

Appendix 28

From Easter to St. John in the Calendar of the Soul

The time of spring to summer is one of divesting oneself—of decreasing ourselves so that He may increase—of surrender to the larger forces of the cosmos in order to receive them and strengthen the impulse of the Self. It is marked by the festivals of Ascension, Whitsun and St. John.

To understand the transition from Easter to Saint John it is helpful to look at the metamorphosis of cosmic thinking / cosmic life at the time shortly preceding Easter through a few verses. In what follows the verses are those of the Hans and Ruth Pusch translation.

Entering the Realm of Cosmic Life

Two soul forces play an important role in ushering the time of Easter: on one hand thinking, whose arc spans from the time of Michaelmas (especially from verse 28) and memory which is called upon from warning verse 46 (of cross 7). The evolving power of thinking becomes cosmic thinking in verse 48, which follows the verses of the spirit birth of our higher Self (44 and 45).¹ The human being acquires a taste of the evolutionary future in which she will become part of the Tenth Hierarchy, working in concert with the choirs of the hierarchies.

Verse 48 points to the achievement of spiritualized, living thinking, starting from the level of Imagination. It is through this newly acquired evolutionary capacity, which points to the future, that the human being can bridge the gulf between the Tree of Knowledge and the Tree of Life at the time of Easter. We can see this evolution through a cursory look at some of the verses around Easter.

¹ For a deeper look at the transition from sense of Self to spirit birth see Appendix 18: *Sense of Self and Spirit Birth*, available at <https://millenniumculmination.net/wp-content/uploads/2025/02/cos-appendix-18-sense-of-self-and-spirit-birth.pdf>

Verse 50

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.

Now that Nature forces start to unfold outwardly before the full moon of Easter, the elemental life expresses its gratitude to the human being. In verse 49 thinking has turned to the wellspring of the created world ("I feel the force of cosmic life: Thus speaks my clarity of thought..."). Now creation turns toward the human being in gratitude. The individual who has reached true freedom can turn to Nature and help the elementals reach their own freedom. Nature depends on the conscious, free human being for its further evolution.

Verse 51

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.

Now the time of reversal is approaching and this verse has a quality of mild warning. It seems to remind us: "While you will enjoy the pull of the senses that comes with spring, don't forget your true home: not what passively makes its way into your inner being, but what is normally reflected at the surface of our sense organs, which you have already learned to grasp. Keep hold of what you have conquered even though this consciousness will recede with the transition to Nature Consciousness of the spring."

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.

What we have recognized in verses 49 and 50 blesses us through the coming of the Easter event. Through the steps of connection possible through cosmic thinking the sphere of cosmic life has drawn near. As we feel a yearning to commune with the cosmic environment, a further step is reached. With a new understanding of the Christ impulse, the event of Easter brings into experience those realms of the life and tone ethers (cosmic life in the Calendar) whose access has been precluded to the human being at the time of the Fall. In Biblical terms this is what is meant in Genesis: "Of the tree of life [the human being] shall not eat." In occult terms this could be extended to mean "Of the tree of life [the human being] shall not eat and the Spirit of Matter [Harmony of the Spheres] he shall not hear!"² Thinking recedes—we could say it sacrifices itself—but strength of life will flow into the coming experience of the time of Nature Consciousness, the whole time from Easter to Michaelmas.

Verse 1 (Spring)

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 [cosmic life].

² Rudolf Steiner, *Christ and the Human Soul*, lecture of July 16, 1914.

Verse 1 of Easter mirrors the preceding verse of Holy Week. Thinking connected with everything that we have earned from the time of Self-consciousness—"rising from the sheath of self"—connects us with the reality of the cosmic life from which Christ descends and through which He renews the Earth. It is not surprising therefore that soon after "spirit worlds discover again their human offspring who germinates in them" (verse 2). It is then this immersion in the realm of cosmic life—the realm of the Tree of Life—that characterizes the time of spring and summer.

From now on we will witness three interrelated movements of the soul. A first one is that of expansion of the soul forces into the ethers and toward the realm of cosmic Word. Within these realms we also encounter cosmic thinking and cosmic I. This expansion of the soul can also be called a movement of surrender, of entrusting itself to larger forces of the cosmos. The second thread, overlapping with the first, is the desire to overcome "fetters of selfhood", "narrow selfhood's inner power" or related expressions. Interwoven with the two themes is the role of memory elevated, as it were, to cosmic memory (from verse 46 of cross 7) and of intuition/boding (from verse 7).

Central to the evolution of this time of the year are the two festivals, temporally associated with Easter, Ascension and Whitsun, which pave the way to the Saint John festival. During this time of the year we touch therefore in memory to this two historical/cosmic events. Note in passing that the two festivals are situated both sides of warning verse 7: Ascension in verse 6, Pentecost in verse 8. This will reveal itself quite meaningful.

We can therefore divide the whole interval of verses 1 to 13 between verse 1 to 6 and verses 8 to 13, with verse 7 as a turning plate. Along the way we will pay special attention to the Whitsun festival, and turn to the Saint John festival at the end of our exploration.

From Easter to Ascension

In this interval we divest ourselves of direct control over the forces of the soul: thinking, feeling and will. This takes on a rhythmic, intensifying pattern. As we saw, in verse 1 "thoughts (rising from the sheath of Self) soar to distances of space." In verse 2 this movement of expansion is continued with mention of the fact that the "the power of thinking loses self-confines."

Verse 2

Out in the sense world's glory
The power of thinking loses self-confines
And spirit worlds discover
Again their human offspring,
Who germinates in them,
And yet within himself
Must find the fruit of soul.

The human being is growing into the spiritual world. [In summer Steiner tells us " spirit is woven through with matter."] Lest we give ourselves completely to the external world, we are reminded that we "must find the fruit of soul" within ourselves, reference that will acquire a fuller meaning later in the spring.

In verse 3 the movement continues with a surrender of the forces of the will, signified in the drives of my lower ego, the "fetters of my selfhood."

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.

Notice that, in this verse, what is implicit at the time of Easter becomes explicit through memory extending to the original innocence of the time before the Fall. The reconnection with the sphere of cosmic life, from which we were severed at the time of the Fall becomes cosmic memory of the Edenic condition of "self forgetfulness." From the present perspective we hold "mindful[ness] of [our] primal state." It is with this

consciousness that we can start a movement of catharsis/purification of "free[ing] ourselves from fetters of [our] selfhood."³

In verse 4 it is the turn of feeling to expand into the realm of cosmic light (light ether): "perceptive feeling ... merges with the floods of light."

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.

The aim of continued expansion is indicated by the last lines in which we hear of "man and world in unity bind fast."

It is interesting that just before Ascension the movement is continued and announced as a resurrection in verse 5. The soul forces that find themselves expanding into the ethers announce that "the soul's true being is widened into worldwide life." The word widened is translated as "resurrected" or "risen" in most other English translations.

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.

³ For anyone who benefits from working on the Calendar from an artistic perspective, Karl König's drawing corresponding to verse 3 is very evocative of this stage of cosmic memory (Karl König: *An Inner Journey through the Year*).

After the expansion of the soul forces and the movement of resurrection the Self comes to the fore as an intuition of the future in verse 6.

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.

At the time of the Ascension Christ's closest disciples beheld the dissolution of their Master's bodily form. "The Christ Impulse had vanished at the Ascension into the undivided totality of the spiritual world."⁴ In the context of this undivided reality the soul apprehends the encompassing nature of the higher Self. It apprehends it as the cornerstone through which world and soul are united (echo of verse 4) and through which one gives meaning to the other. In approaching the Luciferic temptation of losing ourselves in the light (stated in verse 7), however, this movement is one in which we can lose sight of the dimension of our earthly ego within "its narrow limits" (verse 6) because we are "lured forth by the world's enticing light." (verse 7)

The danger we face at Ascension is contrasted in verse 7, when a new soul orientation is affirmed and strengthened, the one which was announced in verse 2 ("within itself must find the fruit of soul"). Something of the past is shed and something new affirmed. The one supports the other. The power of intuition—boding in the terminology adapted in König's Calendar of the Soul commentaries and "ahnung" in German—counters the tendency of the Self "threatening to fly forth" (verse 7). It "replaces in me the power of thought, which in the senses glory would ever lose itself."

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

⁴ Rudolf Steiner, *The Festivals and Their Meaning*, lecture of May 15, 1910.

Which in the senses' glory
Would gladly lose itself.

That the growing soul faculty must replace the waning power of thought is thus expressly indicated in verse 7. Further in verse 8 of Pentecost we are entreated to accept that "must human thinking in quiet dreamlife rest content." What verses 7 and 8 announce forms the prelude for the recollection of the original Pentecost that comes over the soul at the time of Nature consciousness, an affirming of individuality and of a prophetic understanding of the Christ impulse, but one that the soul does not accomplish in full self-awareness. We will therefore start looking at the next half of our interval with considerations around the nature of the Whitsun festival and its origin.

Verse 8 and the Time of Pentecost

At the event of the Ascension Christ's closest disciples witnessed the dissolution of the physical body the Christ had assumed after the Resurrection. Ten days later the Apostles experienced the event of Pentecost.

The Whitsun event basks in the expansion into the spheres of cosmic light and cosmic warmth. The sphere of cosmic warmth is mentioned immediately after in verse 9. And the reference to it is appropriate in relation to the festival in which Acts 2:3 speaks of the "tongues of fire," the individualized Holy Spirit descending upon the heads of each of the disciples. Through this they feel themselves united in heart with all people on Earth and receive the power to proclaim the Gospel in such a way that it can be understood by all, irrespective of their language. This inspiration by the Holy Spirit gives the disciples prophetic vision into the future evolution of the Christ impulse. "They are summoned, as it were, to turn their gaze on what is yet to come to pass, on what will await them when, with the fire-impulse they have received into their hearts, they live on this earth in incarnation after incarnation in the future."⁵ In relation to this future-oriented perspective it is no wonder, therefore, that Steiner speaks of this festival in the first three lectures of *The Fifth Gospel* cycle, dedicated to a modern understanding and expansion of the traditional gospels.

Steiner calls Whitsun the "festival of the free individuality." In this event the human soul ushered in the time in which it can develop into a self-

⁵ Rudolf Steiner, *The Festivals and Their Meaning*, lecture of May 15, 1910.

enclosed free individuality. Paradoxically, by feeling themselves truly individual, the Apostles can build a bridge to the individuality of each other and of all who hear them, justifying Whitsun as the festival of "united soul-endeavor." The free individualities of the Apostles can work in unison through the "new group soul". Steiner speaks of it both in relation to the past and to the future: "When men unite together in a higher wisdom, then out of higher worlds there descends a group-soul once more. What is willed by the leaders of the spiritual-scientific movement is that in it we should have a society in which hearts stream towards wisdom as the plants stream towards the sunlight. In that together we turn our hearts towards a higher wisdom, we give a dwelling-place to the group-soul; we form the dwelling-place, the environment, in which the group-soul can incarnate."⁶

Before Whitsun the disciples had lived in what Steiner calls a "dream-filled state." This condition of sleep had been deepest above all through the days between Ascension and Pentecost. At the descent of the Holy Spirit they had awakened. However, theirs was still a state of inspiration that touched their feelings, not a completely conscious self-awareness.

The process of incarnation of the Christ being had only been completed at Easter, when He became the spirit of the Earth. This spirit manifested at Whitsun as the "substance of all-pervading love" or cosmic love. This meant that "[the disciples] seemed to have lost all narrowness, all selfishness in life, to have acquired largeness of heart, an all-embracing tolerance and a deep understanding for everything that is human on the earth."⁷

The Apostles had been in the presence of the Resurrected One after Easter as if in a state of sleep-walking. Now memory played a crucial role. Through their awakening the Apostles could remember images of the events preceding the Mystery of Golgotha, and images of the events that followed, when their consciousness had been clouded. Strange to say, only at Whitsun did they fully realize that the Christ who had walked with them in the flesh was the same as the Risen One who accompanied them after Golgotha.

Furthermore, it was only now that Peter and the other Apostles could fully recognize that the death of Christ on Golgotha had in reality been a birth, the birth of that spirit that expressed itself as cosmic love at Whitsun. What had surrounded and enveloped the Earth in previous ages had now

⁶ Rudolf Steiner, *The Festivals and Their Meaning*, lecture of June 7, 1908.

⁷ Rudolf Steiner, *The Fifth Gospel*, lecture of October 2, 1913.

descended and been born on Earth. The Christ being that had united with the Earth at Easter, now united Himself fully with human souls on earth.

In revisiting the verses of the Calendar we can fathom the difference of consciousness between Ascension and Whitsun and why the warning of verse 7 occurs exactly between the two festivals. The Luciferic temptation of the "Self threatening to fly forth" is strongest at the time between Ascension and Whitsun, the time of deepest sleep consciousness.

In a way the Apostles were forerunners of the Consciousness Soul. Their awakening from the state of dream is parallel to our awakening from the weight of sensory stimulation and excarnation tendencies we live in spring and summer. The faculty of intuition reminds us of the state of consciousness under which the Apostles operated after Whitsun; inspired by the spirit but not yet in full possession of Self awareness. It is in this condition that they lost "all narrowness, all selfishness in life" as the Calendar exhorts us to do during this time of the year. The transition to the new soul faculty takes place in the Calendar in verses 7 and 8.

Whitsun offers an answer to Ascension in the Calendar in many ways. We see that the fathoming of the Self that occurs at Ascension (verse 6) is one that takes place in what corresponds to the dream-filled state of consciousness of the Apostles. In this sense, perception of Self forms an overreach that is corrected in the warning of verse 7 and then metamorphosed at the festival of the free individuality that is Whitsun.

From Whitsun to Saint John

The verses 8 to 13 introduce new dimensions to the expansion that started in verses 1 to 7 into the spheres of the ethers (cosmic life, cosmic light and cosmic warmth): quite simply the encounters with cosmic I, cosmic Word and, soon after Saint John cosmic thinking (verse 14). They are what the soul "finds" after the process of "losing itself." It is through these stages that we can seek to find "spirit kinship in grounds of spirit." (verse 13).

In verse 9 intuition asks to "lose yourself to find yourself." The movement of the soul forces losing themselves culminates in the ego.

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 behest of spirit vision
And intuition tells me strongly:
O lose yourself to find yourself.

Cosmic warmth has, as it were, a dissolving effect on our ego, which wants to overcome its "narrow bounds." It fills our soul to such a point that we can trust losing ourselves in order to more fully find ourselves. What presented a danger in verse 6 is now safely led in the soul by the voice of intuition.

In verse 10 (symmetrical around verse 7 of verse 4, which also involves the feelings) feeling is taken further away by the ascending Sun to touch and be touched by the realm of cosmic Word. What is announced enigmatically at this point will be revisited in verse 13 and expressly stated as cosmic Word in verse 17 (mirror verse of 10: both are in cross 10).⁸

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

The process of excarnation continues. The soul, living in the expanses of the cosmos can only sense, not know the "godly being."

⁸ What is here called "mirror verse" is the verse of a same cross (cross 10 in this instance) which corresponds to the same half of the year: verses 10 and 17 are both part of the same half or the year, the time of Nature consciousness. In the typical lemniscate representation of the progress of the verses through the year they are disposed symmetrically both sides of the axis that goes from St. John to Christmas.

Verse 11 continues the expansion in the realm of feelings, and here the object of our surrender is called forth. Losing ourselves leads us to the cosmic I, the Christ that meets us at Pentecost as the all-pervading cosmic love.

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.

Wisdom speaks in the opened and expanded heart. The soul that has surrendered can now perceive the world differently, or more fully. It perceives ever more the "beauty of the world," the world ensouled through human participation in the sphere of cosmic life, ushered in at Easter. The verse announces the gesture of purification and selflessness of Saint John's tide: the surrender of our ego to the cosmic I.⁹

Verse 12 continues on the theme of the beauty of the world. Trust of finding ourselves becomes the certainty, rooted in the cosmic I, that leads us to seek our Self in cosmic light and cosmic warmth. Verse 12 of Saint John, as it were, sums up what we have been doing so far. The gesture of "free[ing] God-given powers of [our] nature" summarizes the expansion of our soul forces that has taken place after Easter.

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.

⁹ Such a gesture is captured with great artistic sensitivity in Karl König's drawing for the verse (Karl König, *An Inner Journey through the Year: Soul Images and the Calendar of the Soul*).

The movement is completed in verse 13 when we are asked to live in senses' heights in the realm of the spirit's fiery worlds where we can recognize our spirit kinship. It takes root in depths of soul.

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 grounds seek expectantly [seek through your boding power]

To find your spirit kinship.

In the expression of the "gods' own word of truth" we can sense an only slightly veiled reference to the fiery power of the cosmic Word, drawing nearer to the human soul. That this is very likely so is manifested in the architecture of the Calendar verses. Verse 40, complementary of 13, mentions explicitly "the fiery power of the cosmic Word" which "streams from love-worlds of the heart."

A look beyond the interval allows us to close this exploration with verse 14, which is both a sort of summary and conclusion of the above:

Surrendering to senses' revelation

I lost the drive of my own being,

And dreamlike thinking seemed

To daze and rob me of my self.

Yet quickening there draws near

In sense appearance cosmic thinking.

That the above movement is stopped, and soon after reversed, is indicated by the fact that we haven't "lost the drive of our own being" but, rather, cosmic thinking is drawing nearer, to replace our dreamlike thinking and start to strengthen our thinking and our ego.

We will close with a look at the time of the Saint John festival, as Steiner has described it, and how it is mirrored in the verses 12 to 14.

The Time of Saint John

At the time of Saint John the human being feels himself expanded over the whole of nature and the cosmos. In the cosmos is present the "cosmic intelligence" of many beings who live together and within each other. This is what the Calendar calls "cosmic thinking." The elemental beings, rising upward from the Earth, blend themselves with this shining intelligence. This is one side of the imagination. At the other end we find the polar opposite of the cosmic will, living within the being of the Earth.

At Saint John in the depths of the Earth's crust clairvoyant vision perceives a blue silver crystalline lattice of lines and surfaces. In this crystalline matrix of the Earth lives the cosmic will. The Calendar has shown us that the human being at this time of the year strives to purify the pull of this cosmic will by curbing his lower self.

The Archangel Uriel presides over this time of the year. His stern gaze is directed downward to the blue silver crystalline lattice. There he discerns disturbing shapes due to human errors that alter the natural order. These continuously form and dissolve. On the other hand, human virtues rise up in silver gleaming lines toward the cloud-like formations. In Uriel's gaze we can recognize the weaving together of what is natural and what is moral. He is the one who instils historical consciousness, closely woven with the moral dimension, in the human being.

The tension between the depths and the heights is mirrored in verses 12 to 14. On one hand in summer we can experience that spirit is woven through with matter and touches on the realm of the cosmic intelligence/cosmic thinking (verse 14) in striving to the heights. Uriel presides over this "cosmic intelligence, which arises "from the working together of the planetary forces of our planetary system, supported by the working of the fixed stars of the Zodiac."¹⁰ On the other hand in depths of soul and grounds of spirit we connect with the etheric that weaves not only in the cosmos, but also in the depths of our being and the depths of Earth.

"[The human being] feels himself no longer sundered from the world around him, but placed within it, united above with the shining Intelligence, in which he experiences, as in the womb of worlds, his own best thoughts. He feels himself united below, right into his bony system, with the cosmic crystallizing force—and again the two united with one another. He feels his death united with the spirit-life of the

¹⁰ Rudolf Steiner, *Four Seasons and the Archangels*, lecture 4 of October 12, 1923.

universe; and he feels how this spiritlife craves to awaken the crystal forces and the silver-gleaming life in the midst of earthly death."¹¹

During this time of the year, under the sign of Cancer, it is our task to confront dissolution and rebirth, to face the abyss by sacrificing our intellectual knowledge and holding the future seeds of soul in the warmth-imbued substance of the will.

In this space in between, a space of waiting, we carry into the future what the calendar calls "seeds" and "fruits," a terminology which appears abundantly in the later part of summer and in the fall.¹² These will lay the foundation for the shaping of new imaginations during the winter. Meanwhile these imaginations approach us in the pictorial essence of external nature in summer. Behind the "sense world's glory" and the "beauty of the world" speaks in hieroglyphs Uriel's "cosmic thinking," which later in the year we will be able to transform into our own creative thinking. A hint of this is offered in the later verse 15, where behind the "outer glory" speaks the "enchanted weaving of spirit," which we sense in our feeling. In summer the cosmic thinking approaches us enchanted in sense appearance; in winter it will take root in our soul, "free of enchantment."¹³

In the Calendar of the Soul the moral dimension, inspired by Uriel, lives in the desire to transform and purify our lower nature that is expressed in different ways from Easter to Saint John and shortly after. Examples of it are: "fetters of my selfhood" (verse 3), "narrow selfhood's inner power" (verse 5), "narrow limits (verse 6), "narrow will of Self" (verse 9), "narrow bounds" (verse 15). Only after this transformation is selfhood expressed in positive terms, starting with "fruits of selfhood" (e.g., verses 16 and 19, 21, 22).

We can sum up the evolution the soul undergoes through the Calendar from Easter to Saint John. It should be noted to begin with that the interval started with thinking "soaring to distances of space," thus uniting us with

¹¹ Ibid.

¹² Examples: "fruits of selfhood" in 16, "cosmic Word received as seed" in 18, "seed maturing" in 21, "bring to birth the fruits" in 22, "fruit of self-engendered will" in 24, "Self contemplating as gift of summer sun, a seed" in 27, "ripened fruits of thinking" in 28, "my own force bearing fruit" in 32, "seeds of soul" in 37, "fruit of hope" in 38.

¹³ Such is the case in verse 38 ("I feel free of enchantment the spirit child in my soul's core") and verse 50 ("I [joy of life] carry into you my life from its enchanted bondage").

the cosmic life (Easter verse) and ends with cosmic thinking approaching us in sense appearance (verse 14).

At Easter we ground ourselves first and foremost in the realm of cosmic life and touch the realms of cosmic light and cosmic warmth by Whitsun and shortly after. Our soul lives in cosmic memory of the events of the Fall, of Ascension and Whitsun and mirrors the condition of soul experienced by the Apostles. Their sleep state was deepest in the time between Ascension and Whitsun. This corresponds to the transition in which the Calendar points to the Luciferic temptation of "losing [ourselves] in light."

The turning point of Whitsun corresponds to the rise of the faculty of intuition, the finding of a new compass of soul that replaces our thinking. With the gathering of new strength the soul receives the fruit of Whitsun in the meeting with the cosmic I (verse 11) and hears the "gods' own word of truth" (verse 13). The time of Saint John is one in which our moral fibre is tested, our capacity to die to everything that is of or lower nature and be reborn to the sphere of cosmic thinking in the presence of Uriel, in order to "decrease that [Christ] might increase."