

Appendix 21

From Beauty to Enchanted Weaving of Spirit within Outer Glory

This essay capitalizes on various earlier ones in linking together themes around the spring and early summer experience of the Calendar of the Soul, basically from verses 52 to 15, following the progressive transformation of “beauty” (52) into “enchanted weaving of spirit within outer glory” (15).

Personally, the act of surrender that this time of the year requests of the human being has been the subject of wonder on one hand, and personal challenge on the other—the challenge of preparing the soul to find the inner trust and resources to truly do what the Calendar asks of us in the act of surrender.

What renders the act of surrender more comprehensible, and therefore easier to accomplish, is the realization of the gifts that the soul receives in this time of the year and therefore the inner strength it derives from them—an inner strength that may be difficult to surmise and apprehend if one works with verse after verse in isolation.

When one looks at the whole sequence a truly awesome imagination arises, a giving and taking, a call and response, a continuous dialogue between the universe and the soul. The themes of this dialogue are those of losing oneself and finding oneself, of seeking to forego our narrow limitations and receiving strength from the cosmos, of looking at the world with renewed wonder and fully perceiving its beauty

In the course of this period of time the soul expands into the spheres of cosmic light and cosmic warmth and comes to recognize the cosmic I, cosmic thinking and cosmic Word. In the process the sense world appears completely transformed to our inner eye. Beauty (52), then the sense world’s glory (2) become radiant beauty of the world (12) and finally enchanted weaving of spirit within outer glory (15). This is the thread around which I will arrange the other themes.

Something else appears from this evolution and how we will follow it. The verses 52 to 6 are reflected in verses 8 to 15 on both sides of warning verse

7, indicating that the faculty of intuition/boding plays an important part in this reflection.¹

Verses 52 to 7: Thinking and Intuition/Boding

The whole first part of the progression hinges on the transition from the role of thinking to that of intuition/boding. Here beauty first appears in verse 52:

When from the depths of soul
The spirit turns to the life of worlds
And beauty wells from wide expanses,
Then out of heaven's distances
Streams life-strength into human bodies,
Uniting by its mighty energy
The spirit's being with our human life.

In this verse many themes are announced. On one hand the joy of Easter is present in the repeated affirmation of the sphere of cosmic life (life of worlds), strength of life, mighty energy and life of man. Beauty comes toward the human being from the outmost reaches ("beauty wells from wide expanses"). The beauty that comes to us resonates in our soul to become gladness in the Easter verse:

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
The human being to the spirit's life.

In response to the apprehension of cosmic life, thoughts rise in the direction of the periphery to meet the cosmic formative forces at their source. The faculty of thinking sacrifices itself in reaching to the gift coming through the Christ impulse at Easter: an expansion/return to the sphere of cosmic life from which the human being has been estranged from the time of the Fall. It isn't the Christ's approach at Easter alone that renders this meeting possible. It is most of all the transformation of the light and power of thinking, that by now reaches its destination and has to make way.

¹ See Appendix 14: Mirroring of Verses around the Cross 7 Verses at <https://millenniumculmination.net/cos-appendix-14-mirroring-of-verses-around-cross-7-verses.pdf>.

What has been indicated in verse 1 is drawn to its ultimate consequence in the second week.

Out in the sense-world's glory
The power of thought gives up
its separate being,
And spirit worlds discover
Again their human offspring,
Who germinates in them
But in itself must find
The fruit of soul.

Thinking, which has soared to distances of space, now “gives up its separate being” (or “loses self-confines”). We are not completely bereft, however, because we experience that we “germinate in spirit worlds.” The challenge that is indicated in the diminished power of thinking, is restated in the need to “find the fruit of soul” within ourselves.

We must not only find a new force of soul within; we must also free ourselves from “fettters of (our) selfhood.” Verse 3 calls in this direction through the power of memory:

Thus to the World-All speaks,
In self-forgetfulness
And mindful of its primal state,
The growing human I:
In you, if I can free myself
From fettters of my selfhood,
I fathom my essential being.

The power of memory invoked in verse 46, called us to “enkindle light and invigorate inward sight.” Now it acts in two ways. In the negative as self-forgetfulness that helps us free ourselves from our fettters, positively as a reminder of our divine origin—the “mindfulness of our primal state”—when we were united with the realm of cosmic life at the time before the Fall.

While one question is left open (“finding the fruit of soul”) another theme is added, that of finding a way out of the narrow bounds of selfhood. The theme of overcoming/transforming our lower self, will accompany us from now on. Another theme emerges immediately after, that of the human being’s expansion into the spheres of cosmic light and cosmic warmth, starting from verse 4:

I sense 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
My feeling would give warmth
And firmly bind as one
The human being and the world.

In this verse the warmth of soul of perceptive sentience and feeling naturally allows the soul to expand and find kinship with the realm of cosmic light. Adding warmth to light, feeling aspires to complement the force of thinking. The theme of finding our kinship will return in verse 14.

The realm of cosmic light that appears on its own in verse 4 now returns in conjunction with the sphere of cosmic life in the fifth week:

Within the light that out of spirit depths
Weaves germinating power into space
And manifests the gods' creative work:
Within its shine, the soul's true being
Is widened into worldwide life
And resurrected
From narrow selfhood's inner power.

Through this movement downward and upward again, we experience the deeds of the gods and receive an echo of Easter's resurrection. This is a further step of transformation of "narrow selfhood's inner power." It is not a surprise therefore that the Self appears triumphant in the following verse.

There has arisen from its narrow limits
My self and finds itself
As revelation of all worlds
Within the sway of time and space;
The world, as archetype divine,
Displays to me at every turn
The truth of my own likeness.

This is the verse of the time of Ascension in which we can unite with the forces of Nature and have an inkling of the rising of the Christ force—the Christ as the spirit of the Earth. That this is a resurrection is indicated in the first line of "arising from its narrow limits." The Self that is felt at this time of the year seems a heralding of the goal of the arc of the summer, a prefiguration of verse 16 all the way to Michaelmas (verse 26).

Verse 6 offers us an inkling of a future destination. It isn't yet a place of full arrival. This is made clear in verse 7 with the accompanying danger of "flying forth, lured strongly by the world's enticing light."

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

What has been announced in the mild warning of verse 2 is here restated and resolved with the call: "come forth now intuition (boding) ... replace in me the power of thought". Verse 2 is further echoed in 7. The theme of finding is contrasted in the negative with the danger of losing oneself, which is prevented by intuition, in effect the newly-born "fruit of soul" of verse 2.

Verses 8 to 15: Surrendering to Cosmic Light, Cosmic Warmth, Cosmic I, Cosmic Thinking

In the Pentecost verse (8) two poles complement each other:

The senses' might grows strong
United with the gods' creative work;
It presses down my power of thinking
Into a dreamlike dullness.
When godly being
Desires union with my soul,
Must human thinking
In quiet dream-life rest content.

On one hand we must surrender the clarity of thinking that we have fought to acquire before the time of Easter. On the other hand, the goal is clear: allow "godly Being" to find "union with my soul." This too is an echo of verse 2. Spirit worlds already felt our presence; now they invite us to grow into them.

An easy-to-miss, subtle reversal has taken place. Whereas we were asked not to lose ourselves in light in verse 7, now we are asked to accept the dreamlike dullness of our thinking, and in the next verse to even deliberately lose ourselves in light!

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 tells me strongly:
O lose yourself to find yourself.

The theme that started in verse 3 ("free myself from fetters of my selfhood") is continued here. It is not the Self that we are relinquishing, just the narrow will of the lower Self. Supported by cosmic warmth in our soul and ego, we can now do what we had to refrain to do in verses 6 and 7: expressly lose ourselves in light, with the promise of finding ourselves. We can do this because we rely on our power of intuition and the trust of godly Being who wants union with our soul.

Our willingness to lose ourselves has cemented the godly being's desire to unite with us. This presence of godly being reaches a step closer to the soul in week 10:

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 which heralds dimly,
You shall in future know:
A godly being now has touched you.

We are able to fathom this nearness, and know that it will become clearer in the future. The theme of beauty appears in the expressions of radiant heights and shining majesty in which we fathom the action of light. As in verse 4 it is feeling that accompanies us upward.² It does so again in verse 11:

In this the sun's high hour it rests
With you to understand these words of wisdom:
Surrendered 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.

² Verse 10 is symmetrical of verse 4 around warning verse 7. See Appendix **BB**

Our willingness to listen inwardly to the words of wisdom and our recognition of the beauty of the world accompany us in our experience of the cosmic I in the realm of feeling.

Surrender is made possible by the dialogue we carry in intuition with the voices of wisdom and the expansion into the realms of cosmic light and cosmic warmth. The cosmic I that we have fathomed will now accompany us further in verse 12

The radiant beauty of the world
Compels my inmost soul to free
God-given powers of my nature
That they may soar into the cosmos,
To take wing from myself
And trustingly to seek myself
In cosmic light and cosmic warmth.

Beauty has acquired a further dimension in our journey to the radiant heights. It is now "radiant beauty." Light and warmth pervade in our eyes everything in the realm of cosmic life.

The theme of finding and losing also moves a step forward. We can now say with confidence that we can seek ourselves in cosmic light and cosmic warmth. Having previously perceived the cosmic I we can take wing from ourselves and at the same time seek ourselves.

In verse 4 the soul instinctively felt its spirit kinship with the realm of light. Now, in verse 13 a fuller spirit kinship, we are told, is close at hand.

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
To find your spirit kinship.

Cosmic warmth is felt within the soul as a cleansing flame in which the gods can speak, foretelling the approach of cosmic Word. It's as if the flame leaves nothing but an inner receptive space for the spirit kinship which will lead us to the recognition of cosmic Word on week 17.

Verse 14 somehow draws conclusions in relation to the journey through the spring quadrant (verses 1 to 13):

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

The act of surrender has rendered possible my "losing the drive of my own being." At first reading this may seem an unfortunate result that has to be corrected. This is so if we forget that the soul has actively tried to free itself from selfhood's bounds in verses 3, 5 and 6. Thus "losing the drive of my own being" is actually the achievement of surrender.

What we sought in the heights of sense is now what surrounds us, the recognition of the joined activity of the hierarchies—cosmic thinking/cosmic intelligence—in the sense appearance that we perceive as radiant.

Verse 15 restates the themes of overcoming the narrow bounds of Self and of the radiant beauty of the world. It brings them to a climax and resolution:

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.

Surrendering becomes something more, a serene entrusting of ourselves to the "enchanted weaving of spirit within outer glory," which is nothing else than what we have recognized as the working of cosmic thinking. Beauty has been enhanced as a manifestation of the cosmic intelligence, the joint working of the hierarchies. This enchanted weaving accomplishes what we cannot do within the narrow bounds of our I. And no other expression could capture as fully the nature of beauty in the sense world. The human being is as if surrounded in a cocoon in which the Self slowly matures into a butterfly. The theme of the narrow bounds of our I will not return after this verse. From now on we will hear about selfhood power or related expressions.

We now know that this special state of being enwrapped is what gives strength to our Self, a strength that we cannot give ourselves. The perception of beauty has supported this goal.