

Appendix 31

Evolution of the Three Soul Forces During the Calendar Year

Asking myself how thinking, feeling and willing appear and evolve in the Calendar brought me to some general answer, but not specific or clear enough at first. The finer dynamics of their presence and evolution over the seasons eluded me for some time, keeping in mind their modifications from the spring-summer part of the year to the fall-winter counterpart. Because of the complexity of the interactions of the three soul forces and the background that is necessary this ends up being a compendium drawing from various of the appendices previously written.

Nature Consciousness and Self-Consciousness

The Calendar is represented in the form of a lemniscate, rather than a circle, for the simple reason that the times of the equinoxes—where the two loops of the lemniscate intersect—represent for the human being a time of change of direction and inversion, a turning inside out from one direction to its polar opposite.

In spring and summer we have a sort of cosmic recapitulation of humanity's past, but we can only relate to it to a certain extent. We must confront it in a modern way. We should no longer incarnate to the point of reaching ecstasy as it was common in pre-Christian times.

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.

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.

This overall tendency at this time of the year is echoed in the Calendar with reference to the state of dream. Two examples clearly appear in verses 7 and 8 above. The tendency to dream must be resisted and the verses indicate what is the antidote: what has been translated from the German word *ahnung* into boding, intuition, intimation. "Sensing of the heart" seems to cover a lot of the different shades of meanings for the German

word and its derivatives. It denotes the quality of dialogue that goes on between the soul and the forces and beings of the spirit world, between the past and the forces of the future, a sensing that precedes knowing.

At the opposite time of the year the soul lives a foretaste of the path that humanity will walk in its cosmic future. At this time of the year it must resist the tendency to withdraw within to the point of falling asleep. This is indicated in various ways. An example is seen in verse 25, which technically speaking precedes the equinox intersection, but indicates what is to come:

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 other essays relating to the Calendar I have spoken of the process of expansion into the ethers that corresponds to the warm part of the year, which in the Calendar are called cosmic life, cosmic light and cosmic warmth or variations thereof. These correspond to the life ether and sound/chemical ether (together they form cosmic life), light ether (cosmic light) and warmth ether (cosmic warmth). During this time of the year we receive gifts from the universe up to the sphere of cosmic Word.

During the fall and winter we start transforming these gifts that have matured in our souls. The forces we derive from them go to strengthen our soul faculties in determinate ways, which we will follow further. The Calendar expresses this pictorially in the winter acquiring the quality of the summer of the soul. Two examples are offered below:

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 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.

It is in other ways yet that the two times of the year differ and complement each other. During the time of expansion into the the ethers and of receiving of the gifts of the cosmos the soul starts, as it were, from a clean slate. It curbs the impulses of the lower self through a gesture of purification and catharsis during the first half (most strongly in the spring sequence 1 to

13) and then awakens to the reality of the Self, expressed most often as "selfhood power" (most strongly in the summer sequence 14 to 26). Some examples of the first appear in verses 3 (fetters of my selfhood), 5 (narrow selfhood's inner power), 9 (the narrow will of self), 15 (narrow bounds [of] my I). Examples of the second can be found in verses 16 (to selfhood bring their fruits), 19 (ever strengthening, selfhood's forces), 21 (my selfhood's power), 24 (soul life becomes aware of self).

During the time of contraction and strengthening of the soul required by Nature's retreat from the realm of the senses, we evolve strength of Self, at first that which the Calendar calls "sense of Self" roughly from verses 26 to 39 (fall quadrant) and then reach the "spirit birth" in verses 44 and 45 and following of the winter time (verses 40 to 52). With the sense of Self is indicated the undeniable feeling that our life is directed by our higher Self, as a "second human being" in our soul. It is a power asking us to be more than our ordinary selves, inviting us to take full responsibility for our lives and relinquishing the limiting assurances of tradition, cultural heritage, religion, race, etc. everything that gives us a sense of security but is not our real, spiritual kernel. The sense of Self expresses how selfhood power evolves in the Consciousness Soul.

The spirit birth comes with the transformation of our thinking, through that process in which dead, abstract thinking becomes the living thinking of Imagination or further forms of cognition. We're no longer spectators of the world's becoming; we become, in however small a part, participants in the world process through our transformed thinking. We acquire what Barfield calls "participatory consciousness" and what verse 48 calls "cosmic thinking."

These four steps of evolution of the ego permeate the faculties of thinking, feeling and willing and their metamorphoses throughout the year.¹

The Spring-Summer Expansion into the Ethers: Nature Consciousness

One of the reasons why the role of the soul faculties appeared obscured at first to my mind is the fact that they express themselves at first as if in a "surrender mode." Consecutively, thinking, feeling and willing give themselves over in this order to the process of expansion. We find it most clearly in the following verses:

- The surrender of thinking in verses 2, 7 and 8
- The surrender of feeling 4, 10 and 11
- The surrender of the will in verse 9

The three soul forces accomplish the expansion and surrender in three different ways: thinking "gives up its separate being" (verse 2); it dissipates

¹ See Appendix 22 The Self Throughout the Course of the Year in the Calendar of the Soul, available at <https://millenniumculmination.net/wp-content/uploads/2025/02/cos-appendix-22-self-throughout-the-year.pdf>

itself. Feeling unites with and merges in the light (verse 4). Willing expands through the act of forgetting ("when I forget the narrow will of self" of verse 9). Each activity reflects the qualities of the specific faculty. There is a crescendo from simply expanding, to uniting with, to exerting effort.

Let us review the process more closely. Thinking has expanded to the farthest reaches of the universe after becoming "cosmic thinking" (verse 48), "feeling the force of cosmic life" (verse 49) and receiving "in mighty revelation, the joy of growth throughout the world" (verse 50).

We could say that the human being accomplishes the Easter sacrifice most of all in his thinking. It is through the culmination of the Tree of Knowledge (cosmic thinking) that the soul enters into the realm of the Tree of Life (cosmic life) which only the power of the Christ impulse can render newly accessible to the soul. But soon after the process of expansion and reconnection cosmic thinking almost immediately wanes in the week after Easter.

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 indicates that something is dimming, the power of thinking, and something else, not yet mentioned, will allow the "human offspring" to "find the fruit of soul." What is left unanswered is unveiled in verses 7 and 8, which have already appeared above. To summarize from them suffice to notice that prophetic feeling [intuition or heart sensing] must "replace in me the power of thought which in the senses' glory would gladly lose itself." And "human thinking" must "in quiet dream-life rest content."

When it comes to feeling (verses 4, 10 and 11) we witness a process of uniting, expressed in a desire for union. Process and intention are one. In verse 4 the two things are expressed thus: "perceptive feeling ... merges with the floods of light" with the desire of "firmly bind[ing] as one the human being and the world." This is a crucial verse in which, as it were feeling promises that "to thinking's clarity my feeling would give warmth." This is what we will follow to completion at the other end of the year in the complementary verse 49.

In verse 10 "human feeling" expands "into [the Sun's] wide realms of space." And in the following verse "new-enlivened feeling" is stirred when we "surrender to the beauty of the world" creating the ground for a future understanding of the realm of cosmic Word.

Finally we can conclude with the will in verse 9 of early June
When I forget the narrow will of self,
The cosmic warmth that heralds summer's glory
Fills all my soul and spirit;
To lose myself in light
Is the command of spirit vision
And intuition tells me strongly:
O lose yourself to find yourself.

The surrender is complete and it is amplified at the end of this verse with the idea that we can "lose [ourselves] to find [ourselves]."

This time of the year in the Calendar reflects of the events that take place after death. At that time we have to leave behind our physical thinking, feeling and willing at the threshold. Only what we could call "divine love"—the love devoted to spiritual reality—can accompany us to the other side.

Human thinking, feeling and will surrender themselves to the cosmos during late spring and early summer in order to meet their cosmic counterparts. An example of this appears in lessons 12 and 13 of the First Class of the School of Spiritual Science. There these objective cosmic forces are called "field of thinking", "field of feeling" and "field of willing" and related respectively to the First Hierarchy, Second Hierarchy and Third Hierarchy.

Thinking, dispersing itself in the periphery (verses 2, 7 and 8) returns as "cosmic thinking" in verse 14, expressly linked to our human thinking:

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.

Feeling offers us the growing experience of the beauty around the semblance of the physical world, around the realm of the living. Examples appear in verse 11 where we are told that we can "surrender to the beauty of the world" and therefore "be stirred with new-enlivened feeling." The beauty of the world is reaffirmed in verse 12 ("radiant beauty of the world") and finds a culmination in feeling in verse 15: "I feel enchanted weaving of spirit within outer glory."

Finally, the surrender of the will, most of all expressed in the "narrow selfhood inner power" (verse 5) "narrow limits [of Self]" (verse 6), or "narrow will of Self" (verse 9) is the avenue for the soul's coming to relinquish its narrow limits in order to experience the cosmic I in verse 11: "the human I can lose itself and find itself within the cosmic I."

The sphere of Christ/cosmic I forms the prelude to the realm of the creative principle of the cosmic Word, the Logos through Whom "all things came into being" (Prologue to the Gospel of St. John). Thus in verse 17 "speaks the cosmic Word" in our soul and, in response, in verse 18 the soul expresses the yearning to unite "with cosmic Word received as seed."

While the three soul faculties give themselves to the cosmic ethers, intuition/sensing of the heart remains as a guide of the soul. It is that faculty which allows the soul to respond to the changing expansion into the ethers and to the calls of cosmic I (11), cosmic thinking (14) and cosmic Word (13, 17).² It guides the surrender and transformation of thinking, feeling and will.

To follow the gradual transformation of the soul forces we can move toward the end of summer. Feeling, most of all, plays an important role in verses 20-21, which denote the rise of "selfhood power."

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 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.

Verse 22 confirms the rising of the human Self out of the "Self of worlds."

Up to this point we have been receiving the blessings of the cosmos; now we need to render the microcosm-macrocosm relationship more conscious. We need to start turning our attention outwardly. Not surprisingly this transition takes place in early September when the warmth, light and life retreat and contract and the human being is left to herself. The transition also takes place around a conscious relationship to the Self, an awakening to the reality of its growth in the soul. First it is sensed as "my life's reality," then expressed as "my selfhood's power."

² For a more in-depth look at intuition/sensing of the heart see Luigi Morelli, *Exploring Themes of the Calendar of the Soul*, Chapter 2: Summer and Winter; Bodily/Intuition and Thinking.

The Transformation of the Ethers: Self-Consciousness

During the spring and summer we have seen the three soul forces in relation to the ethers; thinking most of all in relation to cosmic life (life and sound ethers), feeling in relation to the light ether, willing in relation to the warmth ether. The soul forces now "return" in the fall but not in association with the same ethers, nor all of them. Here are some indicative verses, or intervals of verses, which will serve as a point of departure for the rest of the exploration

- Verse 26: maternal life into the `essence of my will. The sphere of cosmic life is here presented as a maternal sheath.
- Verse 28: "The force and radiance of my thought, coming from soul's sun power can solve the mysteries of life," an indication among others of the close association of thinking with light.
- Feeling plays an intermediary role between thinking and willing in verses 30 to 35 (all but one of them) as we come to the crucial verse 33, another warning verse, but feeling itself is not associated with an ether.
- Verse 40 speaks "there streams from love-worlds of the heart, to fill the vain delusion of the self, the fiery power of the cosmic Word." Here we see an example of how the sphere of cosmic warmth and cosmic Word are transformed in the soul into forces associated with the heart, or warmth of heart, particularly in verses 37 to 43
- The above verses immediately precede verses 44 and 45 of the "spirit birth."

Willing and Thinking in the Michael Season

The season of Michaelmas corresponds to the call to self-knowledge (verse 24). The stimulation of the senses has dimmed and the human being is left to his own devices, so to speak. In verse 22 "the light from world-wide spaces" is "transformed to light of soul." Soon after "The light's revealing radiance is dulled by hazy veils of mist" (verse 23 of September 8-14). The human being has to turn inward.

The human being heeding the call "Oh man know thyself" faces the darkness of his own abyss in verses 24 and 25. We first hear in 24: "The cosmic spirit, striving on, renews itself by self-cognition, and from the darkness of the soul creates the fruit of self-engendered will." Notice here that the desire for self-cognition is possible because it goes hand in hand with the rising Michaelic "self-engendered will." As is often the case in the Calendar the call of one verse is amplified in the next (25) that reads:

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.

The call to self-knowledge obliges the soul to recognize that neither the ordinary power of thinking, nor the strength of will can pierce the veils of space and time. We must create the light which we can shine into the darkness. We arrive then to the Michaelmas verse, worth quoting in full:

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 will sustains the call to self-knowledge and thinking must nourish it, as has been announced in verse 24. At Michaelmas the verse reveals that our will has been nurtured in the spring and summer from the sphere of cosmic life, here expressed as "maternal life." And the verse announces the first transformation to which aims our striving for self-knowledge, the sense of Self. It is not surprising that soon after the self is reaffirmed in "I may find myself ... a seed" and a "germinating force of soul" (verse 27)

Thinking ascends to its rightful place in verses 28 and 29.

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 fulfilment now to
wishes
Whose wings have long been la-
med by hope.

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.

The radiance of thinking shares an affinity with the force of the Sun, most of all with cosmic light as we see in verse 28 and we are reminded of in 29 ("summer heritage"). Verse 29 forms a culmination and offers a clear contrast and polarity between thinking and willing.

Thinking is that faculty which we have to exert with effort of will, with the intention of "fan[ning it] into flame." Willing is what we can review with calm, detached thinking as in "read[ing] life's inner meaning." When such a bridge and cross-over has been built between thinking and willing, it is quite natural for feeling to emerge immediately after in verse 30.

We can now continue to follow the role of feeling.

The Integrating Role of Feeling

The parallel ascent of willing and thinking would not be harmonious if it did not include feeling. This is what the Calendar introduces from verses 30 to 35. In the middle of the interval comes another call to greater responsibility, that of warning verse 33, and feeling, it seems, plays an important part in this unfolding, immediately before and after.

In the first verse of the series feeling equally supports both thinking and willing. The fact that "to self-awareness certitude the flow of feelings is transformed," is pronounced in relation to "the ripened fruits of thinking" on one hand and "the autumn's spirit waking" on the other.

After a hiatus in verse 31, feeling returns in verse 32 and supports both the will that turns us to the world, and thinking through insight into life's destiny which offers grounding to the soul:

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.

Verse 33 (November 17-23) calls us to another milestone. The human being has recognized that her own growth will depend on the right relationship with the "world's existence," with the world of the senses (verse 20). Now it is no longer a matter of right relationship. It is a matter of future Earth evolution calling the human being to be part of that necessary responsibility:

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.

In this part of the Calendar, turned to the future, we can gain a glimpse of what it is already part of the present if we consciously take on the path of initiation. Our transformed human nature can be the fuel for the

transformation of the world. This starts with the transformation of our cognition first invoked in verse 24. It means the path from ordinary thinking to Imagination, Inspiration and Intuition.

Verses 34 and 35 solidify a further milestone in the transformation of the Self. In 34 the call to "in secret inwardly *to feel* how all that I've preserved of old is quickened by new-risen sense of self" leads to "true existence." Notice that the sense of Self announced as a goal in the Michaelmas verse is now "risen." The next verse answers to and amplifies verse 35 by telling us that "*I feel* that I am granted power to make my self, as humble part, at home within the cosmic self." Feeling will not reappear as such, except in the form of "heart-high gladness" in the Christmas verse.

As it did in verses 20 and 21 the realm of feeling has become crucial in supporting the critical transformation of the Self, its taking on a further step. However, we don't find feeling, clearly associated with a transformed ether. This will happen in the next verses when we look, not at feeling but, at warmth of heart.

Cosmic Warmth, Cosmic Word and Warmth of Heart

It is quite striking to notice how Calendar verses form some kinds of blocks, especially in the fall and winter part of the year. We have just left behind the "feeling block." Immediately after we are entering now the "Cosmic Word block" that goes from verse 36 to verse 38, overlapping in part with the "warmth of heart block" of verses from 37 to 43.

In verse 36 the cosmic Word "intent on revelation" asks us to imbue [our] labor's aims with [His] bright spirit light to sacrifice [ourselves] through [Him]." The light theme of revelation is answered by the will-related theme of "sacrifice."

In verse 37 something similar happens since we are asked "To *carry spirit light* into world winter-night" so that "*Word Divine* through senses' darkness *resounds, transfiguring all life.*" The light of thinking has a transformative effect on the world. In the Christmas verse the cosmic Word engenders "the spirit child" and "heavenly fruit of hope" in a delightful tone of joy and wonder. As in the spring-summer of the year cosmic Word manifests its presence close to the solstice times.

After these verses, and partly overlapping, we come to the impressive block of verses 37 to 43, related to heart, or heart-high gladness, warmth of heart, love-worlds of the heart.

In tandem with the above, the verse of the Holy Nights (39) shows us how much the power of thinking has been transforming in the background of the previous cosmic events:

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.

Just as feeling sustained the awakening of the Self in verses 21-22, now thinking affirms the sense of Self. In the other verses thinking no longer appears, but we can sense that not only it is immediately in the background; it is also growing.

Light of Thinking and Warmth of Heart

The quality of warmth of heart, that we will see closely associated with love, has eclipsed mention of feeling one hand. It has also given the Michaelic will a further depth. It is as if what has receded, feeling and direct expression of will, are here brought together. Subsequently they appear in intimate association to the power of thinking. Light of thought and warmth of heart weave alternatively in the background and foreground of the season that closes Advent and goes to Epiphany and beyond it toward spring.

To the verse 39, which radiates the light of thinking and closes the fall quarter of the calendar, follows a verse permeated with perfect warmth that inaugurates winter proper (verse 40 around Epiphany):

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.

Here is rendered explicit the association of the realm of the heart with the internalized spheres of cosmic warmth and cosmic Word that was also woven in the preceding verses. Doesn't the succession of verses 39 and 40 bring to mind the quality of the original Christmas which in the last stanza of the Foundation Stone Meditation is expressed in "light that gives warmth to simple shepherds' hearts, light that enlightens the wise heads of kings."

In verse 41 warmth and heart echo each other again: "from the heart's own core to kindle and inflame god-given powers, ... the soul thus shapes itself in human loving and in human working." Love appears for the first time. Notice that we are speaking of "human loving". In verse 48 this will become pure and simple "love."

The verses 42 and 43 have the similar backdrop of the inner courage that is necessary in order to confront "the shrouding gloom of winter" and "realms of darkness" (42) or "the coldness of the world" (43). They both announce in a crescendo a response to verse 33, which announced the need of the world to commune with the human being and "recreate itself in

souls." This active, co-creative role appears in the human's being capacity to "anticipate ... through warmth of heart the sense-world's revelation" (verse 42) and in a step further to "give to world appearance ... the power to be" (verse 43). Just before the spirit birth, we could say that the human being is actively taking his place in world evolution as the tenth hierarchy.

The verses of the spirit birth bring back to the fore the light of thinking immediately after the long stretch of the warmth of heart in this natural, pulsating rhythm.

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.

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.

As in other parts of the Calendar thinking is here presented under both its "light aspect" as in "soul clarity" or "bright-lit clarity" and in its will aspect, as in "the creative will of my own thinking" or "power of thought." In short we could say that the spirit birth—the birth of the higher Self in the soul—is possible chiefly through the metamorphosed power of our thinking, as will be further rendered explicit. It is supported, however, by the warmth of heart.

Verse 46 is another threshold verse of cross 7. It renders explicit the danger present at the crossing of the threshold, the risk of the splitting of the forces of the soul. This is countered by the consciously exerted power or memory, especially the memory of the kernel of our earthly ego. The course of the year accentuates the trial because this is also the time in which the pull of the senses can start to take us away from our Self into the world. The verses that follow speak of the joy of growth (47, 50), the force of cosmic life (49), the riches of the senses (51) the life of worlds (52), the sense-world's glory (52).

The two themes of light of thinking and warmth of heart reach a culmination in verse 48 (March 2-8) in which they appear, we could say, in their ultimate form:

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 overall refining of the soul forces transforms the light of thinking into cosmic thinking and the warmth of heart into love. Only freedom reached in thinking can give birth to acts of objective, unselfish love. This is the ultimate achievement of ethical individualism, which does not have to rest on tradition, dogma or a sense of duty. Verse 49 reveals a unique quality; in it we see the power of thought in the act of feeling:

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

This verse forms the completion of the wish of feeling to bring warmth into thinking which we have found in its complementary, verse 4. The approaching cosmic day is more than the external light; we can fathom in it the approaching ethers of cosmic life and cosmic light.

We are slowly coming back full circle to the beginning, and this part speaks most of all to the power of thinking. Verse 50 reveals the effect of thinking on our sensible reality. It allows the "joy of growth throughout the world [to] carry into [us its] life from its enchanted bondage and so attain [its] truest goal." Cognition reached in Imagination (cosmic thinking of verse 48) penetrates to the essence of Nature—it moves past the realm of semblance (the call of verse 43)—and frees the elemental beings from their enchantment in matter. By the same thrust thinking "rising from the sheath of self" (thinking that is fully conscious in our ego) reaches to the cosmic formative forces and reconnects us to the sphere of cosmic life, the realm of the biblical "Tree of Life." Soon afterward thinking, sacrificing itself, "gives up its separate being ... out in the sense world's glory."

In Conclusion

In essence, following the fate of the soul forces in the Calendar of the Soul seems by necessity to encapsulate the whole essence of the Calendar. It isn't a straightforward path and it gives rise to various metamorphoses. We could say in summary that the three soul forces first play a passive role through which they offer themselves to the movement of expansion into the ethers. At that time what remains active in the soul is the power of

"heart sensing"/intuition, corresponding to the German word "ahnung" and the power of memory invoked at the turning point of verse 46.

In the second half of summer the power of our selfhood is awakened through our feeling (verses 21-22). The urge to self-cognition comes to us through the Michaelic will just before Michaelmas and then thinking ascends to take its sovereign place in the soul from verse 28 onward. As we approach the threshold verse 33 feeling comes in between thinking and willing. It harmonizes them just as the soul turns its increased attention to the realm of Earth. In this contraction our willing emerges as the metamorphosed cosmic life, thinking as the transformed cosmic light. And it is thinking that supports the next transformation of the selfhood power into sense of Self (verse 39).

Over time the feeling and the will, especially at Christmas and soon after, are penetrated through and through by the realms of cosmic warmth and cosmic Word, emphasizing heart warmth. It is striking to notice that the heart plays a role twice in the Calendar of the soul. It does so first through the delicate qualities of intuition/boding that I have also called "sensing of the heart." At the other time of the year will and feeling, sustained by cosmic warmth and cosmic Word, express in the much more energetic aspect of warmth of heart, which is closely associated to courage (from 'cor,' meaning heart).

The culmination of the integration of the soul forces is expressed in the coming together of light of thinking and warmth of heart, most of all expressed as cosmic thinking and love of verse 48.