

Appendix 14

Mirroring of Verses around the Cross 7 Verses

The verses of Cross 7, which are located close to the mid-season times of the year, offer us warnings and challenges. During the course of the year the soul is called to avert some dangers, and or awaken certain soul faculties while others recede. At each of these mid-seasons turning points a challenge/opportunity arises for inner growth.

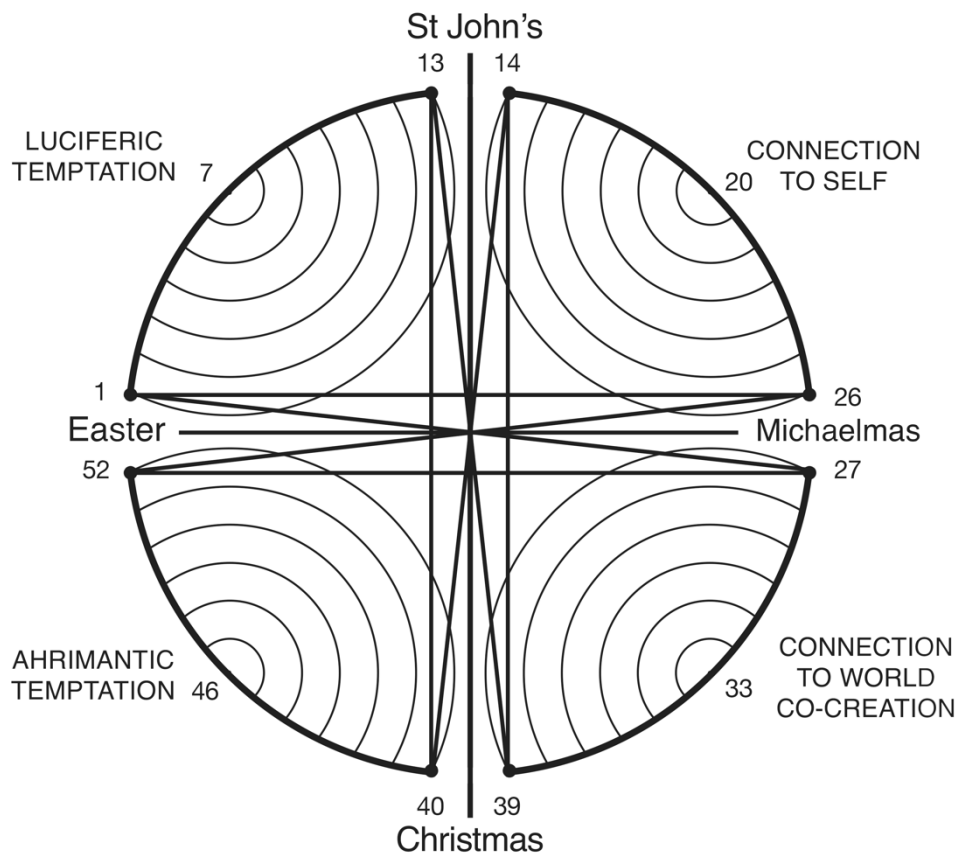
The two themes that alternate in Cross 7 are those of Self and world, and depending on the time of the year and the expanding and contracting of the ethers the soul faces a danger or a challenge. The two major dangers the soul faces during the year are those of the adversaries; during the heart of winter and of contraction that of Ahriman, during the early spring and its expansion that of Lucifer. The challenges are respectively those of turning our interest to the furthering of world evolution and of strengthening the Self.

In the spring the recognition of the Self tends to pull us out of ourselves (verse 7), such is the pull of the ethers and the tendency to exarnate. We need to correct this danger by realizing that what served us in the winter, the power of thinking, cannot help us now. Thinking would tend to lose itself in the macrocosm, whereas intuition/boding, which strengthens the voice of conscience, pulls us inward. This leads us to the turning point of summer in which we recognize selfhood power (21) by first intimating the interconnection between the macrocosm and ourselves (20).

The recognition of the interconnection between ourselves and the world leads us to a deeper recognition in the coming of fall (33). Upon those who consciously embrace a path of spiritual development it sooner or later dawns that world evolution is crying for the human being to play a role, to pour fresh cosmic forces into the world in order to overcome what would otherwise lead to inertia or dissolution. The human being has to actively become the tenth hierarchy. This is what brings thinking to the forefront of its macrocosmic task. It is ironic that as Easter approaches we must, as it were, take a step back and return to a seemingly more passive role. Thinking, turned outwards, is complemented by memory, looking inward, in order to face the influence of the realm of cosmic life, which would otherwise present a danger to the forces of the soul (46).

During the warm time of the year the soul is called to surrender to the influences of the cosmos, to receive, elaborate and transform. Selfhood power will gradually emerge out of the narrow limits of the ego. During the cold time of the year the soul strives to conquer a place in the world from which it can return its gifts and contribute. At this time of the year it is called to offer itself in sacrifice out of the plenitude of the Self. From this

position of abundance it is called anew to surrender and become, as it were, a beggar for the spirit as the time approaches toward Easter.



When we look at the verses that precede each of these warnings (7, 20, 33, 46), and those that follow, we can see a reflection of the first ones in the second ones (see figure above). Looking at the spring quadrant as an example these are the six pairings: 1-13, 2-12, 3-11, 4-10, 5-9, 6-8. Each following verse (13, 12, 11,...) enhances/addresses the question, challenge or tone of the preceding one (1, 2, 3, ...) as we will see in what follows. This is an additional layer of the magnificent architecture of symmetries and polarities of the Calendar of the Soul, which cannot but cease to cause wonder.

The immediate mirroring: verses before and after the warning verses

Before looking at all the verses two by two, let us just see the changes that take place immediately and after the warning verses of cross 7. In the

verses before, when it concerns the temptation in verse 45 thinking may be overconfident (verse 45). It has to be reminded to call memory to its help (warning verse 46) so that our strength of thought is armed by powers divine (among which is memory) within its being (47).

The memory of our eternal, boundless being, which carries an ecstatic feeling in verse 6, must be tempered by the force of intuition/boding (warning verse 7) since from this time onward thinking must “in quiet dream life rest content” (8).

In verse 19 before we discover our ‘life’s reality’ (warning verse 20) we must awaken to consciousness what carried us by grace in the summer. The effort ushered in by memory, which senses selfhood forces (19) becomes a light-filled expectation and recognition of a selfhood power slumbering within. (21)

In verse 32 the confidence of our own force is what carries us into the desire to co-create. At the threshold verse 33 we realize that, if it were unable to recreate itself in our souls, “[the world’s reality] would in itself find only death.” For the lofty goal of addressing this threat our own force is not sufficient. We need an inkling of the true nature of our higher Self (sense of Self in 34).

Let us review the verses of each quadrant according to the mirroring that takes place around the verses of cross 7.

MIRRORING AROUND VERSE 7 (verses 1 to 13): Luciferic temptation

The Luciferic temptation follows from too deep a surrender to the cosmic spheres. It mirrors a danger of the past, since during this time of the year the human being is living in memory and echo of her cosmic past.

Memory will have a double function. It will first point to everything we have generated in ourselves through the winter-time of the year. Later, it will more and more become a cosmic memory, a memory of our cosmic origin when the realm of cosmic life—from which we severed ourselves from the time of the Fall—is brought within our realm of experience. Finally, it will bid us bring to consciousness all that we have personally lived through the summertime of the year (19).

In earlier times, particularly in the Mysteries of Middle, Northern and Western Europe the initiates elaborated a wisdom composed of thoughts through which they offered inspirations to their pupils. These were thoughts they received together with images, divine thoughts—not thoughts elaborated from within—and the initiates were aware of it. For this reason they felt the need to divest themselves of these thoughts, as it were, by offering them back to the gods. This is the reason that in Steiner’s words “Every year at

Midsummer, a solemn offering must be made to the Upper Gods in gratitude for the thoughts they vouchsafe to man. For if this is not done it is all too easy for the Luciferic powers to invade man's thinking and he is then permeated by these powers. ... In this way the men of olden times tried to safeguard themselves from Luciferic influences."¹ The soul can lose itself in the ecstasy of older times and relinquish the responsibility toward the Self. This is countered by the rise of the faculty of intuition/boding. The mirroring of the verses can be read under this lens.

The Calendar of the Soul takes us in the spring through the memory of our cosmic past. Memory and intuition are the faculties the human being must use in order to navigate the Luciferic temptation. In winter, as we will see last in this exploration, we are most connected to the conditions of present and future and to the Earth. This is when we are most exposed to the Ah-ri-manic temptation.

In verses 1 to 6 the soul wants to give itself to the cosmos, to expand and forego the narrow limits of the personality. It comes to experience cosmic life and the sphere of Christ, which leads it back to a memory of its origins. The memory of its Edenic state calls it to a newly gained innocence and trust in the spirit world, experienced in the ethers.

After the rise of the faculty of intuition the tenor of the relationship to the ethers changes in verses 8 to 13. To the naïve immersion in cosmic life, light and warmth follows one mediated by intuition; conscience opens us up to the dictates of the soul and to sensing what the spirit world wants of us. We try to trust on one hand the inner voice and on the other cosmic Word, which we can only intuit at this point.

I Verses 6 & 8

To a maximum, but premature, awakening and insight (6) follows the need to surrender our thinking (8).

Verse 6: discovery/insight leads to an almost euphoria, which echoes the temptation toward ecstasy of olden times. This takes place at the time of Ascension. The verse speaks of the relation of the Self to its narrow limits, and of the yearning for union with the macrocosm in which are fathomed the divine archetypes of existence.

Verse 7: the Luciferic temptation is expressed in the "Self threatening to fly forth." It is countered by the call to intuition (boding) to come forth and acquire strength when the power of thinking ebbs.

Verse 8: the danger is averted, through the change of orientation. We acknowledge that the Gods' creative work is active in us, and that thinking

¹ *The Spiritual Communion of Mankind*, lecture of December 23, 1922 (GA 219).

cannot follow it. Although it isn't specifically said, we can now trust the workings of the macrocosm in us, previously revealed as if in a flash, through the honing of intuition. The outgoing movement of verse 6 has been reversed in 8 with the fire of the spirit becoming not a sudden revelation but a quiet presence and strengthening of resolve.

II Verses 5 & 9

Both verses are concerned with the sphere of cosmic light and with overcoming the boundaries of the ego.

Verse 5: this verse provides us a sense of expansion into cosmic light woven into cosmic life and it takes us beyond the narrow confines of our ego to the yearning of our true Self.

Verse 9: now, through intuition, forgetfulness renders something else possible: experiencing ourselves in cosmic light and cosmic warmth, but keeping an anchor in the soul even when we lose ourselves. Verse 5 speaks about overcoming narrow selfhood's inner power. This verse calls us to find ourselves in the light.

III Verses 4 and 10

Both verses offer intimations of things to come, and both involve feeling.

Verse 4: this is the high tide of feeling and of the desire to unite light and warmth within the human being by striving to the heights. The movement is initiated by human feeling in view of a distant goal, which will reach culmination with the integration of thinking and feeling in verse 30.

Verse 10: the presentiment of kinship with the light of verse 4 becomes recognition of something more in verse 10, where it is a dim recognition of a being who wants to enter in relation with us. This being will reveal Himself as Cosmic Word in verse 17. Feeling reaches externally to the cosmos as an organ through which intuition can sense what has happened and what will be coming.

IV Verses 3 and 11

In both verses we find voices; the first comes from the human being ("the growing human I"); the second one from the cosmic Word, though this is not mentioned explicitly. It has been fathomed in verse 10 and He will speak in verse 17 (mirror verse to 10 across the axis of the solstices). The search for our true Self is a theme that unites both verses.

Verse 3: the verse speaks of self-forgetfulness and the soul's original state of innocence. It speaks of an effort to free oneself from fetters of selfhood and of the hope of finding true being. In memory the human being unites with his cosmic past, with the World-All. This is the equivalent of a state of innocence predating a personal ego.

Verse 11: the innocence reached in verse 3 becomes conscious desire to surrender. The presence that is felt in verse 10 becomes a voice that speaks in the soul. The feeling of union naturally arising in verse 3 becomes something willed through "new-enlivened feeling" and the conscious resolution of losing oneself in cosmic I. It is accompanied with the wonder arising from the "beauty of appearance" for which the soul has made room. The selfhood that was felt as narrow and confining has been overcome objectively in the Christ encounter of the cosmic I. We could say we are going from the evolutionary past to its future.

V Verses 2 and 12

These are verses of seeking within oneself and finding in the cosmos. They denote our relationship with the spirit world and how it evolves.

Verse 2: it announces a need to change our inner orientation. The spirit world draws near and we can lose ourselves in it because thinking can no longer be our guide. If we want to live in the realm of cosmic life, in the nearness of Christ which calls to us, we can't simply expand and thus find our home in the spirit; we must find other inner resource to prevent us from merging. We cannot seek the way of ecstasy. Memory will be our guide at present.

Verse 12: the sense world which I have apprehended beyond mere sense perception in the sphere of cosmic life in the preceding verses has become 'radiant beauty' behind which shines the presence of the spirit. In verse 2 I have separated myself from this sense of merging; now I can return consciously, through the power of intuition to seek myself in the spheres of cosmic light and cosmic warmth. I will no longer lose myself.

VI Verse 1 and 13

The verses speak of the union of the soul with the macrocosm, but a union reached in very different ways.

Verse 1: we have reached a stage of union with the forces of the macrocosm speaking through the Sun, realizing the kinship between our thoughts and the spirit's life (the cosmic life or realm of cosmic formative forces). The power of thinking has reached its farthest expansion in union with the formative forces. Thoughts within the soul are of the same original nature as formative forces in the macrocosm. As the Sun speaks to us we can consciously speak to the macrocosm.

Verse 13: the Sun of verse 1 speaks, though still disguised, as the cosmic Word from out the "spirit's fiery worlds." The visible orb of warmth becomes the envelope of spiritual fire, which speaks now as warmth and enthusiasm in the soul. Whereas the Sun was bending down to the human being in verse 1, now the human being responds to the "gods' own word of truth"

and seeks her true nature in spirit grounds. Whereas union is reached in verse 1 through active co-creation and extension of human capacities, here union is reached through a state of progressive surrender which has started in verse 2.

The first half of the spring quadrant (verses 1 to 6) is one of expansion and trust. While we relinquish something—the power of clear thinking—we give ourselves in trust to the realm of cosmic life, sustained in our being in as much as we are connected to the cosmic Christ. We travel through humanity's cosmic evolutionary journey.

After verse 7 begins another step, one of taking deeper responsibility to direct this journey of expansion more consciously (verses 8 to 13). The voice of conscience speaks through the faculty of boding/intuition. The journey of expansion gains in depth and awareness and it becomes more individualized.

Memory first, intuition later (after verse 7) play a determining role in directing the soul to the experience of spring. Before the onset of intuition feeling also plays a supporting role.

MIRRORING AROUND VERSE 20 (verses 14 to 26): connecting to our core being, to our emerging Self (selfhood power)

What the cosmos has bestowed upon the human soul can be internalized and transformed, indeed only so can the Self emerge transformed and renewed. This will later call upon the strength of will which renders possible the transformation of our thinking.

Just as in Lemurian times the individual relinquished the Tree of Life in favor of the Tree of Knowledge so now, at the end of the enriching summer period, he has to be ready for the Self-consciousness of the Fall and Winter by separating consciously and willingly from the experience of expansion, while reaping its fruits.

“In earlier times men distinguished very definitely through their feelings between winter-sleep and summer-sleep, and they knew too what meaning winter-sleep and summer-sleep had for them. In those ancient times men knew that of summer-sleep they could say: During the summer the Earth is enveloped by picture-thoughts. And they expressed this by saying: The Upper Gods come down during the summer and hover around the Earth; during the winter the Lower Gods ascend out of the Earth and hover around it.”²

² *The Spiritual Communion of Mankind* Lecture 2 of December 24, 1922.

I Verses 19 and 21

Retrospective memory (19) which invigorates inward sight (46) is transformed into light-filled expectation anticipating the future, another light shed toward the life of the soul. The announcement of ever-strengthening selfhood forces (19) is echoed in "selfhood power that gives myself to me." (21)

Verse 19: at the end of the second quadrant our conscience / intuition calls us to an effort of memory in order to strengthen selfhood forces. Everything that has been offered by the cosmos has to be awakened into consciousness because we are standing at the threshold of a new step.

Verse 20: in the height of summer we have been giving ourselves to the formative forces of the macrocosm and now we realize that we need to take this relationship into our conscience. We need to strengthen selfhood power while keeping the connection with the macrocosm alive.

Verse 21: the retrospective look of 19 now calls forth the experience of a 'strange power' that gives myself to me. Intuition has grown into confident expectation out of our effort of memory to lend strength to the emerging future power. The seed can mature in the soul.

II Verses 18 and 22

The movement of expansion toward the macrocosm (verse 18) is turned inward in verse 22. The light from world-wide spaces now shines on the horizon of the soul. The cosmic Word received within through the portal of the senses (verse 17) becomes the seed of the future Self.

Verse 18: the verse speaks of the effort of the soul to refine itself, expand and make room for cosmic Word—a genuine striving.

Verse 22: cosmic light is working from within as light of soul. The striving has made it possible for our Self to be fashioned from the Self of worlds (the cosmic Christ). Cosmic Word helps the birth of the human Self out of the cosmic I, first encountered in verse 11 and cosmic Word of verse 17.

III Verses 17 and 23

The greatest presence—that of cosmic Word—is contrasted with the complete stillness in Nature that makes space for the germ of the summer within. The soul's expansion into the world-wide horizons of cosmic Word is brought back within when everything contracts outwardly.

Verse 17: cosmic Word speaks in our soul inviting us to take strength from it for the future by bringing it deeper into our being. It becomes a seed within which expands our inner horizons first in spirit depths then outwardly.

Verse 23: The horizon without is dimming from which the summer forces have withdrawn. The world-horizon of the soul, imbued by cosmic Word (17) now fosters the seed of Self to be fashioned by the summer within. When everything without is contracting and withdrawing, the soul becomes the focal point from which a new expansion will be possible.

IV Verses 16 and 24

Verse 16, denoting strong presence and receptivity within the sanctuary of the soul is contrasted with the great inner activity of verse 24. Both of them revolve around selfhood.

Verse 16: here the soul lets all that summer has bestowed upon it mature and promise 'fruits of selfhood.' It trusts the soul ripening to which it must tend in inner quiet. Later it will strive to consciously recognize these gifts through memory (19).

Verse 24: in this verse we have a sprouting from within. The prophetic feeling of 16 becomes awareness of Self and manifestation in self-cognition and self-engendered will. What has been ripening in the depth now produces Self-engendered will for a further transformation, and the rising of the power of thinking.

V Verses 15 and 25

The verses contrast the conditions of sleep with that of wakefulness. The strength that is bestowed from without (15) becomes strength of presence in the world (25).

Verse 15: here we are entrusting the Self to the enchanted weaving spun by radiant beauty. We receive, as if asleep, what we cannot yet generate from within, from the narrow bounds of our I. Everything that comes from the past, however, will mature.

Verse 25: the state of sleep is now found outside the human being. The soul can shine its light and remain awake and know she can awaken all of creation. We are directed to the future.

VI Verses 14 and 26

The verses contrast the dreamlike state (14) with the fiery energy of the will (26). What comes from without as cosmic thinking is contrasted with sense of Self striven for from within.

Verse 14: the Self is as if asleep because of the strength of the forces of Nature. The motive for awakening comes from without and is possible only through our surrender. Cosmic thinking can approach us once we are able to see in Nature its radiant beauty. The Self only seems absent; in reality it makes room for receiving from the cosmos and inwardly elaborating the contents.

Verse 26: in this verse we are awakening from within; the forces of Nature have been internalized. The warmth that dazed us in the summer now becomes inner fire. The cosmic life is all will. From our wakeful striving will emerge in time a sense of Self—a connection with Spirit Self—as an active counterpart to cosmic thinking approaching us from without.

The first part of the summer journey (verses 14 to 19) is one of receiving from the cosmos. It is one of receptiveness and openness toward the gift of cosmic Word. In verse 17 he speaks to us awakening and deepening our moral striving. All of this culminates in verse 19 with a memory retrospective and the announcement of the growth of the forces of selfhood.

The theme of selfhood and the awakening of the Michaelic will runs from 21 to 26. It is woven through with the theme of the outer light fading and the inner light growing. The cosmic light of summer becomes the light-filled power of thinking. The Self is announced as a goal to strive for in the “course of time” in verse 22. It becomes sense of Self in 26, accompanied with the strongest possible resolution and fiery energy.

Memory continues to play a role in union with the inspiration of cosmic Word. To this is added the emergent power of the Self and the Michaelic self-engendered will.

MIRRORING AROUND VERSE 33 (verses 27 to 39): connect to needs of Earth: co-creation

What the cosmos has bestowed upon us seeks its further transformation in our love for the Earth, matured through wisdom and revelation. The human being is called upon to continue the work of divine creation. The spiritual substance we have received and transformed within ourselves is poured out for the good of the world.

In old times “Through these festivals [at ‘Michael-mas’ time] man reminded himself that when all the paths in the Earth which led out into the Cosmos have failed, he must unite himself with something that is not bound up with the happenings of the physical and etheric worlds, he must turn his soul to the spiritual content of the Cosmos. And even in the kind of festival that is now celebrated at Michaelmas, there is still a reminiscence of humanity turning to that Spirit of the Hierarchies who will lead men in a spiritual way when external guidance through the Stars and through the Sun has lost its power.”³

From the seat of the Self matures knowledge and love. The cosmic Word which we have let in during the summer, works on from within. Thinking of a living quality puts us in touch with the living formative forces. Through

³ *The Spiritual Communion of Mankind* Lecture 2 of December 24, 1922.

these we ourselves can become part of the ongoing drama of creation. Knowledge pours itself out through our sacrifice offered with love for the world.

I Verses 32 and 34

Here we have two feeling verses (fühle and fühlen). In a first instance the feeling gives us the strength to turn to the world. In the second this movement is completed by the transformation of the quality of our deeds.

Verse 32: The Self has matured to the point where it can turn its powers with strength toward the world. It can gain insight into what unites us to others. Nothing could better prepare us for what is to follow.

Verse 33: this is the call to our involvement into the world to ultimately become co-creators. We realize how utterly the manifested world depends on the human being stepping into his evolutionary calling.

Verse 34: immediately after this realization, what was felt as a power becomes an intimation of our fuller Self—sense of Self leading us to Spirit Self—the concrete basis for the co-creative power. From now on the power and knowledge of the soul becomes true existence, and capacity to transform our earthly reality.

II Verses 31 and 35

The verses speak strongly to the will. The forceful will of life, as yet undifferentiated of verse 31 becomes desire “to be” in 35, and the creative powers turn into creative urge.

Verse 31: the light we have carried within shines out as a Sun in a forceful will of life, which impels us toward human deeds.

Verse 35: will of life becomes desire for true being, which is made possible by finding ourselves in the cosmic Self. Co-creation is possible through the forces of Christ in us. This will direct the impulse for deeds and give them meaning.

III Verses 30 and 36

The verses quietly observe something new: “There thrive ... the ripened fruits of thinking” (30) is mirrored in “there speaks ... the cosmic Word” (36) Likewise, the light that comes from my own thinking in 30 is mirrored with the light of cosmic Word in 36.

Verse 30: thinking and feeling mutually support each other and the awareness of Self. Joy rises in the soul with a movement of wakefulness and anticipation of the future.

Verse 36: the joy and wakefulness is now penetrated through and through by cosmic Word. Joy is what will allow us to pour ourselves out in sacrifice through our deeds. Here too we sense a quiet anticipation.

IV Verses 29 and 37

The verses denote strong injunctions to the will: "to fan the spark ... by my own strong endeavor" (29) is mirrored in "to carry spirit light ... my heart is ardently impelled" (37). Once more the head is answered by the heart.

Verse 29: in this verse thinking that looks at the world unites with the strength of our conscious experience of the forces of destiny. Together they generate hope.

Verse 37: this union of the outer and inner means that we now radiate an inner light that can shine into the world and transform it. The inkling of hope is now realized through the cosmic Word radiating outwardly through the strength of our heart.

V Verses 28 and 38

The two verses call to the feelings (erfühlen, fühle). They radiate inner certainty. We can notice a movement from head (radiance of my thought) in 28 to heart (in heart-high gladness) in 38 and from within to without. The two verses denote expansion in very complementary ways.

Verse 28: our transformed thought is seen as that force which connects us to the cosmic Sun, renders us conscious of our place in the world and moves us away from wishful hope into fulfilling the deepest desires of the Self. The soul widens to "far horizons" (breadth, vastness or amplitude).

Verse 38: the Sun radiance of my thought is now the light of the cosmic Word radiating from within. Our previous wishful hope is now heavenly fruit of hope. The inner horizons lit by thinking are now the farthest worlds into which the cosmic Word can shine when the soul has received and fashioned the spirit child.

VI Verses 27 and 39

Yearning (27) is contrasted with surrendering (39). The Self, that is contemplated in 27 as a seed, points to the sense of Self in 39.

Verse 27: the effort of will set out from Michaelmas time brings us to the depths of our being to witness the birth of the Self as a seed of the summer Sun. Yearning as a subjective experience is mirrored in the objective germinating force.

Verse 39: this initial growth of the Self has given birth. The seed has now become a sense of Self, a feeling for the growing reality of the Self. The expectant yearning of 27 has become light of universal being in our soul's

depths as announced in 38 (being's godly roots). The movement has been completed through the light and power of thinking, which gives us strength to align our inner resolve with the Self.

In the first part of the fall (verses 27 to 32) we grow in assurance about our place in the world. We mature the inner capacity to understand the world, our place in it and the forces at work in destiny. This occurs through the union of feeling and thinking with inner resolve. We resist the withdrawal of the senses by developing wakefulness.

What we developed in the first part of the season now asserts itself as active presence in the world (verses 34 to 39). It becomes desire to pour ourselves in the world, bringing in cosmic forces and ability to spiritually transform through the force of sacrifice. This has an effect in the strengthening of the soul, through the birth of the spirit child and of a thinking capable of giving us our sense of Self.

The power of thinking emerges. United with the Michaelic will and the recognition of cosmic Word within it gives us a solid anchoring in the world and a perception of our cosmic role within it.

MIRRORING AROUND VERSE 46 (verses 40 to 52): Ahrimanic temptation

In ancient times, before the event of Golgotha human beings were aware of receiving thoughts a little like we receive the air that we breathe. They knew they weren't theirs. More and more as the turning point of time approached, and more so afterwards, thoughts were felt as personal, as something generated from within. With it came a new orientation to the world and a new challenge. Whereas before the time of Christ the initiates of the Mysteries were preoccupied with warding off the Luciferic temptation, more and more after Golgotha, the purely human thoughts are exposed to the Ahrimanic temptation.⁴

Day consciousness has been transformed into living knowledge that connects us to the creative forces. With the striving toward Imaginative knowledge and beyond comes the danger of the splitting of the forces of the soul. In addition the Ahrimanic temptation adds itself in facing the growing call of the senses deriving from the approach of cosmic life at Easter. The call to surrender that comes with the spring-summer time of the year can be resisted by the soul, which clings to what it has conquered with hard work through the fall/wintertime of the year. Memory, in its cosmic dimension, will help us fashion the necessary transition.

From being rich in spirit the round of the year calls to suddenly become once more beggars for the spirit. To be sure we have acquired strength

⁴ *The Spiritual Communion of Mankind*, lecture of December 23, 1922 (GA 219).

during the winter, but now we need to turn to those aspects of ourselves that need further work. It is a supremely humbling experience rendered possible through the immersion within the rising ebb of the ethers.

I Verses 45 and 47

The two verses center on the power of thought in relation to the awakening of the senses and the forces of growth. Soul abundance is met by the joy of growth and the power of thinking is thus equipped to meet the new forces of life.

Verse 45: the Sense of Self has become Spirit Birth, lifting the perception of the senses through the power of awakened thinking. In anticipating the forces of growth our strengthened thinking can shed a light on sense perception.

Verse 46: in the approaching of cosmic life the forces of the soul are threatened. It is memory, as an effort of the will, which can lead us back to the consciousness of the union of these forces. We need to connect to the emerging sphere of cosmic life in a conscious way, by uniting to the Christ impulse in the realm of Earth.

Verse 47: now we are confronting the anticipated cosmic life armed by the power of thought and memory. Now that the forces of the soul tend to go their own way memory reminds us of how we operated when they were united. With a truly awakened thinking we will not be overwhelmed by the life forces.

II Verses 44 and 48

The light of thinking of verse 44 is mirrored in the light from world-wide heights and in cosmic thinking of 48. The creative will of thinking (44) opens the door to cosmic thinking (48) and the spirit birth to love.

Verse 44: through the spirit-birth the transformation of thinking places the human being in a position of being able to meet its counterpart in the formative forces about to manifest in Nature and already at work in the Earth, although unseen.

Verse 48: the creative power of thinking flows back by grace to the human being as cosmic thinking, and through it she can bring light of spiritual knowledge and warmth of love, the power through which knowledge opens the doors to co-creation. Through the power of cosmic thinking the Spirit Self no longer feels separate from other egos; this is why verse 48 is the only verse in the calendar that addresses all human beings (human hearts).

III Verses 43 and 49

Through the forces of the heart we nurture the future emergence of cosmic life (43). This in turn nourishes our heart when we achieve certainty in our

thinking. The heart endures the weight of cold and darkness; the mind sees the new horizon approaching.

Verse 43: this verse emphasizes the warmth aspect of the will, the part that is able to transform the reality of the senses through forces of the heart, the one that gives the world true being.

Verse 49: after having felt its place as co-creator in world evolution the human being can connect to the sphere of cosmic life without being lost in it, which is only possible through the Christ impulse. Memory looks back and remembers the striving through the darkness and cold of winter.

IV Verses 42 and 50

The senses world' revelation, felt in verse 42, becomes a reality in verse 50. The force of the soul expressed in the heart through anticipation makes way to direct knowledge.

Verse 42: after Christmas the soul imbued with warmth of heart looks forward with inner strength to the revelation of the senses, thus transcending the winter's darkness. We can intuit that Nature is already active in bringing forth the miracle of spring in a manner which is only visible to the eye of the spirit.

Verse 50: the revelation of the senses now manifests itself. The strength that the soul experienced after Christmas is now bestowed by cosmic life rendered conscious in the soul. Courage has opened the way to perception. The human being can eventually perceive the elemental beings, who rejoice at being freed from their bondage.

V Verses 41 and 51

In both verses the soul's attention is turned outward. To a verse in which the human spirit pours itself outwardly from the heart, follows one in which she seeks renewal from the spirit coming to meet us outwardly, the sphere of cosmic life.

Verse 41: the path from Christmas into winter has transformed the realm of cosmic warmth into forces of the heart that impel the human being to imbue this warmth in the will in manifestation of love and deeds.

Verse 51: the plenitude of the spirit of verse 41 becomes hunger for it in the realization that the power of the senses threatens to overwhelm us and that we need to actively remember to seek the spirit behind the appearances that meet us passively.

VI Verses 40 and 52

What lives in the soul by virtue of the cosmic Word creates an unshakable inner foundation in verse 40. By contrast the soul in verse 52 turns all her

attention to what meets her from the outside in the "life of worlds." The power of cosmic Word is contrasted with strength of life.

Verse 40: the Self turns completely inward in the depths and the foundations of the soul. Hence flows the fiery power of the cosmic Word becoming love that cleanses the heart, dispelling illusions.

Verse 52: now we move from the depths of soul into the life of worlds (cosmic life) and the wide expanses. And from these flows strength of life uniting with the life of our bodies. To the warmth of the heart now corresponds the beauty of wide expanses.

After Christmas (verses 40 to 45) the heart has been awakened both to the human world and to the revelation from on high. It can resist the darkness and cold of winter, witness and participate in Nature's yearly work of creation. It can look forward to the stimulation of the senses, armed with the power of a new thinking that does not estrange but allows to feel at one with the revelation of Nature.

As the pull of the senses increases with the approach of spring and the work of the formative forces the soul strengthens itself with the power of living thought, which frees us from the constraints of the senses and makes possible human freedom and the experience of objective love (verses 47 to 52). The human being can help the elementals being free themselves from their bondage in matter. He thus helps redeem the whole of Nature. He can feel kinship in his thinking with the cosmic formative forces and hence receive strength of life down into the bodily constitution.

The power of thinking uniting us with the forces of the macrocosm becomes warmth of heart, and human loving is transformed into objective love achieved in freedom. Our memory will more and more come to our rescue as the power of thinking will progressively dim with the surging of the encompassing realm of cosmic life.

We know that calendar verses form quartets around each of the thirteen crosses. Meditating on the other three verses of the same cross strengthens our work with the weekly verse. It seems we can add another complementarity which unites verses of different crosses, more precisely verses from the crosses that stand symmetrically around cross 7: these are crosses 6 and 8, 5 and 9, 4 and 10, 3 and 11, 2 and 10, 1 and 13. Around each cardinal transition time of the year—verses 7, 20, 33, 46—what happens in the verses before the warning verse is mirrored in what happens afterwards according to the sequence above. The qualities and goals that reflect the earlier verse in the later ones are those that the warning verse calls us to develop. Therefore the movement of the earlier verse is completed in the latter one.