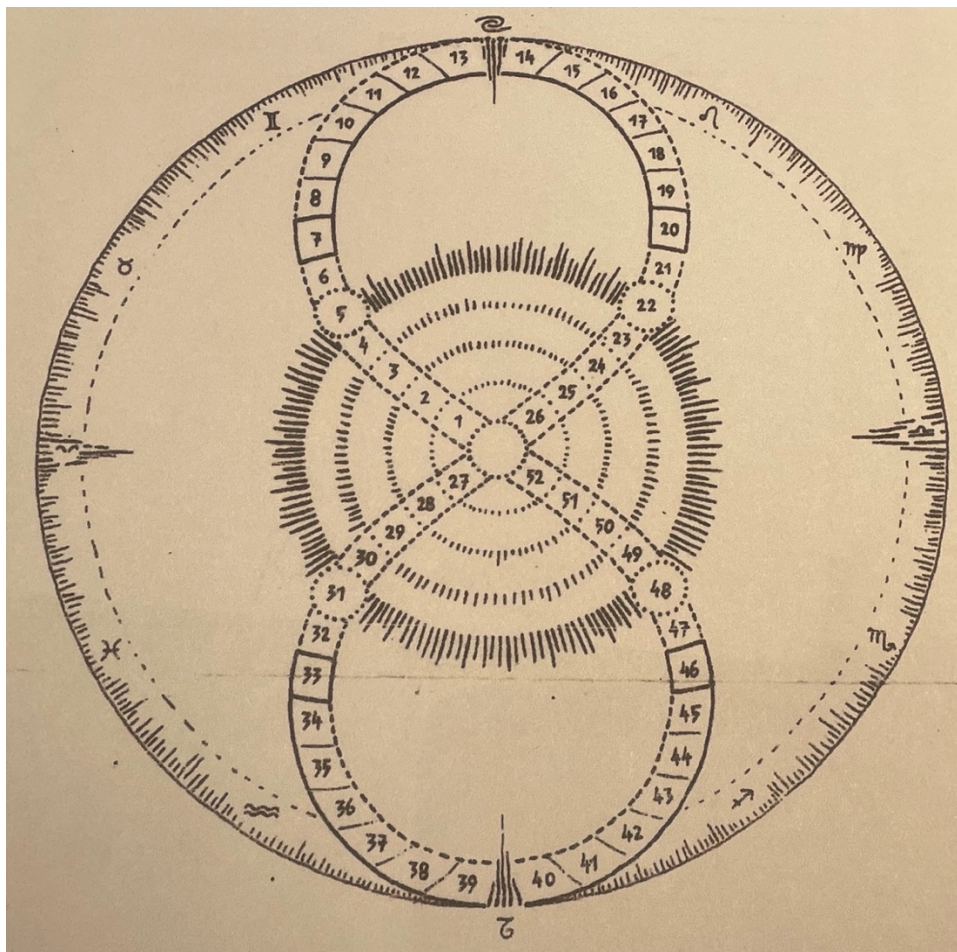


## Appendix 5 Expanded Calendar of the Soul Crosses

The following essay will expand on the bare rudiments that I attempted years ago on this theme.<sup>1</sup> It will look at the so-called “crosses” as a progression from the equinoxes to the solstices, passing through the mid-season, threshold verses of Cross 7. To this end it will be useful to first remind ourselves of the architecture of the Calendar, then look at the general shifting of themes from Cross 1 to Cross 13. We will then look more closely at the qualities we discern in each cross.



**Figure 1:** the Calendar of the Soul represented as a lemniscate

When we look at the Calendar in the usual way in which it is graphically presented, the lemniscate, we can recognize two halves, with spring and summer on the upper half and fall and winter in the lower half. The reason why the Calendar is better represented by a lemniscate than a circle lies in

<sup>1</sup> Luigi Morelli, *Exploring Themes in the Calendar of the Soul*, Appendix 4.

the nature of the changes, which are much more pronounced at Easter and Michaelmas than at St. John or Christmas. They are of the nature of a turning inside out and upside down. The lemniscate better portrays this dramatic nature of change and inversion than a circle.

Before we get into more detail, the Calendar of the Soul calls us, yes to follow the seasons, but not to fall into the given, natural tendencies. This would seem a contradiction. Each time of the year comes with a natural inclination that has to be countered or complemented by the human being. In schematic terms in spring and summer we can fall into a state of dream, whereas in fall and winter the sleep of Nature can take the human soul in its wake. To the first we can respond through a natural tendency to surrender but do so by countering the tendency to dream by retaining full self-awareness. To the second we can react by the natural tendency to turn inward but do so in strengthening our thinking and therefore return our attention outwardly in full wakefulness.

### **The Nature of the Two Parts of the Year**

A first characterization of the Calendar is found in the double movement of expansion into and assimilation of the ethers from the spring-summer pole on one hand to their inner transformation in the fall-winter pole. Let us see how this is brought forth. Before Easter, and even before early spring, the soul anticipates the joy of growth/force of cosmic life in verses 47 (February 23-March 1), 49 (March 9-15) and 50 (March 16-22). This movement of expansion puts us in touch with what the Calendar calls "joy of growth", "cosmic life" or "life of worlds" and similar expressions. This corresponds to the Biblical Tree of Life, the bringing together of life ether and tone/chemical ether—the ethers from which the human soul was withdrawn after the Fall, when it ate of the fruit of the Tree of Knowledge.

Soon after this first expansion the soul experiences in overlapping ways also the sphere of cosmic light, or light ether. Examples of it are seen in verse 1 ("gladness from the depths of soul becomes in seeing one with light"), verse 4 ("Thus speaks perceptive feeling as in the sun-illuminated world it merges with the floods of light"), verse 5 ("Within the light that out of spirit depths weaves germinating power into space") and others (verses 7, 9, 12, ...).

While the expansion into the sphere of cosmic life continues, from verse 9 onwards the Calendar invites us to sense the realm of cosmic warmth, first of all when "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" (verse 9). Here light and warmth overlap. Cosmic warmth is called forth again in verse 12 ("To take wing from myself and trustingly to seek myself in cosmic light and cosmic warmth"), and from now on its warmth continues and overlaps with the "spirit's fiery worlds" (verse 13) as we enter the realm of cosmic Word, which will echo in verses 17 ("Thus speaks the cosmic Word that I by grace through senses' portals have led into my innermost soul") and 18

("Can I expand my soul that it unites itself with cosmic Word received as seed?")

The latter verse already announces the next phase, that of the transformation of the ethers through our inner work with the Calendar of the Soul. Briefly, and in a schematic way, cosmic life is transformed into "self-engendered will" shortly before Michaelmas (verse 24), cosmic light is transformed into the power of thinking from verse 28 onwards, cosmic warmth emerges in the heart as "warmth of heart", courage and love, very strongly from verses 37 and most of the following ones up to verse 43.

The power of thinking is transformed strongly both by the Michaelic will and by the warmth of heart, before it emerges as cosmic thinking that "awakens love in the hearts of men" (verse 48 of early March). This verse already overlaps with where we started from, verse 47 of the joy of growth. We could say that the final result of the interiorisation of the ethers and their transformation in fall and winter, is to render us more able to perceive the rise of the ethers in spring and summer—an indication of the cyclical nature of the transformative path that is offered through the Calendar of the Soul.

Beyond the transformation of the forces of the soul—but overlapping with them—from verse 36 onwards the last step is reached with the integration and assimilation of cosmic Word. Verse 36 is here placed side by side with verse 17, its complementary.

### **Verse 17**

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.

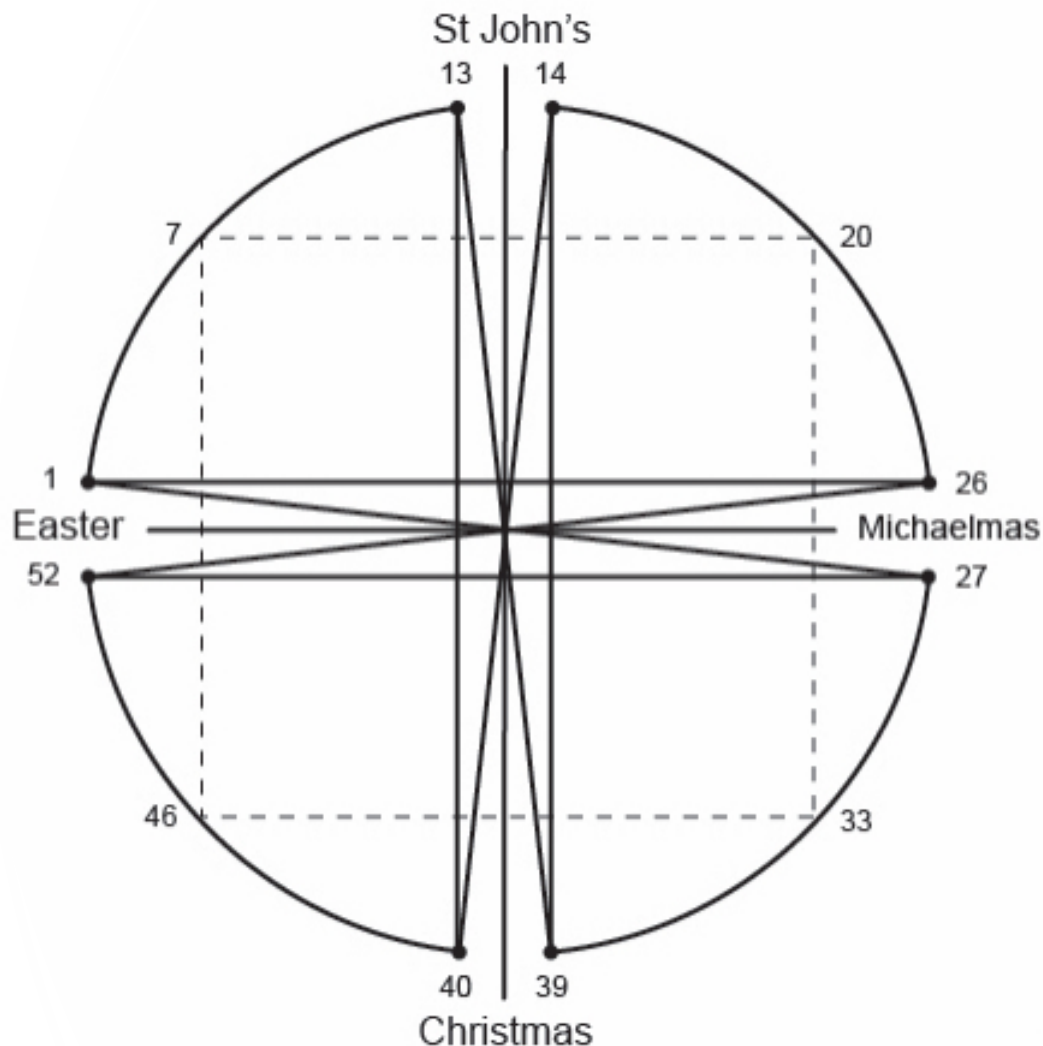
### **Verse 36**

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.

Whereas the first verse speaks through the realm of the senses and moreover refers to the future, the second one speaks of revelation and appeals to the will, in the immediate present, through sacrifice. The second call shows that the power of cosmic Word no longer inspires us below the level of full consciousness but in fuller self-awareness. In effect the sense of Self has already been announced in verse 26 of Michaelmas and affirmed in verse 34 (November 24-30) as we inaugurate the Advent season.

## The Crosses of the Calendar

A cross is a quartet of verses that are equidistant from the center of the lemniscate (See figure 1).



**Figure 2:** the four festivals and three Calendar crosses

Notice first of all the four verses closest to the intersection of the lemniscate, that of Cross 1—the cross of the equinoxes. The four are verses 52 (Holy Week), 1 (Easter), 26 (Michaelmas) and 27 (See figure 2). The verses are far from equidistant, considering the distances between subsequent verses in the circle: a distance of 1 between 52 and 1 or 26 and 27, or a distance of 25 between 1 and 26 and 27 and 52. The same relationships are true for Cross 13 of the solstices (times of St. John and Christmas) of the verses that are farther away from the center of the lemniscate: with verses 13, 14, 39 and 40.

Among the thirteen crosses one stands out for its geometrical properties: Cross 7. Its verses are equidistant, each of them 13 verses away from the previous or following verse: verses 7, 20, 33 and 46. The verses of Cross

7 are the Calendar's mid-season verses, which indicate that something is transitioning in the cosmos and something needs therefore to be transformed in the human being. These verses form the midpoint between the cardinal festivals; the transitions prepare us to create the right mood of soul for the next, very different festival. That the verses differ in average two weeks from the true mid-season dates (Candlemas, Beltane, Lughnasa/Lammas, Halloween) is due to the fact that verse 1 of Easter starts in average 2-3 weeks after the spring equinox, therefore the mid-season turning points are pushed this much forward from the natural, seasonal cycle.

To a first approach to the Calendar through the polarities of the spheres of the ethers and their inner transformations in the soul we can add the importance of the warning/threshold verses of Cross 7 (figure 1) as an interpretation key. The verses of Cross 7 stand out not only for their geometrical properties in relation to the form of the lemniscate. They also stand out as pivots in relation to all other crosses. This is because something unique is true of the 4 verses of Cross 7 whose verses are shown below:

#### **Week 7**

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

#### **Week 20**

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.

#### **Week 33**

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.

#### **Week 46**

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

It is remarkable that these verses stand out because of the mention of death (20 and 33), or of a threat that has to be overcome (7 and 46).

Nowhere else in the Calendar do the terms death or threat appear other than in Cross 7. The threats to the soul can be clearly differentiated. In verse 7 we see the danger of “fly[ing] forth, lured strongly by the world's enticing light,” which denotes the Luciferic temptation of losing consciousness of Self in a movement of expansion into the cosmos, in the dream of summer. Verse 46 denotes the danger of an initiation gone wrong, of too strong an identification with the Self, a hardening in matter and in egotism, which would turn the results of spiritual development to purely egotistical aims. This takes place at the time when the human being is at her most contracted state, in winter. At this end we find the Ahrimanic temptation, and at its extreme the soul's temptation of turning to grey or black magic, of forsaking needs of Earth.

Another remarkable uniqueness of these verses is the relationship between world (term used in all 4 verses) and Self (expressed as Self or itself). A change of relationship between world and Self is therefore at the center of the message of Cross 7. And a right relationship between Self and world is marked by our relationship with the impulse of Golgotha. The human being places himself in a relationship of service to and sacrifice toward the needs of Earth. He affirms that the Christ impulse advances the soul's salvation from the second death. It is also intimately intertwined with the fate of the future Earth-Sun—the planetary transformation that has been ushered in by the deed of Golgotha but needs to be furthered through humanity's taking up of its planetary task. The future of Earth and of the human soul are closely intertwined.

Noticing the uniqueness and importance of Cross 7 allows us to treat the crosses as a group of 12 + 1. We will look at six crosses below Cross 7 (crosses 1 to 6) and six crosses above Cross 7 (crosses 8 to 13). To distinguish this polarity from now on this essay will speak of the “lower crosses” (1 to 6) and the “upper crosses” (8 to 13). In this dynamic we will look toward a pole of cosmic life and cosmic light and its transformation into the self-engendered will and the power of thinking in the lower crosses. On the other hand we find cosmic warmth and cosmic Word acting upon the human being on one side, and warmth of heart and love together with cosmic Word speaking and acting through the human being. In this second pole we will find thinking transformed into cosmic thinking, to use the language of the Calendar. Of course, the terms referred above appear in more dynamic terms in the crosses.

Overall, we could say that we find the extremes more pronouncedly present in one group of crosses, while the middle terms overlap. While we definitely only find cosmic life and the impulses of will in the lower crosses and cosmic Word only and warmth of heart in the upper crosses, things are slightly more mixed in the realms of cosmic light, thinking or feeling between the two sets of crosses. This is even more predictably so in relation to ego/Self, which vastly overlaps the two sets of crosses. With this broad characterization we can now look at the progression of themes within each

set of crosses. For this purpose we will look at each set with the four verses in front of us.

### **The Lower Crosses (1 to 6)**

The lower crosses, especially the first set of three speak of beginnings, whether they point to the ethers or to soul life. On one hand we find cosmic life, on the other the "Self-engendered will."

#### Cross 1

##### **Week 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.

##### **Week 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.

##### **Week 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.

##### **Week 27** (Autumn)

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.

The verses above speak of cosmic life in close association with the source of life, the Sun. We witness an ongoing dialogue between the depths of soul and the distances of space. The Sun as such appears only in verse 1; elsewhere it appears through its qualities (e.g. solar, sun-impelled, summer of the soul, ...). The verses introduce us to the resurrected Tree of Life, expressed as cosmic life, life of worlds, maternal life, ... When it enters the soul it awakens the Michaelic "will's fiery energy," a direct transformation of "maternal life" or cosmic life. Soon after, this life and will become pictorially a seed, that fosters the germinating force of the Self. The external Sun of Easter brings to birth the Self at Michaelmas as a "gift of summer sun." We are reminded of our cosmic origins in the womb of maternal life in the Tree of Life. The latter joins hands with the Tree of Knowledge in verse 1 of Easter, arguably the most important verse of the Calendar.

## Cross 2

### **Week 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.

### **Week 25**

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.

### **Week 2**

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.

### **Week 28**

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

In the following cross we find themes pertaining to the right relationship between the soul and the physical and spiritual worlds. This manifests itself at first with the mild warnings of verses 51 (our right relationship to the senses) and 2 (our right relationship to the spiritual world in the expansion into the ethers). This is followed by how the human being takes on this invitation. The cross places the human being at the threshold of the path of initiation, through the realization that we are inserted in the world of the senses in such a way that we are alienated from the spirit in "the dark of space and time" and therefore have to develop the will to take on this inner path, by "shining spread[ing our] inner light." The result of this conscious step brings about the rise of the "force and radiance of my thought," crucial for a path of conscious spiritual development. We could sum up the essence of Cross 2 as the right relationship to senses and spirit and the right conditions for undertaking a path of spiritual development.

### Cross 3

#### **Week 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.

#### **Week 24**

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.

#### **Week 3**

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.

#### **Week 29**

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.

Karl König characterizes this cross as the "experience of the soul in the course of time." In the terms rendered familiar by Owen Barfield we could call it the path from original participation to conscious participation, from innocence to consummated experience.

From verse 3 to 50 the soul moves forth from the primeval state of union of the time preceding the Fall, when it was surrounded by and spoke to the "World-All," to the ultimate participation that comes with the revelation bestowed by the macrocosm to the conscious human being. In verse 3 the soul realizes how short it has fallen from its primeval state of innocence; in verse 50 it acquires a clear feeling that it can reascend, indeed has begun to do so.

Verses 24 and 29 mark the essential turning points. In verse 24 the soul, coming to experience the darkness of its own abyss ("darkness of the soul") calls itself to renewal "by self-cognition" ("Selbst erkenntnis"). Verse 29 indicates how this is possible: it shows how thinking has to be imbued by the will and the will be inspired by thinking. That feeling is the middle integrating force is implied since it appears with strength in the following verse 30. The result of this progression transforms the Trees of Life and of Knowledge into the pillars of strength and wisdom of the Temple of Solomon.

Summing up the progression of crosses 1 to 3, the first one reminds us of our cosmic beginnings and takes us on the path of spiritual development. In the following cross we are reminded of our cosmic origins, and we orient ourselves in relation to the realities of the senses and of the spirit to undertake a path of initiation. Thus armed, Cross 3 embarks on the conscious path that takes us from the echoes of original participation to a fully conscious participation, from a state of innocence to the long path of redeemed experience.

As we move further into the second half of the lower crosses we meet the realms of cosmic light still overlapping with cosmic life.

#### Cross 4

##### **Week 49**

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.

##### **Week 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.

##### **Week 23**

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.

##### **Week 30**

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.

Cross 4 exalts the realms of cosmic life and cosmic light and their interpenetration. Altogether they offer us a sensing of the working of the two ethers in Nature, their fullness, their retreat and absence and their rebirth in the human being. In the soul the two ethers bring together light of thinking and warmth of feeling. The two are intertwined in connecting the soul to cosmic life and to its own conscious awakening. Karl König calls this the "archetype of the soul in seeking human destiny." We can see it as the archetypal individual path from separation (after the Fall) to

reconnection in the future. As verse 3 marked the remembrance of the time after the Fall, verse 4 marks the beginning of the reascent.

Verse 49 starts with cosmic life announcing itself already in conjunction with feeling and thinking. In verse 4 cosmic light is added and feeling refers to thinking as its complement. In verse 23 light and life recede and come to a greatest contraction; a seed condensed in the form of "the summer of the soul." In verse 30 the movement continues with feeling and thinking converging in supporting the rising of the consciousness of Self and the reality of the summer of the soul.

### Cross 5

#### **Week 48**

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.

#### **Week 22**

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

#### **Week 5**

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.

#### **Week 31**

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.

Cross 5 has been dubbed the "light cross" for the obvious reason that each of the first lines starts with "the light" ("Das licht") or "within the light" ("Im lichte"). We could say that this is the cross of the deeds of the light, weaving between the world and the soul, through the depths of the ethers and of the soul and the heights of the cosmos. The light of world-wide spaces penetrates to depths of Earth, becomes light of soul and forceful will of life. This is a cross that calls strongly to the will and one in which the Self arises and becomes a citizen of the cosmos. The separation still remembered in crosses 3 and 4 has been left behind.

## Cross 6

### **Week 47**

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.

### **Week 21**

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.

### **Week 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.

### **Week 32**

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.

This is a cross whose qualities could be called ones of anticipation, intimation, expectation. Anticipation is expressed in "there will arise." Expectation is expressed in "I sense the seed maturing" and "I feel my own force, bearing fruit."

The higher Self is first triumphally announced in absolute terms as a Self of worlds. The soul first finds the right relationship to it and then its relationship to the world. Finally, the Self allows the soul to meet the world in its fullness as a co-creator.

In essence the soul attempts to balance lower and higher selves, between the call of the senses and its own inner promptings. The integration takes place through strength of will (forceful will of life) and the power of thinking (strength of thought). The human will meets with and supports the power of thinking.

In reviewing the progression of the second half we see that in Cross 4 we find the interpenetration of life and light. We recognize the path of individual destiny that leads from the separation of the Fall to a future reconnection which transcends the bounds of present life and lies within the scope of Earth evolution. In Cross 5 cosmic life and cosmic light thoroughly unite us to the world. The Self senses its intimate connection to depths and heights and to future Earth evolution. In Cross 6 the Self rises in stature; it seeks the right relationship between lower and higher selves and its right relationship to the world.

## **The Upper Crosses (8 to 13)**

A quick return to Cross 7 is in place here to mark that there is a before and an after, as it were, at the threshold between lower and upper crosses. Overall, the verses of crosses 1 to 6 have explored the relationship of the human being to the realms of cosmic life and cosmic light. Through a return to our primal beginnings and a look at our evolutionary future they have affirmed the emergence of the Self through the light of thinking. The crosses that follow (8 to 13) will explore the human being's relationship to the realms of cosmic warmth and cosmic Word, the union of head and heart, of thinking and of warmth that generates love, and the evolution of the Self through the stages of the sense of Self and the spirit birth, to use the Calendar's terminology.

### Cross 8

#### **Week 8**

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.

#### **Week 34**

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.

#### **Week 19**

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.

#### **Week 45**

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 verses of cross 8 have a gesture of gathering the divine gifts, awakening to selfhood forces and stimulating the sense of Self and a new presence in the world. The growth allows the human being to become a source of strength for the cosmos.

The cross marks the course of the yearly cycle in terms of dreaming/surrendering and awakening/co-creating in a mood of determination or confirmation. We witness the key polarity between the

rising of thinking and its dimming in relation to the “sensing of the heart” not mentioned but implied in verse 8. We establish a new relationship between Self and world.

In this cross the soul establishes a changing relationship to the Self according to the four central faculties: intuition, memory, the Michaelic will and sense-free thinking.<sup>2</sup> We witness the four stages of progression of the Self: the curbing of the lower Self, the rise of selfhood power, the sense of Self and the spirit birth. Overall, the verses denote how the soul opens up to the cosmos, how it treasures and elaborates what it has received so that from it emerges a sense of Self and in time the spirit birth is achieved.

### Cross 9

#### **Week 9**

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.

#### **Week 35**

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.

#### **Week 18**

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.

#### **Week 44**

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.

Continuing the thrust of Cross 8, in Cross 9 the soul is guided in the stages of the growth of the Self. We move from the negative stage of catharsis/purification (“forgetting the narrow will of Self”) to the working of cosmic Word in the soul, which brings about the union with cosmic Self and finally the spirit birth. Surrender makes room for confidence and self-

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<sup>2</sup> For a deeper exploration of the cardinal soul faculties of the Calendar see Appendix 8: *Nature Consciousness, Self Consciousness and the Four Soul Qualities*, available at <https://millenniumculmination.net/wp-content/uploads/2025/02/cos-appendix-8.pdf>

initiative. This is not surprising since in this cross cosmic Word is announced for the first time.

The journey is initiated in the heart with that sensing which can also be called intuition/boding; it awakens the Self in relation to the cosmic Self. It is completed in the "spirit birth attained" through the "creative will of thinking." The Self therefore emerges between the forces of heart and head.

### Cross 10

#### **Week 10**

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

#### **Week 36**

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.

#### **Week 17**

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.

#### **Week 43**

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.

This cross carries on a dialogue between heights and depths. What we receive from the heights we carry in our spirit depths and into the depths of the world. The soul communicates with cosmic Word first inwardly then outwardly. The Word emerges in the soul in the realm of feeling, as yet unrecognized, asking us to surrender, then speaks in our inmost soul to produce an inner change. After this it asks us to turn our attention outwardly with the motivation to bring cosmic Word's fruits in our conscious efforts, calling on our capacity to "sacrifice [ourselves] through [Him]." The Word's spirit light matures into human "true spirit life" which can have a transformative effect on the world of semblance.

In essence cosmic Word approaches us in the heights, is transformed in the depths of our being and then pours out through us into the world. Cosmic Word, through which creation has come into being, aspires to become a creative force in the soul.

Let us review this first triplet of higher crosses. Cross 8 underlines how the Self can grow in depth through the seasons. In relation to the cosmos, it senses what faculties need to rise at different times of the year and what they can accomplish. We map out the course of the forces of the soul. Cross 9 indicates the stages of growth of the Self, spurred by the first (implied) presence of cosmic Word. Just as Cross 8 offered an overview of the forces of the soul, Cross 9 goes over the stages of growth of the Self. In Cross 10 the Self that has grown in the soul can let itself be guided by the power of cosmic Word through surrender and sacrifice at the opposite times of the year. Through the Self cosmic Word takes root in the soul and pours out into the world.

Summarizing crosses 8 to 10 we see a maturation of the dialogue between Self and cosmos for the benefit of letting cosmic Word penetrate the sanctuary of the soul. We prepare cosmic Word so that it may ray out into the world.

### Cross 11

#### **Week 11**

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.

#### **Week 37**

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.

#### **Week 16**

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 fruits.

#### **Week 42**

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

With great inner effort we deepen the relationship with cosmic Word. We mature our relationship to its presence first in the feeling then in the

warmth of heart. We establish a relationship with the cosmic I, then let "gifts divine" mature and bring forth "fruits of selfhood." The relationship with cosmic Word renders us able to confront inner and outer darkness, offer seeds of soul that "transfigure all life" and anticipate "the sense world's revelation."

In this cross the soul experiences light and darkness. It listens intently to cosmic Word, to what it calls forth in intuition and in depth of heart in order to let it grow. In the vigorous attempt of the soul we sense the growth of the Self in relation to the needs of the world in order to become co-creators.

### Cross 12

#### **Week 12**

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

#### **Week 38**

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.

#### **Week 15**

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

#### **Week 41**

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.

These are the verses of gestation and birth of cosmic Word, accomplished through devotion and dedication. They call to our sense of wonder and qualities of the feeling heart, ensouled heart presence, penetrated by the power and flame of cosmic Word. We are eager to receive with trust and consequently to offer ourselves to the world.

To a maximum expansion into cosmic light and cosmic warmth follows an intimate inner maturation entrusted to the power of cosmic Word, which brings joy to the soul and finds an outlet in "human loving and in human working." Beauty experienced in the soul leads us to feelings of awe and joy and heartfelt motivation for the deed. We give ourselves in trust to

cosmic Word in order to be inwardly transformed to radiate its presence and carry His work into the world.

### Cross 13

#### **Week 13**

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.

#### **Week 14** Summer

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.

#### **Week 39** Winter

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.

#### **Week 40**

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.

The verses form a dialogue between the spirit's fiery worlds and the light of cosmic thinking. Thinking offers us the "light of cosmic being" and the fiery power of cosmic Word is inwardly felt in a radically transformative fashion. The cross offers us a mighty dialogue between the cosmic warmth and the cosmic light of cosmic Word acting first outwardly, then transformed in our soul as clear power of thinking and into a "fiery power" of the heart. The Self is perceived, strengthened and purified.

Let us review the last triplet of crosses. In Cross 11 the soul listens intently to cosmic Word to deepen its relationship with it. It evokes fortitude and resolve. In the attempt we sense the growth of the Self and the needs of the world in order to become co-creators. Cross 12 has a whole different flavor from the preceding cross. The effort produced in Cross 11 leads to a more serene, growing relationship. We make room for cosmic Word and the resulting soul expansion naturally spills over into the world. In Cross 13 we find ourselves in the heights of cosmic Word, which we let act in us in order to be fully transformed. We are literally dissolved and formed anew first through surrender then through sacrifice. Light and warmth penetrate us and, thus transformed, are given to the world.

## Conclusions

In review we can say that in the upper crosses the Self ascends through the realms of cosmic life and the will. It gains certainty as it faces at first the challenge of Cross 7. This produces a readjustment. The Self that is awakened in the lower crosses rises to take its place in the macrocosm in the higher crosses. This is done through renunciation of our lower self and affirmation of our soul faculties, then more and more by entrusting ourselves to the transforming and cleansing power of cosmic Word.

We could ask ourselves, how we could integrate the experiences of the verses of each cross in our daily life, and what can we gain in so doing. Looking at the first question, I can suggest a possible approach that need not add too much time or complexity to our meditation. Use the four verses of the cross by dividing the week in equal sections, safe one. On Sunday start the week with the verse alone, on Monday-Tuesday, Wednesday-Thursday and Friday-Saturday alternate with the verse and one of the other three verses of the cross. With Cross 1 this could look like Sunday: verse 1; Monday-Tuesday, verses 1 and 26; Wednesday-Thursday verses 1 and 27; Friday-Saturday, verses 1 and 52. The work of the verses can be complemented and enriched with a set of artistic renderings, such as Karl König's drawings.

It seems from my experience that the Calendar is a world within worlds from which we can gain assurance of our place in Earth and cosmos. It is a self-contained and self-referencing whole. Through it our feelings are expanded into the working and interweaving of the cosmos, Earth and human being in a myriad of ways. We sense it in the unfolding of each season (the series of 13 verses each), in the relationships between verse and complementary verse, in the symmetries around Cross 7, in the times that lead us into a festival and then out of it again. In an added fashion, after we have familiarized ourselves with the structure and yearly flow of the Calendar we can sense the qualities that live in these interrelated times that form the crosses. A great added resource supporting this work lies in the work of Karl König, who has portrayed the crosses through illustrations in a "medallion" form, which can help us approach their respective qualities.<sup>3</sup> It is not surprising that art is a tool of choice for this "path to self-knowledge through feeling" that constitutes the Calendar of the Soul.

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<sup>3</sup> See Karl König, *The Calendar of the Soul: A Commentary*.