

## Appendix 22

### The Self Throughout the Course of the Year in the Calendar of the Soul

“Each single verse of the Soul Calendar contains not only a spiritual content which can be grasped intellectually but a powerful and substantial emotion, a strong feeling that changes from week to week. It is more important to carry this feeling in its ever changing form through the year, then to connect oneself with intellectual content of the verses though this is necessary to achieve that feeling. If this is achieved, both in the course of the year and with the passing of the days, one’s awareness is expanded and can gradually become a consciousness that extends over weeks, months and a year.” *Karl König*

All through the year the Calendar of the Soul leads us through an evolution and growth of the ego/Self. It is expressed in varying terminology at different times of the year. In general terms we see an evolution of terms distinctly recognizable in each of the four seasons.

The challenge the Calendar presented to my understanding is the cyclical nature of the evolution throughout the year versus the continuous progression that I attribute to human spiritual growth, notwithstanding setbacks and/or periods of stagnation. This kind of thinking applies until one looks at the Calendar from Easter to Christmas. From Christmas to Easter, however, the human soul returns, as it were, to a virginal state. She becomes as new, as if all were to be started again. This is because here the evolution of the Self can be seen in relation to the dialogue between world and Self and the alternation in which the human being at first receives from the cosmos (Nature consciousness of spring and summer) and then gives back and contributes to the cosmos (Self-consciousness of fall and winter) opening up the possibility of co-creation. We find ourselves therefore in front of what is only an apparent return backwards at the time of Easter. This then is what weaves in the background of all the considerations that follow.

Anticipating what will be discussed below in detail the terminology evolves from “narrow bounds of Self” (or “fetters of our selfhood”, “narrow selfhood’s inner power,” etc.) in spring to “selfhood power” (or “selfhood’s forces,” “fruits of selfhood”) in summer. In the fall appears the expression sense of Self. The winter interval goes within a short timeframe from sense of Self to the Spirit Birth.

## **From Easter to Saint John: Overcoming Narrow Bounds of Self**

The spring quarter (verses 1 to 13) finds itself framed within the polarity of cosmic thinking and cosmic life. The first opens up the way to the second. In other words it is because the human being has attained cosmic thinking (verse 48) that he is then able through the Christ impulse to be bathed, as it were, in the primeval fount of cosmic life—to receive an echo of the Tree of Life—which she has left behind from the time of the Fall. This achievement is also the beginning of the Easter sacrifice of the power of thinking. This perception of the realm of cosmic life, this “etheric reinvigoration,” marks also the waning of the power of thinking and the rise of two other soul faculties: memory (from verse 46) and intuition/boding (from verse 7). Let us look at the spring interval by just taking a step back into the previous quarter. The translations here used come from *Hans and Ruth Pusch*.

### *Verse 52 (Holy Week)*

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.

The regaining of the sphere of cosmic life—expressed in “life of worlds,” “life-strength,” “human life”—by the human being is a renewed evolutionary step for those who have embraced the Christ impulse and made Easter an experienced reality. It also inaugurates a remembrance of the human being’s original state of innocence preceding the Fall as becomes clearer in the following verses, a state of new beginnings and of purification/catharsis.

### Freeing Myself From Fetters of My Selfhood

#### *Verse 1 (Easter)*

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.

Verse 1 is intimately connected with its complementary, 52, indicating that the reversal occurs in the shortest time for verses of cross 1. Thus it is too at Michaelmas time (verses 26 and 27 of cross 1). Verse 52 tells us that "out of heaven's distances streams life-strength into human bodies, uniting by its mighty energy the spirit's being with our human life" a clear indication of the influx of cosmic life, which in the Calendar corresponds to the joining of life and chemical/tone ethers. Verse 1 indicates that this influx is made possible because "thoughts soar to distances of space." The counterpart of this expansion into cosmic life is the expansion of the reach of our thinking which means a contraction of its power, rendered more evident in the following verse.

*Verse 2 (April 14-20)*

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.

On one hand thinking "gives up its separate being", which indicates its dimming. On the other hand the expansion in the realm of cosmic life brings us in proximity and closeness with spirit worlds, with one word of caution. We will not reap the fruits of this expansion unless we "find the fruit of soul in (ourselves)." We cannot abandon ourselves to this feeling of closeness on a path of ecstasy.

*Verse 3 (April 21-27)*

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 fetters of my selfhood,  
I fathom my essential being.

In this verse we take a step further toward the spirit worlds that have perceived us. We make recourse to memory as the threshold verse 46 has asked us to do. We remember the original state of the human being before the Fall and ask to free ourselves from what has altered this state of being, the "fetters of (our) selfhood," setting the tone, as it were, for the remainder of the spring quadrant. The verse reminds us that all of this is done in service of "the growing human I," not away from it.

*Verse 4 (April 28-May 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 verse 3 the expansion into the sphere of cosmic life was made possible through memory. Now it is perceptive feeling that allows us to take the next step into the realm of cosmic light. The goal is to "firmly bind as one the human being and the world." In so many ways this theme has been announced already before the quadrant and reaffirmed afterward. Already in verse 45 we are aware that our "soul abundance desires union with the world-becoming." And in verse 51 we want to "renew our strength from out that spirit source" rather than submit to the "riches of the senses" in a passive way.

Another theme appears, which points to the fall time of the year, but which has immediate bearing in the immediately following verses as well in relation to the ego/Self. Feeling, it is said, would give warmth to thinking.

*Verse 5 (May 5-11)*

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.

From purely expanding into the light the soul now follows the deeds ("the gods' creative work") of the light into the world of matter, its penetration into the realm of life and the transformation brought thereof. It is this step to once more "desire union with the world-becoming" that allows us to "resurrect from narrow selfhood's inner power," offering us a belated and further Easter resurrection of the soul.

*Verse 6 (May 12-18)*

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.

The apparent resurrection is after all a new step, rendered clear at the time of Ascension with which verse 6 connects us. At the time in which the realm of the etheric acquires a new vibrance the soul moves from the past of remembering (verse 3) to the foretelling of the growth of the Self. Is this an instance in which feeling adds its warmth to thinking? We could believe that thinking, though unnamed, in effect acts here as a flash of insight.

What is felt and intuited from a macrocosmic perspective will have to mature as a microcosmic experience not only in spring but also in summer. At this point the expansion has to be given a new direction for the human being to be able to curb "narrow selfhood's inner power." The nature of this change is indicated in threshold verse 7.

*Verse 7 (May 19-25)*

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.

That the insight of verse 6 cannot last unchecked is made clear, together with its reason. The Self "can fly forth, lured strongly by the world's enticing light" because the "power of thought ... would gladly lose itself in

the senses' glory." The perceptive feeling of verse 4 now becomes something more, variously called at times, prophetic feeling, boding or intuition. We will refer from now on to the latter term, knowing that it is a power through which we can sense and perceive through the heart the stream of time future in addition to what flows from the past. The heart is also the organ that mediates between soul and cosmos. Intuition is a sensing/perceiving of the heart, a tool of conscience and moral discrimination, precisely the one that will allow us to transform "narrow selfhood's inner power."

### Forgetting the Narrow Will of Self

#### *Verse 8 (May 26-June 1)*

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.

That the change of verse 7 was needed is rendered more obvious in this verse because "the senses' might grows strong" now that to the sphere of cosmic light will shortly be added the impact of cosmic warmth and its dispersing effect on the power of clear thinking. The soul must seek strength in surrender, starting from letting go of what is unavoidable: "human thinking (must) in quiet dream-life rest content."

#### *Verse 9 (June 2-8)*

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.

In this verse one power of the soul is added to the other. Memory works in negative as a forgetting, keeping in check the "narrow will of self." Intuition answers to the call of the future, asking us to "lose ourselves (selflessly in the light) to find ourselves." Surrender, a seemingly negative space, is

formed by the added resolves of forgetting and trusting the inner voice. The deceptively easy, because passive, space of surrender is a place that requires continued presence of mind. A renewed effort is required to learn to practice the polar opposite of what is required of the human being in the winter time of the year.

*Verse 10 (June 9-15)*

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.

The trust of surrender is answered. Entrusting ourselves to the spheres of cosmic light and cosmic warmth brings forth an answer in the realms of feeling. Intuition answers in its more future-oriented aspect as presentiment of things to come. The godly being of verse 8 is brought a step closer to the soul. It will reappear and manifest itself with clarity in the summer.

*Verse 11 (June 16-23)*

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.

Godly being comes a step closer to our awareness through His speech. We can reach the goal of "forgetting the narrow will of Self," by seeking ourselves in the cosmic I, the Christ and divine I am, in which all Is can recognize themselves,.

*Verse 12 (Saint John's Tide)*

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.

All further steps of surrendering are made possible because the human soul has acquired more and more from the cosmos. If before we were asked to seek ourselves in cosmic light (verse 9) now we can expand further into both cosmic light and cosmic warmth, trusting that something more will respond to the call of the soul.

*Verse 13 (June 30- July 6)*

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.

We have penetrated deeply into the sphere of cosmic warmth, in which the Word divine, still unbeknownst to our soul, can speak words which the surrendering soul can trust: "continue to grow into 'spirit sources' (or 'grounds') to find your true essence."

The goal of this expansion of the soul doesn't appear fully completed until verse 15. Verses 14 and 15 will therefore serve as a confirmation of the above, first in a "negative" then in a "positive" way.

*Verse 14 (July 7-13)*

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.

Trust means being able to live in paradox and doubt. It is the paradox of "losing the drive of (our) own being" which can allow us to be more of who we are, in effect a gesture of "lose (ourselves) to find (ourselves)" (verse 9)." We have accepted the doubt inherent to the state of dream (verse 8), the fear of that dreamy thinking which can "daze and rob me of myself," in order for cosmic thinking—the cosmic intelligence which results from the cooperation of the hierarchic beings—to approach us in the experience of



the senses. It may not speak directly to our consciousness, but we may be able to listen to it and respond to its life-challenge.

*Verse 15 (July 14-20)*

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

In this verse appears for the last time the expression of the “narrow bounds (of) my I.” Here it comes with the recognition of the beauty of the world of the senses exalted in the sphere of cosmic I and cosmic thinking, and it comes with the further assurance of spiritual strength.

## **From Saint John to Michaelmas: Awakening Selfhood Power**

We have seen in the course of spring and early summer how the human soul journeys through the cosmic spheres of life, light and warmth and encounters the cosmic I and cosmic Word. What is acquired in the soul at that time of the year is elaborated and transformed inwardly until the time of Michaelmas while the movement of expansion first slows down, then comes to a standstill. The journey of expansion into cosmic life, cosmic light and cosmic warmth of spring / early summer now turns into an inner maturation of the ethers in conjunction and contrast to the dimming of light and life, which translates with the coming of darkness and a movement toward sleep announced just before Michaelmas.

### The Journey through the Realm of Cosmic Word

Verses 14 to 16 form a continuum, framed between verses 13 and 17. In verse 13 the cosmic Word speaks below the level of consciousness (“There flames up deep within my soul ... the gods’ own word of truth”) and announces the stage of maturation necessary for it to speak to our full consciousness in verse 17 (“Thus speaks the cosmic Word”).

#### *Verse 14 (July 7-13)*

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.

Verse 14 has crowned the act of surrendering. Having sacrificed the “drive of our own being” (“narrow will of Self” of verse 9) we have previously experienced our kinship in the realm of cosmic light and warmth and met the cosmic I.<sup>1</sup> The beauty we experienced through our willingness to expand and surrender now meets us as the cosmic intelligence that fashions sense appearance. The space we have left open in our soul through wonder and surrender becomes a place of gestation for the emergence of: “selfhood power” overtime.

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<sup>1</sup> See Appendix 21: *From Easter to Mid-Summer: From Beauty to Enchanted Weaving of Spirit within Outer Glory.*

*Verse 15 (July 14-20)*

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

In verse 15 we simply entrust ourselves to the protective sheath of "enchanted weaving of spirit within outer glory." This is where we die to our narrow bounds to make way to something higher. We emerge in the following verses to take on a more active role. The "narrow bounds of the I," which we have endeavored to transform since verse 3, appear here for the last time.

*Verse 16 (July 21-27)*

To bear in inward keeping spirit bounty  
Is stern command of my prophetic feeling,  
That ripened gifts divine  
Maturing in the depths of soul  
To selfhood bring their fruit.

In verse 16 we are still in a place of gestation of "gifts divine maturing in the depths of soul." However, rather than entrusting ourselves, we take on the task of treasuring the gifts of the spirit that we have received through spring and early summer. In practice verses 14 to 16 have prepared the soul as a vessel for cosmic Word, which stands at the center of the next three verses. And here selfhood is expressed for the first time.

The sequence 17 to 19 leads us to the recognition of cosmic Word and the confident affirmation of newly awakened selfhood forces.

*Verse 17 (July 28 – August 3)*

Thus speaks the cosmic Word  
That I by grace through senses' portals  
Have led into my innermost soul:  
Imbue your spirit depths  
With my wide world horizons  
To find in future time myself in you.

In verse 17 cosmic Word speaks, announcing that our union with it will lead us to its affirmation in our soul. The “wide world horizons” are an echo of “enchanted weaving of spirit within outer glory” (15) and “spirit bounty” (16). They point to our previous, expansive journey through the ethers and to their interiorization in the soul through the power of cosmic Word.

*Verse 18 (August 4-10)*

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

Verse 18 indicates that the recognition of cosmic Word requires moral strength on the part of the human soul, implying an effort of purification and expansion to render us worthy to receive the spirit. The expansion is the immediate response to the request to integrate the “wide world horizons” whence the cosmic Word has descended.

*Verse 19 (August 11-17)*

In secret to encompass now  
With memory what I've newly got  
Shall be my striving's further aim:  
Thus, ever strengthening, selfhood's forces  
Shall be awakened from within  
And growing, give me to myself

In verse 19 the role of memory, called forth in threshold verse 46, comes to a closure and completion. Threshold verse 46 is almost exactly at the opposite time of the year; and verse 19 does in fact precede another warning verse (20).

What started in our entrusting ourselves to the cosmos in 15 comes to an active taking in hand in 19. Not surprisingly selfhood forces emerge strengthened. Approaching warning verse 20 we are asked to accentuate what we did in verse 16, not just treasure but recollect (“encompass with memory”). What was essentially accomplished by “enchanted weaving of spirit within outer glory” (15) is now done consciously by the human being.

*Verse 20 (August 18-24)*

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.

Verse 20 is a turning point. It indicates that we must maintain the same direction and intensity of connection with the external world, even when external stimulation will abate.

The Transformation of Cosmic Light and Cosmic Life

Verses 21 to 23 are verses of the deeds of light and indicate a turning from without inward.

*Verse 21 (August 25-31)*

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 light arises for the first time in our soul as intuition/expectation, no longer just for an intimation but for the positive recognition of selfhood's power. In the following verse two movements echo each other in parallel form.

*Verse 22 (September 1-7)*

The light from world-wide spaces  
Works on within with living power;  
Transformed to light of soul  
It shines into the spirit depths  
To bring to birth the fruits  
Whereby out of the self of worlds  
The human self in course of time shall ripen.

The macrocosmic light of worldwide spaces becomes microcosmic "light of soul" acting in our spirit depths (in the etheric), another step of internalizing of the ethers. It announces that the macrocosmic I (Self of worlds) will engender the microcosmic "human self" (22).

*Verse 23 (September 8-14)*

There dims in damp autumnal air  
The senses' luring magic;  
The light's revealing radiance  
Is dulled by hazy veils of mist.  
In distances around me I can see  
The autumn's winter sleep;  
The summer's life has yielded  
Itself into my keeping

Verse 23 is like the drawing of the curtain in this dialogue between inner and outer light. The external light and the pull of the senses die down. What lived in the summer's cosmic light and warmth now lives within my soul awaiting transformation ("the summer ... has given itself to me"). To the contrast of light and darkness has been added that of life on one hand, the dimming of the senses and the tendency to fall asleep on the other. This announces the transformation of the sphere of cosmic life in verses 24 to 26. Verses 24 to 26 introduce a new quality. They strongly appeal to the will. In fact they move us from "self-engendered will" to "my will's fiery energy."

*Verse 24 (September 15-21)*

Unceasingly itself creating  
Soul life becomes aware of self;  
The cosmic spirit, striving on,  
Renews itself by self-cognition,  
And from the darkness of the soul  
Creates the fruit of self-engendered will.

The light theme, still present in 24 announces the theme of self-cognition through which the soul becomes aware of the Self, in effect a turning point. And we can also notice the inner transformation of the sphere of cosmic life in the emergence of "self-engendered will." Just as the sphere of cosmic life gradually opens up in the weeks leading to Easter (e.g., verses 47, 49, 50) so now appears its gradual metamorphosis in verses 24 to 26 at the opposite time of the year.

*Verse 25 (September 22-28)*

I can belong now to myself  
And shining spread my inner light  
Into the dark of space and time.

Toward sleep is urging all creation,  
But inmost soul must stay awake  
And carry wakefully sun's glowing  
Into the winter's icy flowing.

In verse 25 the will affirms itself as that inner strength able to withstand darkness and the tendency to fall asleep. It will carry the "sun's glowing" as "inner light" throughout fall and winter.

*Verse 26 (Michaelmas)*

O Nature, your maternal life  
I bear within the essence of my will.  
And my will's fiery energy  
Shall steel my spirit striving,  
That sense of self springs forth from it  
To hold me in myself.

The movement is completed at Michaelmas where the connection between cosmic life and self-engendered will is rendered explicit in lines 1 and 2. Selfhood's power is now intensified in the expression "sense of Self," denoting the inner knowledge that our lower Self is but an expression of our eternal Self.

The Further Transformation of Cosmic light

What is concluded in verse 26 is reaffirmed in the next two verses that serve us here to simply confirm that a movement of transformation has been achieved and that new qualities come to the forefront. In verse 27 the Self we contemplate is confirmed by intuition/expectant yearning ("ahnungsvolle") as the gift of the summer.

*Verse 27 (October 6-12)*

When to my being's depths I penetrate,  
There stirs expectant longing  
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.

Intuition, nearing the end of its seasonal ascendance, makes way to the radiance of thought "coming from soul's Sun power." While the

transformation of cosmic life is continuing, it is followed by the further transformation of cosmic light.

*Verse 28 (October 13-19)*

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 fulfillment now to wishes  
Whose wings have long been lamed by hope.

Macrocosmic light, become light of soul in verse 22, is now further refined through the power of the Michaelic will into the light of thinking in verse 28. The theme here announced continues and evolves in verses 29, 30 and 32.

Surveying the whole of the sequence 14 to 26 we can discern an overall movement from overcoming the "narrow bounds" of my I (15) to making way to the newly emerging selfhood, selfhood forces or Self (in verses 16, 19, 21, 22, 24). The movement comes to a culmination in 26, which announces the next 13-verse period (winter). Here sense of Self appears, not as a present achievement of the soul, but as something that I will foster through "my will's fiery energy."



## **From Michaelmas to Christmas: From Selfhood Power to Sense of Self**

Coming to Michaelmas, the Calendar of the Soul goes through the metamorphosis of the assimilation of the ethers, those that are called the spheres of cosmic life, cosmic light and cosmic warmth, or similar terms that appear from late winter to late summer.

In spring and summer the human soul expands into what Steiner called "Nature Consciousness." Within the sphere of cosmic warmth (roughly verses 10 to 17) the soul expands into the realms of cosmic I and cosmic Word. What was met externally as a gift toward the end of spring is then internalized during the summer months before being metamorphosed in the fall and winter. Whereas the external light dies down, the Calendar speaks of the lights from worldwide spaces becoming light of soul. Likewise the appeal of the senses decreases. The tendency toward sleep is countered by the transformation of the sphere of cosmic life into the emergence of self-Engendered Will. At Michaelmas we are thus told that "O Nature, your maternal life I bear within the essence of my will," a recognition of this inner transformation. Thanks to these ascending soul forces selfhood power gains strength and assurance in the soul, over and against "the narrow boundaries of Self." (appearing last in verse 15). Selfhood power announces in fact "sense of Self" as something to strive for (verse 26) not yet the attainment of Spirit Self, but the conscious recognition that our daily ego is but a shadow of our eternal Self.

In the verses that follow we will see a strong qualitative difference between the sequence 27 to 32, those before warning verse 33, and the following sequence of verses 34 to 39.

### Verses 27 to 32: The Rise of the Power of Thinking

Through the tempering of the Michaelic will—"And my will's fiery energy Shall steel my spirit striving" (verse 26)—a new step is taken that is immediately confirmed in the pivot verses 27 and 28: the dimming of the force of intuition/boding that will only reappear once in the fall interval, together with the ascent of the power of thinking. This is a natural interchange since, as a rule, when one is in the ascent the other wanes.

*Verse 27 (October 6-12)*

When to my being's depths I penetrate,  
There stirs expectant longing  
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.

In verse 27 :“expectant yearning” (intuition/ahnung) confirms it has reached what it set out to do during spring and summer—no longer speaking of narrow bounds of Self (spring) or emerging selfhood power (summer), but speaking of contemplating the Self as a new force growing in the soul.

*Verse 28 (October 13-19)*

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 fulfillment now to wishes  
Whose wings have long been lamed by hope.

Verse 28 shows us what the Michaelic will, in ascent from verse 24, has now brought about. Cosmic light, which has become “light of soul shining into spirit depths” (verse 22) has now taken a step forward, becoming “radiance of my thought.” And the link to the ether is made explicit in the fourth line’s “Coming from soul's sun power.”

In the verses that follow thinking is expressed under its power and light aspects, indicating the intermingling of the metamorphosed forces of cosmic life and cosmic light, variously influencing each other.

*Verse 29 (October 20-26)*

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, under the sign of libra, is a perfect example of this integration. The light of thinking [in most translations but Pusch's, from the word "leuchten"] is closely allied with the cosmic spirit's fount of strength. A similar sense of balance appears in the soul looking backward (summer heritage) and forward (winter hope). In the following verse the light aspect of thinking is emphasized once more in "sunlight of the soul" and "summer of the soul."

*Verse 30 (October 27 – November 2)*

There flourish in 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.

Here thinking and feeling support each other to grant "self-awareness' certitude," another movement of balance. The autumn that threatens to put the soul to sleep is now otherwise perceived as a "spirit-waking." The theme of the summer of the soul returns, likewise in more affirmative fashion.

*Verse 31 (November 3-9)*

The light from spirit depths  
Strives to ray outwards, sun-imbued;  
Transformed to forceful will of life  
It shines into the senses' dullness  
To bring to birth the powers  
Whereby creative forces, soul-impelled,  
Shall ripen into human deeds.

In a way similar to verse 5—of the same "light cross"—we witness in the next verse a cross over of light and life. Not only is the light transformed into forceful will of life. The verse expresses the will in the expression of powers through which creative forces give birth to human deeds.<sup>2</sup>

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<sup>2</sup> In verse 5 the expansion into cosmic light of verse 4 makes a return to the sphere of cosmic life.

*Verse 32 (November 10-16)*

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.

Verses 32 to 34 bring forth the theme of feeling, continuing from verse 30 and forming a unifying theme across the warning verse 33. In verse 32 the bridge is created through feeling with the expression of the will, of "force ... gaining strength and ... inmost being ... charged with power." The light of insight shines in the midst of action (as in "human deeds" of verse 31) in the recognition of "the weaving of life's destiny." Though the will predominates, feeling unites it with the light of insight.

We come to the warning verse in which, as in warning verse 20, the relationship between world and Self is addressed. This time the accent lies on the responsibility of Self to world. The world of the senses needs the human being in order to be transformed and fulfill its evolutionary purpose.

*Verse 33 (November 17-23)*

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

The Transformation of the Spheres of Cosmic Light and Cosmic Warmth

First of all we can notice that we went from Michaelmas' announcement of a sense of Self to come, to the emergence and affirmation of "new risen Sense of Self" in verse 34.

*Verse 34 (November 24-30)*

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 forth cosmic forces  
Into the outer actions of my life  
And growing, mould me into true existence.

This verse, which reflects verse 32 around the warning verse, once more starts from feeling.<sup>3</sup> What was expressed in general terms in 32 ("give me to the world," "my inmost being I feel charged with power") acquires depth and definition. What previously gave "me to the world" becomes "cosmic forces"; and the force of our being is anchored not just in power, but in "new-risen sense of Self."

With the response offered to the challenge of verse 33, the human being gains full awareness of his evolutionary responsibility. When sense of Self affirms the felt connection of the lower Self with Spirit Self then we can rightly invoke those cosmic forces which we can offer to the world in becoming co-creators. The result is a new place in the world, a "true existence."

*Verse 35 (December 1-7)*

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.

Verse 35 amplifies the theme. Cosmic forces can only pour into the world from true being ("know what it is to be"). And this true being comes from the Self's connection with the source of its being, with the Christ, humanity's cosmic Self. We could call verse 35 one of full alignment, of true being in Self and Christ.

Verses 32 to 35 can be seen as the verses of growing commitment of the sense of Self to the macrocosmos.

*Verse 36 (December 8-14)*

Within my being's depths there speaks,  
Intent on revelation,  
The cosmic Word mysteriously:  
Imbue your labor's aims  
With my bright spirit light  
To sacrifice yourself through me.

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<sup>3</sup> See Appendix 14 Mirroring of Verses around Cross 7 Verses.

It is not surprising therefore that cosmic Word speaks in the soul as it did in summer (verse 17) in verse 36. Here, however, He speaks as a being that accompanies us in the world and with whom we can work consciously. He wants to be present in our work if we sacrifice ourselves through Him. Sacrifice is in effect the foundation for the work of co-creation.

In essence verses 34 to 36 create the bridge for the human being to be able to act in the world as a cosmic being. Sense of Self leads us to the cosmic Self and cosmic Word.

### Transforming Cosmic Warmth into Warmth of Heart

The themes of warmth of heart, love and courage are all present in the remaining part of the season. They first appear in verses 37 to 39 and are reflected and transformed in the other part of the winter calendar in verses 40 to 43, thus forming a continuum. We will look at how one side is reflected in the other and leads to the "Spirit Birth" in the last part of this exploration.

Just like verses 34 to 36 can be seen as a thematic sequence, so can the verses of weeks 37 to 39.

#### *Verse 37 (December 15-21)*

To carry spirit light into world-winter-night  
My heart is ardently impelled,  
That shining seeds of soul  
Take root in grounds of worlds  
And Word Divine through senses' darkness  
Resounds, transfiguring all life.

A new conjunction is at work from verse 37, that of spirit light and warmth of heart. The first, spirit light, continues the theme from the previous verses in order to pass the baton, as it were, to the second in the verses following. The cosmic warmth into which we expanded just before the time of Saint John, and which we internalized after the holiday, now reappears on the heels of the unfolding of the Michaelic will and the Sun/light-engendered power of thinking. Warmth, thus refined, purifies the forces of the heart. Through cosmic Word, our seeds of soul can take root as objective forces of growth in grounds of spirit, transforming the realm of cosmic life.

#### *Verse 38, 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.

Once more light and warmth are united in celebration. We consciously rejoice ("free of enchantment") at the event of the birth of the Christ child. The heart that receives the "heavenly fruit of hope" rejoices, not just for itself, but for the whole macrocosmos. Just like it did in the previous verse, what lives in the heart overflows naturally into the world, spreading hope.

*Verse 39 (December 29 – January 4)*  
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.

The series of three verses closes with a return to the realm of light and the light of thinking. We take our place in the concert of creation as cosmic beings. It is from the ground of a transformed thinking that we can act in freedom and connect ever more to our real Self. This sense of Self now frees itself. We will see it transform in winter at the "Spirit Birth", the affirmation of the Spirit Self.

When we look back at the evolution of verses 26 to 39 we can recognize first the conclusion of the transformation of the realm of cosmic life and the emergence of sense of Self from selfhood power of the summer season. In verse 26 the will recognizes its kinship with the realm of cosmic life (Nature's maternal life). In both verses 26 and 27 the Self is affirmed in its future potential.

The development of the Self passes through the metamorphosis of the realm of cosmic light, in the affirmation of "the radiance of thought, coming from soul's Sun power." The power and light of thinking are affirmed in conjunction with the strong endeavor, the cosmic spirit's fount of strength (verse 29) or forceful will of life (verse 31) or force gaining strength (verse 32). Before warning verse 33 the union and transformation of cosmic life together with cosmic light in the soul has been completed. It is this union that allows the human being to take her place in the order of creation in attempting, in no matter how humble a way, to further the work of the Gods.

After verse 33, thinking continues its work and contributes to the transformation of the warmth ether in the human soul. By the end of the season (verse 39) the light of thinking has united with the warmth of heart. The promise of the building of the sense of Self in verse 26 becomes celebration of its freeing in verse 39.

The fall quadrant of the Calendar is the journey from selfhood power of the summer to the sense of Self of the autumn. This sense of Self is in Steiner's terms a new presence in the soul that we experience as a second being within us. This is a step that takes root in our feelings before leading to an actual birth. As we progress in our spiritual schooling we can start carrying in our soul a retrospective view over the whole of our life. From this we will derive the feeling/inner conviction that a second/higher being in us has been the architect of our biography. In essence we start to *feel* our earthly ego as a creation of this higher being. In Steiner's words "This *feeling* is, in fact, the first step toward beholding the spiritual being of the soul. And if it leads to nothing, it is because we rest satisfied with the beginning only. This beginning may be a scarcely perceptible *dull sensation*. It may remain so perhaps for a long time. But if we strongly and energetically pursue the course which has led us up to this beginning, we shall at last arrive at beholding the soul as a spiritual being" (emphasis added).<sup>4</sup> The Calendar encourages us not to "rest satisfied with the beginning" as we will see when we move to the winter interval.

We can close the exploration of the autumn quarter by looking at verses 40 and 41. If what we have said has built on a solid foundation we will find it confirmed in these next two verses. We can first of all notice that these are verses of the heart and the sphere of warmth. In verse 40 cosmic Word moves through the sphere of the heart with a purifying fire that cleanses the delusions of the Self.

*Verse 40 (January 5-11)*

And when I live in spirit depths  
And dwell within my soul's foundations,  
There streams from love-worlds of the heart,  
To fill the vain delusion of the Self,  
The fiery power of the cosmic Word.

And warmth is transformed in the human ability to love that can be rooted in the heart after thinking has affirmed our sense of Self. Through thinking

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<sup>4</sup> Rudolf Steiner, *A Road to Self Knowledge*, "Sixth Meditation: In Which an Attempt is Made to Form a Conception of the Ego-Body or Thought-Body."



we attain that freedom from which human love can emerge. While in verse 41 it appears as human loving, later on it will become objective love after the attainment of the Spirit Birth (verse 48). Human loving is what exalts human working in which we can continue to pour cosmic forces.

*Verse 41 (January 12-18)*

The soul's creative might  
Strives outward from the heart's own core  
To kindle and inflame god-given powers  
In human life to right activity;  
The soul thus shapes itself  
In human loving and in human working.

## **Michaelmas to Holy Week: From Sense of Self to the Spirit Birth**

What is brought forward here partly overlaps with Appendix 18 (Sense of Self and Spirit Birth). The time of winter, of the interval of verses 40 to 52, starts in the realm of warmth of heart, inner fire and love. Verses 40 to 43 echo the heart/warmth verses 37 to 39 that end the autumn period. We can thus subdivide the first interval up to warning verse 46 (of cross 7) in two parts. Verses 40 to 43 distill the forces of the heart, as it were. Verses 44 and 45 form the culmination of the "Spirit Birth."

Taking a step back we can look at verse 39, which forms the steppingstone into the present quarter. It is the verse that affirms that through the power of thinking "there frees itself from thinker's energy my sense of Self." The interval moves in effect from the sense of Self into the Spirit Birth in a way that is quite different from what we have seen in the other seasons/quadrants of the year.

### The Cleansing of the Heart

#### *Verse 40 (January 5-11)*

And when I live in spirit depths  
And dwell within my soul's foundations,  
There streams from love-worlds of the heart,  
To fill the vain delusion of the self,  
The fiery power of the cosmic Word.

We may remember that we left cosmic Word during the summer period in verses 17 and 18. In verse 17 we were enjoined to "Imbue [our] *spirit depths* with [cosmic Word's] wide world horizons To find [Him] in future time in [us]." And the winter, we could argue, is the future time of this verse. At present we are asked to live once more in our spirit depths. Cosmic Word has already progressed in our souls from verse 36, calling us to sacrifice, and has accompanied us until verse 38 as a force of worldwide transformation. Now, anchored in the sense of Self, it becomes a cleansing fire that purifies the soul. There could be no bolder beginning for the winter quarter of the year.

#### *Verse 41 (January 12-18)*

The soul's creative might  
Strives outward from the heart's own core  
To kindle and inflame god-given powers  
In human life to right activity;

The soul thus shapes itself  
In human loving and in human working.

Cosmic Word has kindled and ignited our soul forces so that they find expression in the world in working and loving. Love that was announced inwardly in 40 finds now an external expression.

*Verse 42 (January 19-25)*

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  
Through warmth of heart the sense-world's  
revelation.

The warmth of heart develops into Michaelic courage through which the human being eagerly anticipates being a co-creator. She joins herself to the cosmic evolutionary task.

*Verse 43 (January 26 – February 1)*

In winter's depths is kindled  
True spirit life with glowing warmth;  
It gives to world appearance,  
Through forces of the heart, the power to be.  
Grown strong, the human soul defies  
With inner fire the coldness of the world.

The next verse reiterates an appeal to the forces of courage coming from the heart. The inner reality trumps, as it were, the cold and shrouding gloom of winter. The summer has taken hold of the soul. Warmth of heart becomes a force actively present in the external world.

### The Spirit Birth

We now come to two central verses that precede warning verse 46 (cross 7), which affirm the Spirit Birth, the birthing of the Spirit Self. The rise of the faculty of thinking has preceded the strengthening of the forces of the heart. Now it follows them, while in itself it grows and deepens. We see that the realm of cosmic warmth has united itself with the transformed cosmic life and cosmic light. Thinking is exalted in the aspect of its creative will (verse 44) and for its light (verse 45). The two verses concerning the

Spirit Birth were foretold in Christmas verse 38's "spirit child in my soul's core."

*Verse 44 (February 2-8)*

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.

The soul has felt the stirrings of the coming of cosmic life even when nothing shows its presence outwardly in the depth of winter. It is surprising therefore that the verse speaks of world's bewildering sprouting growth at the beginning of February, but this is the time in which we know these forces start to stir in the life of the soil. And the sprouting growth is met, quite appropriately, by the creative will of thinking.

*Verse 45 (February 9-15)*

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.

The verse addresses another aspects of the coming of the sphere of cosmic life: the call of the senses and the soul's desire to unite with "the world's becoming." Quite appropriately these are met by the light of thinking that can penetrate sense perception and remind us of the call to co-create of verse 33.

In referring to the Spirit Birth—Spirit Self taking hold of our soul—Steiner affirms "This birth is not just an image. It is a literal birth in an absolutely real sense: a birth into the spiritual world."<sup>5</sup> The human being becomes able to differentiate the lower self of the present incarnation from the more permanent self that guides us from one incarnation to another.<sup>6</sup> At this

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<sup>5</sup> Rudolf Steiner, *Knowledge of Higher Worlds*, Chapter 6, "Some Effects of Initiation"

<sup>6</sup> In the same above chapter Rudolf Steiner tells us: "In other words, we come to understand, by our own power of vision, the doctrine of the embodiment (or incarnation) of the higher self in the lower self."

stage the lower self can be experienced as we would relate to a tool or a vehicle in the physical world.

The above cannot possibly mean that each year in late winter the human being attains the stage of Spirit Self, rather that at this time of the year it naturally draws near to the individual. Thus strengthened by the overshadowing of Spirit Self, we come to the turning point of winter.

*Verse 46 (February 16-22)*

The world is threatening to stun  
The inborn forces of my soul;  
Now, memory, come forth  
From spirit depths, enkindling light;  
Invigorate my inward sight  
Which only by the strength of will  
Is able to sustain itself.

With the attainment of Spirit Self the danger comes forward of the splitting of the soul forces, which must now be consciously taken over by the Self, rather than by the wise guidance of the spiritual world. Thinking, feeling and willing lose their previously natural interconnection.<sup>7</sup> While we may avail ourselves of new forces, we also face the temptation of using them for egotistic purposes.<sup>8</sup> We may run the risk of remaining indifferent to what previously brought strong reactions of love or hate, or fail to react in the way the situation requires. At this stage the human being must find the strength to connect one soul force to the other. Once this is achieved the single soul forces are held together by the Spirit Self, and they find a connection with their spiritual counterparts in the universe. This risk of the splitting of the soul forces is mentioned in the warning verse 46, coming immediately after the achievement of the spirit birth: "The world is threatening to stun the inborn forces of my soul."

On the other hand the stimulation of the senses—that rises with the coming of spring—has an equally dispersing effect on the soul forces. This danger can be avoided by a light that shines inwardly, a light that illuminates the landscape of the soul, rather than the landscape of the senses. This power is memory, allied with an effort of the will.

Considering the magnitude of the above achievement, the Calendar now presents us with a discontinuity and change, probably the most drastic of

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<sup>7</sup> Ibid.

<sup>8</sup> Ibid, Chapter 9, "The Splitting of the Personality in Esoteric Training."

the course of the year. It is not so surprising if we bear in mind that the Calendar year revolves around Easter, its central turning point. In fact the Self is affirmed through its further achievements, but no longer mentioned until the end of the Calendar year and Easter. What takes center stage is the rising of the realm of cosmic life ("sense world's revelation," "bewildering sprouting growth," "joy of growth," "force of cosmic life," etc.).

In what follows, verses 47 to 49 form a trio in relation to the force of thinking; the next three consecrate the rise of the realm of cosmic life and its culmination at Holy Week and Easter.

### From the Power of Thinking to Cosmic Thinking

#### *Verse 47 (February 23 – March 1)*

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 strongly live within my being.

Verse 47 mirrors verse 45 around the warning verse. The light of thinking of 45 is mirrored in strength of thought that now seeks to unite with the incoming movement of expansion of the sphere of cosmic life without losing itself in it.

#### *Verse 48 (March 2-8)*

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 enigmas  
And focusing its mighty rays,  
Awaken love in human hearts.

The power of thought recognizes its kinship with the realm of cosmic light, indeed it reconnects thought to the source of the cosmic formative forces. This is the fully awakened and resurrected power of thinking, or "cosmic thinking." Through living thinking the human being attains freedom, and through freedom she can bestow love. Human loving of verse 41 can now become objective love, once the Spirit Self rules over the forces of the soul, and of these most completely over thinking.

*Verse 49 (March 9-15)*

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.

What was a wish in verse 47 (“*may* certainty ... arise”) is now a lived experience. The human being feels the reality of cosmic life. Inner darkness has been overcome and the soul can start to fathom the coming of the cosmic day of Easter.

The Christ Impulse and the Sphere of Cosmic Life

*Verse 50 (March 16-22)*

Thus to the human ego speaks  
In mighty revelation,  
Unfolding its inherent powers,  
The joy of growth throughout the world:  
I carry into you my life  
From its enchanted bondage  
And so attain my truest goal.

The Book of Nature now speaks to the human being, revealing itself. The joy of growth/sphere of cosmic life, which was announced in verse 47, speaks to the soul in full kinship with it. Not only can the human being recognize what it means to become part of the work of creation. The spirits of Nature now feel freed from their state of enchantment that gives external reality its appearance. The human being reaches freedom just as the realm of the elemental beings does. Notice that the power of thinking is no longer mentioned. It will only emerge in verse 1 of Easter, and then in a very different way from the preceding verses of the interval of Michaelmas to Holy Week.

*Verse 51 (March 23-29)*

Into our inner being  
The riches of the senses pour.  
The Cosmic Spirit finds itself  
Reflected in the human eye,

Which ever must renew its strength  
From out that spirit source.

On the surface what is said in this verse seems unnecessary. Why this warning after the affirmation of the preceding verse? This is part of the great reversal that Easter will bring about. In other words what has been acquired must be held on to, remembered—as verse 46 asks us to—when the excarnation movement of Easter will change the tenor of our thinking and require a whole other orientation from the human being.

*Verse 52 (March 30 – April 6)*

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.

With the riches that the senses pour into our soul also comes “strength of life” which unites with and gives strength to the human being. With this comes the experience of beauty meeting the human soul. As we close the cycle of the year and return to the beginning of this exploration, it may be possible to fathom the nature of the change that we are asked to face. We close then with verses 1 and 2, which indicate both what the human being has to sacrifice and what he acquires.

*Verse 1 (Easter)*

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.

Verse 1 indicates that we are entering a sphere of inner participation with the life of the cosmos, what Steiner calls “nature consciousness” noticeable if nothing else, in the expressions of union such as “becomes in seeing one with light” and “bind[ing] the human being to the spirit’s life.” It is not



surprising that this merging brings gladness in response to the experience of beauty of the previous week. Thoughts soar to the distances of space where they have their origin in the cosmic formative forces. While "strength of life" streams toward the human being from "heaven's distances", thoughts follow an inverse path "soaring to distances of space." The next verse adds another dimension to this transformation.

*Verse 2 (April 14-20)*

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.

The verse elucidates further lines 6 and 7 of the previous week. Thinking has sacrificed itself "giving up its separate being." It is only the human being who has exalted and redeemed the power of thinking who can partake of the sphere of cosmic life at Easter. All other human beings are still estranged from the sphere of the Tree of Life, which the human being has forsaken when he ate of the fruit of the Tree of Knowledge in Lemurian times. In a further movement of union, rather than co-creation, the human being "germinates [in] ... spirit worlds." A movement is reversed through the recognition of the Christ impulse in our soul. Thinking wanes while the power of memory will guide us further in the new year, awaiting for boding/intuition to join its forces (verse 7). Union is gained at the expense of the ability to co-create. From a gesture of full conscious participation we now re-enter a time of receiving spiritual nourishment and strengthening, to further purify our lower nature.

## **The Ethers and the Growth of the Self during the Year**

In essence our exploration has brought us to detect an archetypal cycle of growth of the human being throughout the year. While our personal growth certainly progresses in a purely individual fashion and rhythm throughout our biographies, during the course of the year another rhythm is added that echoes humanity's spiritual development.

As we start through the year we can connect to the forces of the Tree of life at Easter—the sphere of cosmic life—and through this influx start to curb the “narrow limits of our I” by expanding further into the realms of cosmic light and cosmic warmth. We then enter the macrocosmic presence of cosmic I and cosmic Word. What we receive during this time of the year has to be assimilated and individualized during the rest of the summer, the time in which we evolve “selfhood power.” The soul does this by entrusting itself to the “enchanted weaving of spirit within outer glory” (verse 15), by treasuring what it has received (verse 16), by expanding and fashioning itself (verse 18), by “encompassing with memory” what it has experienced (verse 19). We come thus to the end of the time of “nature consciousness.”

The time of “Self-consciousness” corresponds to the experience of the Tree of Knowledge and it starts with the expression of the will as the metamorphosed realm of cosmic life just before Michaelmas. Cosmic light will be transformed into the light of knowledge and cosmic warmth into heart warmth, courage and capacity to love. Throughout the fall time of the year the Calendar emphasizes the theme of awakening, strengthening and affirming in various ways: “grant fulfillment to wishes,” (verse 28) “cosmic spirit's fount of strength,” (verse 29) “autumn's spirit waking,” (verse 30) “forceful will of life,” (verse 31) “gaining strength to give me to the world,” (verse 32) “pour cosmic forces into the outer actions of my life,” (verse 34) “true life can find' itseld in soul's creative urge,” (verse 35) etc. Thus strengthened in Self, the end of the fall leads us to the expression and experience of sense of Self.

The cosmic I and cosmic Word approach us anew, but this time inwardly and more fully consciously. Through the newly evolving faculties the human being is further transformed. She can now turn outward with the strength to become co-creator. The full expression of this achievement takes place in the process that leads the sense of Self to usher in the Spirit Birth, the birth of the Spirit Self. Living thinking—cosmic thinking in the Calendar (verse 48)—acquires the power to transform Self and world.