Appendix 35

Following Calendar Themes through Meditation and Art;

An example: Verses 20 to 26.

What I will consider below borrows from the document of a previous study.[1] I will place side by side insights gained from the language of the verses 20 to 26 and compare them with the artistic expression in Karl König's drawings for the same verses.

What one can glean from insights gained mostly during meditation is mirrored in the imaginative language of Karl König's drawings and sequences of drawings. Of course it's not a literal one-to-one, rather an imaginative parallel. I limit myself to the only larger sequence that I can follow so far. I surmise, however, that what is true for the sequence below can also be followed for the other parts of the calendar, if not the whole of it.

The Path toward Incarnation and Initiation

In the summer verses the soul "digests" and inwardly elaborates the gifts if has received from the cosmos especially in the spring, but in practice until verse 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.[2]

Early summer mirrors the time of sojourn in the planetary realm when we are starting the journey back to Earth. That this is a time of transition is confirmed by the following verse (16) in which we are asked to treasure

[1] Appendix 32: *Excarnation, Incarnation and Initiation in the Calendar of the Soul*, available at https://millenniumculmination.net/wp-content/uploads/2026/05/CoS-Appendix-32-Initiation-and-Life-After-Death-in-the-Calendar-of-the-Soul-.pdf.

[2] All verses in this essay come from the Hans and Ruth Pusch version.

the gifts coming from the cosmos. After we have been receiving we can start to internalize to promote the growth of selfhood.

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.

On the way down to Earth through the spheres of the inner planets, a metamorphosis of consciousness takes place. The soul feels gradually more and more separate from the creative beings and forces of the spiritual world. The whole is brought to a close with an effort of recollection, similar to what is expressed in verse 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.

The individual starts to feel like a separate Self, isolated from the surrounding world, alienated from the cosmos. The soul returns to experience sympathy or antipathy toward its surroundings and thus goes through the planetary spheres in a strongly individual fashion. In the descent toward Earth the soul has developed a deep interest in the circumstances of its future earthly life, from decades to centuries before birth. At last these, or many of these, are confirmed at birth. After incarnation, even memory of the spiritual world recedes completely after the threshold of the third year.

With verse 20 we are moving to the threshold of incarnation in which we are called to unite “with the world’s existence” and to “build on its foundation.” In our earthly journey, verse 20 of the warning verses of cross 7 marks the transition into a new task for the human being. After tending to the gifts received from the spiritual world it will turn to the growth of the Self and the needs of Earth. Verse 21 shows with surprise the soul’s awakening to selfhood.

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.

In the same verse the Self is experienced as something new, a "strange power" but then also recognized for what it is (Selfhood's power) and celebrated therefore with keen expectation. This lays the foundations for the conscious undertaking of the path of self-knowledge in the coming three verses. We can now follow closely the interplay of light and darkness both in the world and in the soul as we approach the Michaelic call to self-knowledge.

Verse 24 will mark the transition between just living on Earth with an obscured memory of our spiritual origin, or reconnecting to our pre-birth intentions through a consciously undertaken path of spiritual development. We could say that verses 20 to 23 mark the time of growth as citizens of Earth before we can return to becoming citizens of the cosmos but this time consciously.

Let us look at the verses more closely. Verses 21 to 23 mark the steps of life on Earth previous to the conscious decision to cultivate self-knowledge. Two movements overlap: the extinction of the external light and the emergence of selfhood.

Verse 21

The light from world-wide spaces

Works on within with living power;

Transformed to light of soul

It shines into the spirit depths

To bring to birth the fruits

Whereby out of the self of worlds

The human self in course of time shall ripen.

The Self is affirmed in verse 21 in relation to the inner light of expectation (*ahnung* in German). What is at first felt as "strange" ("foreign" or "unknown" in other translations) is then owned and tended to by an expectation filled with light. The movement of the light moving from the

external world to the soul is continued in verse 22 in quite an explicit manner.

Notice that the motives of Self and light of the two preceding verses are strongly united in this verse. The external light withdrawing unites the emerging Self to the cosmic Self of Christ from which it originates. This is all that is needed for the consumation of the external light in the following verse, the verse that most of all in the Calendar has a quality of *pralaya*, a dissolution leading to a new beginning. We can no longer count on what comes to us from external Nature.

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.

We witness the dimming of the senses, the dulling of the light, the autumn's winter sleep and are left with the only, seemingly tenuous, promise of the summer's life. In terms of the path of initiation we see ourselves at the abyss. From now on and until Michaelmas inner and outer light will battle with inner and outer darkness. This verse is organically followed by verse 24 of the call to Self-knowledge

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.

Here the darkness of the soul acquires an awakening quality. Nothing comes to us from external Nature any longer. We can only call on our thirst for self-knowledge (*selbsterkenntnis*), recognize the darkness of our abyss preceding the threshold and do so through the self-engendered will. We

have exhausted our spirit inheritance from before birth, as it were. The only alternative to a further descent into matter is a consciously pursued path of initiation and verse 24 invites us to do exactly this.

Verse 25 is emblematic of the path of self-knowledge. We are now doing what the cosmos did for us in spring and summer. We have to generate the desire and will for self-knowledge and awaken the light within:

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.

We witness once more the battle between light and darkness. To this is added the necessity to counter what Nature left to itself would have us do—moving toward sleep. Consciously undertaking the path of inner development means spreading our inner light and maintaining wakefulness to carry this inner Sun into the winter darkness and sleep and into the darkness we meet at the threshold.

For the present purpose we can close with verse 26 which consecrates the call to self-knowledge and the forging of the Michaelic sword.

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.

We can just point to two aspects here. The first is the beginning of the transformation of the ethers received in spring. The Michaelic will is generated from the metamorphosed realm of the maternal life, an expression of the Calendar's "cosmic life"—the Tree of Life that has been re-enlivened in the soul at Easter through the Mystery of Golgotha. Finally, selfhood is announced in the stage that can only arise through conscious initiation: the

sense of Self or feeling for Self (*Selbstgefühl*). We start to feel that our lower Self is the hesitant and growing expression of something larger, the objective higher Self guarded in worlds of spirit. This becomes the beacon, the North Star that the soul will follow in the next verses. Suffice to mention that the Self acquires new strength in verse 27:

When to my being's depths I penetrate,

There stirs expectant longing

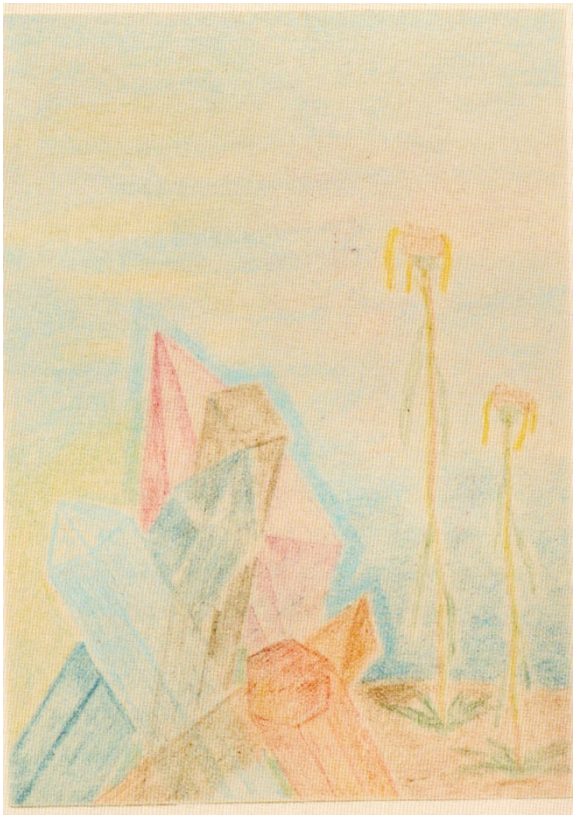
That self-observing, I may find myself

As gift of summer sun, a seed

That warming lives in autumn mood

As germinating force of soul.

The Call to Self-Knowledge through Karl König's Drawings



Drawing of verse 20 by Karl König

In what follows we will look phenomenologically at the now famous drawings by Karl König. We will point at details that may not stand out immediately and, most of all, refer to how various artistic themes move from one verse to the next, or even across more than one verse. In so doing I wish

to acknowledge and thank the Calendar of the Soul group in which I participate on a regular basis. What I share has emerged from collective work.

Verse 20 is a verse in which we see the decline of the life forces. The strength and diversity of the mineral forms stand in stark contrast with the fading flowers. The drawing has the distinctive quality of a warning verse pointing to a danger.



Drawings of verses 21 to 23 by Karl König

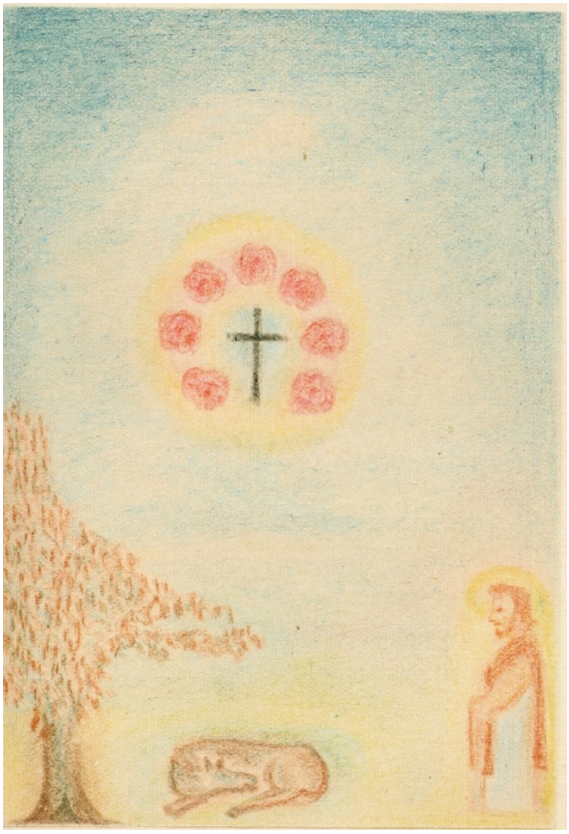
The verses 21 to 23 play on the element of light progressively decreasing. There is quite some light in the drawing of 21, though it is concentrated in the dynamic of the Self (red bird—lake). The trees are dark green and tall. The mountains are in the foreground. From 21 to 23 the trees decline in width and their color fades away. The mountains, going from foreground to background, also fade. First they move to the right and light emanates from them (22), then they move to the whole horizon but their light drains away (23).

In verse 22 the light of the Sun withdraws toward the right but sends its rays to the human figure. The dynamic of the Self is transferred to the complex unicorn-solar disk. The light retreats from Sun and horn toward the inner aspect (disk on the chest area). Quiet wisdom (aureola) and determination (sword) unite with the emerging inner light.

In verse 23 the light has completely retreated safe for the five-pointed star on top of the image, the light of the fruits and of the hair of child and adult. The blue figure of 22 reappears in 23 with a child. Here seem to be the traces of “the summer that is spent.”

From verses 22 to 24 the Sun moves from peripheral (22) to fruits and hair of individuals (adult and child) in 23 to a strange red ball in the "wheat field," no doubt indicative of the Sun (lower left side) in 24, all the more so because we see Moon and stars on the darker side to the right.





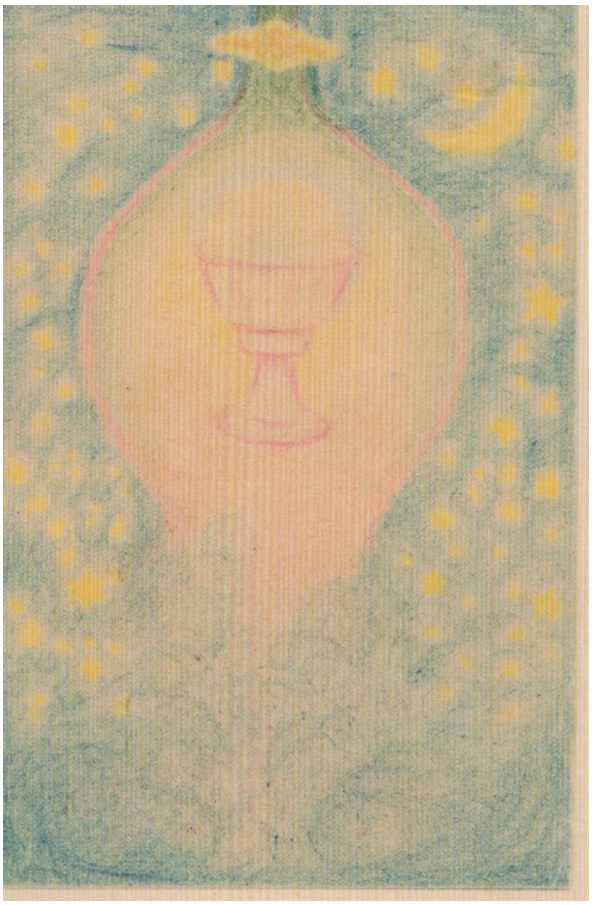
Drawings of verses 24 and 25 by Karl König

In verses 24 and 25 we move to inner landscapes. Verse 24 clearly refers to Goethe's fairy tale in which the snakes bridge the fields of consciousness (outer to inner, material to spiritual worlds). The temple of wisdom is seen in the distance of the horizon with a cupola reminiscent of the first Goetheanum. We still have a horizon and we are approaching the path of initiation from without.

In verse 25 the tree no longer bears fruit. Nature (tree and dog) are asleep. There is no longer a horizon. We have stepped from the threshold between the two worlds to the inner world. The path of initiation begins, signified by the Rose Cross, which mirrors the dying of the external world (black cross) and what can be resurrected in the soul (the roses). The light shines around roses and head. The figure has an aureola, though less defined than in 22. It still has a blue tunic but now a brown stole over it.

Verses 24 and 25 mark the transition from external world to inner world. In verse 26 we enter the world of the spirit alone. We are now in the pure

night world of verse 24 (right, blue side) with what appears as a Grail cup in a maternal womb. Forms are billowing at the bottom, more formed and directed at the top. The cup occupies the place of the Rose Cross of 25. In verse 26 we have completely crossed to the right field/night field of verse 24.



Drawing of verse 26 by Karl König

The whole of the sequence, as in many other single instances, witnesses to the depth of imagination and inspiration that lives in König's pictures. More than any other artistic work the sequences of König's drawings support our experience of the whole Calendar of the Soul. This promises to be a fruitful field of inquiry for anyone interested in pursuing it.