newly quickened inner life,  
 Sense wide horizons in my self.  
 The force and radiance of my thought—  
 Coming from soul’s sun power—  
 Can solve the mysteries of life,  
 And grant fulfilment now to wishes  
 Whose wings have long been lamed by hope.

The human being has received the light of divine creative thoughts in the summer. Thinking appears as that force which maintains and creates the “soul’s Sun power,” a force that can develop insights and offer concrete, immediate hope. This power will in fact create the “summer of the soul” that is announced in verse 30. Intuition has carried and nurtured the power of the sun inwardly; it has allowed the sun’s power to shine on the seed of the self. Now that the outer sun has retreated, thinking floods the soul as an inner sun and strives to radiate outwardly.

Soon after the first mention of thinking, the soul is asked to “fan the spark of thinking into flame” (29):

To fan the spark of thinking into flame  
By my own strong endeavor,  
To read life’s inner meaning  
Out of the cosmic spirit’s fount of strength:  
This is my summer heritage,  
My autumn solace, and my winter hope.

Verse 29 deserves a mention of its own because it is the fulcrum of the passage from summer to winter and from intuition to thinking. Intuition is echoed in the mention of “read life’s inner meaning out of the cosmic spirit fount of strength.” Intuition and thinking are further integrated through mention of “summer heritage and winter hope.” The Michaelic trust in the wise world guidance of the spirit resounds in this verse. All these qualities are continued and made more explicit in verse 30:

There thrive within the sunlight of my soul  
The ripened fruits of thinking;  
To conscious self-assurance  
The flow of feeling is transformed.  
I can perceive now joyfully  
The autumn’s spirit-waking:  
The winter will arouse in me  
The summer of the soul.

Feeling emerges from the realm of the dream with steady assurance, in supporting a thinking power that becomes summer of the soul. In verse 31 it is not thinking but light that strives outward sun-imbued from spirit depths. And in verse 32 thinking is not mentioned, but its results “clearer insight” into the weaving of life’s destiny.

While thinking is not mentioned in verses 34 to 36, in parallel to verses 25 to 27 it is the self that continues to grow: “new risen sense of self” (34), “my Self as humble part within the cosmic Self” (35). In verse 37 thinking is not mentioned but rather “spirit light” in conjunction with Word Divine (cosmic Word).

Just as the cosmic Word entered the depth of our being through the threshold of the senses in summer, now this encounter is made conscious in the soul and is celebrated as the spirit-birth at the time of Christmas:



The spirit child within my soul  
I feel freed of enchantment.  
In heart-high gladness has  
The holy cosmic Word engendered  
The heavenly fruit of hope,  
Which grows rejoicing into worlds afar  
Out of my being's godly roots.

The spirit child, fruit of the spirit-birth, is mentioned in 38 (Christmas) as the gift of cosmic Word. In verse 39 thinking is further intensified:

Surrendering to spirit revelation  
I gain the light of cosmic being;  
The power of thinking, growing clearer,  
Gains strength to give myself to me,  
And quickening there frees itself  
From thinker's energy my sense of self.

Thinking permeated by the force of cosmic Word reveals to us who we truly are and is the instrument for receiving revelation. The two themes of the emerging of Self and the growing power of thinking meet and fructify each other now that we have met with cosmic Self and have reached the spirit-birth through the power of the cosmic Word striving to become conscious in our soul.

Now the cosmic Word present in our soul's core touches the realms of the heart to become capacity for love. Verse 40 mentions the "fiery power of the *cosmic Word*, filling the vain delusion of my Self." Verse 41 mentions the "heart's own core" and "human loving and human working." "Warmth of heart" is restated in verse 42. And in verse 43 this is amplified in terms of "glowing warmth," "forces of the heart," and "inner fire." Where thinking is not mentioned, it is the forces of the heart that come to the fore bringing a transformation. This is the preparation for the unfolding of love in verse 48.

In verse 44 a new quality is added to thinking:

In reaching for new sense attractions,  
Soul-clarity would fill,  
Mindful of spirit-birth attained,  
The world's bewildering, sprouting growth  
With the creative will of my own thinking.

Fall and winter have ushered in a strengthening of the will. Instead of surrendering to the cosmos as in the summer, the soul has been strengthening itself, while purifying the will, turning it into the Michaelic will announced in verse 26. With this purified will, thinking can now prepare itself for the return of the forces of life and light. The will in thinking is what outwardly manifests as growth, and now we prepare to recognize the kinship of these powers.

In verse 45 the previous clarity becomes "power of thought united with the spirit's birth" in conjunction with the meeting with the world of the senses:

My power of thought grows firm  
United with the spirit's birth.  
It lifts the senses' dull attractions  
To bright-lit clarity.  
When soul-abundance  
Desires union with the world's becoming,  
Must senses' revelation  
Receive the light of thinking.

Thinking is revealed as that power which not only sheds light on the world's becoming, but also which intimately unites us with it. Furthermore it is that power which creation seeks for its fulfilment through the human being. Thinking enlivens the senses, and with it our participation in the world of nature is rendered conscious. The striving of this time of the year is rendered manifest in this verse and in the following ones.

The importance of the will is emphasized in 46 together with the threat of the world that could stunt the inborn forces of the soul. The soul has more to do in order to withstand the threat of the world of the senses to its inner forces. It is an effort of the will stimulated by the conscious memory of all that has been achieved through the dark time of the year.

Verse 47 is the epitome of strength and of the will in thinking: "strength of thought well armed by powers divine, which live with strength."

There will arise out of the world's great womb  
Quickening the senses' life, the joy of growth.  
Now may it find my strength of thought  
Well armed by powers divine  
Which live with strength within my being.

This is thinking imbued through and through with the forces of the will. At a time in which the human being feels more and more united with nature and feels the coming of cosmic thoughts in the bursting forth of growth, "certainty of cosmic thinking" can awaken love (48):

Within the light that out of world-wide heights  
Would stream with power toward the soul,  
May certainty of cosmic thinking  
Arise to solve the soul's enigma,  
And focusing its mighty rays,  
Awaken love within the hearts of man.

Here we find fulfilled the promise of verse 29 of uniting wisdom of thinking with strength coming from a cosmic spirit's fount. Fully spiritualized thinking is that force which redeems our Self and renders us a force for good for nature and our fellow human being. The self is no longer the power that divides us from nature and fellow human beings.

Cosmic thinking means concretely the union of the "force of cosmic life" and "clarity of thought" in 49, and in 50 this becomes "mighty revelation" from the powers of nature ("joy of growth") and union with these. This is what manifests as the power of spiritualized thinking. The coming of cosmic day of 49 is not just the awaiting of the outer expression of spring, but the rejoicing at the recurrence of Christ's resurrection from the grave of the spiritualized Earth.

The penetration into the realm of cosmic life and the deed of Golgotha at Easter now call us into another sphere of experience through the Christ fully drawing us into the paradisaal experience of original participation, through the longing toward our original human experience, of that which we were and are truly meant to be. It is not just the human being that is longing for cosmic life; it is also the spirit world yearning to find its achievement through human self-consciousness.

Now the power of thinking reaches its goal. It forms a bridge but can no longer accompany us as is indicated quite appropriately in the Easter verse. Cosmic life, the permeation of our being through the higher ethers, receives a new impulse at Easter through that being Who comes from its realm:

When out of world-wide spaces  
The sun speaks to the human mind,  
And gladness from the depths of soul  
Becomes, in seeing one with light,  
Then rising from the sheath of self,

Thoughts soar to distances of space  
And dimly bind  
Man's being with the spirit's life.

Thinking unites with those forces from which it originates, the formative forces that shape on one hand the world of nature and on the other the thinking capacity in the human being. This creates a sense of felt but unconscious union ("dimly bind man's being to the spirit's life"). Human thinking quietly lays to rest; world formative forces, the thoughts of the cosmos, will bestow blessings on the human being. The human being can face the transformative permeation of the Earth through the realms of cosmic life, with gladness of soul.

The central insight of Karl König in relation to the complementary roles of thinking and boding plays down to the end in the spring and fall times of the year. Each passes the baton to the other like a gentleman. In the very early spring (verse 1) "thoughts soar to distances of space and dimly bind man's being to the spirit's life," the latter being an expression for cosmic life. In verse 2 "thinking loses self-confines," and in verse 7, at the threshold of the new mid-season quadrant, the power of thought "which in the senses' glory would ever lose itself" fades in order for intuition to "take up with strength your rightful task." Where one ends the other starts.

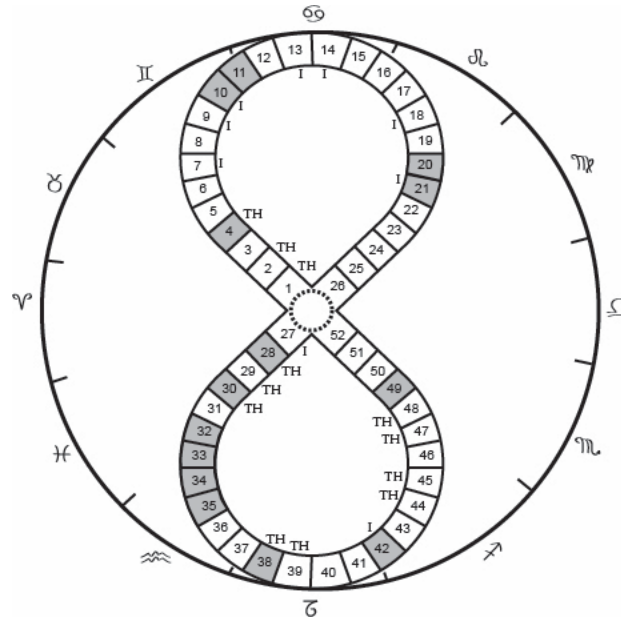
What happens at the other end of the year is equally instructive. In verse 21 intuition lovingly presides to the growth of selfhood's power. In verse 27 (opposite of 1) intuition looks forward with expectation to and surrounds with its light the Self living in the soul as "germinating force of soul." This is the last we hear of intuition, simply because in the next verse "the radiance of thought, coming from soul's sun power" majestically ushers in thinking as the rising sun on the horizon of the soul.

To round off this exploration we will first turn to the place of feeling in relation to intuition and thinking. We will then turn to those terms that appear at both ends of the year, but in diametrically polar ways: cosmic thinking and cosmic Word.

### **Feeling in Relation to Intuition/Boding and Thinking**

At first sight, feeling would seem more associated to intuition. Though this association exists, in actual fact most of the mention of feeling words—*fühl* and its derivatives—occur in relation to thinking (4 for intuition, 8 for thinking) and to the period of thinking's ascendancy. In effect, as we will

see feeling forms a bridge between the two soul faculties. Figure 7 offers reference to the verses in which the word *fühl* and its derivatives appear in the Calendar of the Soul and their relationship to the faculties of intuition/boding and thinking.



**Figure 7:** Verses in Which References to Feeling Appear, in Relation to Verses that Reference Thinking and Intuition

We will start our exploration from verse 4, situated 3 weeks after Easter. Thinking has started to wane on the horizon of the soul; in fact it plays a passive, recipient role in the verse. Feeling rises for the first time, and announces a future goal:

I sense [*föhle*] a kindred nature to my own:  
 Thus speaks perceptive feeling  
 As in the sun-illuminated world  
 It merges with the floods of light;  
 To thinking's clarity  
 And firmly bind as one  
 The human being and the world.

This verse of cross 4 announces the goal that will be reached in verses 30 and 49, all of them part of cross 4. We will return to these. Intuition rises to prominence as the main soul task in verses 7, 9, and 10. Feeling follows closely on 10 and 11. In 10 this appears as the following:

To summer's radiant heights  
The sun in shining majesty ascends;  
It takes my human feeling  
Into its own wide realms of space.  
Within my inner being stirs  
Presentiment [intuition] which heralds dimly;  
You shall in future know:  
A godly being now has touched you.

It is from feeling that intuition takes the strength to recognize the godly being in future time. In the following verse, feeling supports what intuition asks the human I to accomplish, "lose itself and find itself in the cosmic I"

In this the sun's high hour it rests  
With you to understand these words of wisdom:  
Surrender to the beauty of the world,  
Be stirred with new-enlivened feeling;  
The human I can lose itself  
And find itself within the cosmic I.

Devotion-filled feeling accompanies the soul's intuition of the need to trust losing itself in the cosmic I.

Feeling then only reappears toward the beginning of the Fall Equinox mid-season quadrant, in verses 20 and 21. Here too, it is closely associated with intuition in verses 18 and 21. Verse 20 is the warning verse in which the soul acquires a sense of its own place in relation to the macrocosm. It wants to awaken to the reality and fullness of selfhood's power, which bridges individual and world:

I feel at last my life's reality  
Which, severed from the world's existence,  
Would in itself obliterate itself  
And building only on its own foundation  
Would in itself bring death upon itself.

It is this selfhood's power that intuition wants to confirm and uphold in the following verse. It is the destination and goal of intuition in the summer. Its achievement comes in verse 21, where intuition is woven through and through with feeling:

I feel strange power, bearing fruit  
And gaining strength to give myself to me.  
I sense the seed maturing  
And expectation, light-filled, weaving  
Within me on my selfhood's power.

The next time in which intuition appears is in autumn, and it serves to confirm the goal of selfhood (verse 27):

When to my being's depths I penetrate,  
When to my being's depths I penetrate,  
There stirs expectant longing [intuition]  
That self-observing, I may find myself  
As gift of summer sun, a seed  
That warming lives in autumn mood  
As germinating force of soul.

Feeling now enters the fall-winter half of the year. Not surprisingly it makes its start where intuition leaves off and appears in conjunction with thinking, which is just starting to rise on the horizon of the soul:

I can, in newly quickened inner life,  
Sense wide horizons in myself.  
The force and radiance of my thought—  
Coming from soul's Sun power—  
Can solve the mysteries of life,  
And grant fulfilment now to wishes  
Whose wings have long been lamed by hope.

Just as feeling is amplified when intuition concludes its summer journey, so now feeling appears as a confirmation of the expansive power of thinking. Thinking is affirmed with all the attributes of the external sun, and it ushers in new promises for the arc of the winter of the soul. As a result the individual feels enlivened and strengthened with new confidence.

We now will witness a crescendo of six feeling-related verses, from 30 to 38, preceding the next mention of thinking's role in 39. Let us see this sequence. Verse 30, as announced earlier, belongs to cross 4. It brings the promise of 4 closer to realization:

There flourish within the sunlight of my soul  
The ripened fruits of thinking;  
To conscious self-assurance  
The flow of feeling is transformed.  
I can perceive now joyfully  
The autumn's spirit-waking:  
The winter will arouse in me  
The summer of the soul.

The themes of assurance and expansion are here reinstated. The warmth of feeling now truly supports thinking and promises to transform the experience of winter into one of summer of the soul. The same promise of soul confidence is taken a step further in verse 32:

I feel my own force, bearing fruit  
And gaining strength to give me to the world.  
My inmost being I feel charged with power  
To turn with clearer insight  
Toward the weaving of life's destiny.

Feeling appears here twice, in conjunction with the related ideas of power, force, or strength. The human being is assured of her place in the world and in the fabric of her karmic relationships.

We now come to the new threshold verse (33), and what has been announced in the previous threshold verse (20) is reaffirmed. The world's reality, which we wanted to connect with in 20, has now become something that we can connect and contribute to via feeling:

I feel at last the world's reality  
Which, lacking the communion of my soul,  
Would by itself be frosty, empty life,  
And showing itself powerless  
To recreate itself in souls,  
Would in itself find only death.

Through thinking, whose role has been ascending in the fall, the soul has gained assurance of its relationship with the macrocosm. It is feeling that first senses the coming task of humanity's co-creator role in the order of the cosmos. As to how this will begin to happen, the soul is feeling once more that leads the way in verse 34. It senses the living relationship



between self and spirit self that is denoted with the expression "sense of Self." It is from this source that pour cosmic forces:

In secret inwardly to feel  
How all that I've preserved of old  
Is quickened by new-risen sense of self:  
This shall, awakening, pour cosmic forces  
Into the outer actions of my life  
And growing, mould me into true existence.

The emergence of the sense of Self gives feeling the further assurance that it can seek itself and find itself within its macrocosmic counterpart, the cosmic Self, in verse 35.

Can I know life's reality  
So that it's found again  
Within my soul's creative urge?  
I feel that I am granted power  
To make my Self, as humble part,  
At home within the cosmic Self.

Sense of Self and cosmic Self lead the soul to the experience of the spirit-birth at Christmas time (verse 38). A veil is torn, and the spirit child, fruit of the spirit-birth, is felt "free of enchantment" at the center of the soul. The strengthening of feeling from verses 30 to 38 ushers in the return of thinking, at a new level in close association to the "sense of self" in verse 39:

Surrendering to spirit revelation  
I gain the light of cosmic being:  
The power of thinking, growing clearer,  
Gains strength to give myself to me,  
And quickening there frees itself  
From thinker's energy my sense of Self.

We witness here a next step in the growth of the power of thinking. Its last mention in verse 30 indicated its close alliance with the "flow of feeling" and the expansive feelings of joy and confidence in the future. This attains a new level of realization in verse 39, witness the expressions "light of cosmic being" and "sense of Self."

We are nearing the end of our explorations. In the wintertime feeling appears twice more. The first time it is not in relation to thinking, but rather to revelation (verse 42).

In this the shrouding gloom of winter  
The soul feels ardently impelled  
To manifest its innate strength,  
To guide itself to realms of darkness,  
Anticipating thus [feeling in new forebodement]  
Through warmth of heart the sense-world's revelation.

Here, it is a feeling strengthened to the utmost that can confidently see the human being's role in affirming the world's existence. In the next verse it is in effect through forces of the heart that the human being can, not just anticipate, but "give the world of appearance the power to be."

The culmination of feeling's journey comes just at the time of Lent as the soul prepares for the Easter's resurrection of nature in verse 49. Here, as in the previous verses of cross 4 (4 and 30) feeling is closely allied to thinking. Here, in fact, thinking expresses itself through feeling:

I feel the force of cosmic life:  
Thus speaks my clarity of thought,  
Recalling its own spirit growth  
Through nights of cosmic darkness,  
And to the new approach of cosmic day  
It turns its inward rays of hope.

When looked at more closely, we can now recognize in intuition/boding a manifestation of the will in the recognition of truth. Through boding the will seeks its place in the world at the time in which it would lose itself in the dream of summer. Intuition is the attempt to bring to realization through the will what cannot be clearly apprehended through the light of thinking. It is the will's striving to experience, rather than know, truth and witness the (re-)birth of the self within the microcosm of the soul. This is carried out through the calls expressed by the voices and the imperatives of the soul calling to action.

In wintertime strengthened thinking gives us a place and standing in the macrocosm. Thinking leads us to freedom, and from there to the affirmation of a human love that makes room for objective macrocosmic love in the order of the human. The human is affirmed in its relationship to the cosmos, in its co-creator role.

It is not surprising then that feeling continuously weaves between the two poles. Its beginning activity corresponds to that of both intuition and thinking. And feeling affirms, sustains, and brings to completion both faculties.